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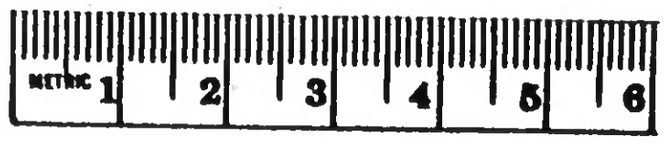
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Southwestern Christian Advocate.

L. B. SCOTT, D. D., Editor. NEW ORLEANS, JANUARY 6, 1898. —Vol. 33, No. 1. EATON & MAINS, Publishers.

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THE FLOWERS COLLECTION

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1898

WINGS.

Shall we know in the hereafter
All the reasons that are hid?
Does the butterfly remember
What the caterpillar did?
How he waited, toiled and suffered
To become a chrysalid?

When we creep so slowly upward;
When each day new burden brings;
When we strive so hard to conquer
Vexing sublunary things;
we wait and toil and suffer,
for our wings.

Dandridge.

Mexi-
19th

organize... an... s wherever
new government na...
the insurgents are not in control. The watchword of the insurgents is independence or death.

* * *

According to a reputed interview by Prof. Booker T. Washington, as published in the Chicago Record, the professor was desirous of seeing President McKinley while in Washington recently for the purpose of advising him not to appoint any more colored men to office at the South. We do not believe anything of the kind; we do not believe Mr. Washington entertains any such views. But even though he should give such advice, we are confident it would not be heeded, for, to say the least, Mr. McKinley knows as much about politics as Mr. Washington knows of school teaching.

* * *

While at Houma, La., last week we had the very great pleasure of calling to see an aged lady by the name of Mrs. Julia Mason. Mrs. Mason is herself an interesting character and has a face that will naturally attract attention, but what makes her the more interesting and attractive to us is that she is the mother of our own Dr. W. G. B. Mason. She is now anywhere from 65 to 75 years of age and has been blind for a number of years, but is as sweet spirited and contented as though she were in possession of her sight, and as young and hopeful as the grand-daughter who looks after her. She said her son Madison wanted her to come to Cincinnati and live with him, but she thought it too cold; so he has built her a neat little cottage right among her old friends, and in a climate to which she is accustomed that may prolong her life. ... for a most pleasant and profitable session ... with the dear old soul, we left her ... special charge. Now, brethren, ... see or not see at any of the conferences ... very, tell him to be sure to come to ...

SAMSON'S HAIR BEGINS TO GROW.

It is remarkable to what straights men's prejudices drive them, and yet they will continue to follow the promptings of prejudice without question or fear. A few years ago Mississippi saw and was thoroughly convinced that her only safety lay in disfranchising the Negro. This was done, and as we thought, done to the entire satisfaction of every man of the minority of Mississippi's population. And it was, as far as it went, but judging by the wailings of a newspaper of that State, the Greenwood Commonwealth, it did not go far enough—as to time. That paper sees now that the only way to keep the Negro in complete subjection and from ever becoming a factor in politics is to prevent his ...coming educated. That was the method em... by slavery to perpetuate that institution, ...w this editor, who has some little of the ...er's wisdom and very much of his ... proposes the same for this bright ...ems to forget that he is now dealing ...men in a free country and not slaves ... by that dreadful institution. He ... remedy lies in cutting off the free ... That is to say, the gentleman advises ...ns of his great state that it is better ...e and rear their children among a class of ignorant people, cursed by all the degradation that such ignorance guarantees, than among a people educated and elevated, if they are to exercise the right of suffrage. This is certainly what he advocates when he pleads for the abolition of all educational facilities for Negroes. But the State of Mississippi, if it is wise, will do no such thing.

The Commonwealth is in favor of using the money now used to educate Negroes for the benefit of the ignorant whites. It thinks education will help them, but in the same breath says:

"And it does the Negro no good whatever. On the contrary, it is an injury to him, when considered in the light of the Negro's relation to the white man."

Notwithstanding the fact that an educated Negro cannot be used to the same advantage that an ignorant one can, and that he may insist on the exercise of his rights as a citizen of a free country, it still remains that "when considered in the light of the Negro's relation to the white man" and his family as well, it is better that he be educated. We feel that this proposition is too evident to need discussion.

But this good editor must have learned to his surprise that there are more Negroes of some education than he thought for, or else that since the educational test was imposed, the colored man is crowding the public schools. Says the same editor:

"The constitutional convention of 1890 was called for the purpose of driving the Negro out of politics, and rendering unnecessary the employment of unlawful means to carry the elections. The work of the convention was effective. It performed the work well. We have enjoyed quiet, good order and perfect security since that time. But the work of that convention will serve us only temporarily. The educational qualifications which is prescribed is rapidly becoming inefficient. Universal education will soon nullify and render worthless the ... time. To us, the continuation of the system of public schools, which ultimately means the abrogation of this constitutional provision, is folly bordering on to crime."

Verily, Samson's hair begins to grow, and the Commonwealth and all of its kind begin to see that the remedy used by the constitutional convention did not strike deep enough. When such a blow is aimed directly at the Negro, and in spirit, if not in letter, exempts all others, no matter how ignorant or degraded they are, it should have the force of a law which compels him to attend school. And this it will do, if he is deserving of the rights of citizenship.

We are here in this country where we were waked to citizenship by the chiming bells of liberty and the joyous shout of a victorious army; we are here to stay, and the burden of to stay. The spirit of the Commonwealth seems to be best expressed in these words: "We have the Negro down after a fashion, let us strike and strike fast, that we may keep him down, 'matters not what the cost may be to the Negro.'" But we desire to serve notice on this rash and unthinking editor ... it is impossible to keep the Negro down, ... in the light of the Negro's relation to the white man," without keeping the white man down too. The proclamation which emancipated the Negro, did as much for the white man; but he recovers more rapidly than we, because he had the start, and yet, we serve notice that he cannot go far without us; either his civilization must elevate us and our children, or our degradation will degrade him and his. But we are glad this editor is too weak and too late to stop the onward march of our glorious Christian civilization.

Bishop W. F. M...lieu's birthday came on Saturday, Dec. 11, while he was presiding at the annual session of the West Texas Conference. He had incidentally mentioned the matter to a friend who took occasion to call the attention of a member of the conference to the same. Presently a series of resolutions were introduced by Rev. H. Swann, expressing the highest aprpeciation for the bishop and his services to the church, the race and the fatherly and impartial manner in which he had presided over the conference; also congratulating him on his sixty-ninth birthday, and wishing him many happy returns. In response, Bishop Mallalieu said: "Yes, they say this is my birthday and that I am sixty-nine, but if I judge by my feelings I don't know it, for I feel as though I am not more than forty. Hence I will tell you as I have told others, when you wish to determine my age do not look at my whitening beard, but at the back of my head." The bishop's dark hair gives him quite a youthful appearance.

Bishop and Mrs. Hartzell, and Henry M. Stanley were ... at Bulawayo Rhodesia, Central Africa ... ion being the opening of a railway ... 1600 miles north from Cape ... Bishop seized this opportunity to ... from a large company. After ... tributes to him and Mrs. ... to ... and from there they ... go to ... to ...

OUR CONTRIBUTORS.

EARLY VIEWS OF ANCIENT HAM.

By Rev. J. C. Thirston.

V.—Mizraim—Egypt.

Its Early Civilization.

When we consider the far-reaching grandeur of early civilization of Egypt in itself and its profound impression upon the modern mind, we cannot marvel at the strenuous and untiring efforts on the part of the various races of to-day to prove at least a possible claim to its origin and subsequent glory. For want of space we cannot enter very extensively into the apparent controversy, but wish to call impartial attention to some few facts obviously bearing upon the subject, that clearly indicate and in some important cases fully prove that a very large part, if not all of the ancient glory of Egypt is to be attributed to the productive brain and enterprising hands of the Hamitic family. This claim will find support in the following facts: Historians agree that Egypt took its name from Mizraim, the second son of Ham (Gen. 10:6). It was in the Hebrew Mizraim; so that the very name of the country suggests the race of its first inhabitants. Dr. Clark joins in here and says: "This family (of Mizraim) certainly peopled Egypt and both in the east and in the west, Egypt is called Mizraim." Dr. Hales declares that to the sons of Mizraim was given Egypt and Libya. We quote these eminent authorities as recognized standards in the world's literature, whose positive language make it undoubtedly clear that Mizraim was the founder of the country since called Egypt. Now, we have Egypt firmly in the hands of the Hamites. They inhabit it and colonize it. This far, all is clear. But shall the subsequent marvelous civilization of that country be attributed to them? We answer with a high degree of racial pride, if not to them to whom is it due? Where is any proof worthy of conscious recognition or literary sanction that any other race or nation entered that land and assumed national control to the total or partial exclusion of its first inhabitants prior to the maturity of its civilization? All evidence of special note goes to show that the Hamites entered, colonized and held it about 2 000 years—nearer 3,000 years.

Now, we are to proceed with the main fact steadily before us that there were only three great races and that these races were divided by Divine order in language, and ostensibly in their territorial bounds. Their wicked and united attempt at the erection of Babel met the unbending disapproval of heaven and omnipotence decreed their bounds and evidently marked the permanent line of their distant separation. Their separation then was not a simple matter of racial choice, but a Divine order for the wise accomplishment of a far-reaching Divine purpose. It is historically conceded that the Shemites settled in upper and middle Asia, the Hamites, Southern Asia, Arabia and Africa, and the Japhethites in Western Asia, and later throughout Europe. This division is generally sanctioned by Divine narrative as well as profane history. This allotment places Egypt under the Hamites with the other two families permanently settled in the localities assigned them, leaving the civilization of Egypt exclusively in the hands of its settlers. None, I think will hazard their reputation as Bible students and profane historians by attributing the honor of its high civilization to the Hebrews; that is absolutely out of the question. So I need not offer any words of refutation upon that point. A few take the strange liberty of assigning it to the Arabs (who were themselves half Negroes) but the assumption cannot be true because Abraham had gone down into Egypt (Gen. 12:10) and found it a well regulated kingdom under the Pharaohs some time before Ishmael, the justly reputed progenitor of the Arabs, was born (Gen. 16:15). It was ages after [illegible] civilization of Egypt before the Arabs came before the world in any sense of national prominence. Neither can we assign the credit of that civilization to the Arabs (descendants of Japheth) without doing great violence to all the known facts. We have seen them located in Western Asia and Europe in the cradles of their infant nationalities where they planted themselves for future civilization. And no one has been able to trace with any historic certainty any one of those races from their first abode, down into Egypt prior to its exalted national development. Yet in the face of these cold facts, certain modern authors manifestly a royal type of Caucasian blood, seem to find it a matter of inseparable difficulty to resist the natural promptings of their exalted instinct sufficiently to grant the Negro any creditable part in the world's civilization. However so great is the proof that the early civilization of Egypt is due to the Negroes that these authors satisfy themselves with a faint claim to only a partial share in the glory of its accomplishment. To quote Britannica: "It has been often supposed that the Egyptians were very nearly allied to the Negro race, but it is now acknowledged that they were more related to the Caucasian than to the Negro type." This theory seeks to make them a race of mixed blood—Caucasian and Negro—and evidently claims kin with the Negro in order to share his early glory. But until they can prove their share beyond the shadow of a doubt, we shall hav hold them responsible for their claim. comprehensive language of Dr. Adam C the subject fully satisfies our claim. I "The Hamites, in general, like the Cana old, were a seafaring race and sooner civilization and the luxuries of life t simpler pastoral and agricultural brethr other two families (Shem and Japhet first great empires of Assyria and Egy founded by them and the republics of Tyre and Carthage were early distinguished their commerce."

The Hamitic reign in Egypt does not appear to have been interrupted by successful invasion before the days of the Hyksos, 1900 B. C., who established a system of Shepherd Kings, and finally subjugated all Egypt and reigned 400 years. But who were these Hyksos, or Shepherd Kings? Some say they were Philistines; a late historian says they were Hittites. In either case however, they were Negroes. The Philistines being the grandchildren of Mizraim (1 Chron. 1:12), while the Hittites were direct descendants of Heth (Gen. 10:15), the second son of Canaan. This manifestly shows that it was only one tribe of Negroes conteding against the other for the supremacy of the much coveted Egyptian government. After 400 years the Shepherd Kings were driven out by Amosis and the government again falls in the hands of the native Hamites, where it remained with unrivaled prosperity until B. C. 758, when a Negro king from Ethiopia, Sabaco, over-ran and subdued Egypt and established the twenty-fifth Dynasty. He was followed by two other Negro kings, Sabaco the Second, and Thirhakah (2 Kings 19:9), which marks the second victorious invasion over Egypt. It was Cush over his brother, Mizraim, but his reign was comparatively short, and the government again fell into the hands of Mizraim. The language of the sacred narrative not only positively places Ham in the early possesion of Egypt, but its references to that country thereafter are such as to convince one that it remained in his possession.

King Solomon married an Egyptian woman (1 Kings 3:3), as late as the twenty-first Dynasty of that kingdom and she emphatically declares herself black (Song of Sol. 1:5). She, like the most of Negroes, attributes her color to the heat of the sun, but her language is ostensibly appolegetical. She was black and being the daughter of a Pharoah would undoubtedly furnish a very strong evidence that all the native Pharaohs were black. Observe further in the exact words of the speaker: "Israel also came into Egypt and Jacob sojourned in the Land of Ham" (Ps. 105:23). Again "He sent Moses, his servant, and Aaron, whom he had chosen, they showed signs among them and wonders in the Land of Ham." Such are the words of King David as late as B. C. 536, but it was still the Land of Ham. Josephus, who wrote in the first century A. D. says, "The memory also of the Mizraites is preserved in their name for all we who inhabit this country (of Judea) called Egypt Mestre, and the Egyptians Mesireans." We have seen that the Mizraimites, called by Josephus Mesireans, means Hamites, and certainly he could not have called them Hamites unless they were. This undoubtedly shows an unbroken line of Hamitic habitation in that country from its early beginning until the days of the Apostles. Since Josephus wrote at that time, this would include the time of its rise and fall, it being subjugated but not depopulated by Cambyses, King of Persia, B. C. 525. It not, however until long af reached its high this article h that the Ham.

Yazo

[illegible] the White House, [illegible] ce in the recent victory of the expulsion of the bar from the corridors of the capitol of the United States. Ministers of the Gospel dare not be seen drinking, and the social glass even at weddings is passed under protest and with an apology.

But perhaps the brightest star in the constellation of victories won is the securing of scientific temperance instruction in the schools and colleges of our land. The W. C. T. U. was the first to reach forth her hand in the defense of innocent childhood. As a result of the work of this department, there are now 16,000,000 children of school age under temperance laws in the United States.

We contend also for purity in literature and art. In order to show the great moral support given by our organization to the cause of the suppression of obscene literature and vicious art, allow me to quote the following resolution:

"Resolved, That the National Editorial Association of the United States earnestly sympathize with the woman's movement for the promotion of purity in literature and art, as tending to maintain the moral standard and endeavoring to realize the prime object of the press, the elevation and betterment of humanity intellectually, morally and socially, for the suppression of sensationalism, cruel personalities and immoral details in the reports of vice and crime, which tends only to degrade the moral standard of a community."

Again, it was these women that turned the tide of public sentiment against that deadly octopus of evil that threatened to drain the very ilfe blood out of the nation—the Louisiana Lottery—and the power of their might was felt in the power that brought it to its grave.

Our moral code, as embodied in the purity pledge, advocates a single code of morals and maintains the law of purity as equally binding upon man and woman, and from these principles we will not swerve.

There are many other reforms effected, too numerous to be mentioned; and while perhaps, they are not so public, yet their moral power is as persistent and revolutionary for the good of humanity.

Work To Be Accomplished.

Our work against the prince of evil forces has not yet been crowned with complete success. The manufacture and sale of intoxicating liquors is to be completely overcome. We are in the thickest of the fight, the enemies are many and strong, we dare not retreat, and we will not compromise, so long as the nation continues to spend one billion dollars annually for intoxicants; while for graded schools, churches, missions, asylums and all other wholesome and beneficent enterprises, it barely spares the meanest pittance. Not until we shall see the banner of temperance wave over all the chucrhes, schools and public institutions; not until it shall wave from every hill top in every vale will the work of the W. C. T. U. be accomplished against this monster evil. Against houses of ill-fame and against all forms of social impurity we are uncompromising enemies. With these, as with their unholy parent—rum—we have no part nor lot, but we have sworn to do battle until every woman shall be as pure and as secure as our mother, Eve, and her husband were under the eye of their Creator in the Garden of Eden. Ours it is still to create a public sentiment against the nauseous discussions of the nauseous crimes of society in the public press and thus prevent our children coming into contact with this contageous corruption. In this we have to contend with the vitiated taste of the public, for it is admittedly true that to the public taste these discussions are palatable. I can express the sure total of our work in no better words than the words of our pledge and the summary of our declaration of principles:

"I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquors, including wine, beer and cider, as a beverage, and to employ all proper means to discourage the use of and traffic in the same.

"To confirm and enforce the rationale of this pledge, we declare our purpose to educate the young; to form a better public sentiment; to reform, so far as possible, by religious, ethical and scientific means, the drinking classes; to seek the transforming power of divine grace for ourselves and all for whom we work, that they and we may willfully transcend no law of pure an wholesome living; and finally we pledge ourselves to labor and pray that all these principles, founded upon the Gospel of Christ, may be worked out into the Customs of Society and the Laws of the Land."

Conclusion.

Finally, sisters, we come to you with words of encouragement. Your organization has a work before it that might well be coveted. You stand at the head of a new race with new ideals and burning zeal. You are the leaders of a race that stands upon the threshold of a new century, gazing into the distant horizon, forecasting its future. Who can tell what giants for righteousness will come forth in the next fifty years from this race? Who can measure the latent power for truth and moral reform that now lies dormant in this young raw race. It is cause for grctitude on on the part of the best thinking people of the land, that the colored women appreciate these facts and have banded themselves together to work out the reforms in society through their race. It is absolutely essential that our people shall, at the very beginning of their life, set themselves squarely upon the principles of temperance and upon all other measures that make for strength and integrity, and thus avoid the pitfalls and shun the destructive evils that menace the life of other races. It is well moreover that we recognize that since humanity is a unit no one section of it can live and thrive or die in itself or by itself.

Unity, therefore, should characterize our labors. It is a fact that intemperance is a root of evil and upon a social and moral basis it is the root of all evils.

We praise God that you have come to join us in the one work of woman—the making of home, and through the home the making of a noble and God-like manhood and womanhood. The forces of evil are united; they have always been united; the forces of good must also unite. Your enemies are our enemies, and ours yours. Our victories will be your victories, yours ours.

We congratulate you upon your forward step, your courageous purpose, your magnificent beginning, and upon the work already accomplished. We are with you heart and soul, and are ready to stand with you for the triumph of right principles. We believe that the very needs of the times will stimulate you to earnest action and press you to the front in the battle. Our prayer for your future is best expressed in the Aaronic three-fold blessing:

"The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace."

THE LIFE OF FAITH.

PRAYER.

O Lord, our heavenly Father, we are chosen by thee as co-workers. We tremble when we consider how frail and ignorant we are. The wisdom essential to guide us aright comes from thee. We look up to thee in our season of need, and cry for help; for every moment, Lord, we feel the pressure of our responsibilities, and are unable to meet them even to our satisfaction. Our best attempts are nothing unless owned of thee. Strengthen us with might in our inner man. Clothe us with majesty and grace. Guide us into the ways of all truth; enlighten our understanding; control our affections; direct our goings; preserve us from wrong-doing. Bless all our undertakings which have for their end thy glory. Incline the hearts of men to receive the messages we bring. Break down their stubbornuess of heart. Enlighten the eyes of their understanding, and help us to save them from the error of their ways. Give us souls for our hire. Comfort us with the comforting of thy presence. Cheer us by the light of the Holy Spirit, and lead us in the way everlasting. Help us to scatter seeds of kindness, and to be content to serve thee faithfully with or without immediate fruit, and when the workday of life is over, give us a part in the shoutings of the harvest home gathering ot thy saints when they shall return, bringing their sheaves with them, and to Father, Son and Holy Ghost we will ever ascribe honor and glory, world without end. Amen.—Philadelphia Methodist.

* * *

GROWING IN GRACE.

We pray for one spiritual enrichment and another very much as if we supposed graces were "custom made," or as though the Giver of every good and perfect gift had little parcels of faith and love and gentleness and peace all measured out, done up, and ready to be delivered to supplicants in the order of application. We should be stangely off if God were not wiser in his giving than we are in our asking. "First the blade, then the ear, then the full corn in the ear." God's spirit alive within us, but held under the pressure of labor and temptation and pain—that is the slow genesis of our gradual graces; like the leaves on the tree, which are determined partly by the interior life and partly by the stern discipline of wind, storm and sunshine, into which the interior life lets itself forth.—The Rev. C. H. Parkhurst.

* * *

TESTIMONY OF A COURAGEOUS PREACHER.

The growth of wealth and of luxury, wicked, wasteful and wanton, as before God I declare that luxruy to be, has been matched step by step by a deepening and deadening poverty which has left whole neighborhoods of people practically without hope and without aspiration. At such a time, for the Church of God to sit still and be content with theories of its duty outlawed by time, and long ago demonstrated to be grotesquely inadequate to the demands of a living situation—this is to deserve the scorn of men and the curse of God! Take my word for it, men and brethren, unless you and I and all those who have any gift or stewardship of talents or means, of whatever sort, are willing to get up out of our sloth and ease and selfish dilettanteism or service, and get down among the people who are battling amid their poverty and ignorance—young girls for their chastity, young men for their better ideal of righteousness, old and young alike for one clear ray of the immortal courage and the immortal hope—then verily the church, in its stately splendor, its apostolic orders, its venerable ritual, its decorous and dignified conventions, is revealed as simply a monstrous and insolent impertinence!—Bishop Potter.

* * *

BE TENDER IN REBUKE.

He who rightly divides the Word of God must of necessity often utter plain warnings to the wicked—terrible warnings. The Bible abounds with such. But beneath them all there is a vein of tenderness and pity. Jesus denounced Jerusalem in scathing words for its sins, but wept at the thought of the punishment which was to overtake it. If His heart had not been pained by the truth He uttered, His lips would not have been fit to speak it. We who preach have no business to hurl God's awful warnings and denunciations against sinners unless we can feel a tender pity for the impenitent. A preacher who can preach a sermon on the love of Christ without manifesting tender emotion is out of harmony with his theme, but not more so than one who can preach on the everlasting punishment.—J. R. Miller.

* * *

"What shall I do with this sorrow that God has sent me?" "Take it up and bear it, and get a strength and blessing out of it." "Ah, if I only knew what blessing there was in it, if I saw how it would help me, then I could bear it like a plume!" "What shall I do with this hard, hateful duty which Christ has laid right in my way'?' "Do it, and grow by doing it." "Ah, yes, if I could only see that it would make me grow!" In both these cases do you not see that what you are begging for is not more faith, although you think it is, but sight? You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task. Faith says not, "I see that it is good for me, and so God must have sent it," but "God sent it, and so it must be good for me."—Phillips Brooks.

LIVING WITHIN ONE'S INCOME.

"Father, will you please lend me a dollar?"

"Yes, Carl. But, my son, this is the second this month. Is not your allowance large enough? I will increase it willingly, but I want you to learn to live within your means."

"I know, father, and I do try. As you know, I never borrow of any one else."

"That is right, my boy. Always come to me, if you want money. You do manage well, and I trust you perfectly, so if you need more each month we will see to it."

"It would be fine to have more, but I do not need it. I spend too much the first of the month on luxuries, and find I need something for necessities at the close. I do not run in debt, so what can I do but come to you to advance some on my next month's allowance?"

"You do just right about that. It is a great comfort to know that you run no bills and apply to no one else for assistance. Be careful not to overdraw, for you will get into bad habits which you can not cure when you have money to control. Here is a little statement I found long ago:

Income, $1.00; expenses, 99 cents. Result: Riches, Affluence.

Income, $1.00; expenses, $1.01. Result: Poverty, Bankruptcy.

Sermon short for the text, but strong and to the point.

Mr. Cameron was called away. Carl [illegible] studying the slip of paper. When [illegible] away, he had decided to [illegible] that he might prove worthy of [illegible] that would one day [illegible] the management [illegible] "Christian Advocate."

360542

EDUCATIONAL.

GRAMMAR AND RAPID ADDITION.

By J. P. McCaskey.

Do you teach grammar? Don't waste much time on the text-book until pupils know nouns from verbs, and adjectives from prepositons, etc. Know twenty-five or thirty rules. If they are not in the book you use, make them, or get them from another book. Have everybody write and commit them to memory, whether understood or not. Don't expect the impossibility of having everybody understand everything. Know twenty-five or thirty good definitions. Have them written out by everybody and committed to memory, whether understood or not. Take page after page of your readers, go over them diligently for nouns and nothing else. Use rules and definitions here and there as you can. Then for other parts of speech, one at the time, using rules and definitions so far as possible. Let the boys and girls weigh the words—in the hand, if you choose—to get the heft of them, and see how they fit to the definitions. Gradually light will come, and they will know that it is coming. When somewhat familiar with rules take the words as they come on the printed pages of reader or book, giving rules only and nothing else. Presently they will have some working knowledge of grammar so as to make the study of the text-book more profitable. It is a good thing at this stage and afterward to keep a small blank book for incorrect English they may hear, these expressions to be corrected in class with rules. This practical exercise enables the pupil to get grammar out of the book and into the life, in his everyday thought and speech.

Do you teach arithmetic? Don't think it the greatest thing on the list nor have too many divisions of the subject, nor teach it too much. Better throw your slates out of the window than to have to do this. But teach it hard, make results as sure as you can, and compel as rapid work as possible. When a pupil has become an expert in the matter in hand, let him be excused until another subject is taken up. So often boys and girls do not know how to add, that if I were teaching arithmetic I would have plenty of rapid addition. I think I would put a problem on the board—say 12x16, twelve rows of sixteen figures each—and keep it there as a perpetual challenge to the school that they cannot add. If anybody made a very high record on tests against time, I would excuse him. Changing a very few figures in the problem will make it new almost in a second. The entire school might have this exercise once or perhaps twice a week. Mark time, and change the problem when the time is up, no matter who is late on it. Hammered upon it is this way through the grades, gradually simple addition would be so mastered as to become almost automatic, and you would be remembered gratefully for having made it so.

But much more can be taught from this challenge problem than rapid addition. "To-morrow this will be a forest, first line, oaks; second, hickories; third, pines; fourth, maples, etc. I want to see how many know what these trees look like, and can describe them and their fruit. Get leaves, or pictures, or look carefully at the trees themselves and read descriptions of them if you can, so that you can describe them." After some attention to the trees, until pupils are able to tell where different kinds of trees are growing in the city, from having seen and recognized and become somewhat interested in them, let the problem stand for native flowering plants, foreign plants in our yards and gardens, fruit trees, garden vegetables, field products, insects, birds, fishes, men, monkeys, dogs, metals, rocks, shells, capitals, punctuation marks, feet in poetry, ships, mechanic's tools, farming implements, implements of war, musical instruments ,etc., etc. Touch geography, grammar, physiology, spelling, history, astronomy, anything, everything, to awaken attention and give many ...hink about, and new facts of unusual interest outside the ordinary routine of school work, variety here depends upon the ingenuity of the teacher; and the time of the exercise, under the lead of a live teacher, would never be long enough to exhaust interest in the subject.

The must know the multiplication table and the tables of denominate numbers, simple matters which afford a good chance for fast work. Half the arithmetic is fractions in one form or another. Play with fractions as experts play baseball. And the square and cube roots are really no harder than long division to a boy or girl of brains who is awake, attentive, and observant.—Religious Telescope.

TUSKEGEE YEARLY NEGRO CONFERENCE.

The Tuskegee Yearly Negro Conference meets at Tuskegee, Ala., at the Tuskegee Normal and Industrial Institute, Wednesday, Feb. 23, 1898.

I am exceedingly anxious that as many parts of the South as possible, and especially Alabama, be represented in the next Negro conference. In order for each county and community to be fully represented, it is very important that preparations be made at once to attend. I want to see not only the men, but the women, present in large numbers.

I hope each community, as fast as possible, will organize a local Nergo conference that will have meetings each month. If reading matter is wanted that will show how to organize these local conferences it can be gotten by writing to me at Tuskegee. Mr. Thomas J. Jackson, one of the teachers at Tuskegee, will be glad to go to any community and help organize a local conference if he is written to at Tuskegee.

In order to assist the farmers in diversifying their crops in order that they may raise their own food supplies, I have arranged a plan by which each farmer who attends the next Negro conference at Tuskegee will be given a valuable package of all kinds of garden seed. This is done because of the low price secured for cotton this year and with the hope of asissting the farmers to begin planting something aside from cotton.

If more information about the Negro conference is wanted, please write me.

Address, Booker T. Washington, Tuskegee Normal and Industrial Institute, Tuskeege, Ala.

GAMMON THEOLOGICAL SEMINARY.

Gammon Lyceum is a great factor in connection with other training that is received in the Seminary, in preparing the young men for future usefulness.

The young men of the Seminary are greatly interested in the work of the society and therefore it has taken on new life and the work is moving on as a great help and advantage to all. Under the administration of president, Rev. A. J. McNair, of Mississippi, there were made great improvements on all lines.

Each member when called upon by the Lyceum to do work, obeyed its voice with great credit to the organization and honor to himself. Rev. McNair closed his term of work December 24th, and new officers were elected.

The officers elected for the second term are as follows: President, Rev. J. A. T. Foust, of North Carolina, who made in his inaugural address helpful remarks to all present. The Lyceum seemed to take on new life and inspiration from the speech made by the president, and its blood flowed faster than ever before and all are looking forward for great results, under the management of such a noble, energetic and scholarly man at the helm steering safe of all dangers that have been met with in the past.

The Society saw fit to call to Rev. Foust's assistance as vice-president, Rev. J. F. Williams, of North Carolina, who also is one of its strong workers. Ever ready with his brains, voice and pen, when called upon to render thought for the good of the brethren. The secretaries elected were Messrs. E. R. Graverly, of Arkansas, and L. H. King, of Mississippi.

Rev. Graverly, by his sweet songs and music, has rendered great aid to us in the past. Rev. L. H. King, from his philosophical cast of mind and oratorical ability has always carried the congregations to whom he has spoken.

Rev. H. B. Heart, of Mississippi, was elected treasurer. He has done more hard work for the Lyceum than any member in it. In the past, when the organization was panting between life and death and all hopes for its recovery were lost, it was through his great effort, thought and wise management that brought it to life again.

Among the best masters of the grand old English that ever were in Gammon, were elected two of the young men as censors, C. W. Fulp and J. W. Tate.

Reporter, T. H. Wyatt, of West Texas Conference. The Christmas holidays are passed and both professors and students have resumed their work with new zeal.

T. H. Wyatt.

LECTURE AT THE M. E. CHURCH.

Prof. H. L. Billups, M. S., St. B., principal of Business Department, Financial Secretary, Soliciting and Traveling Agent of the George R. Smith College, Sedalia, Mo., lectured at the Colored M. E. Church last Sunday night, December 26th.

It was a beautiful night and the gentle zephyrs brought sweet fragrance into the quiet church.

Long before the hour had arrived the church building was crowded—completely packed—awaiting the lecturer and the lecture.

While the choir, managed by Mr. J. B. Whitby, gave vent to its sweet strains of heavenly music, experienced and polite ushers escorted the speaker in and up to the altar.

The amiable and much beloved pastor, Rev. Bennett, in short but fitting remarks, introduced the speaker.

The speaker, amid shouts of applause, arose and out of an overflowing and jubilant heart began to speak. Subject, "The Negro of the 20th Century."

During the seventy-minute discourse the audience hung upon the speaker'slips—shouts of applause and laughter.

In his discourse, the speaker dwelt with special emphasis upon the following points relative to the Colored people:

(1) Be loyal, representative citizens of this great and glorious republic; this republic bought by the toil and blood of our forefathers; honor the stars and stripes, the glorious flag of our country.

(2) Hold on to your good morals, do honest labor, stay off the streets giving the public trouble; do something; be somebody.

(3 Save your earnings; get property; get a Christian education; get an industrial education, especially the latter.

The closing statement was: "Be true, loyal and intelligent American citizens.

The delighted audience wishing the speaker every benediction dispersed.

Prof. Billups bade us adieu and took his departure for Sedalia Tuesday morning, December 28th. May the Lord bless him and his work.

J. A. Jefferson, Prin.,
Lott and Whitby High School, Goliad, Tex.

At a recent lecture in Wycliff College, Dr. Hardie, of Korea, stated that Korea had a population of between thirteen and fourteen millions of Mongolian origin. Their religion is a mixture of Buddhism, Confucianism, and demon worship. At present this people are very open to receive the Gospel, but there is only a little band of seventy missionaries, including wives, among them. There are about 1,000 Protestant converts, who contribute annually what would be equivalent in this country to $5,000 a year, toward the support of Christian work.

WOMAN'S DOMINION.

A COMMON FAULT.

Two young girls, full of the vivacity and heedlessness and youth, met in a street-car. They greeted each other with the real school-girl effusiveness, and one said to the other:

"I was never so glad to see any one in my life!"

"And I've been just dying to see you!" was the reply from the brilliant and blooming girl, who was certainly in the full flush of health at that moment.

"How do you do, anyhow?"

"Oh, I've a perfectly dreadful cold!"

"I nearly died with one last week."

"I nearly coughed and sneezed my head off!"

"I know. It makes one feel perfectly wretched. Mamma has a horrible sold."

"We've been having a regular hospital at our house. Isn't it horribly cold to-day?"

"Fearful! I thought I should perish before the car came along!"

"My feet are like lumps of ice! I don't believe they'll ever be warm again."

"And only two weeks ago it was so horribly warm for this time of year."

"I know. I thought I would smother to death one day in school. Have you been skating since the cold weather set in?"

"Oh, yes; dozen of times. I went last night and got a fearful fall. I thought I should die!"

"You'd died laughing if you'd seen the tumble I got one day last week. And that, too, when there were about a million people looking at me. I nearly died, I was so mortified."

"Have you seen Mabel Reed lately?"

"Not for ages. It's certainly two weeks anyhow since I saw her. I'm crazy to see her."

"So am I. And it seems like an eternity since I saw Helen. I'd give the world to see her. How frightfully slow this car is going. I could go faster on my hands and knees."

"So could I. I hate to drag along so. I like to go like lightning."

And so the conversation ran on, each girl telling what was certainly untrue every time she spoke: It is not asserting too much to say that these exaggerations are unbecoming to the Christian character, and if for "every idle word that men shall speak, they shall give account thereof in the day of judgment," what a reckoning there will be for those who are thus heedless in their common speech.—Forward.

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HOW TO MAKE A STAY SHORT.

There are some persons who sometimes gladden people by their coming, and gladden them still more by going away. They are persons who like to have their own way in everything; who try to boss the household; who do most of the talking; who think of themselves and their own interests rather than others; who need to be waited upon, and cared for, and worshiped; who are sensitive and fault-finding; who complain at trifles, and who are never contented; who bring and carry news; who hinder rather han help. Those who are so fortunate as to entertain such "angels unawares," are likely to be glad to "speed the parting guest," and to hope that their future visits will be like angels', "few and far between."

There are others who are kind and quiet, loving and helpful; who save steps, bear burdens, and make no trouble; who quiet the babies, teach the boys, give good counsel to the girls, care for the sick, cheer the aged, comfort the sad, and spread sunshine through the house. These connot come too often, and never stay too long. They bring their welcome with them, and their presence is a perpetual benediction. Such persons have homes everywhere, and will finally redeemed of our Lord.—Christian Commonwealth.

EPW[illegible]

[illegible]

TOPIC[illegible]

"Working for[illegible] in inte[illegible]

Letting Christ Have His Way! S[illegible] they h[illegible]

This should be the chief work of the Christian—"Working for God." What an honor to be clased among His workmen. Angels vie with one another in the performance of His bidding. We should count it the most pleasant task of our daily labor to do something for God.

The reasons are obvious: He does so much for us.

How can I work for God?

By helping a weaker brother; by doing good unto all men; by being a perfect example unto godliness and truth; by leading others to strive after that higher and purer life which we all should endeavor to live and by seeking out the little children and leading them to Christ.

This is what you can do. Now, how to do it is:

First. By the continual guidance of the Holy Spirit, seeking His presence and imploring that all-important agency of divine help to ever be near and to strengthen you.

Second. With a deep and abiding faith in God, without which all of your efforts will prove futile. This is paramount. That faith must not see, but must constantly look to Jesus, and something will be accomplished.

Let us all work heroically for God this year. Results will be amazing. Defeat will be impossible.

The lesson-study for to-day is a plain, straightforward, narrative of an event peculiar to Christ's works among the disciples. No other propagator of a system of religion ever humbled himself to such an extent as to wash his disciples' feet.

Washing is a type of purification that belongs chiefly to the Christian religion. It is an essential in the cleansing of all sin and putrifaction.

Quite a number of people even now object to washing as Peter did; they desire to be clean, but wish that it could be secured another way. Old clothes and shoes fit and wear well; plenty of comfort in them; hence slothful and indolent desire to be let alone; but thanks be to God, if you desire a part in the kingdom of Righteousness you must be washed and be cleansed.

As to the fact of letting God have His way, there is no doubt of His way being pre-eminently the best for our own welfare. So much has been said against Peter and his impulsiveness that one would , in deciding hastily, declare he was not very good, but such is not the case. We must consider the nationality of the man, his training in early youth, the character-ideals inculcated within him and even the times within which he lived.

The Master knew him perfectly. He was distinctly Peter and He applied the balm. Without Peter, possibly we would have been without many helpful and enduring testimonies which prove to be a comfort and solace to the weaker and even the stronger Christian.

Let us study the character and traits of this "Rock" carefully. See how he tried the Master, how he fell, what struggles he had with himself and finally consider the great charge enjoined upon him by Christ Himself.

No man can read that charge (John 21:15-17) in its fullness, nor even define the true depth implied therein.

What then is our stay? Which shall we forfeit? My way seems best! I prosper. What am I to do? Let God have His way!

How well applied are the words of that hymn sung with such telling effect by Sister Amanda Smith:

"It may not be my way;
It may not be thy way;
And yet in His own way,
The Lord will provide."

Is not this assurance enough for the doubting [illegible] management [illegible] out of it, and man's narrow, hide-bound self in it all.

Revivals fail. Why? Because no God of Heaven is in them. Man can't save anyone of himself. God is ignored entirely. Why empty pews in the churches? Are the people all dead? Nay! The preacher is godless. O, for a change! Turn! Call a halt! Let God have His way! Go to God and ask Him to show you. Let Him guide you. Confide in Him. Go to Him constantly and the change you'll witness. Things will become real! Church, League, Sunday-school will grow. People will flock to hear your sermons, children will crowd your Sunday schools and the reign of peace will bring blessing to the perishing souls around you.

It is hoped that all of the Leagues are now planning for a year of larger usefulness and permanent growth. Commence your revivals. Kindle the fire, get everything in readiness for the new pastor. Give him a hearty welcome. Resolve to be his body-guard this year. Stand by him. Help him in his weakness. Pray for him.

Morgan City, La.

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FREE MISSIONARY LITERATURE.

The General Missionary Committee at its recent annual meeting requested the corresponding secretaries to supply in printed form addresses delivered by Bishop J. P. Newman, Dr. H. G. Jackson and Colonel E. L. Dobbins; also a letter from Bishop Joyce, and send them out free. These addresses in separate tract forms are now ready and will be sent to all pastors or other persons who may order them. The only expense will be postage or express charges. Postage addresses is five cents a hundred. Inclose stamps. Express charges must be paid by parties sending orders on delivery.

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Rev. N. L. Lackey, of Greenwood, who is a very favorable applicant for the postmastership of that city, was in town yesterday. The reverend is a worthy and upright gentleman and he deserves consideration from the powers in authority.—Advocate, (Durant, Miss.)

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Rev. W. E. Mask preached one of the ablest sermons at the M. E. Church the first Sunday in December, that we have had the pleasure to listen to for quite a while. His subject being "The Wisdom and Judgment of God." Many were the new thoughts presented, and his manner of delivery coupled with his sympathetic appeals, will cause him to ever live here as a real preacher.—Advocate, (Durant, Miss.)

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Bishop John H. Vincent, D. D., on his way to the South Carolina Conference, stopped over in Charleston and delivered his famous lecture, "That Boy," to a large audience, in Centennary Methodist Episcopal Church. The lecture was highly appreciated by the audience of intelligent and cultured people. The next morning the Charleston News and Courier had the following in regard to the bishop's lecture:

"What the bishop said had a clear meaning for his listeners and was calculated to lead them on to better things. His talk, however had more to deal with children. 'That Boy' has become famous by handling and the speaker uses him to illustrate the various stages in the life of any young man. He showed the many influences for good and [illegible] which were brought to bear on the boy, and told how these could be moved for the [illegible] good. The home life, he said, was the [illegible] to mould the boy's mind and heart, and could be supplemented in the [illegible] faithful teachers. There was much [illegible] pathos in the lecture, and it was [illegible] with interest by those who were [illegible]

FACTS FOR THINKING CHRISTIANS.

There are 1,000,000,000 heathen in the world.

There are 10,000 missionaries.

Each missionary is responsible for 100,000 souls.

In the United States there is one minister to every 700 people.

In China there is one ordained minister to every 1,000,000.

In the United States there are 60,000,000 people and 80,000 ministers, besides other Christian workers.

Out of every 100,000 church members in America only 21 go to the foreign field.

Forty million heathen die every year.

They are dying at the rate of 100,000 a day.

Every tick of the watch sounds the death knell of a heathen soul.

Every breath we draw four souls perish, never having heard of Christ.

Christians are giving at the rate of one tenth of a cent a day.

Of every dollar given for Christian work we spend ninety-eight cents on our home work and two cents for the heathen.

We give one cent a year for each heathen soul.

Christ said, "Go ye into all the world." "Go" does not mean "stay;" "all" does not mean a "part."—Southern Christian Advocate.

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BENEVOLENCE.

New York, December, 1897.

To the Pastors of all Evangelical Churches in the United States and Canada:

Dear Brethren—As a Committee representing the Joint Conference of the Boards of Foreign Missions in the United States and Canada, we wish to emphasize the recommendation of the Evangelical Alliance that in connection with the approaching week of Universal Prayer, Friday, January 7th, be observed as a day of special prayer for Foreign Missions, and that on Sabbath, January 9th, sermons be preached in all the churches on the duty and privilege of being "witnesses ..... unto the uttermost part of the earth." We also suggest that Foreign Missions be presented in the Sabbath-Schools and Young People's Societies on the same day, that in all academies, colleges and theological seminaries they be made the subject at the Friday morning chapel exercises, and that the meetings of Ministerial Associations the following Monday, there be conference and prayer regarding our relation to the world-wide mission of the Son of God.

The providences of God give solemn impressiveness to this call. Abroad, missionaries write of enlarging opportunity, of the awakening of long-slumbering peoples, of increasing multitudes eager to hear the Gospel, of outpourings of the Holy Spirit on the native pastors and churches, of brighter outlook and larger promise than ever before. And yet they also sadly write that they have insufficient numbers and inadequate funds to take advantage of these opportunities, that so far from advancing they are compelled to retreat—to close schools and hospitals, dismiss native helpers, see vacancies in their own ranks left unfilled, and turn a deaf ear to importunate calls for enlargement. All over the world they are in heaviness of spirit because of the retrenchment which they have been forced to make.

At home, in spite of the hard times through which we have passed, there appear to be means abundant not only for the necessaries, but for many of the luxuries of life. Places of amusement are thronged. The scale of living is increasingly elaborate and expensive. Bicycles in countless numbers are purchased. Residences, churches and public buildings are becoming more and more costly and magnificent. Heavily endowed colleges and hospitals are being

crown all, we see on ence, reviving busi- ened factories, the dis- mines of mineral wealth, and the bursting granaries of a plenteous harvest.

In these circumstances shall the foreign missionary work of the churches continue to be crippled by debt? Shall the diminished expenditure of the present be accepted as the basis for the future? Shall the Boards again be forced to order a retreat, and that too at the very time when the providence of God is summoning to a general and rapid advance along the whole line? Shall America shut its eyes to the plain and inspiring truth that it has "come to the kingdom for such a time as this?" We cannot so believe. Rather are we confident that the churches will respond to the call of God and signalize the closing years of the century by a notable advance in foreign missionary achievement.

Of this movement the pastors, under God, must be the leaders. They are the divinely ordained means for the instruction of the people. They alone have direct and influential access to them, and unless they act the Boards are helpless. For them also "the field is the world," and co-operation in planting Christian institutions in heathen lands through their respective Boards of Foreign Missions is an essential part of the work of their local churches. So we urge ringing foreign missionary sermons in the pulpits, earnest prayer at the devotional meetings, and, in due time, offerings so systematically planned that every member, whether present or absent, shall intelligently face the opportunity for bringing a gift proportionate to his ability and to the magnitude of the effort to give the Gospel to the whole world, remembering that, as the Foreign Boards are sustaining forms of work which at home are represented by many different boards, besides various undenominational agencies, the contributions to this cause should in justice be by far the largest of the year.

And because all effort will be unavailing without a spiritual quickening, let us with one accord betake ourselves to prayer, realizing that the cause of the world's evangelization is straitened only in our own weak and impoverished spiritual life. It was in going and teaching "all nations" that Christ promised to be with His disciples "alway." Is there, then, no casual relation between what Dr. Richard Storrs characterizes as "the growing secularization of the church"—the low spiritual state so generally recognized—and the indifference of so many pastors and church members to the salvation of their fellow-men, who, though distant, are none the less their brethren?

It cannot be too strongly emphasized that the colossal foreign missionary problem of the hour is the awakening of the Church at home to the realization of its duty and privilege in giving the Gospel to all men. If the boards were upborne by the gifts and prayers of a consecrated Church in America, they could triumphantly override every obstacle which they encounter in Asia and Africa. Experience has shown that wherever the Gospel is faithfully preached by the foreign missionary, the heathen are converted, but the difficulty lies in the failure of the Church to send out and maintain the requisite number of missionaries. The urgent need is for a missionary membership at home—Christians who understand the place of Foreign Missions in the Word of God, who discern the part of Foreign Missions in the plan of God, who get close enough to the divine heart to catch something of its yearning love for a lost world, and who are so baptized by the Holy Ghost that they will place themselves unreservedly in His hands in the work of bringing the race to the feet of Jesus. We justly talk about America for Christ, but let us remember that from cover to cover the Bible thought is the World for Christ—a God who rules all nations, a Savior who is "the propitiation for the sins of the whole world," a Holy Ghost who broods over mankind, a plan of salvation which is adequate for all men, a command to the Church to send it to all men. For a century we have been doing pioneer work. Now the time has come for the Church of God to arise and gird itself for the conquest of the nations for Christ. Let us count this divinely-given task as no longer a side issue, but as the chief object for which the Church exists. In the words of Dr. Herrick Johnson, let us "believe mightily in the things God has promised, and give tremendous emphasis to the idea of expecting and commanding immediate results. Must we be forever and forever preparing the way and sowing the seed and devising processes, while the centuries roll by? 'Say not ye, There are yet four months and then cometh harvest.' The harvest is now—is now—is always now! Isn't it about time we brought the faith of our beloved Church up somewhere near the measure of the limitless Word?"

Confident that you will heartily respond for the cause which is not ours only, but yours also, as fellow disciples of the Christ who laid it upon us all, and with the prayer that you may find rich reflex spiritual blessing for your own hearts, we remain,

Your brethren in Christ.

ARTHUR J. BROWN, Chairman.
Cor. Sec. Board of Foreign Missions of the Presbyterian Church in the U. S. A.

JUDSON SMITH,
Cor. Sec. American Board of Commissioners for Foreign Missions.

HENRY N. COBB.
Cor. Sec. Board of Foreign Missions of the Reformed Church in America.

WILLIAM T. SMITH,
Cor. Sec. Missionary Society of the Methodist Episcopal Church.

SAMUEL W. DUNCAN,
Cor. Sec. American Baptist Missionary Union,
Committee.

The other members of the Committee, the honored and beloved Rev. William S. Langford, D. D., Cor. Sec. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A., died July 2d.

STANLEY'S ANSWER.

A pretty story of how Henry M. Stanley wooed and won Miss Dorothy Tennant, though coming to us from private sources, has been made sufficiently public to avert the charge of undue personality. Miss Tennant, it is well known, was the original of Sir John Millais' famous picture "Yes, or No?" It seems that Stanley had asked the question and the reply was "No." The great explorer went to Africa again, and after several years returned to London to find himself the most talked of man of the day. The thought of Miss Tennant was still uppermost in his mind and he resolved that his first visit should be to her home. In his impatience for the morrow he turned over the cards and notes with which the table was strewn and, selecting one haphazard, decided to while away the time by attending a certain reception. The first person he met there was Miss Tennant. They greeted each other formally, but later in the evening Stanley retired to a small anteroom, to find that Miss Tennant had likewise sought solitude. A somewhat embarrassing silence ensued, broken by the woman saying, like one "making conversation:"

"Do you find London much changed, Mr. Stanley?"

"No, I haven't found London changed, and I've not changed, either," returned the explorer, with his usual intrepidity. "Have you?"

"Yes, I've changed," answered Miss Tennant, softly. A few days later Millais received a note from his former subject, beginning: "My Dear Sir John: The momentous question has been at last decided. It is a joyful and triumphant 'Yes!'—Youth's Companion.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly Kentucky Conference.

Lesson for January 23, 1898.

THE BEATITUDES (Matt. 5:1-12).

Golden Text.—"Ye are the light of the world" (Matt. 5:14).

Several events, not recorded by Matthew, occurred between this and our last lesson. The healing of a leper, and of a paralytic; the call of Matthew; the healing of an infirm man at Bethesda; the vindication of His disciples for plucking ears of corn on the Sabbath; and the healing of a withered hand, should be placed before the Sermon on the Mount.

1. The Preacher was our Savior. He had been promised by the Father, and His coming foretold by the prophet. He was born of the Virgin Mary, baptized by John in the Jordan, tempted of the devil, and had been preaching and working miracles for more than a year. He was, at this time, exceedingly popular. Yet a few were beginning to turn from Him. Jesus, as a man, took every preliminary step to qualify Him for the ministry. He is our example.

2. The congregation—"His disciples and a great multitude of people." Jesus called from among His followers twelve and ordained them apostles, or set them apart from the world. This He did that He might teach them; give them power to work miracles, and send them forth to preach His Word. When He delivered this sermon they were likly seated close about Him in a half circle. The multitude was from Galilee, Judea, Idumea, Gilead and Syria. It was a mixed congregation. It was the wisdom, goodness and mercy of Jesus that caused them to follow Him.

3. The church—"A mountain." Its name is not given. Tradition points to a square shaped hill, about sixty feet high, with two tops called the Horns of Hattin, from the village of Hattin at its base. It is about six miles south of the supposed site of Capernaum, and a little west of the Sea of Galilee. Jesus likely spent the night in prayer on one of the peaks of Hattin. In the morning when He saw the multitude coming to Him, He came down into the plain between the points of the mountain, and called the twelve unto Him. In delivering the sermon He likely stood for a while and then sat down.

4. The sermon is the Platform of the new dispensation. Its keynote is the "Kingdom of God on earth." All of it, and more too, was delivered at this time. It has been called the Inaugural Address, because it was spoken when the apostles were inducted into the apostolic office. It is one of the best standards of life in all the Bible.

5. "The poor in spiirt." The word blessed in these nine beatitudes means the highest state of happiness produced by God's sunshine in the soul. The spirit in man's immortal nature. The poor in spirit are those who realize the absence of the Divine Spirit and desire to possess the same. The kingdom of heaven means the spiritual reign of Christ in heaven, in the church on earth, and in the heart of man. All the blessings of heaven belong to the humble, penitent man.

6. "They that mourn." They that are sorry because of sin. Their grief will be light, deep or pungent, according to the way they see God and themselves. If they mourn in earnest God will comfort them. He will "give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

7. "The meek" are those who are mild, gentle and patient. They are not ambitious, self-seeking and revengeful. They are thankful fo revery blessing the Lord is pleased to give. Their reward is great. "They shall inherit the earth," or the promised land, which was a type of the heavenly Canaan. To inherit indicates that we receive not as a reward of merit, but of free grace. The comforts, joys and sacred pleasures of the world are for the meek.

8. "They which hunger and thirst after righteousness." Righteous[illegible] the law—civil, moral and [illegible]teen hunger and thirst after righteousness a deep-seated, earnest, longing [illegible] in intens[illegible] both the letter and the spirit of God's [illegible] they have [illegible] The Lord will fill or satisfy all who have this desire. Perfect satisfaction in this life is a phantom, an empty dream. It recedes as we advance. This is true of honor, wealth and pleasure. These four beatitudes belong to the seeker, the five that follow to represent the possessor.

9. "The merciful." Mercy leads to sympathy, pardon and help. They who are forgiven see the weaknesses of others, have pity on the erring, and forgive their transgressions. They also do good to the bodies and souls of those about them. They will obtain mercy as a reward for so doing. Like calls for like. And when we show the fruits of the Spirit towards others, we may expect the same from them. If we forgive God will forgive us, but if we harbor malice we need not hope to gain heaven.

10. "The pure in heart." The heart is the center of life. It is the germ of the emotions, affections and desires. It is the base of the reason, judgment, memory and conscience. To be pure in heart is to have every intellectual and spiritual faculty conform to the will of God. This is holiness, sanctification, perfection. It must be obtained before or at death, or we can never enter heaven. Only those who are like God can see Him. We may behold the Lord in His works, in His Word, and in His providence. In the world to come we may see Him in judgment and in glory.

11. "The peace makers" are those who oppose fighting, quarreling, wrangling and slandering. Those who make great sacrifices and self-denials to live in harmony with God, self, home and church. To be called the servant of God is well, but to be designated His friend is much better, and to be spoken of as His child is a greater honor than any saint can ask. It is brought about by being converted, cleansed, adopted and given the Holy Spirit.

21. "The persecuted for righteousness sake." To persecute is to pursue with malice. Only the good are persecuted for righteousness sake. Keeping and enforcing the law often offends the wicked. Micaiah was smitten on the cheek (2 Chron. 18:23), Jeremiah scourged (Jer. 20:2), Zecahriah stoned (2 Chron. 24:21), and Isaiah sawed asunder (Heb. 11:37), for standing by the right. But those who patiently endure such things will receive all the joys of the heavenly kingdom.

13. The reviled are the persecuted in character. They are the slandered. The nicknamed, misrepresented and lied about. They are exhorted to rejoice and be exceeding glad for great will be their rewar din heaven. The righteous have been persecuted for six thousand years.

NEAL DOW'S FIRST TEMPERANCE WORK.

Neal Dow was twenty-five years old when he delivered his first temperance speech. It was at an anniversary supper of a fire company to which he belonged, and his strenuous opposition to the use of liquor was effective to that degree that the fire company adopted temperance as a principle. Later he prevailed upon the Maine Mechanical Charitable Association to forego the use of wine at its annual dinner.

At the time liquor was almost universally used in Maine. One of the curious customs of Portland in those days was the ringing of the town bell at eleven and four o'clock, by way of warning to mechanics that it was time to leave work and get a drink. This custom the young reformer succeeded in having abolished. Then he persuaded most of the Portland employers to discontinue supplying their men with liquor.

After his first successes, Neal Dow felt that temperance was the most important cause of the age. It was largely to his efforts that the Young Men's Total Abstinence Society of Portland was organized. Its first meeting, it is said, was held in the counting-room of a distillery.—Harper's Weekly.

[illegible]ion to whom it belonged [illegible]es from one tower to the other, thus constructing a harp upon which the winds could play, making music for the inmates of that home. Soft winds made gentle harmonies and the strong tempests rushing down the mountain side hurled themselves against the wires and they began to roll out the most majestic strains.

There is sweet music in every home where the heart strings are touched by gentleness and courtesy. The mild word, the gentle answer, the tender act, the patient considerateness, will touch chords of kindness and make sweet melody in the family life as everywhere. A desolate, dreary place is a home devoid of those little courtesies which are practiced in the best social life.

Selfish people are unhappy and make others about them uncomfortable. They take no comfort in seeing others happy and envy those who may be better off than themselves in any respect; they think unkindly of them, and, if they can, rob them of their pleasure. Discord and dissension are often the results of the snap and snarl of selfishness. Upon the other hand gladness may be diffused by a gentle word, a willing service gained by a kindly request and a soft answer turn away wrath. There is no sense in scolding. It is more than a weakness of folly; it is a sin, doing much evil to the scolder and the scolded. It is the opening of the draft to the internal and infernal fires that ought to be quenched. It scorches and inflames other hearts and minds that should be kept from evil. Scolding never does good. Affability toward others cultivates amiability in the actor. The courtesies practiced in social life are just as charming in the home circle. "Be courteous."—Rev. L. H. Baker.

* * *

"A LITTLE HARDER."

Those who are inclined to give up to discouragement when things go wrong learn a helpful lesson from a young woman who had left home because her father was a drunkard. When she became a Christian, however, she announced her intention of returning and doing what she could to reclaim him.

"But what will you do when he finds fault with your efforts to please him?" some one asked her.

"Try a little harder," she answered, with a soft light in her eyes.

"Yes, but when he is unreasonable and unkind you will be tempted to lose your temper and answer him angrily. What will you do then?"

"Pray a little harder," came the answer with a fearless ring in the words.

The discourager had one more arrow in his quiver. "Suppose he should strike you as he did before, what could you do but leave him again'?'

"Love him a little harder," said the young Christian steadily.

It is pleasant to add that her splendid faith conquered. Through love and prayer and patient effort her father was not only reclaimed from his besetting sin, but proved Christ's power to save to the uttermost all tha come unto him.

A Good Appetite

Is essential for perfect health and physical strength, but when the blood is weak, thin and impure, the stomach cannot perform its duty and the Appetite fails. Hood's Sarsaparilla is a wonderful medicine for creating an appetite and giving sound digestion. It purifies and enriches the Blood, tones the stomach and digestive organs and gives strength to the nerves and health and vigor to the whole system. Be sure to get

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PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

BOOK COMMITTEE MEETING.

The Book Committee will convene in annual session February 9th, 1898, at 10 o'clock a. m., in Western Book Concern, Cincinnati, O. The Eastern and Western sections will meet separately on the 8th, at 2 p. m. The members will find entertainment at the Grand Hotel, where they will please report upon arrival.

W. F. Whitlock, Chairman.

S. O. Benton, Secretary.

The Prohibitionists held a National Convention in Cincinnati 26th ult.

Mr. Moody is holding this week a series of meetings in Carnegie Hall, New York City.

President McKinley is to deliver the commencement oration at Ohio Wesleyan University next May.

Dr. L. C. Qneal, for years a leading minister of Methodism in the State of New York, died at his home Moravia, Cayuga County, N. Y., on the 2d inst.

Rev. Dr. Chas. J. Little, president of Garrett Biblical Institute, recently delivered an address before the German Literature Union of Northwestern University, speaking in German.

The editor has gone to the Florida Conference, which is in session this week at Jacksonville, and the Assistant Business Manager has gone to Okolona, Miss., to attend the Upper Mississippi Conference.

When it comes to baptising Bishop Foss, who, together with Dr. Goucher, is now in India, is somewhat of a John the Baptist. In a letter recently received by Bishop Andrews, he says: "On Wednesday we baptised 225 recent heathens—I baptising more than 100 of them after months of careful teaching."

A card received from Rev. J. A. Tillory just before going to press conveys the sad intelligence of the death of Mrs. Tillory on Tuesday of last week, at Jacksonville, Tex. Bro. Tillory is a prominent and highly respected member of the Texas Conference. His wife has been a help and inspiration to him during many years of his ministerial life. The Southwestern extends to Bro. Tillory its most tender and prayerful sympathy.

The Quarterly Review of the A. M. E. Zion Church, for the last quarter of '97, was made the Hood Anniversary Number," in honor of Bishop J. W. Hood, who has rounded out twenty-five years a bishop. We are pleased to bear testimony as to the excellence both in appearance and of matter of this special number. Editor Dancy, who is a strong and entertaining writer, deserves well of his church and his race for the class of a periodical he is making the Review.

TURNER'S METHOD AND OURS.

...mmunication to the Christian Recorder, Dr. W. D. Johnson, of Georgia, gives some methods used by Bishop Turner of the A. M. E. Church, to perfect the reports to be made by the ministers to his conferences and thus expedite the business. Dr. Johnson says:

"On the first day of the annual conference, each presiding elder in some part of the church or other place, convenes all his pastors in a district conference. Two secretaries are elected and committees are appointed to hold the Dollar Money, Missionary Money, Educational Money, each committee has also its secretary and treasurer. All being ready, the roll of the district is called and each pastor reads his report, paying over his money to the proper treasurers. All the districts are working at the same time, and if there are any difficulties they are settled if possible in the family. This part completed, the next step is reading district reports in the annual conference. This is done by two district secretaries from sheets furnished by conference and footed in the district meetings.

While the reading goes on, the Bishop notices carefully the report of each church, asking questions, approving or condemning the work, as the case may be. This done, it takes but a short time for the district treasurers to pay conference committees the amounts belonging to each fund, as reported."

Our plan is to hold a statistical session in the afternoon of the first day. This, as a rule, brings in the repots in short order, but it does not perfect the statistics. While we do not think Bishop Turner's method could be as a whole applied in our conferences, we do think some such modification should be made as will give each presiding elder an opportunity to review the work of his district as reported in the statistics. In some of our southern conferences the presiding elders do hold a kind of preliminary meeting with the brethren for the purposes indicated, but this they do on their own motion and often they are hurried and many of their men absent. We suggest that the first hour of the statistical session be devoted to such meetings, each presiding elder being present: this being over the districts could be called and the work soon completed.

By special invitation we had the honor of addressing our people at Houma, La., in their Emancipation Day celebration. The programme rendered by a number of young ladies and gentlemen of Houma was highly praiseworthy. While all did well, yet the productions of Profs. Chas. Pemilton, A. S. Smith, J. A. Williams and Miss Edna Seals are deserving of special mention. Prof. Pemilton is in charge of the city school there and has been for a number of years. He is devoted to his church.

The pastor of the M. E. Church, Rev. D. M. Seals, is an enterprising and public spirited man and the people of Houma greatly appreciate his services. He not only commands the respect and has the most hearty support of his own members but also many others of the best people of the town regardless of denomination. He will come up to his annual conference with all the benevolences raised and be able to report a number of improvements made in the interest of the church. Bro. Seals is the kind of man the Methodism needs and has always delighted to honor.

St. Mark's M. E. Church, New York City, of which Rev. Dr. W. H. Brooks is pastor, realized from its annual fair $1088.48 net. The church is now collecting funds to purchase a parsonage, which is so sadly needed. Both its membership and the congregation continue to increase.

PERSONAL AND GENERAL.

The Rev. Mr. Phillips, pastor of the C. M. E. Church, this city, called with Bishop Holsey last week.

Rev. Dr. F. Gunsaulus, pastor of Plymouth Church, Chicago, has resigned because of impaired health.

Rev. Dr. Freeman Parker, formerly of Houston, Texas, desires his correspondents to address him at Marshall, Texas.

The Rocky Mountain Advocate has been enlarged to a sixteen-page paper, and looks as attractive as it is interesting.

Hon. D. E. Schell, father of Edwin A. Schell, D. D., General Secretary of the Epworth League, has been appointed postmaster at Savannah, Mo., by President McKinley.

Rev. Eugene Baptiste, pastor of Scott Chinn Chapel, this city, is making an earnest and systematic canvass for the Southwestern. His purpose is to run up the list before the annual conference.

Dr. S. W. Thomas, who succeeded the late Dr. Swindells as editor of the Philadelphia Methodist, has given such general satisfaction that he was re-elected by the Board at its meeting last month.

Rev. Chauncy I. Withrow paid a visit recently to New York City and preached at St. Mark's M. E. Church and delivered a lecture before a large and appreciative audience on "The Forces which Win."

Rev. J. C. Hibbler did excellent service for the Southwestern at the Central Alabama Conference and is highly commended by the brethen. His record as a collector is hard to surpass and tihs office congratulates itself on securing his services when it was found impossible for the editor to be present.

The Rev. Dr. G. C. Wilding, of Jersey City, N. J., whose articles to the Southwestern Christian Advocate, on "The Preacher's Success," have been so well received by our readers, has been unanimously invited to return to Hedding Church, of which he is pastor, for the fourth year.

Misses Ida M. Gibson and Rose T. Robinson who are engaged under the auspices of the Woman's Home Missionary Society as missionaries to the Italians of this city, returned to their field of labor just before the holidays. They have hired a house right down in the Italian quarter and are putting their best efforts into this Christ-like labor, to which they feel themselves truly called. Already they have signs of really flattering success.

Mrs. Josephine Rochon, who formerly resided in this city, passed through last week en route to see her mother, Mrs. Dorsey, at West Baton Rouge, La. Her husband, Mr. Horace Rochon, runs a successful furniture business in Ennis, Texas, where they now live. As greatly as Mrs. Rochon believes in the Lone Star State and its people, she feels she must return to Louisiana occasionally to visit her loved ones and look once more upon the scenes of her childhood.

Charles Andrews, Chief Justice of the Court of Appeals of the State of New York, has, at the age of 70, retired. Judge Andrews is the brother of Bishop Andrews and his position ranks next to a seat on the Supreme Bench of the United States. He will continue to receive his annual salary of $10,500 for the next eight years, the end of his full term. These brothers had two uncles on the maternal side, who attained to distinction in the profession of law in Michigan. Judge C. I. Walker and Hon. E. C. Walker. Thus Bishop Andrews comes by his administrative qualities naturally.—Omaha Advocate.



Permission of Eaton & Mains.



We are pleased that wo are able to present our readers a cut which is a most excellent likeness of Bishop W. X. Ninde. Beginning with this week he is holding a number of Annual Conferences in the South. This is not by any means his first visit to our territory, though he has never held of the conferences over which he now presides, beforo. He is this week presiding over the Upper Mississippi at Okolona, and after this follows the Mississippi at Ellisville, the Louisiana at Baldwin and tho Gulf Mission at Crowley, La. We are sure the brethren of these conferences will be delighted to welcome this sweet-spirited disciple of the meek and lowly Nazarene.

On last week our office was honored by a call from Bishop L. H. Holsey, of the C. M. E. Church. He was homeward bound after an extended tour of the Annual Conferences of the M. E. Church, South, in the interest of Haygood Memorial Hall, a new building for Payne Institute at Augusta, Ga. He has been twenty-four years a bishop of his church and yet looks as young and well preserved as though only forty years of age. He is a polished gentleman and an eloquent speaker. Judging by the newspaper reports, as well as the results attained in visiting the conferences of his white brethren, Bishop Holsy is not only advancing the cause he represents at these conferences, but is doing much for the best good of his race in future.

He evidently believes in the hospitality, generosity and brotherly spirit of the Southern Methodist preacher. He believes they are thoroughly interested in the Negro, and that they will be very largely the means of holding the two races in that relation that will make them most helpful to each other. They have given him every encouragement and accorded every courtesy.

The Bishop believes that the Twenty-five thousand Dollars for the new building will soon be realized, there being already about twenty thousand in cash and subscriptions raised. The building is being erected now and will be completed this year. He left the city Saturday night for his home in Georgia.

Rev. B. J. Griffin, pastor Van Buren, Ark., where the Little Conference is to assemble, desires us to say to the brethren who will attend the session of the Conference, that they are requested to leave their wives at home, as he will be crowded for entertainment.

RIS

ATLANTA

Tho second sessio I
Conference was held tee
15-20, Bishop John H. V. ion.
presiding. in inter

In the organization R. T. Adams was elected secretary; E. H. Oliver, statistical secretary, and M. M. Alston, treasurer. they have

The reports of Presiding Elders, G. W. Arnold, J. P. Wragg, H. R. Allen and J. C. Hunt were excellent. The work was represented as in good condition. New churches had been built, others in course of erection, an increase of benevolent colections, and great spiritual uplift throughout the entire work.

The following amounts were reported for Missions: $819.00; Church Extension, $308.00; F. A. and S. E. Society, $648.00; other collections, $631.00; total, $2396, an increase over last year of $174. Tho reports also showed an increase of 1246 in membership.

The proposition submitted by the East Maine Conference was presented, and after some discussion the following vote was taken: In favor of, 2; against, 46.

The class for admission into full membership having been called, the Bishop addressed them in a few strong and appropriate words. He urged the importance of consecration. He said, "The whole soul absorbed in the one work is the key word of the work." After the remarks, John W. Bowlen, Samuel A. Stripling and Augustus C. Wright were duly admitted.

The Conference was enthusiastic in its support of the Southwestern. The following resolutions was unanimously adopted:

Whereas, we recognize the necessity of a church organ to present the interests of Methodist Episcopal Church in the South, and since Southwestern Christian Advocate has been established by the General Conference and so admirably meets this need;

And, whereas, under tho editorship of tho Rev. I. B. Scott, D. D., the paper has been greatly improved in mechanical "make-up" and from a literary standpoint,

Bo it resolved, That wo hereby express our hearty appreciation for the able manner in which Dr. Scott edits the paper, and hereby commend his work as meeting our strongest endorsement.

Resolved, second, That on the adoption of this resolution each member of this Conference hereby subscribe for the said paper,

Resolved, third, That wo hereby pledge 600 cash subscribers in 1898 as our proportion of the desired 10,000.

Having passed a satisfactory examination, Frank H. Rodgers was elected to the order of deacon, and James W. Tharpe, A. G. Story, G. M. Neal and William Young to the order of elders. The ordination took place on the following Sabbath. The Bishop was assisted by the Presiding Elders, Drs. Thirkield and Melden and Rev. Bro. Melton. The services were quite impressive.

Dr. Homer Eaton, Rev. I. G. Penn, Dr. C. M. Melden, President of Clark University; Dr. J. C. Murray, of Gammon Theological Seminary, were among the visitors present.

A Conference Epworth League was organized with the following officers: President, L. J. Price; first vice president, E. H. Oliver; second vice president, Miss Minnie B. Harris; third vice president, S. A. Stripling; fourth vice president, Miss Clara E. Pullen; secretary, F. H. Rodgers; treasurer, V. D. Jenkins; Junior League Superintendent, Mrs. J. M. Anderson.

The session was a model one. This Conference has among its membership some of the strongest men of the Church. The discussions were vigorous, eloquent and thoughtful. While not large in members, this Conference takes le place in the front ranks for loyalty, intelligen moral integrity and the higher Christian lif

Thus onded a glorious year's

E. E. J.

The alumni de delivered before the association of the Central Tennessee College next June by Prof. T. A. Fortson, A. M., of the class of '81. He is now professor of mathematics in that excellent institution.

W. H. T. Durrant was executed on Friday, Jan. 7, in the prison at San Quentin, Cal., for the murder of Blanche Lamont about three years ago. It is said his fate determines that of eight other murderers in prison in that State. Had Durrant escaped through the shrewdness of his lawyers, the friends of the other murderers would have pursued tho same course in their cases.

The Christian Advocate, Rev. J. M. Buckley, D. D., editor, bearing date of Jan. 6th, comes to us with its pages reduced in size but increased in number. While we have no idea that this first number is up to the standard proposed for this the oldest of our Advocates, we nevertheless like it very much and consider the change a great improvement over the old form. We congratulate the editor on this enlarged opportunity to bring the Advocate up to his ideal.

The Georgia Conference of the M. E. Church South, a few days ago, gave to Bishop Holsey, of the C. M. E. Church, fifteen hunderd and thirty-six dollars; for Payne Seminary, an institution for colored youth, when he asked for but one thosand. This is a pleasant way of "overdoing thinsg." Would that other similar bodies would do like wise. Then, indeed, would the good, glad time hasten its coming—when we all shall feel that we are our brothers' keepers. It is interesting to note that Rev. Sam Jones took hold and helped Bishop Holsey and led the subscription with a goodly sum.

Rev. Dr. J. G. Tanner, pastor of the Presbyterian Church (white) at Navasota, Texas, attended the daily sessions of tho Texas Conferenco, which assembled recently in that city, and furnished most excellent reports of the proceedings to the daily papers. He was invited to address the Conference, which he did, and manifested very great interest in our work and our people generally. Ono or two of the city teachers assured us that Dr. Tanner is a Christian gentleman of the highest type, and is largely responsible for the very friendly relation that exists between the two races in Navasota.

Without a cent of money for the purpose, but with a strong and unwavering faith in God and in the benevolence of his people, we have undertaken the maintenance and education of a native African boy at Gilbert Academy and Industrial College, Baldwin, La. It will cost fifty dollars a year to support him in school during each session. Will not some one of God's favored stewards adopt and support the boy in school, or contribute something, say a dollar or more per month, for him? Cannot some of our Epworth Leagues, Woman's Home Missionary or other societies make him a direct object of their charity? Help him, and through him, help in hastening Africa's redemption. The heathen has come to your door, turn him not away.

Address: A. E. P. ALBERT,
Gilbert Academy and Industrial College, Bald
win, La.

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plea made by Dr. Albert, that the
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DOINGS OF THE WORKMEN.

G. W. Moorehead, P. C., Macphelah Charge.—We are here hard at work. All we accomplish here must be done by hustle, brain and earnest prayer. We found new officers all over the charge. Brethern, at your last quarter do not make so many changes. The work is much harder for a new man with most of his church officials new and without experience. We had our first quarter with reasonable success, for many of our farmers lost all they had this fall. We are repairing the parsonage, which was in a very poor condition indeed. We need to pay more attention to our parsonages to see that they are creditable and comfortable at the least. Let us awaken, and with a united effort all over the State to build new ones and repair old ones. Let us report at the annual conference more work along this line than ever before. We who have to live in them must look after them. Allow us to speak of the timely storm given by the Rock Hill members. In the parsonage yard they began to sing, "Open the door for the children," etc. They left with us flour, corn, beans, potatoes, beef pork, krout, coffee, fruit, sugar, soda salt and chickens. A shower of rain and the darkness of the night cut off some of their crowd, hence they said it was only a token of what they wanted to do. How much we thank them we cannot express. We had several warm prayers, and they departed feeling that they had done the Lord's bidding. Pray for us. We need more of the Holy Ghost than ever before in all our life.

D. H. E. Harris, P. C., Magnolia, Ark.—In my fourth quarterly conference I reported a total raised for all purposes of $310.50 instead of $10.50, as published.

R. T. Smith, P. C., Dayton, Tenn.—Our first quarterly conference was held Dec. 11-12, with Rev. G. W. Staples, P. E., in the chair. Most all of the brethren were present with written reports, which showed forward march on all lines. Sunday was a grand day with us. After love feast the presiding elder preached one of his good sermons. The pastor preached at 3 p. m., and the presiding elder again at 7 p. m. Received two in the church and administered the sacrament to sixty-nine. Raised for all purposes this quarter $69.27. Storm after storm comes to the parsonage.

...hat ...ny ...s.—Our ...conference convened at Lynch Chapel, Nov. 23, with Rev. J. C. Houston in the chair. The brethren responded promptly at roll call, showing good reports. The elder preached a soul-stirring sermon at night, which wonderfully impressed all who heard him. Collection during the quarter was $25.65. The elder was well pleased and left on the morning train. Our pastor, Rev. M. White, who has so faithfully served us for the last five years, will soon be called to a new field of labor. Five years ago Rev. White saw here, as all live preachers see, room for improvement, and began to work at once for the elevation of his people, and we are proud to say that he has left no stone unturned. He has proven himself like unto Paul—steadfast and unmovable.

He has done good work here and has won the respect of both races. He is a race man and watches over his people with the eye of an eagle. As a worker among the young people of our church he has few equals. As a speaker he is pleasing and logical, and always demands the attention of his hearers. He is a Christian gentleman of the highest type and leaves here a spotless record.

Earnest Stephens, Greenville, S. C.—I write you to inform you that my mother takes the Southwestern Christian Advocate, and she is very much pleased with it. She also takes the Epworth Herald; it is also a good paper. I am glad to say that our same pastor returned to us again from the annual conference. I am a scholar of the Sunday School. My teacher's name is Mr. E. J. Mathis. I am also a member of the Junior League. Our president's name is Mr. A. B. Davis, and he is very much interested in the work. I want to inquire for my uncle; his name is M. C. Mather. I heard from him last in the month of September, '97. He was then at Tennesssee Ridge, Tenn. If you can learn as to where he is, please answer through the Southwestern.

J. E. W., San Antonio, Tex.—The reception tendered Dr. M. W. Dogan, president of Wiley University, by the Nurse Training school, the Kings Daughters and Sons was indeed a grand affair. The King's Daughters and Sons introduced several harmless plays and games while the nurses presided in the dining hall. After each one had enjoyed the amusements, Dr. Dogan and Mrs. Wells led the march to the dining hall. It would be useless to say each one did ample justice to the bountiful repast that awaited them. It was not until the small hours began to approach that the guests bade Dr. Dogan, Dr. and Mrs. Starnes good night, leaving behind their best wishes for the doctor's health. The many prayers and good wishes undoubtedly had the desired effect, for this morning Dr. Dogan left San Antonio for Navasota, where he will meet the Texas Conference, thence to Marshall, having gained four pounds in thirteen days, and feeling almost as stronu as ever.

A. C. Bardwell, P. C., Wolf Lake Charge, Miss.—The quarterly conference convened in St. Mark M. E. Church, Dec. 14, 1897. Elder J. C. Houston in the chair. The members present made good reports, which showed spiritual and financial progress of the charge. We raised for the elder $12. Many greatly desired to hear one of his great and instructive sermons, but were prevented on account of the inclemency of the weather. We have had quite a hard time this conference year, being hindered greatly by the overflow and the yellow fever excitement, and also the low price of cotton, which prevented us from carrying out the financial plans. Amid all of these hindrances we were able to raise this quarter $105 for all purposes. The Southwestern is the talk of the day. We are doing all we can for subscribers. The sprinkling baptism is a book among books. It ought to be in every Methodist preacher's library and every Methodist family.

W. H. Smith, P. C., Pearlington, Miss.—Our fourth quarterly conference was held Dec. 21. Rev. J. M. Shumpert was present and gave a very encouraging address along all lines of church workings. It was a very disagreeable night. But in spite of all we had a very good time. Collections this quarter $56; for pastor, $49; presiding elder, $8. The work is in a good condition spiritually, but owing to the yellow fever scare and the closing up of church doors we lost the financial spirit. Hope to get it up again.

A. S. Glover Tupelo, Miss.—The thirty-fourth celebration of the emancipation proclamation was observed in grand style at St. Paul M. E. Church, Jan. 1, 1898. By request, Prof. W. R. Wiley, principal of Tupelo Colored City School, took the chair, and Miss Janie Richardson, our organist, rendered excellent music, suitable to the occasion. A. S. Glover delivered the salutatory address. Mr. W. R. Logan spoke on the "New Negro," which showed the ability of the speaker in handling a subject. An appropriate piece of poetry, dedicated to Mr. A. Lincoln, was delivered by Mr. A. S. Glover. Then came an interesting debate: "Resolved, That slavery was a blessing to the Negro," W. W. Walker, Prof. A. R. Ratliff and A. S. Glover were chosen as judges. Profs. M. J. Blanchard and L. J. Ford affirmative, and Revs. G. Orange and J. N. Gilmore the negatives. Each speech was grand. Judges decided in favor of negative. All were benefitted.

R. N. Jones, Handsboro, Miss.—I wish to say that emancipation day was celebrated here to the deilght of all who were present. The pastor was made a present of a fine overcoat by Mrs. Sallie Solomon and Mrs. Nicie Whitington, and a number of other leading members. One yeaily cash susbcriber for the Southwestern.

J. H. Pierce, Charenton, La.—We were highly favored with a pleasant visit from Mrs. Lily W. J. M. Pierce, of Cheneyville, La. She called to see her relatives and friends at Charenton and Baldwin and Franklin, La. Both colored and white friends were glad to meet Sister Price, and rejoice to know that she still loves her old home.

FACE HUMORS

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

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SOAP is sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A.
"How to Prevent Face Humors," mailed free.

EVERY HUMOR From Pimples to Scrofula cured by CUTICURA REMEDIES.

E. M. Hall, P. C., Homer and Hibbs Charge, La.—Allow me space in our worthy paper to state conditions of my work at Homer and Gibbs. On coming to the work I found no Methodist Episcopalians in all that country. I found many enemies to our Church, but was determined to plant our standard of religion. I secured a cabin in which to preach and the people soon came to hear me. I conducted a revival which resulted in the conversion of twelve youths. The Lord has greatly blessed me along that line. I can see a bright future for our church. I got quite a number of children and organized a Sabbath school. And Methodism has her banner hoisted in that country. This is a large territory, and we need men to come and preach the Gosple of Jesus Chirst to these people. I can see that the people love our doctrine. The presiding elder, Rev. H. James, was with us. We enjoyed his trip. Pray for my success at Homer and Gibbs, Claiborne Pairsh, La.

Rev. J. W. Hilton, P. C., Hahnville, La.—The following program was rendered: Singing of hymn 946; prayer reading, 107th psalm by the pastor; reading the proclamation by Miss Ida Hilton; singing, "Praise the Lord," the choir; address, "Slavery," Jack Kelly; address by Nimrod Kyles; address by Prof. A. W. Brazier; singing, "Ask of the Lord," the choir; select reading, Abraham Lincoln's Death, by Mr. A. C. Morrell; select reading, "The Emancipation that Emancipates" Miss Estella Morrell; Emancipation Hymn, the choir. Miss Ida Hilton, organist for the occasion.

W. H. Wheeler, Columbia, Mo.—Dr. J. E. Perry, a graduate from the Medical Department of

A True Maxim.

Nothing succeeds like success, is a maxim well applied to Dr. Bull's Cough Syrup, for this famous remedy succeeds in curing every case of croup, cough and cold which it undertakes, and to this alone is due its wonderful popularity. Mrs. E. W. Richards, 2214 E. Cumberland St., Philadelphia, Pa., states: "I have had Dr. Bull's Cough Syrup on my bureau for the last nine years, and have found it a certain and safe cure for croup. I have also found it efficacious in extreme membraneous croup, and would advise all mothers to use it." Dr. Bull's Cough Syrup costs only 25 cents, and you should bear in mind, that substitutes simply benefit the dealer's purse. Insist on getting Dr. Bull's Cough Syrup.

he Tennessee College, under the auspices of the M. E. Church, has returned to Columbia, Mo., to resume the practice of medicine. He took a post graduate course in the Medical School and Hospital of Chicago, and received a diploma for the same. Dr. Perry had a very pleasant incident while there, which, in my mind, reflects great credit upon the race, as well as himself, and demonstrates the fact that he is a scholar in medicine. He, with eleven others, took an examination in the clinical course for a diploma. After they had proceeded to some extent in the examination the examining professor called three of them and took them to the president, and told him that he thought it was a waste of time to further examine the said doctors, for it could be clearly seen that they were competent, and that they should be granted a diploma. Dr. Martin, the examining doctor further said that they were the three best young doctors he had had the pleasure of meeting for some time. The said company of doctors was composed of two white men and one Negro, in the person of Dr. J. E. Perry.

B. L. Crump.—The program that was arranged for Emancipation Day was nicely rendered at Mount Pleasant. Miss Anna Lamb deserved much credit for the manner in which she read the Emancipation Proclamation. Some of the pieces deserve mentioning, such as the oration by Mr. J. A. Robinson, How Can the Negro Better His Condition Financially;" it was full of instruction and well received by his hearers. Mr. Henry Morten's oration will long be remembered. The speakers, Messrs. Wm. Molet and H. Whisenton on How Can the Negro Better His Condition Morally?" acquitted themselves creditably. Mr. Whisenton is a member of the law class in Central Tennessee College. Both were felt and received great applause. Their intsruction was the kind we needed as a race. On the whole the day was of much rejoicing and success. Collected $10 for benevolent purposes and four susbcribers for the Southwestern. Much credit is due the young people of Mount Pleasant Church, for they are loyal to every department of the church. They never let the Epworth League die, but attend Sunday school regularly, and more of them subscribe for the Southwestern there, than any other part of the State. Mt. Pleasant is a church that any good minister can be proud of, for the members and community seem to work in harmony with the church. I am still working to run my lis of subscribers for the Southwestern up to one hundred by the time the annual conference sets. Pray for my success.

H. W. Tate, Cleveland, O.—The Cleveland Sub-District Epworth League and Sunday School Institute has been organized and its first session was held in Cory M. E. Church in connection with our last quarterly conference. The officers elected for the year are: President, F. W. Corbin; first vice, Rev. J. H. Love; second vice, Miss Mary Nunn; third vice, Rev. H. W. Tate; fourth vice, Miss Mattie Thompson; secretary, Miss V. M.. Corbin; treasurer, George Hill. The program rendered was interesting and was as follows: Opening address by F. W. Corbin; address of welcome by Rev. H. W. Tate; response by Rev. T. L. Ferguson, P. E.; reading, 'The Hebrew Tale," by Miss Anna Wilson; essay, "The Sunday School Missionary Society,' by Miss Mary Corbin. The committee on constitution and by laws were: Rev. H. W. Tate, F. W. Corbin, J. E. Wood, Misses Anna Wilson and Anna Terry. The second session will convene in Lorain, Feb. 1, 1898. Through the labors of Rev. J. H. Love, a church has been organized in Elyrid, O. It is singular that no church organization existed there until the one set up by him. They now have an Epworth League and Sunday school, and there is a bright outlook for our Methodism. Oberlin has an active Epworth League recently orangized by the pastor, Rev. W. B. Harris, A. M. Cory Chapel, which experience the disaster Nov. 21, during the evening service, when the floor gave away and precipitated the congregation into the unfinished basement has been repaired and our reopening was held Sunday, Dec. 12. We were all very glad to be back to our church home after being out three weeks. Rev. T. T. Carpenter preached morning and night. In the afternoon the pastor and others made platform addresses. Many were surprised that we had fixed up the church so soon. The financial results of the day were very good. The trustees collected, $108.32; unpaid subscriptions, $53.50; cash collected by the pastor, $182; unpaid subscriptions, $19.25; material donated valued at $52.53; grand total raised $415.42.

W. T. Marley, Bristol, Tenn.—The Bristol Charge has been visited by a glorious revival. Fifteen [illegible] Eighteen [illegible] probation. [illegible] are growing in interest [illegible] more instructive than they have been. A class of children has been formed for religious instruction. Our young people are working nicely in the prayer meetings. The Missionary Society and the Sunday School are doing excellent work. The first quarterly conference was held on the 20th of December. The presiding elder preached three excellent sermons. They were a good presentation of the Lord's will. The collection amounted to $17 The Woman's Home Missionary Society held its quarterly conference on Dec. 23. The program was well rendered and delighted all that were present. These holy women are doing a noble work at home and abroad. The ladies of the Home Missionary presented the Rev. E. Provine with a set of chairs from the Christmas tree. It was a worthy deed. Fire had visited them just before conference, and relieved them of many articles. Many children's hearts were made glad as their names were called and presents given them from the tree. General satisfaction prevailed The writer was fairly remembered. A fine turkey was presented by Mr. and Mrs. E. M. Higgins. The pastor was presented with some fine clothes by his loyal members.



"The enemy is coming: To the fort for your lives!" When a wise man receives a plain warning of danger, he does not wait to let it overtake him; he seeks every reasonable means to fight it off.

Disease would almost never get the best of the average man if he was prepared to resist it, and took the natural precautions dictated by common sense.

When a man's stomach and liver get upset and fail to do their regular work, he can be certain that something worse is bound to follow, if he doesn't look out for himself. Headaches, indigestion, biliousness and constipation are simply Nature's warnings that the enemy of serious disease is coming to attack him.

The sensible thing to do is to immediately fortify the system with Dr. Pierce's Golden Medical Discovery. It vitalizes and invigorates the entire constitution. It helps the liver to filter out all bilious impurities.

It gives the digestive and nutritive organs power to extract nourishment from the food and turn it into rich, red, healthy blood. It creates appetite, good digestion, and solid, muscular strength.

It is far superior to the mere temporary stimulus of malt-extracts. It is better than cod liver oil emulsions because it is assimilated by the weakest stomach.

"About fifteen years ago" writes Mr. John McMichael, editor of the Plattsburg, (Mo.) Leader, "I was in very poor health, had no appetite, was sluggish, and no lifeless it seemed impossible for me to do anything that required effort. Every fall and spring this ill-health seemed to affect me particularly. A friend advised me to use Dr. Pierce's Golden Medical Discovery asserting that it would restore me to perfect health, and make 'a new man' of me. Finally he induced me to try the medicine. I weighed at the time about 125 lbs. I used several bottles, and upon quitting it weighed [illegible] lbs. My weight has varied from [illegible] ever since.

A [illegible] constipation [illegible] "Pellet" [illegible]



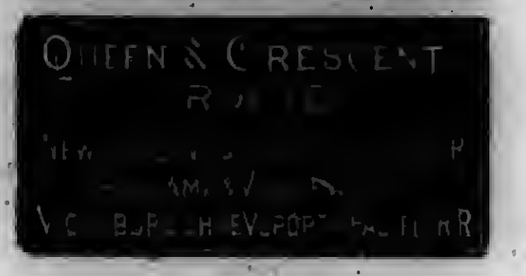
After your shoes have had a soaking, Vici Leather Dressing not only gives them a beautiful lustre, but softens the leather and prevents cracking.

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Leather Dressing

gives new life to old leather. Best for children's shoes, women's shoes, men's shoes—best for any kind of leather. Prepared by the makers of the famous Vici Kid. Sold by all dealers. A valuable illustrated book about your shoes and their care, mailed free.

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2 Lim. Ex.	7.49 p.m	5 Fast Mail.	8.10 p.m
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FLORIDA

GULF COAST HOTELS

ON THE

PLANT SYSTEM.

TAMPA, FLA.	Tampa Bay Hotel, D. P. Hathaway, Manager.	Now Open.
PORT TAMPA, FLA.	The Inn, J. H. Murdick, Manager.	Now Open.
WINTER PARK, FLA.	The Seminole, A. E. Dick, Manager.	Opens Jan 17.
FORT MYERS, FLA.	The Fort Myers Hotel, P. F. Brown, Manager.	Open Jan. 17
OCALA, FLA.	The Ocala House, W. A. Barron, Manager.	Now Open.
PUNTA GORDA, FLA.	The Punta Gorda Hotel, F. H. Abbott, Manager.	Open Jan 17
BELLEAIR, FLA.	The Belleview, F. H. Abbott, Manager.	Open Jan. 17
KISSIMMEE, FLA,	The Kissimmee Hotel, [illegible]	[illegible]

Send to Each manager as [illegible] signed as to railway or st[illegible] time cards.

B. W. WRENN, [illegible]

TIGHTLY BOUND

...y Cured!

...e Great Discovery,
... Kilmer's Swamp-Root Sent Free by Mail.

Men and women doctor their troubles so often without benefit, that they get discouraged and skeptical. In most such cases serious mistakes are made in doctoring and in not knowing what our trouble is or what makes us sick. The unmistakable evidences of kidney trouble are pain or dull ache in the back, too frequent desire to pass water, scanty supply, smarting irritation. As kidney disease advances the face looks sallow or pale, puffs or dark circles under the eyes, the feet swell and sometimes the heart acts badly. Should further evidence be needed to find out the cause of sickness, then set urine aside for twenty-four hours; if there is a sediment or settling it is also convincing proof that our kidneys and bladder need doctoring. A fact often overlooked, is that women suffer as much from kidney and bladder trouble as men do.

Dr. Kilmer's Swamp-Root is the discovery of the eminent physician and scientist and is not recommended for everything, but will be found just what is needed in cases of kidney and bladder disorders or troubles due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's Disease, which is the worst form of kidney trouble. It corrects inability to hold urine and smarting in passing it, and promptly overcomes that unpleasant necessity of being compelled to get up many times during the night

The mild and extraordinary effect of this great remedy is soon realized. It stands the highest for its wonderful cures. Sold by druggists, price fifty cents and one dollar. So universally successful is Swamp-Root in quickly curing even the most distressing cases, that to Prove its wonderful merit you may have a sample bottle and a book of valuable information, both sent absolutely free by mail, upon receipt of three two-cent stamps to cover cost of postage on the bottle. Mention Christian Advocate, and send your address to Dr. Kilmer & Co., Binghamton, N. Y. This generous offer appearing in this paper is a guarantee of genuineness.

CONFERENCE NOTICES.

SAVANNAH CONFERENCE.
Waynesboro District.
First Round.

Charleston	Dec. 25-26
Asbury	Jan. 1-2
Millen	Jan. 8-9
Bascom	Jan. 15-16
English Eddy	Jan. 22-23
Waynesboro Sta.	Jan. 29-30
Mt. Vernon	Feb. 2-6
Slyvania	Feb. 12-13
Statesboro	Feb. 19-20
Augusta sta. and Mission	Feb. 29-30
Excelsior	March 5-6
Thrift	March 12-13
Waynesboro circuit and Girard	March 19-20
Belleville	March 26-27
Wadley	April 2

Dear Brethren—This begins a new years work. Let us begin with renewed efforts. Past achievements will not suffice for future success. Prepare for Easter, April 10th. Get the program on time without any excuse. Let us stand where we are. The District stewards and pastors will please meet Wednesday, Jan. 19, at Millen, Ga., at 11:45 a. m. Yours in Christ,

R. R. O'Neil, P. E.
P. O Box 106, Millen, Ga.

TENNESSEE RIVER DISTRICT, TENNESSEE CONFERENCE.
Second Round.

Clifton and Savannah	Jan. 8-9
Waynesboro	Jan. 13-14
Adamsville	Jan. 15-16
Lawrenceburg	Jan. 22-23
Petersburg	Jan. 29-30
Lewisburg	Feb. 5-6
Duplex	Feb. 12-13
Springhill	Feb. 19-20
Paris and Springville	Feb. 26-27
Cumberland and Charlotte	Mar. 5-6
White Bluff	Mar. 8-9
Dickson	Mar. 12-13
Nashville (Seay)	Mar. 19-20
Brentwood	Mar. 19-20
Franklin	Mar. 26-27

Dear Bros.—Push the claims. Don't fail to report the bishop's claim quarterly. Let's raise all the claims by the third quarter. Will each pastor make a great effort to secure subscribers for the Southwestern. Get your programme for children, missionary day. We can raise our claim for missions that day. May each patsor be inspired to do his ebst and send the money off the following Monday nnd secure vouchers.

S. B. Dandey.

WHAT EVERYBODY KNOWS,

Or ought to know, is that health and even life itself depends upon the condition of the blood. Feeding, as it does, all the organs of the body, it must be rich and pure in order to give proper nourishment. Hood's Sarsaparilla makes the blood pure, rich and nourishing, and in this way strengthens the nerves, creates an appetite, tones the stomach and builds up the health. Hood's Sarsaparilla wards off colds, pneumonia and feyers, which are prevalent at this time.

CHATTANOOGA DISTRICT.
Second Round.

Tannery	Jan. 22-23
Jasper	Jan. 29-30
South Pittsburg	Feb. 5-6
Cleveland	Feb. 12-13
Harrison	Feb. 19-20
Wiley Memorial	Feb. 26-27
Churchville	Mar. 5-6
Sherman Heights	Mar. 12-13
Rockwood	Mar. 19-20
Dayton	Mar. 26-27
Soddy	Apr. 2-3
Big Springs	Apr. 9-10
St. Paul	Apr. 16-17
Bethel Circuit	Apr. 23-24

Dear Brthren—Be enthusiastic, put your whole soul in the work; make this one of the best years of your life. G. W. Staples, P. E.

Bristol, Tenn.—To the various presidents of E. Tennessee Conference Epworth League—Let us teach each presiding elder pastor and local president in the bounds of the Conference and work up the best league in any of the colored conferences or in the church, and it can be done. A chapter in every change, the kind of ty to the church, her doctrine and pubchapter in every charge. Object—Loyallishing houses; a praying, reading, a working, a giving chapter, a temperance league. Loyal to all benevolent causes and every interest of the church. She is our best friend. We know her by her work.

W. T. Marley, Conference President.

NOTICE.

To the Tennessee Conference: Dear brethren—The minutes of the conference as you see are not yet out. I have not been able to get the statistics from brother W. C. Ellison, the statistical secretary. So I hope you will be able to see that I am not to blame. The following note will explain itself from the assistant treasurer, Rev. J. B. Bradford, which was written Dec. 31st. Yours truly, C. B. Wilson.

Notice to brethren of Tennessee Conference—Owing to the misplacing of the treasurer's report the secretary has been delayed in getting out the minutes. The treasurer's responsible. Yours truly, J. B. Bradford.

NOTICE.

To my brthren of the Waco District, geeting: We are now engaged in another year's work for the Master. Remember the covenant made on watch night; better lives, more consecration, better work, etc. Let the promise be veritied. Onward and upward, brtheren; raise something, yea, one-fourth every quarter and for every cause of the church. Your work will certainly commend you. Remember the S. W. C. and give much of your time to study and prayer for a blessing on your labors. Any time that you need any special help let me know, for we are brethren. Find two cash subscribers. Yours in the work,

Alfred Brown.

Sleeping Cars.—The demand for a cheaper sleeping car has receive its supply on some of the railroads of the North. It has not taken the shape of the lowering of the prices for the use of the palace cars, but of the introduction of cheaper built cars to run in the same train with the costly cars, the prices for the use of the cheap cars being but one-half those charge for the use of the standard Pullman. The cheap cars are a development of the emigrant sleepers. These were at first plain day coaches, with double bunks on the sides. The emigrant was expected to supply his own bedding, or sleep on the bare slats of the bunks. Improvements have been introduced and now the only difference noticeable between these cars and the standard is that the standard cars are upholstered and ornamented at extravagant cost, while the cheap cars have rattan finishing. For the Southern climate the cheap cars would be the more comfortable of the two. The public has taken a great fancy to the improved emigrant or tourist sleeper, and the patronage is increasing. Second-class tickets are honored on these cars also, and the expense of traveling in comfort is materially reduced. —Mobile Register.

The London Metropolitan Underground Railway, a steam road, has been given the ultimatum of adopting electric traction within three years or going out of business. The trouble all arises from lack of proper ventillation of the tunnels, and every means has been tried but electric power. They have tried hot water locomotives, coke-burning locomotives and a multiplicity of ventillators. The latter has multiplied to such an extent without obviating the trouble that parliament has refused to grant permission for any more openings except as temporary measures, and all ventillators are to be closed at the end of three years if electric traction or some equally suitable power is not adopted. —Ex.

We call attention to the job printing advertisement of the New Orleans University on the 16th page. That office is well equipped for work, having a good printer in charge, and friends of the school will do it and themselves a favor by sending their orders to the University.

NOTICE.

Dear brethren of the Little Rock Annal Conference: This is to inform you that arrangements have been made for those who may visit the conference, over the Iron Mountain Route, Cotton Belt and their lines, for one and one third fare, provided you seenre from the ngent a certificate with your tickets showing that you paid full fare to Van Buren, Ark., which date is Jan. 27, 1898.

W. R. R. Duncan.

A Child's Recovery

FROM PARALYSIS AFTER SIX YEARS OF CONVULSIONS.

Little Fannie Adams, of Umatilla, Cured of a Dreadful Malady---A Cure of Unusual Interest---A Reporter Investigates.

From the Lake Region, Eustis, Fla.

For some time past the Lake Region has been receiving reports from Umatilla, Fla., of an almost miraculous cure that had been effected in the case of Fannie Adams, a daughter of A. J. Adams, of that place, and last Saturday a representative of this paper made a trip to Umatilla for the purpose of determining the authenticity of the same.

The family live a short distance from the village, where it was found that the people were cognizant of the cure which had been effected, and were rejoicing with the family in their new found happiness. The father, A. J. Adams, is a hard-working honest farmer from east Tennessee, and the family came to Florida four years ago in the hope that a change of climate would be of benefit to their afflicted child. Much of their earnings have gone for doctor's bills, whose services proved unavailing. The representative was greeted by Mrs. Adams, from whom he gained the story of her great trial.

Fannie, the youngest child, was born in east Tennessee, and was seven years old on third day of February, 1897. When ten months old she was striken with paralysis, which affected the entire left side. This stroke of paralysis was followed by convulsions, and from the time little Fannie was ten months old until February, 1897, there was not a single day or night that she did not have spasms of the most distressing nature, Not a single convulsion, but always three or four, and sometimes as high as ten in one day.

The family was all broken down with care, and Mrs. Adams states that for one year she did not go into her kitchen to superintend her household work. All the fingers of the right hand of the little girl are enlarged and misshapen, caused by her biting them during the fearful suffering. The case baffled the skill of the best physicians, and they were frank to say that they could not determine the cause, or prescribe a remedy to aid the afflicted child.

But what a change now in that household; for little Fannie has recently been released from her six years of agony, which brings the light of happiness to the faces of the parents.

In January, this year, Mrs. Adams, who had purchased some of Dr. Williams' Pink Pills for Pale People for her fourteen year old daughter, determined to try their effect upon little Fannie. After three or four doses, she noted an improvement and she then told the father what she had done. He at once went to the village and bought another box, and up to this time six boxes have been used. The first pills, Mrs. Adams states were given in January, the latter part and certainly not earlier than the fifteenth or twentieth, and the child had her last convulsion on February 3d, nearly three months ago. Her general condition has improved in every way, and it was not a month after the first pills were taken when she began to walk without assistance.

The pills were bought at the drug store of Dr. Shelton, in Umatilla. In answer to the question, did he, to his personal knowledge, know that the remedy had benefited Fannie Adams as was stated by her parents, the doctor said that he was a regular practicing physician, and as such was loth to recommend any proprietary medicine, but still he was ready to do justice to all men, and he did know that Dr. Williams' Pink Pills for Pale People had benefited Fannie Adams and also volunteered the information that he knew of other children in the village who had been benefited by their use.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Dr. Williams' Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for $2.50, and may be had of all druggists, or direct by mail by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

DROPSY

UNITED FOR LIFE

yce, La.—In Kynett M. E. Church 0, Dec. 29th, Mr. Joe Coleman and Victoria Smith were united in wedlock. About 200 witnessed ffair. I gave them the way of nd how to get along in this world. elby, P. C., officiated.

Northwest, Paris, Texas, Dec. 1897, Mr. Daniel C. Battle and Mary Pugh were united in the bonds of wedlock. Both parties nembers of Mt. Sinai M. E. h. Mr. Battle is a coming young ster, the son of Rev. Daniel Battle, e Texas Conference. May they ong to serve in the Master's vine- Rev. W. H. Jackson, officiated.

shville, Tenn., January 4, 1898.—ollowing were united in holy wed- December 15—Mr. David Pat- n, of Mt. Pisgah M. E. Church, ss Amanda Collins, of Providence, e home of the bride.

cember 26—Mr. Thomas Ridley, wille, to Miss Mattie Polk, of the h.

cember 28—Mr. Lee Wisner, of Mt. h, to Miss Sallie Steggers, of the place, at the home of the bride, ated by the writer.

cember 29—Prof. W. R. Davis, Nashville College, graduate of University, to Miss Mary Paul, of co., at the residence of the bride.

nuary 2—Mr. Jefferson Holt, of Pisgah to Miss Christy Wisner, ashville, took place at the resi- e of the bride. Happy New Year. s D. C. Ransom.

ndboro, Miss. — December 23— Jim Boyd to Miss Florence White, e residence of the bride.

cember 27.—Mr. Stephen Wil- s, of Pass Christian, to Miss Mattie vers. Mr. Sidney Freightman to Clara Dale. January 1, 1898, at M. E. church. R. N. Jones offi- d.

J. Reddy to Miss Anna Barnes. mitt Spencer to Miss Mollie en.

W. Monroe to Miss M. E. Grant. Monroe is a brother to Rev. C. roe, pastor of Wm. Chapel. May en's blessing follow them. J. W. ner officiated.

ldwin, La.—United in bonds of matrimony, Mr. Joseph Clark Charlotte Nicholas, December 4,

nited in bonds of holy matrimony, mber 28, 1897, Mr. E. D. Smith Miss Martilda Garrett. F. D. ers.

ew Orleans, La.—Mr. John Galle Miss Rosa Green were joined in matrimony at the residence of bride, 2415 Lapyroose street. We them happiness and God's bless- Eugene Baptiste officiated.

EY LIVE IN OUR MEMORY

pringhill, Tenn.—Sister Lue Venia rison, wife of Bro. William Harri- after a long illness passed from r to her reward at 8:20 January 2. was born in the State of Alabama, , 1841, age, 56 years and 6 months. professed a hope in Christ under pastorate of Rev. G. Brooks, and ed Wesley Chapel M. E. church. lived a consistent Christian for 25 rs. Sister Harrison was loved by hat knew her. She was called one he pillar of the church. Her doors e always open to the preacher let be sick or well and would tell n as long as we have bread we divide with you. She always e her money and time to the cause the church. Just two weeks be- the angel of death came after er Harrison she came out to the rch and heard the writer preach read the general rules. She was delighted. Her funeral was at- ded at Wesley Chapel by the writ- A large concourse of friends fol- ed her remains to its last resting- e. She leaves a dear husband, a wn daughter and a son and a host friends to mourn their loss, but ir loss is heaven's gain. "There land of pure delight, infinite day ludes the night, and pleasures ish pain."

Rev. J. F. R. W. Summerhill, P. C.

FARM AND FIRESIDE.

The Cow Tail Army.—No matter what some folks go to do, they are like the cow's tail—always behind. Our folks have no idea of what time is, or how much it is worth. The only capital the greater part of our people have is their time and their hands and the way they throw their hands away one would think they had a thousand years ahead of them.

If you want to see the thing in its absurdity, however, just take yourself to most of our churches. In the country a long time back there used to be a sermon called the 11 o'clock sermon. I have heard an 11 o'clock sermon at regular service for the last twelve years. Instead of having preaching at 11 o'clock, in some places they have just about got the children inside at that time. Along about twelve o'clock here they come. The preacher goes into the house, gives out hymn, and starts off about half past twelve, and sometimes later, to preach. Then comes a sermon of at least one hour. Then collection. After that some other talk, and lo! when church is dismissed, it is very often after 2 o'clock, and I have known it to be almost 4. It is not the preacher's fault, because it is certain that preaching to empty benches won't do him any good or anybody else. He's bound to wait for his congregation, and it's their fault. I went out a few miles from Austin to lecture, and bless my soul it was half past ten o'clock when I was informed by the good brother that he guessed "all the people had gathered who was comin'." In the city of Austin I attended, by invitation, a concert. The exercises began promptly at 10:15 p. m. At 11:30 I was introduced to deliver a lecture. Of course I had to decline with thanks, because I had prepared myself to speak on the night of one day and had no invitation to speak on the morning of the next. Go to any gathering (except a gathering where free beer is served to the thirsty multitude) and it is the same.

Then again, there seems to be a disposition not only to not gather at church on time, but many to go to work on time. A day's work on the farm is from sun to sun, and you are cutting your throat when you come poking along at half-past seven or eight. You can't build yourself up that way.

The worst thing you can do, however, is to fail to pay your debts just at the exact time they are due.

If you say you are to settle a store account by September 1st, or take up a land note by September 15, or pay your lumber account on October 1, for pity sake don't think a week later or a month later will do just as well. It just won't—take my word for it. If you want to gain the respect and good will of your business men and get so you can use them to your advantage, do just what you say you will do, and do it just when you say you will do it. This advice is worth at least $50 a year, for if you have to get things on credit, and you are known to be dead safe you can get them cheaper than many others. I have found out since I became grown that lots of folks don't care about their word; they don't mind telling a lie any more than a calf minds sucking a cow's teat, and as for settling up without being pushed, they no more think of it than they think of going to the moon. These loose-tongued, easy-lying, shiftless fellows, have forced merchants to make lots of folks give a mortgage.

Cotton will soon be in. Let me give you a piece of advice that will be worth much to you. Settle up your debts on time. Keep your obligations to the letter, and then be very careful in future how you make obligations. —Helping Hand.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by druggists, price 75c. per bottle.
Hall's Family Pills are the best.

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Illinois Cen...

ARRIVE—	LEAVE—
Local mail.....10:00 pm	Local mail.....7:00 am
Chicago limited, 7 45 pm	Chicago limited, 9:00 am
Fast mail..... 8 30 am	Fast mail.....7 20 pm

Louisville and Cincinnati.

Fast mail.... .8:30 am	Fast mail..... 7:20 pm

Louisville and Cincinnai, Limited.

No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.....9:30 a m	McComb City Ac... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 11:30 a m	No, 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7 40 am	No. 6, fast mail..7 55 am
No. 7, coast acc 8:00 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6.55 pm	No. 53, Cal. ex..9:15 am
No. 51, Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7.20 pm

Queen & Crescent Route.

Cincinnati and New York.... 8:30 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am
California ex.. 6:55 am	Texas & Mexico fast mail....8:35 pm

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We have the finest fountain pen in the market, fully worth $2.50, which we sell for $1.00. No one would part with it for twice the money. The pen is of 14 kt. solid gold.

Those who have used a fountin pen know its value, if they have a good one. The "Diamond Point" Pen Co. makes a good one at a low price. Those who never have had one should not hesitate a moment. Here is a first-class pen, always ready, writes beautifully, never leaks and will last for years.

Do not say that it cannot be a good pen for such a low price. We have fully tested it. Others in our office have used it. It is a wonderful bargain, such, perhaps, as you never will get again.

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This most excellent Fountain Pen will be given free to any one sending us $3.75 for three yearly subscribers, or for $2.00 with one yearly subscriber. We will send it, postpaid, to any address for $1.00.

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from New Orleans, Jackson, Memphis and all points South and West on its own and connecting lines to
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LOUISVILLE,
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making direct connections with through trains for all points

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Close connection with Central Route Solid, Fast, Vestibule Train for DUBUQUE, SIOUX FALLS, SIOUX CITY
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	Leave.	Arrive.
Memphis Express.	4:20 p.m.	10:30a.m.
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No delay on your [illegible] if you [illegible]

Pills

Stimulate the stomach, rouse the liver, cure biliousness, headache, dizziness, sour stomach, constipation, etc. Price 25 cents. Sold by all druggists. The only Pills to take with Hood's Sarsaparilla.

LITERARY NOTES

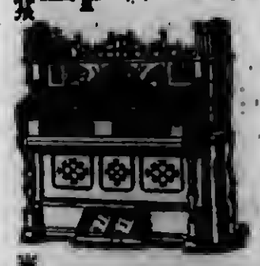
The old style of portraying famous people through a "sketch" or "biography" is to be modernized in the Ladies' Home Journal during 1898. Five of the most prominent Americans have been chosen. President McKinley, Mrs. Cleveland, Mark Twain Joseph Jefferson, and Thomas A. Edison. Each will have a special article, which will consist of about fifteen or twenty fresh, unpublished stories and anecdotes strung together, to show famous personalities through their own doings and sayings.

Beauty, utility and value are happily combined in Hood's Sarsaparilla Coupon Calendar for 1898. The lovely child's head in an embossed gold frame, surrounded by sprays of flowers in mosaic, the harmonious pad in blue with clear figures, and the coupons by means of which many valuable books and other articles may be obtained, make up the most desirable calendar we have ever seen. Ask your druggist for Hood's Coupon Calendar, or send 6 cents in stamps for one to C. I. Hood & Co., Lowell, Mass.

With the approach of a new year most people discover the need of a new calendar. This fact accounts for the great number of these articles that burden the mails at this time. Among the best is that published by N. W. Ayer & Son, advertising agents, Philadelphia. The figures are clear enough to be read across a room. Price 25 cents by mail to any address.

The January number of the New England Magazine has an article on "Two Years with a colored Regiment," which Mrs. Frances Beecher Perkins recounts her experiences when quartered with the regiment under her husband's command in the South during the Civil War. The regiment is not

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Are Sweet Toned Organs

COMPETITION in prices has led some organ manufacturers to greatly cheapen the "works" (actions) of their instruments.

This saves money for the maker, and the "average customer can't see the difference." Nevertheless *the difference is there.*

A man bought a watch "on its looks," He found out later that watches, like men, should be judged by their works.

The "works" of the EPWORTH ORGANS are made with painstaking, conscientious attention to every little detail.

That's why Epworth Organs are such sweet-toned organs.

Send for catalogue and trial order plan. Mention this paper.

WILLIAMS ORGAN & PIANO CO.
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57 Washington St., Chicago.

...oel Shaw's ... which we have been reading so much about again, but it deserves to be famous. Professor F. Spencer Baldwin of Boston University contributes a thoughtful article on "Ideals of College Education." Several excellent poems complete an attractive list of contents. The Editor's Table deals with art in the public schools, especially the interior decoration of school buildings. Warren F. Kellogg, 5 Park Square, Boston, Mass.

Bret Harte will contribute to the forthcoming numbers of The Century. His next story will be "The Passing of Enriquez," in which he returns to his most successful field, life on the frontier.

Macbeth's is the only lamp-chimney advertised.

What of that?

It's the only make worth advertising.

Write Macbeth Pittsburgh Pa

The Texas & Pacific are now running the finest Chair Cars in the South—seats free.

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It is quickly Absorbed; gives relief at once; it opens and cleanses the Nasal Passages, allays Inflammation; heals and protects the membrane; restores the Senses of Taste and Smell. Full size 50c.; Trial size 10c. at Druggists or by mail. ELY BROTHERS, 56 Warren St., New York City.

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speak for themselves. Illustrated by first class artists, with stories and other matter, entertaining and instructive, they lead their respective classes. Price:

Sunday School Advocate, single subscription, per year	30 cents.
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for electric, gas or oil, give the most powerful, the softest, cheapest and best light known for Churches, Halls and Public Buildings. Send size of room. Book of light and estimate free. I. P. PRINK, 551 Pearl St., New York.



"Out of the frying-pan into the fire." Take care that you don't go that way, when you try to make your washing easier. Better be sure of what you're doing.

Get **Pearline**, the original washing-compound, the best-known, the fully-proved. There are plenty of imitations of it. But even if they're not dangerous —and some are—they're not economical.

Pearline used properly, goes farther, does more work, and saves more wear, than anything else that's safe to use. 526

MILLIONS NOW USE PEARLINE

SOME EXTRACTS FROM RECENT CASH BUSINESS LETTERS.

"I set about to get 15 subscribers before conference. This is the 8th. I intend to do something for the paper of my choice."—J. M. Deas, Florida.

"I am trying to get subs. for the Advocate. This one wants the sewing machine." — Mary J. Moore, La.

"Thank God! The ice is broken at last. The paper is get ting better and better. I want every family to read it."—J. M. Nevils, Miss.

"Success to you! I am your friend and brother."—P. O. Jamison, Miss.

"Here are 13 yearlies, send me some sample copies; I want to work in earnest."—B. L. Crump, Miss.

"Fever is past. Start my paper again. I miss it so much."—Mrs. Ott, Miss.

John H. Redrick, Ala., says he wants a copy in his hands every day. It helps him generally in the battle of life.

"Here are two more. My subscribers are much pleased with the photos of missionary bishops." — Betrie E. Beard, Washington, D. C.

"Enclosed is cash for the 10 copies. I am selling ten every week."—N. Toole, Miss.

"I am not a subscriber, but my brother is, and I take great interest in it. I am going to try for one of the prizes."—Mamie E. L. Bush, Ky.

"I am a close reader of the Southwestern and like it very much. I shall get others to subscribe."—Wm. Cook, Ky.

"Here is $1.25 for my renewal."—Mrs. Kate Walls, Mo.

"Am doing what I can to secure others."—L. M. Hagood, Ky.

"Did not get papers in London. Send them to Greenville, Liberia."—Bishop Hartzell.

"It is not the prizes that moves me to put forth an effort; though prizes may increase enthusiasm. Duty is more binding on me than prizes, and I hope to arouse my brethren to greater activity. The paper is all we could wish and only needs susbstantial support." —Wm. McMorris, Miss. This letter was soon followed with one containing nine yearlies.

"God bless you in your good work."—S. H. Nevils, Miss. He meant it, for this letter had 5 yearlies and more were sent later.

"I am becoming more and more charmed with the form and matter of the paper."—B. M. Hubbard, La.

"Have 53 persons who are paying me 25 cents a week until the amount is paid in full. These have completed their payments.' —A. L. Carper, Texas.

"A good many more have given a day to the grand old paper."—A. S. J. Allen, Fla.

"Our canvass is now open. I am praying that the paper may soon become self-supporting."—Aaron Taylor, Tex.

"Praise the Lord for the Southwestern Christian Advocate! I send 3 subscribers Look for more."—I. R. Hill, Va.

"I am making two of my most faithful members a present of the Southwestern. You can speak of the principle of the act, but don't mention my name, for I don't want my members to think me partial. I am doing it at a sacrifice, for I know I am aiding a good cause." ——. This is an example worthy of imitation. The recipients will appreciate the gift, and become more efficient by the year's reading.

We shall have to stop here for want of room. The above extracts are not saved out, but taken right off the top of the pile, and all were received within a month. Ever so many others contained names with money, as our published weekly list shows, with no comments; but the very receipt of them spoke volumes and meant much to us as publishers. If possible, we feel more gratified to know that the writers above quoted did not think that we should thus make use of what they wrote when they penned the lines. We publish them, hoping they may inspire others to take up the good work' not so writing only, bnt of sending in the subscribers.

[The above extracts were prepared and put in type four weeks ago, but crowded out for want of room. We annex a few that have since come in.—Ed.

In buying seeds "economy is extravagance," because the cost of cultivation wasted on inferior seeds always largely exceeds the original cost of the best and dearest seeds to be had. The best is always the cheapest. Pay a trifle more for

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The 10 c
Balm which ...
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ELY BROS., 56 Warren St., N. Y. City.

Catarrh caused difficulty in speaking and to a great extent loss of hearing. By the use of Ely's Cream Balm dropping of mucus has ceased, voice and hearing have greatly improved.—J. W. Davidson, Att'y at Law, Monmouth, Ill.

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"My husband had boils all over him and he began taking Hood's Sarsaparilla which cured him. I then gave it to my daughters who suffered with chronic sore throat and headaches, and it also cured them. Other members of the family have taken Hood's Sarsaparilla with benefit." Mrs. L. B. Stevens, Byhalia, Miss.

Hood's Pills are the best family cathartic and liver tonic. Gentle, reliable, sure.

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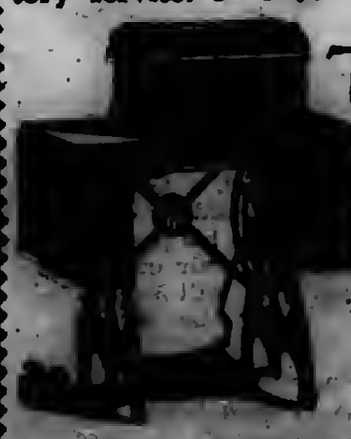
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Cash Remittances.

Jan. 1 to Jan. 10.

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J. M. Arbuckle.	V. Trotter.
J. Barnes.	A. McClellum.
Mrs. M. J. Borders	M. Dean.
Alf. Hudson.	W. R. Butler.
S. B. Darnell.	Alfred Smith.
C. A. Conwell.	E. H. Anderson.
J. A. Collie, 1	J. A. Collie.
H. Dunlap.	M. M. Holston.
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S. Ferrill.	E. R. Rogers.
V. Chapman, 1*	
Andrew Kirkpatrick.	

* Yearly.

PUBLISHER'S NOTICES.

ABOUT CHANGE OF ADDRESS.

We have learned from long experience that when we have attempted to change the address of our pastors according to appointment as read out at Conference, they in very many cases are not correct as to post office address, and they have to be changed again before the right office is reached. Then in case of circuits, how are we to know on which charge the pastor will reside unless he tells us? The best way is for all who desire a change to request it. A postal will do it, or the postmaster will send us a notice on his blank form, without any expense, whenever requested. Another good plan is for each presiding elder to send us a list of all his his pastors, including supplies, with their correct post office address. It will save a deal of complaint and trouble if this should be done.

We received a registered letter last week with only 6 cents in it. We have before received sums as low as 25 by registered mail, but 6 cents beats the record. We think it is perfectly safe to send small amounts by enclosing stamps, without the expense of registering.

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Tongue of Fire. Arthur. New Edition	50	45
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Digest of Methodist Law. Merril	90	70
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Written Sermon or Essay. (Supplied by the student		
To be read: Christian Life. Paulus	1 50	1 18
Life of Durbin. Roche	1 50	1 24
Love Enthroned. Steele	1 20	95

A memorial service for the Revs. Stephen Priestly, T. G. Montgomery, Braxton Bolden and Emsley Brower, deceased members of the Ministerial Universal Suffrage League,, under the auspices of the league, were held at Simpson Chapel on Wednesday night, the 5th inst., Rev. J. F. Marshal, the pastor, presided, and Rev. Charles Monroe and Rev. L. H. Reynolds, D. D., spoke in high terms of the departed and gave words of hope and encouragemnt to the appreciative audience.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, JANUARY 13, 1898.—Vol. 33, No. 2. EATON & MAINS, Publishers.

WINGS.

Shall we know in the hereafter
All the reasons that are hid?
Does the butterfly remember
What the caterpillar did?
How he waited, toiled and suffered
To become a chrysalid?

When we creep so slowly upward;
When each day new burden brings;
When we strive so hard to conquer
Vexing sublunary things;
When we wait and toil and suffer,
We are working for our wings.

—Dansko Carolina Dandridge.

EDITORIAL COMMENTS.

Bishop Fitzgerald will preside over the Mexico Conference, which convenes in Puebla, 19th inst.

* * *

The City Council of Savannah, Ga., refused to agree with the Board of Trade and other exchanges of that city in protesting against the appointment of colored men to positions at the South.

* * *

Spain seems determined that Cuba shall accept autonomy, and Cuban insurgents seem equally so that they will not. However, a government on this principle has been thoroughly organized by the Spanish authorities and the new government has begun operations wherever the insurgents are not in control. The watchword of the insurgents is independence or death.

* * *

According to a reputed interview by Prof. Booker T. Washington, as published in the Chicago Record, the professor was desirous of seeing President McKinley while in Washington recently for the purpose of advising him not to appoint any more colored men to office at the South. We do not believe anything of the kind; we do not believe Mr. Washington entertains any such views. But even though he should give such advice, we are confident it would not be heeded, for, to say the least, Mr. McKinley knows as much about politics as Mr. Washington knows of school teaching.

* * *

While at Houma, La., last week we had the very great pleasure of calling to see an aged lady by the name of Mrs. Julia Mason. Mrs. Mason is herself an interesting character and has a face that will naturally attract attention, but what makes her the more interesting and attractive to us is that she is the mother of our own Dr. M. C. B. Mason. She is now anywhere from 65 to 75 years of age and has been blind for a number of years, but is as sweet spirited and contented as though she were in possession of her sight, and as young and hopeful as the grand-daughter who looks after her. She said her son Madison wanted her to come to Cincinnati and live with him, but she thought it too cold; so he has built her a neat little cottage right among her old friends, and in a climate to which she is accustomed that may prolong her life. After a most pleasant and profitable season of prayer with the dear old soul, we left her hearing this special charge. Now, brethren, if you see my son at any of the conferences down this way, tell him to be sure to come to see me."

SAMSON'S HAIR BEGINS TO GROW.

It is remarkable to what straights men's prejudices drive them, and yet they will continue to follow the promptings of prejudice without question or fear. A few years ago Mississippi saw and was thoroughly convinced that her only safety lay in disfranchising the Negro. This was done, and as we thought, done to the entire satisfaction of every man of the minority of Mississippi's population. And it was, as far as it went, but judging by the wailings of a newspaper of that State, the Greenwood Commonwealth, it did not go far enough—as to time. That paper sees now that the only way to keep the Negro in complete subjection and from ever becoming a factor in politics is to prevent his becoming educated. That was the method employed by slavery to perpetuate that institution, and now this editor, who has some little of the slave-owner's wisdom and very much of his prejudices, proposes the same for this bright day. He seems to forget that he is now dealing with free men in a free country and not slaves hampered by that dreadful institution. He thinks the remedy lies in cutting off the free schools. That is to say, the gentleman advises the citizens of his great state that it is better to live and rear their children among a class of ignorant people, cursed by all the degradation that such ignorance guarantees, than among a people educated and elevated, if they are to exercise the right of suffrage. This is certainly what he advocates when he pleads for the abolition of all educational facilities for Negroes. But the State of Mississippi, if it is wise, will do no such thing.

The Commonwealth is in favor of using the money now used to educate Negroes for the benefit of the ignorant whites. It thinks education will help them, but in the same breath says:

"And it does the Negro no good whatever. On the contrary, it is an injury to him, when considered in the light of the Negro's relation to the white man."

Notwithstanding the fact that an educated Negro cannot be used to the same advantage that an ignorant one can, and that he may insist on the exercise of his rights as a citizen of a free country, it still remains that "when considered in the light of the Negro's relation to the white man" and his family as well, it is better that he be educated. We feel that this proposition is too evident to need discussion.

But this good editor must have learned to his surprise that there are more Negroes of some education than he thought for, or else that since the educational test was imposed, the colored man is crowding the public schools. Says the same editor:

"The constitutional convention of 1890 was called for the purpose of driving the Negro out of politics, and rendering unnecessary the employment of unlawful means to carry the elections. The work of the convention was effective. It performed the work well. We have enjoyed quiet, good order and perfect security since that time. But the work of that convention will serve us only temporarily. The educational qualifications which is prescribed is rapidly becoming inefficient. Universal education will soon nullify and render worthless its operations. To us, the continuation of the system of public schools, which ultimately means the abrogation of this constitutional provision, is folly bordering on to crime."

Verily, Samson's hair begins to grow, and the Commonwealth and all of its kind begin to see that the remedy used by the constitutional convention did not strike deep enough. When such a blow is aimed directly at the Negro, and in spirit, if not in letter, exempts all others, no matter how ignorant or degraded they are, it should have the force of a law which compels him to attend school. And this it will do, if he is deserving of the rights of citizenship.

We are here in this country where we were waked to citizenship by the chiming bells of liberty and the joyous shout of a victorious army; we are here to stay, and the burden of to stay. The spirit of the Commonwealth seems to be best expressed in these words: "We have the Negro down after a fashion, let us strike and strike fast, that we may keep him down, 'matters not what the cost may be to the Negro.'" But we desire to serve notice on this rash and unthinking editor, that it is impossible to keep the Negro down, even "in the light of the Negro's relation to the white man," without keeping the white man down too. The proclamation which emancipated the Negro, did as much for the white man; but he recovers more rapidly than we, because he had the start, and yet, we serve notice that he cannot go far without us; either his civilization must elevate us and our children, or our degradation will degrade him and his. But we are glad this editor is too weak and too late to stop the onward march of our glorious Christian civilization.

—o—

Bishop W. F. Mallalieu's birthday came on Saturday, Dec. 11, while he was presiding at the annual session of the West Texas Conference. He had incidentally mentioned the matter to a friend who took occasion to call the attention of a member of the conference to the same. Presently a series of resolutions were introduced by Rev. H. Swann, expressing the highest aprpeciation for the bishop and his services to the chucrh, the race and the fatherly and impartial manner in which he had presided over the conference; also congratulating him on his sixty-ninth birthday, and wishing him many happy returns. In response, Bishop Mallalieu said: "Yes, they say this is my birthday and that I am sixty-nine, but it I judge by my feelings I don't know it, for I feel sa thouhg I am not more than forty. Hence I will tell you as I have told others, when you wish to determine my age do not look at my whitening beard, but at the back of my head." The bishop's dark hair gives him quite a youthful appearance.

—o—

Bishop and Mrs. Hartzell, and Henry M. Stanley were present at Bulawayo Rhodesia, Central Africa, the occasion being the opening of a railroad which runs 1600 miles north from Cape Town. The Bishop seized this opportunity to preach to quite a large company. After visiting several other points he and Mrs. Hartzell went to Delagoa Bay and from there they intended to go to Inhambane to visit our Missions there.

—o—

Hon. Clem Studebaker, and wife have given $5,000 toward a $100,000 sustaining fund to secure De Pauw University during the next five years while the De Pauw estate is being divided and settled.

OUR CONTRIBUTORS.

BIBLE VIEWS OF ANCIENT HAM.

By Rev. J. C. Houston.

V.—Mizraim—Egypt.

Its Early Civilization.

When we consider the far-reaching grandeur of the early civilization of Egypt in itself and in its profound impression upon the modern mind, we cannot marvel at the strenuous and untiring efforts on the part of the various races of to-day to prove at least a possible claim to its origin and subsequent glory. For want of space we cannot enter very extensively into the apparent controversy, but wish to call impartial attention to some few facts obviously bearing upon the subject, that clearly indicate and in some important cases fully prove that a very large part, if not all of the ancient glory of Egypt is to be attributed to the productive brain and enterprising hands of the Hamitic family. This claim will find support in the following facts: Historians agree that Egypt took its name from Mizraim, the second son of Ham (Gen. 10:6). It was in the Hebrew Mizraim; so that the very name of the country suggests the race of its first inhabitants. Dr. Clark joins in here and says: "This family (of Mizraim) certainly peopled Egypt and both in the east and in the west Egypt is called Mizraim." Dr. Hales declares that to the sons of Mizraim was given Egypt and Libya. We quote these eminent authorities as recognized standards in the world's literature, whose positive language make it undoubtedly clear that Mizraim was the founder of the country since called Egypt. Now, we have Egypt firmly in the hands of the Hamites. They inhabit it and colonize it. This far, all is clear. But shall the subsequent marvelous civilization of that country be attributed to them? We answer with a high degree of racial pride, if not to them to whom is it due? Where is any proof worthy of conscious recognition or literary sanction that any other race or nation entered that land and assumed national control to the total or partial exclusion of its first inhabitants prior to the maturity of its civilization? All evidence of special note goes to show that the Hamites entered, colonized and held it above 2,000 years—nearer 3,000 years.

Now, we are to proceed with the main fact steadily before us that there were only three great races and that these races were divided by Divine order in language, and ostensibly in their territorial bounds. Their wicked and united attempt at the erection of Babel met the unbending disapproval of heaven and omnipotence decreed their bounds and evidently marked the permanent line of their distant separation. Their separation then was not a simple matter of racial choice, but a Divine order for the wise accomplishment of a far-reaching Divine purpose. It is historically conceded that the Shemites settled in upper and middle Asia, the Hamites, Southern Asia, Arabia and Africa, and the Japhethites in Western Asia, and later throughout Europe. This division is generally sanctioned by Divine narrative as well as profane history. This allotment places Egypt under the Hamites with the other two families permanently settled in the localities assigned them, leaving the civilization of Egypt exclusively in the hands of its settlers. None, I think will hazard their reputation as Bible students and profane historians by attributing the honor of its high civilization to the Hebrews; that is absolutely out of the question. So I need not offer any words of refutation upon that point. A few take the strange liberty of assigning it to the Arabs (who were themselves half Negroes) but the assumption cannot be true because Abraham had gone down into Egypt (Gen. 12:10) and found it a well regulated kingdom under the Pharaohs some time before Ishmael, the justly reputed progenitor of the Arabs, was born (Gen. 16:15). It was ages after the early civilization of Egypt before the Arabs came before the world in any sense of national prominence. Neither can we assign the credit of that civilization to the Aryans (descendants of Japheth) without doing great violence to all the known facts. We have seen them located in Western Asia and Europe in the entirety of their infant nationalities where they planted themselves for future civilization. And no one has been able to trace with any historic certainty any one of those races from their first abode, down into Egypt prior to its exalted national development. Yet in the face of these cold facts, certain modern authors manifestly a royal type of Caucasian blood, seem to find it a matter of inseparable difficulty to resist the natural promptings of their exalted instinct sufficiently to grant the Negro any creditable part in the world's civilization. However so great is the proof that the early civilization of Egypt is due to the Negroes that these authors satisfy themselves with a faint claim to only a partial share in the glory of its accomplishment. To quote Britannica: "It has been often supposed that the Egyptians were very nearly allied to the Negro race, but it is now acknowledged that they were more related to the Caucasian than to the Negro type." This theory seeks to make them a race of mixed blood—Caucasian and Negro—and evidently claims kin with the Negro in order to share his early glory. But until they can prove their share beyond the shadow of a doubt, we shall have to hold them responsible for their claim. The comprehensive language of Dr. Adam Clark on the subject fully satisfies our claim. He says: "The Hamites, in general, like the Canaanites of old, were a seafaring race and sooner arrived at civilization and the luxuries of life than their simpler pastoral and agricultural brethren of the other two families (Shem and Japheth). The first great empires of Assyria and Egypt were founded by them and the republics of Sidon, Tyre and Carthage were early distinguished for their commerce."

The Hamitic reign in Egypt does not appear to have been interrupted by successful invasion before the days of the Hyksos, 1900 B. C., who established a system of Shepherd Kings, and finally subjugated all Egypt and reigned 400 years. But who were these Hyksos, or Shepherd Kings? Some say they were Philistines; a late historian says they were Hittites. In either case, however, they were Negroes. The Philistines being the grandchildren of Mizraim (1 Chron. 1:12), while the Hittites were direct descendants of Heth (Gen. 10:15), the second son of Canaan. This manifestly shows that it was only one tribe of Negroes contending against the other for the supremacy of the much coveted Egyptian government. After 400 years the Shepherd Kings were driven out by Amosis and the government again falls in the hands of the native Hamites, where it remained with unrivaled prosperity until B. C. 758, when a Negro king from Ethiopia, Sabaco, over-ran and subdued Egypt and established the twenty-fifth Dynasty. He was followed by two other Negro kings, Sabaco the Second, and Thirhakah (2 Kings 19:9), which marks the second victorious invasion over Egypt. It was Cush over his brother, Mizraim, but his reign was comparatively short, and the government again fell into the hands of Mizraim. The language of the sacred narrative not only positively places Ham in the early possesion of Egypt, but its references to that country thereafter are such as to convince one that it remained in his possession.

King Solomon married an Egyptian woman (1 Kings 3:3), as late as the twenty-first Dynasty of that kingdom and she emphatically declares herself black (Song of Sol. 1:5). She, like the most of Negroes, attributes her color to the heat of the sun, but her language is ostensibly appologetical. She was black and being the daughter of a Pharoah would undoubtedly furnish a very strong evidence that all the native Pharaohs were black. Observe further in the exact words of the speaker: "Israel also came into Egypt and Jacob sojourned in the Land of Ham" (Ps. 105:23). Again "He sent Moses, his servant, and Aaron, whom he had chosen, they showed signs among them and wonders in the Land of Ham." Such are the words of King David as late as B. C. 536, but it was still the Land of Ham. Josephus, who wrote in the first century A. D. says, "The memory also of the Mesraites is preserved in their name for all we who inhabit this country (of Judea) called Egypt Mestre, and the Egyptians Mesireans." We have seen that the Mizrainites, called by Josephus Mesireans, means Hamites, and certainly he could not have called them Hamites unless they were. This undoubtedly shows an unbroken line of Hamitic habitation in that country from its early beginning until the days of the Apostles. Since Josephus wrote at that time, this would include the time of its rise and fall, it being subjugated but not depopulated by Cambyses, King of Persia, B. C. 525. This was not, however until long after its civilization had reached its highest point. With all the facts of this article before us, it is easy to accept the claim that the glory of Egypt rested in the bosom of Ham.

Yazoo City, Miss.

* * *

FRATERNAL GREETINGS FROM THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

By Mrs. J. W. E. Bowen, of Atlanta, Ga.

(Continued from Last Week.)

There could be no State occasions, no wedding feasts, no holiday celebrations, where wine did not flow as free as water; thus causing sweet innocence to hide her face for very shame. But to-day the tippler and the drunkard occupy the same social platform. Wine dinners, at the advent of Lucy Webb Hayes, wearing a little knot of white ribbon, fled the White House; and to-day we rejoice in the recent victory of the expulsion of the bar from the corridors of the capitol of the United States. Ministers of the Gospel dare not be seen drinking, and the social glass even at weddings is passed under protest and with an apology.

But perhaps the brightest star in the constellation of victories won is the securing of scientific temperance instruction in the schools and colleges of our land. The W. C. T. U. was the first to reach forth her hand in the defense of innocent childhood. As a result of the work of this department, there are now 16,000,000 children of school age under temperance laws in the United States.

We contend also for purity in literature and art. In order to show the great moral support given by our organization to the cause of the suppression of obscene literature and vicious art, allow me to quote the following resolution:

"Resolved, That the National Editorial Association of the United States earnestly sympathize with the woman's movement for the promotion of purity in literature and art, as tending to maintain the moral standard and endeavoring to realize the prime object of the press, the elevation and betterment of humanity intellectually, morally and socially, for the suppression of sensationalism, cruel personalities and immoral details in the reports of vice and crime, which tends only to degrade the moral standard of a community."

Again, it was these women that turned the tide of public sentiment against that deadly octopus of evil that threatened to drain the very life blood out of the nation—the Louisiana Lottery—and the power of their might was felt in the power that brought it to its grave.

Our moral code, as embodied in the purity pledge, advocates a single code of morals and maintains the law of purity as equally binding upon man and woman, and from these principles we will not swerve.

There are many other reforms effected, too numerous to be mentioned; and while perhaps, they are not so public, yet their moral power is as persistent and revolutionary for the good of humanity.

Work To Be Accomplished.

Our work against the prince of evil forces has not yet been crowned with complete success. The manufacture and sale of intoxicating liquors is to be completely overcome. We are in the thickest of the fight, the enemies are many and strong, we dare not retreat, and we will not compromise, so long as the nation continues to spend one billion dollars annually for intoxicants; while for graded schools, churches, missions, asylums and all other wholesome and beneficent enterprises, it barely spares the meanest pittance. Not until we shall see the banner of temperance wave over all the churches, schools and public institutions; not until it shall wave from every hill top in every vale will the work of the W. C. T. U. be accomplished against this monster evil. Against houses of ill-fame and against all forms of social impurity we are uncompromising enemies. With these, as with their unholy parent—rum—we have no part nor lot, but we have sworn to do battle until every woman shall be as pure and as secure as our mother, Eve, and her husband were under the eye of their Creator in the Garden of Eden. Ours it is still to create a public sentiment against the nauseous discussions of the nauseous crimes of society in the public press and thus prevent our children coming into contact with this contageous corruption. In this we have to contend with the vitiated taste of the public, for it is admittedly true that to the public taste these discussions are palatable. I can express the sure total of our work in no better words than the words of our pledge and the summary of our declaration of principles:

"I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquors, including wine, beer and cider, as a beverage, and to employ all proper means to discourage the use of and traffic in the same.

"To confirm and enforce the rationale of this pledge, we declare our purpose to educate the young; to form a better public sentiment; to reform, so far as possible, by religious, ethical and scientific means, the drinking classes; to seek the transforming power of divine grace for ourselves and all for whom we work, that they and we may willfully transcend no law of pure an wholesome living; and finally we pledge ourselves to labor and pray that all these principles, founded upon the Gospel of Christ, may be worked out into the Customs of Society and the Laws of the Land."

Conclusion.

Finally, sisters, we come to you with words of encouragement. Your organization has a work before it that might well be coveted. You stand at the head of a new race with new ideals and burning zeal. You are the leaders of a race that stands upon the threshold of a new century, gazing into the distant horizon, forecasting its future. Who can tell what giants for righteousness will come forth in the next fifty years from this race? Who can measure the latent power for truth and moral reform that now lies dormant in this young raw race. It is cause for grctitude on on the part of the best thinking people of the land, that the colored women appreciate these facts and have banded themselves together to work out the reforms in society through their race. It is absolutely essential that our people shall, at the very beginning of their life, set themselves squarely upon the principles of temperance and upon all other measures that make for strength and integrity, and thus avoid the pitfalls and shun the destructive evils that menace the life of other races. It is well moreover that we recognize that since humanity is a unit no one section of it can live and thrive or die in itself or by itself.

Unity, therefore, should characterize our labors. It is a fact that intemperance is a root of evil and upon a social and moral basis it is the root of all evils.

We praise God that you have come to join us in the one work of woman—the making of home, and through the home the making of a noble and God-like manhood and womanhood. The forces of evil are united; they have always been united; the forces of good must also unite. Your enemies are our enemies, and ours yours. Our victories will be your victories, yours ours.

We congratulate you upon your forward step, your courageous purpose, your magnificent beginning, and upon the work already accomplished. We are with you heart and soul, and are ready to stand with you for the triumph of right principles. We believe that the very needs of the times will stimulate you to earnest action and press you to the front in the battle. Our prayer for your future is best expressed in the Aaronic three-fold blessing: "The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace."

THE LIFE OF FAITH.

PRAYER.

O Lord, our heavenly Father, we are chosen by thee as co-workers. We tremble when we consider how frail and ignorant we are. The wisdom essential to guide us aright comes from thee. We look up to thee in our season of need, and cry for help; for every moment, Lord, we feel the pressure of our responsibilities, and are unable to meet them even to our satisfaction. Our best attempts are nothing unless owned of thee. Strengthen us with might in our inner man. Clothe us with majesty and grace. Guide us into the ways of all truth; enlighten our understanding; control our affections; direct our goings; preserve us from wrong-doing. Bless all our undertakings which have for their end thy glory. Incline the hearts of men to receive the messages we bring. Break down their stubbornuess of heart. Enlighten the eyes of their understanding, and help us to save them from the error of their ways. Give us souls for our hire. Comfort us with the comforting of thy presence. Cheer us by the light of the Holy Spirit, and lead us in the way everlasting. Help us to scatter seeds of kindness, and to be content to serve thee faithfully with or without immediate fruit, and when the workday of life is over, give us a part in the shoutings of the harvest home gathering of thy saints when they shall return, bringing their sheaves with them, and to Father, Son and Holy Ghost we will ever ascribe honor and glory, world without end. Amen.—Philadelphia Methodist.

* * *

GROWING IN GRACE.

We pray for one spiritual enrichment and another very much as if we supposed graces were "custom made," or as though the Giver of every good and perfect gift had little parcels of faith and love and gentleness and peace all measured out, done up, and ready to be delivered to supplicants in the order of application. We should be stangely off if God were not wiser in his giving than we are in our asking. "First the blade, then the ear, then the full corn in the ear," God's spirit alive within us, but held under the pressure of labor and temptation and pain—that is the slow genesis of our gradual graces; like the leaves on the tree, which are determined partly by the interior life and partly by the stern discipline of wind, storm and sunshine, into which the interior life lets itself forth.—The Rev. C. H. Parkhurst.

* * *

TESTIMONY OF A COURAGEOUS PREACHER.

The growth of wealth and of luxury, wicked, wasteful and wanton, as before God I declare that luxruy to be, has been matched step by step by a deepening and deadening poverty which has left whole neighborhoods of people practically without hope and without aspiration. At such a time, for the Church of God to sit still and be content with theories of its duty outlawed by time, and long ago demonstrated to be grotesquely inadequate to the demands of a living situation—this is to deserve the scorn of men and the curse of God! Take my word for it, men and brethren, unless you and I and all those who have any gift or stewardship of talents or means, of whatever sort, are willing to get up out of our sloth and ease and selfish dilettanteism or service, and get down among the people who are battling amid their poverty and ignorance—young girls for their chastity, young men for their better ideal of righteousness, old and young alike for one clear ray of the immortal courage and the immortal hope—then verily the church, in its stately splendor, its apostolic orders, its venerable ritual, its decorous and dignified conventions, is revealed as simply a monstrous and insolent impertinence!—Bishop Potter.

* * *

BE TENDER IN REBUKE.

He who rightly divides the Word of God must of necessity often utter plain warnings to the wicked—terrible warnings. The Bible abounds with such. But beneath them all there is a vein of tenderness and pity. Jesus denounced Jerusalem in scathing words for its sins, but wept at the thought of the punishment which was to overtake it. If His heart had not been pained by the truth He uttered, His lips would not have been fit to speak it. We who preach have no business to hurl God's awful warnings and denunciations against sinners unless we can feel a tender pity for the impenitent. A preacher who can preach a sermon on the love of Christ without manifesting tender emotion is out of harmony with his theme, but not more so than one who can preach on the everlasting punishment.—J. R. Miller.

* * *

"What shall I do with this sorrow that God has sent me?" "Take it up and bear it, and get a strength and blessing out of it." "Ah, if I only knew what blessing there was in it, if I saw how it would help me, then I could bear it like a plume!" "What shall I do with this hard, hateful duty which Christ has laid right in my way'?' "Do it, and grow by doing it." "Ah, yes, if I could only see that it would make me grow!" In both these cases do you not see that what you are begging for is not more faith, although you think it is, but sight? You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task. Faith says not, "I see that it is good for me, and so God must have sent it," but "God sent it, and so it must be good for me."—Phillips Brooks.

LIVING WITHIN ONE'S INCOME.

"Father, will you please lend me a dollar?"

"Yes, Carl. But, my son, this is the second this month. Is not your allowance large enough? I will increase it willingly, but I want you to learn to live within your means."

"I know, father, and I do try. As you know, I never borrow of any one else."

"That is right, my boy. Always come to me, if you want money. You do manage well, and I trust you perfectly, so if you need more each month we will see to it."

"It would be fine to have more, but I do not need it. I spend too much the first of the month on luxuries, and find I need something for necessities at the close. I do not run in debt, so what can I do but come to you to advance some on my next month's allowance?"

"You do just right about that. It is a great comfort to know that you run no bills and apply to no one else for assistance. Be careful not to overdraw, for you will get into bad habits which you can not cure when you have money to control. Here is a little statement I found long ago:

Income, $1.00; expenses, 99 cents. Result: Riches, Affluence.

Income, $1.00; expenses, $1.01. Result: Poverty, Bankruptey.

Sermon short for the text, but strong and to the point.

Mr. Cameron was called away. Carl stood studying the slip of paper. When he turned away, he had decided to discipline himself so that he might prove worthy of the larger means that would one day be his, by being faithful in the management of his small income now.—"Christian Advocate."

EDUCATIONAL.

GRAMMAR AND RAPID ADDITION.

By J. P. McCaskey.

Do you teach grammar? Don't waste much time on the text-book until pupils know nouns from verbs, and adjectives from prepositons, etc. Know twenty-five or thirty rules. If they are not in the book you use, make them, or get them from another book. Have everybody write and commit them to memory, whether understood or not. Don't expect the impossibility of having everybody understand everything. Know twenty-five or thirty good definitions. Have them written out by everybody and committed to memory, whether understood or not. Take page after page of your readers, go over them diligently for nouns and nothing else. Use rules and definitions here and there as you can. Then for other parts of speech, one at the time, using rules and definitions so far as possible. Let the boys and girls weigh the words—in the hand, if you choose—to get the heft of them, and see how they fit to the definitions. Gradually light will come, and they will know that it is coming. When somewhat familiar with rules take the words as they come on the printed pages of reader or book, giving rules only and nothing else. Presently they will have some working knowledge of grammar so as to make the study of the text-book more profitable. It is a good thing at this stage and afterward to keep a small blank book for incorrect English they may hear, these expressions to be corrected in class with rules. This practical exercise enables the pupil to get grammar out of the book and into the life, in his everyday thought and speech.

Do you teach arithmetic? Don't think it the greatest thing on the list nor have too many divisions of the subject, nor teach it too much. Better throw your slates out of the window than to have to do this. But teach it hard, make results as sure as you can, and compel as rapid work as possible. When a pupil has become an expert in the matter in hand, let him be excused until another subject is taken up. So often boys and girls do not know how to add, that if I were teaching arithmetic I would have plenty of rapid addition. I think I would put a problem on the board—say 12x16, twelve rows of sixteen figures each—and keep it there as a perpetual challenge to the school that they cannot add. If anybody made a very high record on tests against time, I would excuse him. Changing a very few figures in the problem will make it new almost in a second. The entire school might have this exercise once or perhaps twice a week. Mark time, and change the problem when the time is up, no matter who is late on it. Hammered upon it is this way through the grades, gradually simple addition would be so mastered as to become almost automatic, and you would be remembered gratefully for having made it so.

But much more can be taught from this challenge problem than rapid addition. "To-morrow this will be a forest, first line, oaks; second, hickories; third, pines; fourth, maples, etc. I want to see how many know what these trees look like, and can describe them and their fruit. Get leaves, or pictures, or look carefully at the trees themselves and read descriptions of them if you can, so that you can describe them." After some attention to the trees, until pupils are able to tell where different kinds of trees are growing in the city, from having seen and recognized and become somewhat interested in them, let the problem stand for native flowering plants, foreign plants in our yards and gardens, fruit trees, garden vegetables, field products, insects, birds, fishes, men, monkeys, dogs, metals, rocks, shells, capitals, punctuation marks, feet in poetry, ships, mechanic's tools, farming implements, implements of war, musical instruments ,etc., etc. Touch geography, grammar, physiology, spelling, history, astronomy, anything, everything, to awaken attention and give many new things to think about, and new facts of unusual interest outside the ordinary routine of school work, variety here depends upon the ingenuity of the teacher; and the time of the exercise, under the lead of a live teacher, would never be long enough to exhaust interest in the subject.

The must know the multiplication table and the tables of denominate numbers, simple matters which afford a good chance for fast work. Half the arithmetic is fractions in one form or another. Play with fractions as experts play baseball. And the square and cube roots are really no harder than long division to a boy or girl of brains who is awake, attentive, and observant.—Religious Telescope.

TUSKEGEE YEARLY NEGRO CONFERENCE.

The Tuskegee Yearly Negro Conference meets at Tuskegee, Ala., at the Tuskegee Normal and Industrial Institute, Wednesday, Feb. 23, 1898.

I am exceedingly anxious that as many parts of the South as possible, and especially Alabama, be represented in the next Negro conference. In order for each county and community to be fully represented, it is very important that preparations be made at once to attend. I want to see not only the men, but the women, present in large numbers.

I hope each community, as fast as possible, will organize a local Nergo conference that will have meetings each month. If reading matter is wanted that will show how to organize these local conferences it can be gotten by writing to me at Tuskegee. Mr. Thomas J. Jackson, one of the teachers at Tuskegee, will be glad to go to any community and help organize a local conference if he is written to at Tuskegee.

In order to assist the farmers in diversifying their crops in order that they may raise their own food supplies, I have arranged a plan by which each farmer who attends the next Negro conference at Tuskegee will be given a valuable package of all kinds of garden seed. This is done because of the low price secured for cotton this year and with the hope of asissting the farmers to begin planting something aside from cotton.

If more information about the Negro conference is wanted, please write me.

Address, Booker T. Washington, Tuskegee Normal and Industrial Institute, Tuskeege, Ala.

GAMMON THEOLOGICAL SEMINARY.

Gammon Lyceum is a great factor in connection with other training that is received in the Seminary, in preparing the young men for future usefulness.

The young men of the Seminary are greatly interested in the work of the society and therefore it has taken on new life and the work is moving on as a great help and advantage to all. Under the administration of president, Rev. A. J. McNair, of Mississippi, there were made great improvements on all lines.

Each member when called upon by the Lyceum to do work, obeyed its voice with great credit to the organization and honor to himself. Rev. McNair closed his term of work December 24th, and new officers were elected.

The officers elected for the second term are as follows: President, Rev. J. A. T. Foust, of North Carolina, who made in his inaugural address helpful remarks to all present. The Lyceum seemed to take on new life and inspiration from the speech made by the president and its blood flowed faster than ever before and all are looking forward for great results, under the management of such a noble, energetic and scholarly man at the helm steering safe of all dangers that have been met with in the past.

The Society saw fit to call to Rev. Foust's assistance as vice-president, Rev. J. F. Williams, of North Carolina, who also is one of its strong workers. Ever ready with his brains, voice and pen, when called upon to render thought for the good of the brethren. The secretaries elected were Messrs. E. R. Graverly, of Arkansas, and L. H. King, of Mississippi.

Rev. Graverly, by his sweet songs and music, has rendered great aid to us in the past. Rev. L. H. King, from his philosophical cast of mind and oratorical ability has always carried the congregations to whom he has spoken.

Rev. H. B. Heart, of Mississippi, was elected treasurer. He has done more hard work for the Lyceum than any member in it. In the past, when the organization was panting between life and death and all hopes for its recovery were lost, it was through his great effort, thought and wise management that brought it to life again.

Among the best masters of the grand old English that ever were in Gammon, were elected two of the young men as censors, C. W. Fulp and J. W. Tate.

Reporter, T. H. Wyatt, of West Texas Conference. The Christmas holidays are passed and both professors and students have resumed their work with new zeal.

T. H. Wyatt.

LECTURE AT THE M. E. CHURCH.

Prof. H. L. Billups, M. S., St. B., principal of Business Department, Financial Secretary, Soliciting and Traveling Agent of the George R. Smith College, Sedalia, Mo., lectured at the Colored M. E. Church last Sunday night, December 26th.

It was a beautiful night and the gentle zephyrs brought sweet fragrance into the quiet church.

Long before the hour had arrived the church building was crowded—completely packed—awaiting the lecturer and the lecture.

While the choir, managed by Mr. J. B. Whitby, gave vent to its sweet strains of heavenly music, experienced and polite ushers escorted the speaker in and up to the altar.

The amiable and much beloved pastor, Rev. Bennett, in short but fitting remarks, introduced the speaker.

The speaker, amid shouts of applause, arose and out of an overflowing and jubilant heart began to speak. Subject, "The Negro of the 20th Century."

During the seventy-minute discourse the audience hung upon the speaker's slips—shouts of applause and laughter.

In his discourse, the speaker dwelt with special emphasis upon the following points relative to the Colored people:

(1) Be loyal, representative citizens of this great and glorious republic; this republic bought by the toil and blood of our forefathers; honor the stars and stripes, the glorious flag of our country.

(2) Hold on to your good morals, do honest labor, stay off the streets giving the public trouble; do something; be somebody.

(3 Save your earnings; get property; get a Christian education; get an industrial education, especially the latter.

The closing statement was: "Be true, loyal and intelligent American citizens.

The delighted audience wishing the speaker every benediction dispersed.

Prof. Billups bade us adieu and took his departure for Sedalia Tuesday morning, December 28th. May the Lord bless him and his work.

J. A. Jefferson, Prin.,
Lott and Whitby High School, Goliad, Tex.

At a recent lecture in Wycliff College, Dr. Hardie, of Korea, stated that Korea had a population of between thirteen and fourteen millions of Mongolian origin. Their religion is a mixture of Buddhism, Confucianism, and demon worship. At present this people are very open to receive the Gospel, but there is only a little band of seventy missionaries, including wives, among them. There are about 1,000 Protestant converts, who contribute annually what would be equivalent in this country to $5,000 a year, toward the support of Christian work.

WOMAN'S DOMINION.

A COMMON FAULT.

Two young girls, full of the vivacity and heedlessness and youth, met in a street car. They greeted each other with the real school-girl effusiveness, and one said to the other:

"I was never so glad to see any one in my life!"

"And I've been just dying to see you!" was the reply from the brilliant and blooming girl, who was certainly in the full flush of health at that moment.

"How do you do, anyhow?"

"Oh, I've a perfectly dreadful cold!"

"I nearly died with one last week."

"I nearly coughed and sneezed my head off!"

"I know. It makes one feel perfectly wretched. Mamma has a horrible sold."

"We've been having a regular hospital at our house. Isn't it horribly cold to-day?"

"Fearful! I thought I should perish before the car came along!"

"My feet are like lumps of ice! I don't believe they'll ever be warm again."

"And only two weeks ago it was so horribly warm for this time of year."

"I know. I thought I would smother to death one day in school. Have you been skating since the cold weather set in?"

"Oh, yes; dozen of times. I went last night and got a fearful fall. I thought I should die!"

"You'd died laughing if you'd seen the tumble I got one day last week. And that, too, when there were about a million people looking at me. I nearly died, I was so mortified."

"Have you seen Mabel Reed lately?"

"Not for ages. It's certainly two weeks anyhow since I saw her. I'm crazy to see her."

"So am I. And it seems like an eternity since I saw Helen. I'd give the world to see her. How frightfully slow this car is going. I could go faster on my hands and knees."

"So could I. I hate to drag along so. I like to go like lightning."

And so the conversation ran on, each girl telling what was certainly untrue every time she spoke. It is not asserting too much to say that these exaggerations are unbecoming to the Christian character, and if for "every idle word that men shall speak, they shall give account thereof in the day of judgment," what a reckoning there will be for those who are thus heedless in their common speech.—Forward.

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HOW TO MAKE A STAY SHORT.

There are some persons who sometimes gladden people by their coming, and gladden them still more by going away. They are persons who like to have their own way in everything; who try to boss the household; who do most of the talking; who think of themselves and their own interests rather than others; who need to be waited upon, and cared for, and worshiped; who are sensitive and fault-finding; who complain at trifles, and who are never contented; who bring and carry news; who hinder rather han help. Those who are so fortunate as to entertain such "angels unawares," are likely to be glad to "speed the parting guest," and to hope that their future visits will be like angels', "few and far between."

There are others who are kind and quiet, loving and helpful; who save steps, bear burdens, and make no trouble; who quiet the babies, teach the boys, give good counsel to the girls, care for the sick, cheer the aged, comfort the sad, and spread sunshine through the house. These connot come too often, and never stay too long. They bring their welcome with them, and their presence is a perpetual benediction. Such persons have homes everywhere, and will finally redeemed of our Lord.—Christian Commonwealth.

EPWORTH LEAGUE.

TOPIC FOR JANUARY.

"Working for God."—January 16.

Letting Christ Have His Way. John 13:1-9.

This should be the chief work of the Christian—"Working for God." What an honor to be clased among His workmen. Angels vie with one another in the performance of His bidding. We should count it the most pleasant task of our daily labor to do something for God.

The reasons are obvious: He does so much for us.

How can I work for God?

By helping a weaker brother; by doing good unto all men; by being a perfect example unto godliness and truth; by leading others to strive after that higher and purer life which we all should endeavor to live and by seeking out the little children and leading them to Christ.

This is what you can do. Now, how to do it is:

First. By the continual guidance of the Holy Spirit, seeking His presence and imploring that all-important agency of divine help to ever be near and to strengthen you.

Second. With a deep and abiding faith in God, without which all of your efforts will prove futile. This is paramount. That faith must not see, but must constantly look to Jesus, and something will be accomplished.

Let us all work heroically for God this year. Results will be amazing. Defeat will be impossible.

The lesson-study for to-day is a plain, straightforward, narrative of an event peculiar to Christ's works among the disciples. No other propagator of a system of religion ever humbled himself to such an extent as to wash his disciples' feet.

Washing is a type of purification that belongs chiefly to the Christian religion. It is an essential in the cleansing of all sin and putrifaction.

Quite a number of people even now object to washing as Peter did; they desire to be clean, but wish that it could be secured another way. Old clothes and shoes fit and wear well; plenty of comfort in them; hence slothful and indolent desire to be let alone; but thanks be to God, if you desire a part in the kingdom of Righteousness you must be washed and be cleansed.

As to the fact of letting God have His way, there is no doubt of His way being pre-eminently the best for our own welfare. So much has been said against Peter and his impulsiveness that one would, in deciding hastily, declare he was not very good, but such is not the case. We must consider the nationality of the man, his training in early youth, the character-ideals inculcated within him and even the times within which he lived.

The Master knew him perfectly. He was distinctly Peter and He applied the balm. Without Peter, possibly we would have been without many helpful and enduring testimonies which prove to be a comfort and solace to the weaker and even the stronger Christian.

Let us study the character and traits of this "Rock" carefully. See how he tried the Master, how he fell, what struggles he had with himself and finally consider the great charge enjoined upon him by Christ Himself.

No man can read that charge (John 21:15-17) in its fullness, nor even define the true depth implied therein.

What then is our stay? Which shall we forfeit? My way seems best! I prosper. What am I to do? Let God have His way!

How well applied are the words of that hymn sung with such telling effect by Sister Amanda Smith:

"It may not be my way;
It may not be thy way;
And yet in His own way,
The Lord will provide."

Is not this assurance enough for the doubting Christian, the mourner, the back-slider, the penitent and the unsaved? Whatever we undertake, for good, divine counsel ought to be sought.

Why so many failures in church management to-day? Because God is out of it, and man's narrow, hide-bound self in it all.

Revivals fail. Why? Because no God of Heaven is in them. Man can't save anyone of himself. God is ignored entirely. Why empty pews in the churches? Are the people all dead? Nay! The preacher is godless. O, for a change! Turn! Call a halt! Let God have His way! Go to God and ask Him to show you. Let Him guide you. Confide in Him. Go to Him constantly and the change you'll witness. Things will become real! Church, League, Sunday-school will grow. People will flock to hear your sermons, children will crowd your Sunday schools and the reign of peace will bring blessing to the perishing souls around you.

It is hoped that all of the Leagues are now planning for a year of larger usefulness and permanent growth. Commence your revivals. Kindle the fire, get everything in readiness for the new pastor. Give him a hearty welcome. Resolve to be his body-guard this year. Stand by him. Help him in his weakness. Pray for him.

Morgan City, La.

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FREE MISSIONARY LITERATURE.

The General Missionary Committee at its recent annual meeting requested the corresponding secretaries to supply in printed form addresses delivered by Bishop J. P. Newman, Dr. H. G. Jackson and Colonel E. L. Dobbins; also a letter from Bishop Joyce, and send them out free. These addresses in separate tract forms are now ready and will be sent to all pastors or other persons who may order them. The only expense will be postage or express charges. Postage addresses is five cents a hundred. Inclose stamps. Express charges must be paid by parties sending orders on delivery.

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Rev. N. L. Lackey, of Greenwood, who is a very favorable applicant for the postmastership of that city, was in town yesterday. The reverend is a worthy and upright gentleman and he deserves consideration from the powers in authority.—Advocate, (Durant, Miss.)

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Rev. W. E. Mask preached one of the ablest sermons at the M. E. Church the first Sunday in December, that we have had the pleasure to listen to for quite a while. His subject being "The Wisdom and Judgment of God." Many were the new thoughts presented, and his manner of delivery coupled with his sympathetic appeals, will cause him to ever live here as a real preacher.—Advocate, (Durant, Miss.)

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Bishop John H. Vincent, D. D., on his way to the South Carolina Conference, stopped over in Charleston and delivered his famous lecture, "That Boy," to a large audience, in Centennary Methodist Episcopal Church. The lecture was highly appreciated by the audience of intelligent and cultured people. The next morning the Charleston News and Courier had the following in regard to the bishop's lecture:

"What the bishop said had a clear meaning for his listeners and was calculated to lead them on to better things. His talk, however, had more to deal with children. 'That Boy' has become famous by handling and the speaker uses him to illustrate the various stages in the life of any young man. He showed the many influences for good and evil which were brought to bear on the boy, and told how these could be moved for the boy's good. The home life, he said, was the place to mould the boy's mind and heart, and this could be supplemented in the school with faithful teachers. There was much humor and pathos in the lecture, and it was listened with interest by those who were present.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

FACTS FOR THINKING CHRISTIANS.

There are 1,000,000,000 heathen in the world.

There are 10,000 missionaries.

Each missionary is responsible for 100,000 souls.

In the United States there is one minister to every 700 people.

In China there is one ordained minister to every 1,000,000.

In the United States there are 60,000,000 people and 80,000 ministers, besides other Christian workers.

Out of every 100,000 church members in America only 21 go to the foreign field.

Forty million heathen die every year.

They are dying at the rate of 100,000 a day.

Every tick of the watch sounds the death knell of a heathen soul.

Every breath we draw four souls perish, never having heard of Christ.

Christians are giving at the rate of one tenth of a cent a day.

Of every dollar given for Christian work we spend ninety-eight cents on our home work and two cents for the heathen.

We give one cent a year for each heathen soul.

Christ said, "Go ye into all the world." "Go" does not mean "stay;" "all" does not mean a "part."—Southern Christian Advocate.

* * *

BENEVOLENCE.

New York, December, 1897.

To the Pastors of all Evangelical Churches in the United States and Canada:

Dear Brethren—As a Committee representing the Joint Conference of the Boards of Foreign Missions in the United States and Canada, we wish to emphasize the recommendation of the Evangelical Alliance that in connection with the approaching week of Universal Prayer, Friday, January 7th, be observed as a day of special prayer for Foreign Missions, and that on Sabbath, January 9th, sermons be preached in all the churches on the duty and privilege of being "witnesses ..... unto the uttermost part of the earth." We also suggest that Foreign Missions be presented in the Sabbath-Schools and Young People's Societies on the same day, that in all academies, colleges and theological seminaries they be made the subject at the Friday morning chapel exercises, and that the meetings of Ministerial Associations the following Monday, there be conference and prayer regarding our relation to the world-wide mission of the Son of God.

The providences of God give solemn impressiveness to this call. Abroad, missionaries write of enlarging opportunity, of the awakening of long-slumbering peoples, of increasing multitudes eager to hear the Gospel, of outpourings of the Holy Spirit on the native pastors and churches, of brighter outlook and larger promise than ever before. And yet they also sadly write that they have insufficient numbers and inadequate funds to take advantage of these opportunities, that so far from advancing they are compelled to retreat—to close schools and hospitals, dismiss native helpers, see vacancies in their own ranks left unfilled, and turn a deaf ear to importunate calls for enlargement. All over the world they are in heaviness of spirit because of the retrenchment which they have been forced to make.

At home, in spite of the hard times through which we have passed, there appear to be means abundant not only for the necessaries, but for many of the luxuries of life. Places of amusement are thronged. The scale of living is increasingly elaborate and expensive. Bicycles in countless numbers are purchased. Residences, churches and public buildings are becoming more and more costly and magnificent. Heavily endowed colleges and hospitals are being multiplied. And now, to crown all, we see on every side restored confidence, reviving business, the smoke of reopened factories, the discovery of fabulous mines of mineral wealth, and the bursting granaries of a plenteous harvest.

In these circumstances shall the foreign missionary work of the churches continue to be crippled by debt? Shall the diminished expenditure of the present be accepted as the basis for the future? Shall the Boards again be forced to order a retreat, and that too at the very time when the providence of God is summoning to a general and rapid advance along the whole line? Shall America shut its eyes to the plain and inspiring truth that it has "come to the kingdom for such a time as this?" We cannot so believe. Rather are we confident that the churches will respond to the call of God and signalize the closing years of the century by a notable advance in foreign missionary achievement.

Of this movement the pastors, under God, must be the leaders. They are the divinely ordained means for the instruction of the people. They alone have direct and influential access to them, and unless they act the Boards are helpless. For them also "the field is the world," and co-operation in planting Christian institutions in heathen lands through their respective Boards of Foreign Missions is an essential part of the work of their local churches. So we urge ringing foreign missionary sermons in the pulpits, earnest prayer at the devotional meetings, and, in due time, offerings so systematically planned that every member, whether present or absent, shall intelligently face the opportunity for bringing a gift proportionate to his ability and to the magnitude of the effort to give the Gospel to the whole world, remembering that, as the Foreign Boards are sustaining forms of work which at home are represented by many different boards, besides various undenominational agencies, the contributions to this cause should in justice be by far the largest of the year.

And because all effort will be unavailing without a spiritual quickening, let us with one accord betake ourselves to prayer, realizing that the cause of the world's evangelization is straitened only in our own weak and impoverished spiritual life. It was in going and teaching "all nations" that Christ promised to be with His disciples "alway." Is there, then, no casual relation between what Dr. Richard Storrs characterizes as "the growing secularization of the church"—the low spiritual state so generally recognized—and the indifference of so many pastors and church members to the salvation of their fellow-men, who, though distant, are none the less their brethren?

It cannot be too strongly emphasized that the colossal foreign missionary problem of the hour is the awakening of the Church at home to the realization of its duty and privilege in giving the Gospel to all men. If the boards were upborne by the gifts and prayers of a consecrated Church in America, they could triumphantly override every obstacle which they encounter in Asia and Africa. Experience has shown that wherever the Gospel is faithfully preached by the foreign missionary, the heathen are converted, but the difficulty lies in the failure of the Church to send out and maintain the requisite number of missionaries. The urgent need is for a missionary membership at home—Christians who understand the place of Foreign Missions in the Word of God, who discern the part of Foreign Missions in the plan of God, who get close enough to the divine heart to catch something of its yearning love for a lost world, and who are so baptized by the Holy Ghost that they will place themselves unreservedly in His hands in the work of bringing the race to the feet of Jesus. We justly talk about America for Christ, but let us remember that from cover to cover the Bible thought is the World for Christ—a God who rules all nations, a Savior who is "the propitiation for the sins of the whole world," a Holy Ghost who broods over mankind, a plan of salvation which is adequate for all men, a command to the Church to send it to all men. For a century we have been doing pioneer work. Now the time has come for the Church of God to arise and gird itself for the conquest of the nations for Christ. Let us count this divinely-given task as no longer a side issue, but as the chief object for which the Church exists. In the words of Dr. Herrick Johnson, let us "believe mightily in the things God has promised, and give tremendous emphasis to the idea of expecting and commanding immediate results. Must we be forever and forever preparing the way and sowing the seed and devising processes, while the centuries roll by? 'Say not ye, There are yet four months and then cometh harvest.' The harvest is now—is now—is always now! Isn't it about time we brought the faith of our beloved Church up somewhere near the measure of the limitless Word?"

Confident that you will heartily respond for the cause which is not ours only, but yours also, as fellow disciples of the Christ who laid it upon us all, and with the prayer that you may find rich reflex spiritual blessing for your own hearts, we remain,

Your brethren in Christ.

ARTHUR J. BROWN, Chairman.
Cor. Sec. Board of Foreign Missions of the Presbyterian Church in the U. S. A.

JUDSON SMITH,
Cor. Sec. American Board of Commissioners for Foreign Missions.

HENRY N. COBB.
Cor. Sec. Board of Foreign Missions of the Reformed Church in America.

WILLIAM T. SMITH,
Cor. Sec. Missionary Society of the Methodist Episcopal Church.

SAMUEL W. DUNCAN,
Cor. Sec. American Baptist Missionary Union,
Committee.

The other members of the Committee, the honored and beloved Rev. William S. Langford, D. D., Cor. Sec. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A., died July 2d.

STANLEY'S ANSWER.

A pretty story of how Henry M. Stanley wooed and won Miss Dorothy Tennant, though coming to us from private sources, has been made sufficiently public to avert the charge of undue personality. Miss Tennant, it is well known, was the original of Sir John Millais' famous picture "Yes, or No?" It seems that Stanley had asked the question and the reply was "No." The great explorer went to Africa again, and after several years returned to London to find himself the most talked of man of the day. The thought of Miss Tennant was still uppermost in his mind and he resolved that his first visit should be to her home. In his impatience for the morrow he turned over the cards and notes with which the table was strewn and, selecting one haphazard, decided to while away the time by attending a certain reception. The first person he met there was Miss Tennant. They greeted each other formally, but later in the evening Stanley retired to a small anteroom, to find that Miss Tennant had likewise sought solitude. A somewhat embarrassing silence ensued, broken by the woman saying, like one "making conversation:"

"Do you find London much changed, Mr. Stanley?"

"No, I haven't found London changed, and I've not changed, either," returned the explorer, with his usual intrepidity. "Have you?"

"Yes, I've changed," answered Miss Tennant, softly. A few days later Millais received a note from his former subject, beginning: "My Dear Sir John: The momentous question has been at last decided. It is a joyful and triumphant 'Yes!'"—Youth's Companion.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly Kentucky Conference.

Lesson for January 23, 1898.

THE BEATITUDES (Matt. 5:1-12).

Golden Text:—"Ye are the light of the world" (Matt. 5:14).

Several events, not recorded by Matthew, occurred between this and our last lesson: The healing of a leper, and of a paralytic; the call of Matthew; the healing of an infirm man at Bethesda; the vindication of His disciples for plucking ears of corn on the Sabbath; and the healing of a withered hand, should be placed before the Sermon on the Mount.

1. The Preacher was our Savior. He had been promised by the Father, and His coming foretold by the prophet. He was born of the Virgin Mary, baptized by John in the Jordan, tempted of the devil, and had been preaching and working miracles for more than a year. He was, at this time, exceedingly popular. Yet a few were beginning to turn from Him. Jesus, as a man, took every preliminary step to quallfy Him for the ministry. He is our example.

2. The congregation—"His disciples and a great multitude of people." Jesus called from among His followers twelve and ordained them apostles, or set them apart from the world. This He did that He might teach them; give them power to work miracles, and send them forth to preach His Word. When He delivered this sermon they were likly seated close about Him in a half circle. The multitude was from Galilee, Judea, Idumea, Gilead and Syria. It was a mixed congregation. It was the wisdom, goodness and mercy of Jesus that caused them to follow Him.

3. The church—"A mountain." Its name is not given. Tradition points to a square shaped hill, about sixty feet high, with two tops called the Horns of Hattin, from the village of Hattin at its base. It is about six miles south of the supposed site of Capernaum, and a little west of the Sea of Galilee. Jesus likely spent the night in prayer on one of the peaks of Hattin. In the morning when He saw the multitude coming to Him, He came down into the plain between the points of the mountain, and called the twelve unto Him. In delivering the sermon He likely stood for a while and then sat down.

4. The sermon is the Platform of the new dispensation. Its keynote is the "Kingdom of God on earth." All of it, and more too, was delivered at this time. It has been called the Inaugural Address, because it was spoken when the apostles were inducted into the apostolic office. It is one of the best standards of life in all the Bible.

5. "The poor in spiirt." The word blessed in these nine beatitudes means the highest state of happiness produced by God's sunshine in the soul. The spirit in man's immortal nature. The poor in spirit are those who realize the absence of the Divine Spirit and desire to possess the same. The kingdom of heaven means the spiritual reign of Christ in heaven, in the church on earth, and in the heart of man. All the blessings of heaven belong to the humble, penitent man.

6. "They that mourn." They that are sorry because of sin. Their grief will be light, deep or pungent, according to the way they see God and themselves. If they mourn in earnest God will comfort them. He will "give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

7. "The meek" are those who are mild, gentle and patient. They are not ambitious, self-seeking and revengeful. They are thankful fo revery blessing the Lord is pleased to give. Their reward is great. "They shall inherit the earth," or the promised land, which was a type of the heavenly Canaan. To inherit indicates that we receive not as a reward of merit, but of free grace. The comforts, joys and sacred pleasures of the world are for the meek.

8. "They which hunger and thirst after righteousness." Righteousness pertains to the law—civil, moral and ecclesiastical. To hunger and thirst after righteousness is to have a deep-seated, earnest, longing desire to keep both the letter and the spirit of God's laws. The Lord will fill or satisfy all who have this desire. Perfect satisfaction in this life is a phantom, an empty dream. It recedes as we advance. This is true of honor, wealth and pleasure. These four beatitudes belong to the seeker, the five that follow to represent the possessor.

9. "The merciful." Mercy leads to sympathy, pardon and help. They who are for given see the weaknesses of others, have pity on the erring, and forgive their transgressions. They also do good to the bodies and souls of those about them. They will obtain mercy as a reward for so doing. Like calls for like. And when we show the fruits of the Spirit towards others, we may expect the same from them. If we forgive God will forgive us, but if we harbor malice we need not hope to gain heaven.

10. "The pure in heart." The heart is the center of life. It is the germ of the emotions, affections and desires. It is the base of the reason, judgment, memory and conscience. To be pure in heart is to have every intellectual and spiritual faculty conform to the will of God. This is holiness, sanctification, perfection. It must be obtained before or at death, or we can never enter heaven. Only those who are like God can see Him. We may behold the Lord in His works, in His Word, and in His providence. In the world to come we may see Him in judgment and in glory.

11. "The peace makers" are those who oppose fighting, quarreling, wrangling and slandering. Those who make great sacrifices and self-denials to live in harmony with God, self, home and church. To be called the servant of God is well, but to be designated His friend is much better, and to be spoken of as His child is a greater honor than any saint can ask. It is brought about by being converted, cleansed, adopted and given the Holy Spirit.

21. "The persecuted for righteousness sake." To persecute is to pursue with malice. Only the good are persecuted for righteousness sake. Keeping and enforcing the law often offends the wicked. Micaiah was smitten on the cheek (2 Chron. 18:23), Jeremiah scourged (Jer. 20:2), Zecahriah stoned (2 Chron. 24:21), and Isaiah sawed asunder (Heb. 11:37), for standing by the right. But those who patiently endure such things will receive all the joys of the heavenly kingdom.

13. The reviled are the persecuted in character. They are the slandered. The nicknamed, misrepresented and lied about. They are exhorted to rejoice and be exceeding glad for great will be their rewar din heaven. The righteous have been persecuted for six thousand years.

NEAL DOW'S FIRST TEMPERANCE WORK.

Neal Dow was twenty-five years old when he delivered his first temperance speech. It was at an anniversary supper of a fire company to which he belonged, and his strenuous opposition to the use of liquor was effective to that degree that the fire company adopted temperance as a principle. Later he prevailed upon the Maine Mechanical Charitable Association to forego the use of wine at its annual dinner.

At the time liquor was almost universally used in Maine. One of the curious customs of Portland in those days was the ringing of the town bell at eleven and four o'clock, by way of warning to mechanics that it was time to leave work and get a drink. This custom the young reformer succeeded in having abolished. Then he persuaded most of the Portland employers to discontinue supplying their men with liquor.

After his first successes, Neal Dow felt that temperance was the most important cause of the age. It was largely to his efforts that the Young Men's Total Abstinence Society of Portland was organized. Its first meeting, it is said, was held in the counting-room of a distillery.—Harper's Weekly.

OUR YOUNG FRIENDS.

COURTESY.

It is related that in Germany there stood a castle having two towers, and the old baron to whom it belonged stretched wires from one tower to the other, thus constructing a harp upon which the winds could play, making music for the inmates of that home. Soft winds made gentle harmonies and the strong tempests rushing down the mountain side hurled themselves against the wires and they began to roll out the most majestic strains.

There is sweet music in every home where the heart strings are touched by gentleness and courtesy. The mild word, the gentle answer, the tender act, the patient considerateness, will touch chords of kindness and make sweet melody in the family life as everywhere. A desolate, dreary place is a home devoid of those little courtesies which are practiced in the best social life.

Selfish people are unhappy and make others about them uncomfortable. They take no comfort in seeing others happy and envy those who may be better off than themselves in any respect; they think unkindly of them, and, if they can, rob them of their pleasure. Discord and dissension are often the results of the snap and snarl of selfishness. Upon the other hand gladness may be diffused by a gentle word, a willing service gained by a kindly request and a soft answer turn away wrath. There is no sense in scolding. It is more than a weakness of folly; it is a sin, doing much evil to the scolder and the scolded. It is the opening of the draft to the internal and infernal fires that ought to be quenched. It scorches and inflames other hearts and minds that should be kept from evil. Scolding never does good. Affability toward others cultivates amiability in the actor. The courtesies practiced in social life are just as charming in the home circle. "Be courteous."—Rev. L. H. Baker.

* * *

"A LITTLE HARDER."

Those who are inclined to give up to discouragement when things go wrong learn a helpful lesson from a young woman who had left home because her father was a drunkard. When she became a Christian, however, she announced her intention of returning and doing what she could to reclaim him.

"But what will you do when he finds fault with your efforts to please him?" some one asked her.

"Try a little harder," she answered, with a sott light in her eyes.

"Yes, but when he is unreasonable and unkind you will be tempted to lose your temper and answer him angrily. What will you do then?"

"Pray a little harder," came the answer with a fearless ring in the words.

The discourager had one more arrow in his quiver. "Suppose he should strike you as he did before, what could you do but leave him again'?'

"Love him a little harder," said the young Christian steadily.

It is pleasant to add that her splendid faith conquered. Through love and prayer and patient effort her father was not only reclaimed from his besetting sin, but proved Christ's power to save to the uttermost all tha come unto him.

A Good Appetite

Is essential for perfect health and physical strength, but when the blood is weak, thin and impure, the stomach cannot perform its duty and the Appetite fails. Hood's Sarsaparilla is a wonderful medicine for creating an appetite and giving sound digestion. It purifies and enriches the Blood, tones the stomach and digestive organs and gives strength to the nerves and health and vigor to the whole system. Be sure to get

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The One True Blood Purifier. All druggists. $1; six for $5. Be sure to get Hood's and only Hood's.

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PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

BOOK COMMITTEE MEETING.

The Book Committee will convene in annual session February 9th, 1898, at 10 o'clock a. m., in Western Book Concern, Cincinnati, O. The Eastern and Western sections will meet separately on the 8th, at 2 p. m. The members will find entertainment at the Grand Hotel, where they will please report upon arrival.

W. F. Whitlock, Chairman.

S. O. Benton, Secretary.

The Prohibitionists held a National Convention in Cincinnati 26th ult.

Mr. Moody is holding this week a series of meetings in Carnegie Hall, New York City.

President McKinley is to deliver the commencement oration at Ohio Wesleyan University next May.

Dr. L. C. Qneal, for years a leading minister of Methodism in the State of New York, died at his home Moravia, Cayuga County, N. Y., on the 2d inst.

Rev. Dr. Chas. J. Little, president of Garrett Biblical Institute, recently delivered an address before the German Literature Union of Northwestern University, speaking in German.

The editor has gone to the Florida Conference, which is in session this week at Jacksonville, and the Assistant Business Manager has gone to Okolona, Miss., to attend the Upper Mississippi Conference.

When it comes to baptising Bishop Foss, who, together with Dr. Goucher, is now in India, is somewhat of a John the Baptist. In a letter recently received by Bishop Andrews, he says: "On Wednesday we baptised 225 recent heathens—I baptising more than 100 of them after months of careful teaching."

A card received from Rev. J. A. Tillory just before going to press conveys the sad intelligence of the death of Mrs. Tillory on Tuesday of last week, at Jacksonville, Tex. Bro. Tillory is a prominent and highly respected member of the Texas Conference. His wife has been a help and inspiration to him during many years of his ministerial life. The Southwestern extends to Bro. Tillory its most tender and prayerful sympathy.

The Quarterly Review of the A. M. E. Zion Church, for the last quarter of '97, was made the Hood Anniversary Number," in honor of Bishop J. W. Hood, who has rounded out twenty-five years a bishop. We are pleased to bear testimony as to the excellence both in appearance and of matter of this special number. Editor Dancy, who is a strong and entertaining writer, deserves well of his church and his race for the class of a periodical he is making the Review.

BISHOP TURNER'S METHOD AND OURS.

In a communication to the Christian Recorder, Dr. W. D. Johnson, of Georgia, gives some methods used by Bishop Turner of the A. M. E. Church, to perfect the reports to be made by the ministers to his conferences and thus expedite the business. Dr. Johnson says:

"On the first day of the annual conference, each presiding elder in some part of the church or other place, convenes all his pastors in a district conference. Two secretaries are elected and committees are appointed to hold the Dollar Money, Missionary Money, Educational Money, each committee has also its secretary and treasurer. All being ready, the roll of the district is called and each pastor reads his report, paying over his money to the proper treasurers. All the districts are working at the same time, and if there are any difficulties they are settled if possible in the family. This part completed, the next step is reading district reports in the annual conference. This is done by two district secretaries from sheets furnished by conference and footed in the district meetings.

While the reading goes on, the Bishop notices carefully the report of each church, asking questions, approving or condemning the work, as the case may be. This done, it takes but a short time for the district treasurers to pay conference committees the amounts belonging to each fund, as reported."

Our plan is to hold a statistical session in the afternoon of the first day. This, as a rule, brings in the repots in short order, but it does not perfect the statistics. While we do not think Bishop Turner's method could be as a whole applied in our conferences, we do think some such modification should be made as will give each presiding elder an opportunity to review the work of his district as reported in the statistics. In some of our southern conferences the presiding elders do hold a kind of preliminary meeting with the brethren for the purposes indicated, but this they do on their own motion and often they are hurried and many of their men absent. We suggest that the first hour of the statistical session be devoted to such meetings, each presiding elder being present; this being over the districts could be called and the work soon completed.

By special invitation we had the honor of addressing our people at Houma, La., in their Emancipation Day celebration. The programme rendered by a number of young ladies and gentlemen of Houma was highly praiseworthy. While all did well, yet the productions of Profs. Chas. Pemilton, A. S. Smith, J. A. Williams and Miss Edna Seals are deserving of special mention. Prof. Pemilton is in charge of the city school there and has been for a number of years. He is devoted to his church.

The pastor of the M. E. Church, Rev. D. M. Seals, is an enterprising and public spirited man and the people of Houma greatly appreciate his services. He not only commands the respect and has the most hearty support of his own members but also many others of the best people of the town regardless of denomination. He will come up to his annual conference with all the benevolences raised and be able to report a number of improvements made in the interest of the church. Bro. Seals is the kind of man the Methodism needs and has always delighted to honor.

St. Mark's M. E. Church, New York City, of which Rev. Dr. W. H. Brooks is pastor, realized from its annual fair $1088.48 net. The church is now collecting funds to purchase a parsonage, which is so sadly needed. Both its membership and the congregation continue to increase.

PERSONAL AND GENERAL.

The Rev. Mr. Phillips, pastor of the C. M. E. Church, this city, called with Bishop Holsey last week.

Rev. Dr. F. Gunsaulus, pastor of Plymouth Church, Chicago, has resigned because of impaired health.

Rev. Dr. Freeman Parker, formerly of Houston, Texas, desires his correspondents to address him at Marshall, Texas.

The Rocky Mountain Advocate has been enlarged to a sixteen-page paper, and looks as attractive as it is interesting.

Hon. D. E. Schell, father of Edwin A. Schell, D. D., General Secretary of the Epworth League, has been appointed postmaster at Savannah, Mo., by President McKinley.

Rev. Eugene Baptiste, pastor of Scott Chinn Chapel, this city, is making an earnest and systematic canvass for the Southwestern. His purpose is to run up the list before the annual conference.

Dr. S. W. Thomas, who succeeded the late Dr. Swindells as editor of the Philadelphia Methodist, has given such general satisfaction that he was re-elected by the Board at its meeting last month.

Rev. Chancey I. Withrow paid a visit recently to New York City and preached at St. Mark's M. E. Church and delivered a lecture before a large and appreciative audience on "The Forces which Win."

Rev. J. C. Hibbler did excellent service for the Southwestern at the Central Alabama Conference and is highly commended by the brethen. His record as a collector is hard to surpass and tihs office congratulates itself on securing his services when it was found impossible for the editor to be present.

The Rev. Dr. G. C. Wilding, of Jersey City, N. J., whose articles to the Southwestern Christian Advocate, on "The Preacher's Success," have been so well received by our readers, has been unanimously invited to return to Hedding Church, of which he is pastor, for the fourth year.

Misses Ida M. Gibson and Rose T. Robinson who are engaged under the auspices of the Woman's Home Missionary Society as missionaries to the Italians of this city, returned to their field of labor just before the holidays. They have hired a house right down in the Italian quarter and are putting their best efforts into this Christ-like labor, to which they feel themselves truly called. Already they have signs of really flattering success.

Mrs. Josephine Rochon, who formerly resided in this city, passed through last week en route to see her mother, Mrs. Dorsey, at West Baton Rouge, La. Her husband, Mr. Horace Rochon, runs a successful furniture business in Ennis, Texas, where they now live. As greatly as Mrs. Rochon believes in the Lone Star State and its people, she feels she must return to Louisiana occasionally to visit her loved ones and look once more upon the scenes of her childhood.

Charles Andrews, Chief Justice of the Court of Appeals of the State of New York, has, at the age of 70, retired. Judge Andrews is the brother of Bishop Andrews and his position ranks next to a seat on the Supreme Bench of the United States. He will continue to receive his annual salary of $10,500 for the next eight years, the end of his full term. These brothers had two uncles on the maternal side, who attained to distinction in the profession of law in Michigan. Judge C. I. Walker and Hon. T. C. Walker. Thus Bishop Andrews comes by his administrative qualities naturally.—Omaha Advocate.



Permission of Eaton & Mains.

W. X. Ninde

We are pleased that we are able to present our readers a cut which is a most excellent likeness of Bishop W. X. Ninde. Beginning with this week he is holding a number of Annual Conferences in the South. This is not by any means his first visit to our territory, though he has never held of the conferences over which he now presides, before. He is this week presiding over the Upper Mississippi at Okolona, and after this follows the Mississippi at Ellisville, the Louisiana at Baldwin and the Gulf Mission at Crowley, La. We are sure the brethren of these conferences will be delighted to welcome this sweet-spirited disciple of the meek and lowly Nazarene.

On last week our office was honored by a call from Bishop L. H. Holsey, of the C. M. E. Church. He was homeward bound after an extended tour of the Annual Conferences of the M. E. Church, South, in the interest of Haygood Memorial Hall, a new building for Payne Institute at Augusta, Ga. He has been twenty-four years a bishop of his church and yet looks as young and well preserved as though only forty years of age. He is a polished gentleman and an eloquent speaker. Judging by the newspaper reports, as well as the results attained in visiting the conferences of his white brethren, Bishop Holsy is not only advancing the cause he represents at these conferences, but is doing much for the best good of his race in future.

He evidently believes in the hospitality, generosity and brotherly spirit of the Southern Methodist preacher. He believes they are thoroughly interested in the Negro, and that they will be very largely the means of holding the two races in that relation that will make them most helpful to each other. They have given him every encouragement and accorded every courtesy.

The Bishop believes that the Twenty-five thousand Dollars for the new building will soon be realized, there being already about twenty thousand in cash and subscriptions raised. The building is being erected now and will be completed this year. He left the city Saturday night for his home in Georgia.

Rev. B. J. Griffin, pastor Van Buren, Ark., where the Little Conference is to assemble, desires us to say to the brethren who will attend the session of the Conference, that they are requested to leave their wives at home, as he will be crowded for entertainment.

ATLANTA CONFERENCE.

The second session of the Atlanta Annual Conference was held at Gainesville, Ga., Dec. 15-20, Bishop John H. Vincent, D. D., L. L. D., presiding.

In the organization R. T. Adams was elected secretary; E. H. Oliver, statistical secretary, and M. M. Alston, treasurer.

The reports of Presiding Elders, G. W. Arnold, J. P. Wragg, H. R. Allen and J. C. Hunt were excellent. The work was represented as in good condition. New churches had been built, others in course of erection, an increase of benevolent colections, and great spiritual uplift throughout the entire work.

The following amounts were reported for Missions: $819.00; Church Extension, $308.00; F. A. and S. E. Society, $648.00; other collections, $631.00; total, $2396, an increase over last year of $174. The reports also showed an increase of 1246 in membership.

The proposition submitted by the East Maine Conference was presented, and after some discussion the following vote was taken: In favor of, 2; against, 46.

The class for admission into full membership having been called, the Bishop addressed them in a few strong and appropriate words. He urged the importance of consecration. He said, "The whole soul absorbed in the one work is the key word of the work." After the remarks, John W. Bowlen, Samuel A. Stripling and Augustus C. Wright were duly admitted.

The Conference was enthusiastic in its support of the Southwestern. The following resolutions was unanimously adopted:

Whereas, we recognize the necessity of a church organ to present the interests of Methodist Episcopal Church in the South, and since Southwestern Christian Advocate has been established by the General Conference and so admirably meets this need;

And, whereas, under the editorship of the Rev. I. B. Scott, D. D., the paper has been greatly improved in mechanical "make-up" and from a literary standpoint,

Be it resolved, That we hereby express our hearty appreciation for the able manner in which Dr. Scott edits the paper, and hereby commend his work as meeting our strongest endorsement.

Resolved, second, That on the adoption of this resolution each member of this Conference hereby subscribe for the said paper,

Resolved, third, That we hereby pledge 600 cash subscribers in 1898 as our proportion of the desired 10,000.

Having passed a satisfactory examination, Frank H. Rodgers was elected to the order of deacon, and James W. Tharpe, A. G. Story, G. M. Neal and William Young to the order of elders. The ordination took place on the following Sabbath. The Bishop was assisted by the Presiding Elders, Drs. Thirkield and Melden and Rev. Bro. Melton. The services were quite impressive.

Dr. Homer Eaton, Rev. I. G. Penn, Dr. C. M. Melden, President of Clark University; Dr. J. C. Murray, of Gammon Theological Seminary, were among the visitors present.

A Conference Epworth League was organized with the following officers: President, L. J. Price; first vice president, E. H. Oliver; second vice president, Miss Minnie B. Harris; third vice president, S. A. Stripling; fourth vice president, Miss Clara E. Pullen; secretary, F. H. Rodgers; treasurer, V. D. Jenkins; Junior League Superintendent, Mrs. J. M. Anderson.

The session was a model one. This Conference has among its membership some of the strongest men of the Church. The discussions were vigorous, eloquent and thoughtful. While not large in members, this Conference takes its place in the front ranks for loyalty, intelligence, moral integrity and the higher Christian life.

Thus ended a glorious year's work.

R. E. J.

Mrs. Julia F. Hill, a prominent member of the church at Thibodeaux, La., was in the city on a visit last week, and called at the Southwestern office.

The alumni address will be delivered before the association of the Central Tennessee College next June by Prof. T. A. Fortson, A. M., of the class of '81. He is now professor of mathematics in that excellent institution.

W. H. T. Durrant was executed on Friday, Jan. 7, in the prison at San Quentin, Cal., for the murder of Blanche Lamont about three years ago. It is said his fate determines that of eight other murderers in prison in that State. Had Durrant escaped through the shrewdness of his lawyers, the friends of the other murderers would have pursued the same course in their cases.

The Christian Advocate, Rev. J. M. Buckley, D. D., editor, bearing date of Jan. 6th, comes to us with its pages reduced in size but increased in number. While we have no idea that this first number is up to the standard proposed for this the oldest of our Advocates, we nevertheless like it very much and consider the change a great improvement over the old form. We congratulate the editor on this enlarged opportunity to bring the Advocate up to his ideal.

The Georgia Conference of the M. E. Church South, a few days ago, gave to Bishop Holsey, of the C. M. E. Church, fifteen hunderd and thirty-six dollars; for Payne Seminary, an institution for colored youth, when he asked for but one thosand. This is a pleasant way of "overdoing thinsg." Would that other similar bodies would do like wise. Then, indeed, would the good, glad time hasten its coming—when we all shall feel that we are our brothers' keepers. It is interesting to note that Rev. Sam Jones took hold and helped Bishop Holsey and led the subscription with a goodly sum.

Rev. Dr. J. G. Tanner, pastor of the Presbyterian Church (white) at Navasota, Texas, attended the daily sessions of the Texas Conference, which assembled recently in that city, and furnished most excellent reports of the proceedings to the daily papers. He was invited to address the Conference, which he did, and manifested very great interest in our work and our people generally. One or two of the city teachers assured us that Dr. Tanner is a Christian gentleman of the highest type, and is largely responsible for the very friendly relation that exists between the two races in Navasota.

Without a cent of money for the purpose, but with a strong and unwavering faith in God and in the benevolence of his people, we have undertaken the maintenance and education of a native African boy at Gilbert Academy and Industrial College, Baldwin, La. It will cost fifty dollars a year to support him in school during each session. Will not some one of God's favored stewards adopt and support the boy in school, or contribute something, say a dollar or more per month, for him? Cannot some of our Epworth Leagues, Woman's Home Missionary or other societies make him a direct object of their charity? Help him, and through him, help in hastening Africa's redemption. The heathen has come to your door, turn him not away.

Address: A. E. P. ALBERT,
Gilbert Academy and Industrial College, Baldwin, La.

We are glad to say, regarding the foregoing plea made by Dr. Albert, that the amount charged each pupil is so small that everyone must be paid for or else there is a deficit in the running expenses. Hence we are confident that Dr. Albert needs assistance with this extra p[illegible] on hand.

The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.



ROYAL BAKING POWDER CO., NEW YORK.

DOINGS OF THE WORKMEN.

G. W. Moorehead, P. C., Macphelah Charge.—We are here hard at work. All we accomplish here must be done by hustle, brain and earnest prayer. We found new officers all over the charge. Brethern, at your last quarter do not make so many changes. The work is much harder for a new man with most of his church officials new and without experience. We had our first quarter with reasonable success, for many of our farmers lost all they had this fall. We are repairing the parsonage, which was in a very poor condition indeed. We need to pay more attention to our parsonages to see that they are creditable and comfortable at the least. Let us awaken, and with a united effort all over the State to build new ones and repair old ones. Let us report at the annual conference more work along this line than ever before. We who have to live in them must look after them. Allow us to speak of the timely storm given by the Rock Hill members. In the parsonage yard they began to sing, "Open the door for the children," etc. They left with us flour, corn, beans, potatoes, beef pork, krout, coffee, fruit, sugar, soda salt and chickens. A shower of rain and the darkness of the night cut off some of their crowd, hence they said it was only a token of what they wanted to do. How much we thank them we cannot express. We had several warm prayers, and they departed feeling that they had done the Lord's bidding. Pray for us. We need more of the Holy Ghost than ever before in all our life.

D. H. E. Harris, P. C., Magnolia, Ark.—In my fourth quarterly conference I reported a total raised for all purposes of $310.50 instead of $10.50, as published.

R. T. Smith, P. C., Dayton, Tenn.—Our first quarterly conference was held Dec. 11-12, with Rev. G. W. Staples, P. E., in the chair. Most all of the brethren were present with written reports, which showed forward march on all lines. Sunday was a grand day with us. After love feast the presiding elder preached one of his good sermons. The pastor preached at 3 p. m., and the presiding elder again at 7 p. m. Received two in the church and administered the sacrament to sixty-nine. Raised for all purposes this quarter $69.27. Storm after storm comes to the parsonage, Friday night we had one that came with song, and left many good things.

P. W. Ivy, Forest, Miss.—Our fourth quarterly conference convened at Lynch Chapel, Nov. 23, with Rev. J. C. Houston in the chair. The brethren responded promptly at roll call, showing good reports. The elder preached a soul-stirring sermon at night, which wonderfully impressed all who heard him. Collection during the quarter was $25.65. The elder was well pleased and left on the morning train. Our pastor, Rev. M. White, who has so faithfully served us for the last five years, will soon be called to a new field of labor. Five years ago Rev. White saw here, as all live preachers see, room for improvement, and began to work at once for the elevation of his people, and we are proud to say that he has left no stone unturned. He has proven himself like unto Paul—steadfast and unmovable.

He has done good work here and has won the respect of both races. He is a race man and watches over his people with the eye of an eagle. As a worker among the young people of our church he has few equals. As a speaker he is pleasing and logical, and always demands the attention of his hearers. He is a Christian gentleman of the highest type and leaves here a spotless record.

Earnest Stephens, Greenville, S. C.—I write you to inform you that my mother takes the Southwestern Christian Advocate, and she is very much pleased with it. She also takes the Epworth Herald; it is also a good paper. I am glad to say that our same pastor returned to us again from the annual conference. I am a scholar of the Sunday School. My teacher's name is Mr. E. J. Mathis. I am also a member of the Junior League. Our president's name is Mr. A. B. Davis, and he is very much intercsted in the work. I want to inquire for my uncle; his name is M. C. Mather. I heard from him last in the month of September, '97. He was then at Tennesssee Ridge, Tenn. If you can learn as to where he is, please answer through the Southwestern.

J. E. W., San Antonio, Tex.—The reception tendered Dr. M. W. Dogan, president of Wiley University, by the Nurse Training school, the Kings Daughters and Sons was indeed a grand affair. The King's Daughters and Sons introduced several harmless plays and games while the nurses presided in the dining hall. After each one had enjoyed the amusements, Dr. Dogan and Mrs. Wells led the march to the dining hall. It would be useless to say each one did ample justice to the bountiful repast that awaited them. It was not until the small hours began to approach that the guests bade Dr. Dogan, Dr. and Mrs. Starnes good night, leaving behind their best wishes for the doctor's health. The many prayers and good wishes undoubtedly had the desired effect, for this morning Dr. Dogan left San Antonio for Navasota, where he will meet the Texas Conference, thence to Marshall, having gained four pounds in thirteen days, and feeling almost as stronu as ever.

A. C. Bardwell, P. C., Wolf Lake Charge, Miss.—The quarterly conference convened in St. Mark M. E. Church, Dec. 14, 1897. Elder J. C. Houston in the chair. The members present made good reports, which showed spiritual and financial progress of the charge. We raised for the elder $12. Many greatly desired to hear one of his great and instructive sermons, but were prevented on account of the inclemency of the weather. We have had quite a hard time this conference year, being hindered greatly by the overflow and the yellow fever excitement, and also the low price of cotton, which prevented us from carrying out the financial plans. Amid all of these hindrances we were able to raise this quarter $105 for all purposes. The Southwestern is the talk of the day. We are doing all we can for subscribers. The sprinkling baptism is a book among books. It ought to be in every Methodist preacher's library and every Methodist family.

W. H. Smith, P. C., Pearlington, Miss.—Our fourth quarterly conference was held Dec. 21. Rev. J. M. Shumpert was present and gave a very encouraging address along all lines of church workings. It was a very disagreeable night. But in spite of all we had a very good time. Collections this quarter $56; for pastor, $49; presiding elder, $8. The work is in a good condition spiritually, but owing to the yellow fever scare and the closing up of church doors we lost the financial spirit. Hope to get it up again.

A. S. Glover Tupelo, Miss.—The thirty-fourth celebration of the emancipation proclamation was observed in grand style at St. Paul M. E. Church, Jan. 1, 1898. By request, Prof. W. R. Wiley, principal of Tupelo Colored City School, took the chair, and Miss Janie Richardson, our organist, rendered excellent music, suitable to the occasion. A. S. Glover delivered the salutatory address. Mr. W. R. Logan spoke on the "New Negro," which showed the ability of the speaker in handling a subject. An appropriate piece of poetry, dedicated to Mr. A. Lincoln, was delivered by Mr. A. S. Glover. Then came an interesting debate: "Resolved, That slavery was a blessing to the Negro," W. W. Walker, Prof. A. R. Ratliff and A. S. Glover were chosen as judges. Profs. M. J. Blanchard and L. J. Ford affirmative, and Revs. G. Orange and J. N. Gilmore the negatives. Each speech was grand. Judges decided in favor of negative. All were benefitted.

R. N. Jones, Handsboro, Miss.—I wish to say that emancipation day was celebrated here to the deilght of all who were present. The pastor was made a present of a fine overcoat by Mrs. Sallie Solomon and Mrs. Nicie Whitington, and a number of other leading members. One yeaily cash susbcriber for the Southwestern.

J. H. Pierce, Charenton, La.—We were highly favored with a pleasant visit from Mrs. Lily W. J. M. Pierce, of Cheneyville, La. She called to see her relatives and friends at Charenton and Baldwin and Franklin, La. Both colored and white friends were glad to meet Sister Price, and rejoice to know that she still loves her old home.

FACE HUMORS

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

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EVERY HUMOR From Pimples to Scrofula cured by CUTICURA REMEDIES.

E. M. Hall, P. C., Homer and Hibbs Charge, La.—Allow me space in our worthy paper to state conditions of my work at Homer and Gibbs. On coming to the work I found no Methodist Episcopalians in all that country. I found many enemics to our Church, but was determined to plant our standard of religion. I secured a cabin in which to preach and the people soon came to hear me. I conducted a revival which resulted in the conversion of twelve youths. The Lord has greatly blessed me along that line. I can see a bright future for our church. I got quite a number of children and organized a Sabbath school. And Methodism has her banner hoisted in that country. This is a large territory, and we need men to come and preach the Gosple of Jesus Chirst to these people. I can see that the people love our doctrine. The presiding elder, Rev. H. James, was with us. We enjoyed his trip. Pray for my success at Homer and Gibbs, Claiborne Pairsh, La.

Rev. J. W. Hilton, P. C., Hahnville, La.—The following program was rendered: Singing of hymn 946; prayer reading, 107th psalm by the pastor; reading the proclamation by Miss Ida Hilton; singing, "Praise the Lord," the choir; address, "Slavery," Jack Kelly; address by Nimrod Kyles; address by Prof. A. W. Brazier; singing, "Ask of the Lord," the choir; select reading, Abraham Lincoln's Death, by Mr. A. C. Morrell; select reading, "The Emancipation that Emancipates" Miss Estella Morrell; Emancipation Hymn, the choir. Miss Ida Hilton, organist for the occasion.

W. H. Wheeler, Columbia, Mo.—Dr. J. E. Perry, a graduate from the Medical Department of

A True Maxim.

Nothing succeeds like success, is a maxim well applied to Dr. Bull's Cough Syrup, for this famous remedy succeeds in curing every case of croup, cough and cold which it undertakes, and to this alone is due its wonderful popularity. Mrs. E. W. Richards, 2214 E. Cumberland St., Philadelphia, Pa., states: "I have had Dr. Bull's Cough Syrup on my bureau for the last nine years, and have found it a certain and safe cure for croup. I have also found it efficacious in extreme membraneous croup, and would advise all mothers to use it." Dr. Bull's Cough Syrup costs only 25 cents, and you should bear in mind, that substitutes simply benefit the dealer's purse. Insist on getting Dr. Bull's Cough Syrup.

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he Tennessee College, under the auspices of the M. E. Church, has returned to Columbia, Mo., to resume the practice of medicine. He took a post graduate course in the Medical School and Hospital of Chicago, and received a diploma for the same. Dr. Perry had a very pleasant incident while there, which, in my mind, reflects great credit upon the race, as well as himself, and demonstrates the fact that he is a scholar in medicine. He, with eleven others, took an examination in the clinical course for a diploma. After they had proceeded to some extent in the examination the examining professor called three of them and took them to the president, and told him that he thought it was a waste of time to further examine the said doctors, for it could be clearly seen that they were competent, and that they should be granted a diploma. Dr. Martin, the examining doctor further said that they were the three best young doctors he had had the pleasure of meeting for some time. The said company of doctors was composed of two white men and one Negro, in the person of Dr. J. E. Perry.

B. L. Crump.—The program that was arranged for Emancipation Day was nicely rendered at Mount Pleasant. Miss Anna Lamb deserved much credit for the manner in which she read the Emancipation Proclamation. Some of the pieces deserve mentioning, such as the oration by Mr. J. A. Robinson, How Can the Negro Better His Condition Financially;" it was full of instruction and well received by his hearers. Mr. Henry Morten's oration will long be remembered. The speakers, Messrs. Wm. Molet and H. Whisenton on How Can the Negro Better His Condition Morally?" acquitted themselves creditably. Mr. Whisenton is a member of the law class in Central Tennessee College. Both were felt and received great applause. Their intsruction was the kind we needed as a race. On the whole the day was of much rejoicing and success. Collected $10 for benevolent purposes and four susbcribers for the Southwestern. Much credit is due the young people of Mount Pleasant Church, for they are loyal to every department of the church. They never let the Epworth League die, but attend Sunday school regularly, and more of them subscribe for the Southwestern there, than any other part of the State. Mt. Pleasant is a church that any good minister can be proud of, for the members and community seem to work in harmony with the church. I am still working to run my lis of subscribers for the Southwestern up to one hundred by the time the annual conference sets. Pray for my success.

H. W. Tate, Cleveland, O.—The Cleveland Sub-District Epwoth League and Sunday School Institute has been organized and its first session was held in Cory M. E. Church in connection with our last quarterly conference. The officers elected for the year are: President, F. W. Corbin; first vice, Rev. J. H. Love; second vice, Miss Mary Nunn; third vice, Rev. H. W. Tate; fourth vice, Miss Mattie Thompson; secretary, Miss V. M.. Corbin; treasurer, George Hill. The program rendered was interesting and was as follows: Opening address by F. W. Corbin; address of welcome by Rev. H. W. Tate; response by Rev. T. L. Ferguson, P. E.; reading, 'The Hebrew Tale," by Miss Anna Wilson; essay, "The Sunday School Missionary Society,' by Miss Mary Corbin. The committee on constitution and by laws were: Rev. H. W. Tate, F. W. Corbin, J. E. Wood, Misses Anna Wilson and Anna Terry. The second session will convene in Lorain, Feb. 1, 1898. Through the labors of Rev. J. H. Love, a church has been organized in Elyrid, O. It is singular that no church organization existed there until the one set up by him. They now have an Epworth League and Sunday school, and there is a bright outlook for our Methodism. Oberlin has an active Epworth League recently orangized by the pastor, Rev. W. B. Harris, A. M. Cory Chapel, which experience the disaster Nov. 21, during the evening service, when the floor gave away and precipitated the congregation into the unfinished basement has been repaired and our reopening was held Sunday, Dec. 12. We were all very glad to be back to our church home after being out three weeks. Rev. T. T. Carpenter preached morning and night. In the afternoon the pastor and others made platform addresses. Many were surprised that we had fixed up the church so soon. The financial results of the day were very good. The trustees collected, $108.32; unpaid subscriptions, $53.50; cash collected by the pastor, $182; unpaid subscriptions, $19.25; material donated valued at $52.53; grand total raised $415.42.

W. T. Marley, Bristol, Tenn.—The Bristol Charge has been visited by a glorious revival. Fifteen professed faith in Christ. Eighteen joined the church on probation. Our class meetings are growing in interst. They are more instructive than they have been. A class of children has been formed for religious instruction. Our young people are working nicely in the prayer meetings. The Missionary Society and the Sunday School are doing excellent work. The first quarterly conference was held on the 20th of December. The presiding elder preached three excellent sermons. They were a good presentation of the Lord's will. The collection amounted to $17 The Woman's Home Missionary Society held its quarterly conference on Dec. 23. The program was well rendered and delighted all that were present. These holy women are doing a noble work at home and abroad. The ladies of the Home Missionary presented the Rev. E. Provine with a set of chairs from the Christmas tree. It was a worthy deed. Fire had visited them just before conference, and relieved them of many articles. Many children's hearts were made glad as their names were called and presents given them from the tree. General satisfaction prevailed The writer was fairly remembered. A fine turkey was presented by Mr. and Mrs. E. M. Higgins. The pastor was presented with some fine clothes by his loyal members.



"The enemy is coming: To the fort for your lives!" When a wise man receives a plain warning of danger, he does not wait to let it overtake him; he seeks every reasonable means to fight it off.

Disease would almost never get the best of the average man if he was prepared to resist it, and took the natural precautions dictated by common sense.

When a man's stomach and liver get upset and fail to do their regular work, he can be certain that something worse is bound to follow, if he doesn't look out for himself. Headaches, indigestion, biliousness and constipation are simply Nature's warnings that the enemy of serious disease is coming to attack him.

The sensible thing to do is to immediately fortify the system with Dr. Pierce's Golden Medical Discovery. It vitalizes and invigorates the entire constitution. It helps the liver to filter out all bilious impurities.

It gives the digestive and nutritive organs power to extract nourishment from the food and turn it into rich, red, healthy blood. It creates appetite, good digestion, and solid, muscular strength.

It is far superior to the mere temporary stimulus of malt-extracts. It is better than cod liver oil emulsions because it is assimilated by the weakest stomach.

"About fifteen years ago" writes Mr. John McMichael, editor of the Plattsburg, (Mo.) Leader, "I was in very poor health, had no appetite, was sluggish, and so lifeless it seemed impossible for me to do anything that required effort. Every fall and spring this ill-health seemed to affect me particularly. A friend advised me to use Dr. Pierce's Golden Medical Discovery asserting that it would restore me to perfect health, and make 'a new man' of me. Finally he induced me to try the medicine. I weighed at the time about 125 lbs. I used several bottles, and upon quitting it weighed 175 lbs. Since that time my weight has varied from 1bls to 195 pounds.

A sure and permanent cure for constipation is Dr. Pierce's Pellets. One "Pellet" is a gentle laxative, two a mild cathartic.



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PORT TAMPA, FLA.	The Inn, J. H. Murdick, Manager.	Now Open.
WINTER PARK, FLA.	The Seminole, A. E. Dick, Manager.	Opens Jan 17.
FORT MYERS, FLA.	The Fort Myers Hotel, P. F. Brown, Manager.	Open Jan. 17
OCALA, FLA.	The Ocala House, W. A. Barron, Manager.	Now Open.
PUNTA GORDA, FLA.	The Punta Gorda Hotel, F. H. Abbott, Manager.	Open Jan 17
BELLEAIR, FLA.	The Belleview, F. H. Abbott, Manager.	Open Jan. 17
KISSIMMEE, FLA,	The Kissimmee Hotel, L. E. Bullock, Manager.	Now Open.

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You May Have a Sample Bottle of the Great Discovery, Dr. Kilmer's Swamp Root Sent Free by Mail.

Men and women doctor their troubles so often without benefit, that they get discouraged and skeptical. In most such cases serious mistakes are made in doctoring and in not knowing what our trouble is or what makes us sick. The unmistakable evidences of kidney trouble are pain or dull ache in the back, too frequent desire to pass water, scanty supply, smarting irritation. As kidney disease advances the face looks sallow or pale, puffs or dark circles under the eyes, the feet swell and sometimes the heart acts badly. Should further evidence be needed to find out the cause of sickness, then set urine aside for twenty-four hours; if there is a sediment or settling it is also convincing proof that our kidneys and bladder need doctoring. A fact often overlooked, is that women suffer as much from kidney and bladder trouble as men do.

Dr. Kilmer's Swamp-Root is the discovery of the eminent physician and scientist and is not recommended for everything, but will be found just what is needed in cases of kidney and bladder disorders or troubles due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's Disease, which is the worst form of kidney trouble. It corrects inability to hold urine and smarting in passing it, and promptly overcomes that unpleasant necessity of being compelled to get up many times during the night

The mild and extraordinary effect of this great remedy is soon realized. It stands the highest for its wonderful cures. Sold by druggists, price fifty cents and one dollar. So universally successful is Swamp-Root in quickly curing even the most distressing cases, that to Prove its wonderful merit you may have a sample bottle and a book of valuable information, both sent absolutely free by mail, upon receipt of three two-cent stamps to cover cost of postage on the bottle. Mention Christian Advocate, and send your address to Dr. Kilmer & Co., Binghamton, N. Y. This generous offer appearing in this paper is a guarantee of genuineness.

CONFERENCE NOTICES.

SAVANNAH CONFERENCE.
Waynesboro District.
First Round.

Charleston	Dec. 25-26
Asbury	Jan. 1-2
Millen	Jan. 8-9
Bascom	Jan. 15-16
English Eddy	Jan. 22-23
Waynesboro Sta.	Jan. 29-30
Mt. Vernon	Feb. 2-6
Slyvania	Feb. 12-13
Statesboro	Feb. 19-20
Augusta sta. and Mission	Feb. 29-30
Excelsion	March 5-6
Thrift	March 12-13
Waynesboro circuit and Girard	March 19-20
Belleville	March 26-27
Wadley	April 2

Dear Brethren—This begins a new years work. Let us begin with renewed efforts. Past achievements will not suffice for future success. Prepare for Easter, April 10th. Get the program on time without any excuse. Let us stand where we are. The District stewards and pastors will plense meet Wednesday, Jan. 19, at Millen, Ga., at 11:45 a. m. Yours in Christ,

R. R. O'Neil, P. E.
P. O Box 106, Millen, Ga.

TENNESSEE RIVER DISTRICT, TENNESSE CONFERENCE.
Second Round.

Clifton and Savannah	Jan. 8-9
Waynesboro	Jan. 13-14
Adamsville	Jan. 15-16
Lawrenceburg	Jan. 22-23
Petersburg	Jan. 29-30
Lewisburg	Feb. 5-6
Duplex	Feb. 12-13
Springhill	Feb. 15-20
Paris and Springville	Feb. 26-27
Cumberland and Charlotte	Mar. 5-6
White Bluff	Mar. 8-9
Dickson	Mar. 12-13
Nashville (Seay)	Mar. 19-20
Brentwood	Mar. 19-20
Franklin	Mar. 26-27

Dear Bros.—Push the claims. Don't fail to report the bishop's claim quarterly. Let's raise all the claims by the third quarter. Will each pastor make a great effort to secure subscribers for the Southwestern. Get your programme for children, missionary day. We can raise our claim for missions that day. May each patsor be inspired to do his elust and send the money off the following Monday and secure vouchers.

S. B. Danley.

WHAT EVERYBODY KNOWS,

Or ought to know, is that health and even life itself depends upon the condition of the blood. Feeding, as it does, all the organs of the body, it must be rich and pure in order to give proper nourishment. Hood's Sarsaparilla makes the blood pure, rich and nourishing, and in this way strengthens the nerves, creates an appetite, tones the stomach and builds up the health. Hood's Sarsaparilla wards off colds, pneumonia and fevers, which are prevalent at this time.

CHATTANOOGA DISTRICT.
Second Round.

Tannery	Jan. 22-23
Jasper	Jan. 29-30
South Pittsburg	Feb. 5-6
Cleveland	Feb. 12-13
Harrison	Feb. 19-20
Wiley Memorial	Feb. 26-27
Churchville	Mar. 5-6
Sherman Heights	Mar. 12-13
Rockwood	Mar. 19-20
Dayton	Mar. 26-27
Soddy	Apr. 2-3
Big Springs	Apr. 9-10
St. Paul	Apr. 16-17
Bethel Circuit	Apr. 23-24

Dear Brthren—Be enthusiastic, put your whole soul in the work; make this one of the best years of your life. G. W. Staples, P. E.

Bristol, Tenn.—To the various presidents of E. Tennessee Conference Epworth League—Let us teach each presiding elder pastor and local president in the bounds of the Conference and work up the best league in any of the colored conferences or in the church, and it can be done. A chapter in every change, the kind of ty to the church, her doctrine and pubchapter in every charge. Object—Loyallishing houses; a praying, reading, a working, a giving chapter, a temperance league. Loyal to all benevolent causes and every interest of the church. She is our best friend. We know her by her work.

W. T. Marley, Conference President.

NOTICE.

To the Tennessee Conference: Dear brethren—The minutes of the conference as you see are not yet out. I have not been able to get the statistics from brother W. C. Ellison, the statistical secretary. So I hope you will be able to see that I am not to blame. The following note will explain itself from the assistant treasurer, Rev. J. B. Bradford, which was written Dec. 31st. Yours truly, C. B. Wilson.

Notice to brethren of Tennessee Conference—Owing to the misplacing of the treasurer's report the secretary has been delayed in getting out the minutes. The treasurer's responsible. Yours truly, J. B. Bradford.

NOTICE.

To my brthren of the Waco District, geeting: We are now engnged in another year's work for the Master. Remember the covenant made on watch night; better lives, more consecration, better work, etc. Let the promise be verified. Onward and upward, brtheren; raise something, yea, one-fourth every quarter and for every cause of the church. Your work will certainly commend you. Remember the S. W. C. and give much of your time to study and prayer for a blessing on your labors. Any time that you need any special help let me know, for we are brethren. Find two cash subscribers. Yours in the work,

Alfred Brown.

Sleeping Cars.—The demand for a cheaper sleeping car has receive its supply on some of the railroads of the North. It has not taken the shape of the lowering of the prices for the use of the palace cars, but of the introduction of cheaper built cars to run in the same train with the costly cars, the prices for the use of the cheap cars being but one-half those charge for the use of the standard Pullman. The cheap cars are a development of the emigrant sleepers. These were at first plain day coaches, with double bunks on the sides. The emigrant was expected to supply his own bedding, or sleep on the bare slats of the bunks. Improvements have been introduced and now the only difference noticeable between these cars and the standard is that the standard cars are upholstered and ornamented at extravagant cost, while the cheap cars have rattan finishing. For the Southern climate the cheap cars would be the more comfortable of the two. The public has taken a great fancy to the improved emigrant or tourist sleeper, and the patronage is increasing. Second-class tickets are honored on these cars also, and the expense of travelling in comfort is materially reduced. —Mobile Register.

The London Metropolitan Underground Railway, a steam road, has been given the ultimatum of adopting electric traction within three years or going out of business. The trouble all arises from lack of proper ventillation of the tunnels, and every means has been tried but electric power. They have tried hot water locomotives, coke-burning locomotives and a multiplicity of ventillators. The latter has multiplied to such an extent without obviating the trouble that parliament has refused to grant permission for any more openings except as temporary measures, and all ventillators are to be closed at the end of three years if electric traction or some equally suitable power is not adopted. —Ex.

We call attention to the job qrinting advertiement of the New Orleans University on the 16th page. That office is well equipped for work, having a good printer in charge, and friends of the school will do it and themselves a favor by sending their orders to the University.

NOTICE.

Dear brethren of the Little Rock Annul Conference: This is to inform you that arrangements have been made for those who may visit the conference, over the Iron Mountain Route, Cotton Belt and their lines, for one and one third fare, provided you secure from the agent a certificate with your tickets showing that you paid full fare to Van Buren, Ark., which date is Jan. 27, 1898.

W. R. R. Duncan.

A Child's Recovery

FROM PARALYSIS AFTER SIX YEARS OF CONVULSIONS.

Little Fannie Adams, of Umatilla, Cured of a Dreadful Malady---A Cure of Unusual Interest---A Reporter Investigates.

From the Lake Region, Eustis, Fla.

For some time past the Lake Region has been receiving reports from Umatilla, Fla., of an almost miraculous cure that had been effected in the case of Fannie Adams, a daughter of A. J. Adams, of that place, and last Saturday a representative of this paper made a trip to Umatilla for the purpose of determining the authenticity of the same.

The family live a short distance from the village, where it was found that the people were cognizant of the cure which had been effected, and were rejoicing with the family in their new found happiness. The father, A. J. Adams, is a hard-working honest farmer from east Tennessee, and the family came to Florida four years ago in the hope that a change of climate would be of benefit to their afflicted child. Much of their earnings have gone for doctor's bills, whose services proved unavailing. The representative was greeted by Mrs. Adams, from whom he gained the story of her great trial.

Fannie, the youngest child was born in east Tennessee, and was seven years old on third day of February, 1897. When ten months old she was striken with paralysis, which affected the entire left side. This stroke of paralysis was followed by convulsions, and from the time little Fannie was ten months old until February, 1897, there was not a single day or night that she did not have spasms of the most distressing nature. Not a single convulsion, but always three or four, and sometimes as high as ten in one day.

The family was all broken down with care, and Mrs. Adams states that for one year she did not go into her kitchen to superintend her household work. All the fingers of the right hand of the little girl are enlarged and misshapen, caused by her biting them during the fearful suffering. The case baffled the skill of the best physicians, and they were frank to say that they could not determine the cause, or prescribe a remedy to aid the afflicted child.

But what a change now in that household; for little Fannie has recently been released from her six years of agony, which brings the light of happiness to the faces of the parents.

In January, this year, Mrs. Adams, who had purchased some of Dr. Williams' Pink Pills for Pale People for her fourteen year old daughter, determined to try their effect upon little Fannie. After three or four doses, she noted an improvement and she then told the father what she had done. He at once went to the village and bought another box, and up to this time six boxes have been used. The first pills, Mrs. Adams states, were given in January, the latter part, and certainly not earlier than the fifteenth or twentieth, and the child had her last convulsion on February 3d, nearly three months ago. Her general condition has improved in every way, and it was not a month after the first pills were taken when she began to walk without asssistance.

The pills were bought at the drug store of Dr. Shelton, in Umatilla. In answer to the question, did he, to his personal knowledge, know that the remedy had benefited Fannie Adams, as was stated by her parents, the doctor said that he was a regular practicing physician, and as such was loth to recommend any proprietary medicine, but still he was ready to do justice to all men, and he did know that Dr. Williams' Pink Pills for Pale People had benefited Fannie Adams, and also volunteered the information that he knew of other children in the village who had been benefited by their use.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Dr. Williams' Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for $2.50, and may be had of all druggists, or direct by mail by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

DROPSY TREATED FREE

UNITED FOR LIFE

Boyce, La.—In Kynett M. E. Church at 7:30, Dec. 29th, Mr. Joe Coleman and Miss Victoria Smith were united in holy wedlock. About 200 witnessed the affair. I gave them the way of life and how to get along in this world. D. Shelby, P. C., officiated.

At Northwest, Paris, Texas, Dec. 29th, 1897, Mr. Daniel C. Battle and Miss Mary Pugh were united in the holy bonds of wedlock. Both parties are members of Mt. Sinai M. E. church. Mr. Battle is a coming young minister, the son of Rev. Daniel Battle, of the Texas Conference. May they live long to serve in the Master's vineyard. Rev. W. H. Jackson, officiated.

Nashville, Tenn., January 4, 1898.—The following were united in holy wedlock: December 15—Mr. David Patterson, of Mt. Pisgah M. E. Church, to Miss Amanda Collins, of Providence, at the home of the bride.

December 26—Mr. Thomas Ridley, Nolesville, to Miss Mattie Polk, of the church.

December 28—Mr. Lee Wisner, of Mt. Pisgah, to Miss Sallie Steggers, of the same place, at the home of the bride, officiated by the writer.

December 29—Prof. W. R. Davis, of Nashville College, graduate of Fisk University, to Miss Mary Paul, of Wren co., at the residence of the bride.

January 2—Mr. Jefferson Holt, of Mt. Pisgah to Miss Christy Wisner, of Nashville, took place at the residence of the bride. Happy New Year. Yours D. C. Ransoun.

Handboro, Miss.—December 23—Mr. Jim Boyd to Miss Florence White, at the residence of the bride.

December 27.—Mr. Stephen Williams, of Pass Christian, to Miss Mattie Flowers. Mr. Sidney Freightman to Miss Clara Dale. January 1, 1898, at the M. E. church. R. N. Jones officiated.

A. J. Reddy to Miss Anna Barnes.

Emmitt Spencer to Miss Mollie Garden.

J. W. Monroe to Miss M. E. Grant. Mr. Monroe is a brother to Rev. C. Monroe, pastor of Wm. Chapel. May heaven's blessing follow them. J. W. Turner officiated.

Baldwin, La.—United in bonds of holy matrimony, Mr. Joseph Clark Miss Charlotte Nicholas, December 4, 1897.

United in bonds of holy matrimony, December 28, 1897, Mr. E. D. Smith and Miss Martilda Garrett. F. D. Bowers.

New Orleans, La.—Mr. John Galle and Miss Rosa Green were joined in holy matrimony at the residence of the bride, 2415 Lapyroose street. We wish them happiness and God's blessing. Eugene Baptiste officiated.

THEY LIVE IN OUR MEMORY

Springhill, Tenn.—Sister Lue Venia Harrison, wife of Bro. William Harrison, after a long illness passed from labor to her reward at 8:20 January 2. She was born in the State of Alabama, July, 1841, age, 56 years and 6 months. She professed a hope in Christ under the pastorate of Rev. G. Brooks, and joined Wesley Chapel M. E. church. She lived a consistent Christian for 25 years. Sister Harrison was loved by all that knew her. She was called one of the pillar of the church. Her doors were always open to the preacher let her be sick or well and would tell them as long as we have bread we will divide with you. She always gave her money and time to the cause of the church. Just two weeks before the angel of death came after Sister Harrison she came out to the church and heard the writer preach and read the general rules. She was so delighted. Her funeral was attended at Wesley Chapel by the writer. A large concourse of friends followed her remains to its last resting-place. She leaves a dear husband, a grown daughter and a son and a host of friends to mourn their loss, but their loss is heaven's gain. "There is a land of pure delight, infinite day excludes the night, and pleasures banish pain."

Rev. J. F. R. W. Summerhill, P. C.

FARM AND FIRESIDE.

The Cow Tail Army.—No matter what some folks go to do, they are like the cow's tail—always behind. Our folks have no idea of what time is, or how much it is worth. The only capital the greater part of our people have is their time and their hands and the way they throw their hands away one would think they had a thousand years ahead of them.

If you want to see the thing in its absurdity, however, just take yourself to most of our churches. In the country a long time back there used to be a sermon called the 11 o'clock sermon. I have heard an 11 o'clock sermon at regular service for the last twelve years. Instead of having preaching at 11 o'clock, in some places they have just about got the children inside at that time. Along about twelve o'clock here they come. The preacher goes into the house, gives out hymn, and starts off about half past twelve, and sometimes later, to preach. Then comes a sermon of at least one hour. Then collection. After that some other talk, and lo! when church is dismissed, it is very often after 2 o'clock, and I have known it to be almost 4. It is not the preacher's fault, because it is certain that preaching to empty benches won't do him any good or anybody else. He's bound to wait for his congregation, and it's their fault. I went out a few miles from Austin to lecture, and bless my soul it was half past ten o'clock when I was informed by the good brother that he guessed "all the people had gathered who was comin'." In the city of Austin I attended, by invitation, a concert. The exercises began promptly at 10:15 p. m. At 11:30 I was introduced to deliver a lecture. Of course I had to decline with thanks, because I had prepared myself to speak on the night of one day and had no invitation to speak on the morning of the next. Go to any gathering (except a gathering where free beer is served to the thirsty multitude) and it is the same.

Then again, there seems to be a disposition not only to not gather at church on time, but many to go to work on time. A day's work on the farm is from sun to sun, and you are cutting your throat when you come poking along at half-past seven or eight. You can't build yourself up that way.

The worst thing you can do, however, is to fail to pay your debts just at the exact time they are due.

If you say you are to settle a store account by September 1st, or take up a land note by September 15, or pay your lumber account on October 1, for pity sake don't think a week later or a month later will do just as well. It just won't—take my word for it. If you want to gain the respect and good will of your business men and get so you can use them to your advantage, do just what you say you will do, and do it just when you say you will do it. This advice is worth at least $50 a year, for if you have to get things on credit, and you are known to be dead safe you can get them cheaper than many others. I have found out since I became grown that lots of folks don't care about their word; they don't mind telling a lie any more than a calf minds sucking a cow's teat, and as for settling up without being pushed, they no more think of it than they think of going to the moon. These loose-tongued, easy-lying, shiftless fellows, have forced merchants to make lots of folks give a mortgage.

Cotton will soon be in. Let me give you a piece of advice that will be worth much to you. Settle up your debts on time. Keep your obligations to the letter, and then be very careful in future how you make obligations. —Helping Hand.

Beware of Ointments for Catarrh that Contain Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by druggists, price 75c. per bottle.
Hall's Family Pills are the best.

RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—	LEAVE—
Local mail.....10:00 pm	Local mail.....7:00 am
Chicago limited, 7 45 pm	Chicago limited, 9:00 am
Fast mail..... 8 30 am	Fast mail.....7 2) pm
Louisville and Cincinnati.	
Fast mail.... .8:30 am	Fast mail..... 7:20 pm
Louisville and Cincinnal, Limited.	
No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.....9:30 a m	McComb City Ac... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 11:30 a m	No, 6, Memphis presa.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7 40 am	No. 6, fast mail..7 55 am
No. 7, coast acc 8:50 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... . pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6:55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7.20 pm

Queen & Crescent Route.

Cincinnati and New York... . 8:30 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am
California ex.. 6:55 am	Texas & Mexico fast ma il.....8:35 pm

THE LEADER!

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BY SANKEY, MC GRANAHAN & STEBBINS

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ANOTHER FINE PREMIUM.

We have the finest fountain pen in the market, fully worth $2.50, which we sell for $1.00. No one would part with it for twice the money. The pen is of 14 kt. solid gold.

Those who have used a fountin pen know its valne, if they have a good one. The "Diamond Point" Pen Co. makes a good one at a low price. Those who never have had one should not hesitate a moment. Here is a first-class pen, always ready, writes beautifully, never leaks and will last for years.

Do not say that it cannot be a good pen for such a low price. We have fully tested it. Others in our office have used it. It is a wonderful bargain, such, perhaps, as you never will get again.

Make sure of your chance to-day—now!

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Memphis	Express. 4:20 p.m.	10:30a.m.
Vicksburg and Natchez	8:15 a. m.	5:30p.m.
Baton Rouge Accommodation	4:30 p.m.	9:15a.m.

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Hood's Pills

Stimulate the stomach, rouse the liver, cure biliousness, headache, dizziness, sour stomach, constipation, etc. Price 25 cents. Sold by all druggists. The only Pills to take with Hood's Sarsaparilla.

LITERARY NOTES

The old style of portraying famous people through a "sketch" or "biography" is to be modernized in the Ladies' Home Journal during 1898. Five of the most prominent Americans have been chosen. President McKinley, Mrs. Cleveland, Mark Twain Joseph Jefferson, and Thomas A. Edison. Each will have a special article, which will consist of about fifteen or twenty fresh, unpublished stories and anecdotes strung together, to show famous personalities through their own doings and sayings.

Beauty, utility and value are happily combined in Hood's Sarsaparilla Coupon Calendar for 1898. The lovely child's head in an embossed gold frame, surrounded by sprays of flowers in mosaic, the harmonious pad in blue with clear figures, and the coupons by means of which many valuable books and other articles may be obtained, make up the most desirable calendar we have ever seen. Ask your druggist for Hood's Coupon Calendar, or send 6 cents in stamps for one to C. I. Hood & Co., Lowell, Mass.

With the approach of a new year most people discover the need of a new calendar. This fact accounts for the great number of these articles that burden the mails at this time. Among the best is that published by N. W. Ayer & Son, advertising agents, Philadelphia. The figures are clear enough to be read across a room. Price 25 cents by mail to any address.

The January number of the New England Magazine has an article on "Two Years with a colored Regiment," which Mrs. Frances Beecher Perkins recounts her experiences when quartered with the regiment under her husband's command in the South during the Civil War. The regiment is not as famous as Colonel Shaw's black regiment which we have been reading so much about again, but it deserves to be famous. Professor F. Spencer Baldwin of Boston University contributes a thoughtful article on "Ideals of College Education." Several excellent poems complete an attractive list of contents. The Editor's Table deals with art in the public schools, especially the interior decoration of school buildings. Warren F. Kellogg, 5 Park Square, Boston, Mass.

Bret Harte will contribute to the forthcoming numbers of The Century. His next story will be "The Passing of Enriquez," in which he returns to his most successful field, life on the frontier.

Macbeth's is the only lamp-chimney advertised.

What of that?

It's the only make worth advertising.

Write Macbeth Pittsburgh Pa

The Texas & Pacific are now running the finest Chair Cars in the South—seats free.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind

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Ask Your DRUGGIST for a generous 10 CENT TRIAL SIZE.

ELY'S CREAM BALM contains no cocaine, mercury nor any other injurious drug.

It is quickly Absorbed; gives relief at once; it opens and cleanses the Nasal Passages, allays pain and inflammation, heals and protects the membrane; restores the Senses of Taste and Smell. Full size 50c.; Trial size 10c., at Druggists or by mail. ELY BROTHERS, 56 Warren St., New York City.

CATARRH



COLD IN HEAD

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Are Sweet Toned Organs.

COMPETITION in prices has led some organ manufacturers to greatly cheapen the "works" (actions) of their instruments.

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A man bought a watch "on its looks." He found out later that watches, like men, should be judged by their WORKS.

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MILLIONS NOW USE PEARLINE

SOME EXTRACTS FROM RECENT CASH BUSINESS LETTERS.

"I set about to get 15 subscribers before conference. This is the 8th. I intend to do something for the paper of my choice."—J. M. Deas, Florida.

"I am trying to get subs. for the Advocate. This one wants the sewing machine." — Mary J. Moore, La.

"Thank God! The ice is broken at last. The paper is get ting better and better. I want every family to read it."—J. M. Nevils, Miss.

"Success to you! I am your friend and brother."—P. O. Jamison, Miss.

"Here are 13 yearlies, send me some sample copies; I want to work in earnest."—B. L. Crump, Miss.

"Fever is past. Start my paper again. I miss it so much."—Mrs. Ott, Miss.

John H. Redrick, Ala., says he wants a copy in his hands every day. It helps him generally in the battle of life.

"Here are two more. My subscribers are much pleased with the photos of missionary bishops." — Betrie E. Beard, Washington, D. C.

"Enclosed is cash for the 10 copies. I am selling ten every week."—N. Toole, Miss.

"I am not a subscriber, but my brother is, and I take great interest in it. I am going to try for one of the prizes."—Mamie E. L. Bush, Ky.

"I am a close reader of the Southwestern and like it very much. I shall get others to subscribe."—Wm. Cook, Ky.

"Here is $1.25 for my renewal."—Mrs. Kate Walls, Mo.

"Am doing what I can to secure others."—L. M. Hagood, Ky.

"Did not get papers in London. Send them to Greenville, Liberia."—Bishop Hartzell.

"It is not the prizes that moves me to put forth an effort; though prizes may increase enthusiasm. Duty is more binding on me than prizes, and I hope to arcuse my brethren to greater activity. The paper is all we could wish and only needs susbstantial support."—Wm. McMorris, Miss. This letter was soon followed with one containing nine yearlies.

"God bless you in your good work."—S. H. Nevils, Miss. He meant it, for this letter had 5 yearlies and more were sent later.

"I am becoming more and more charmed with the form and matter of the paper."—B. M. Hubbard, La.

"Have 53 persons who are paying me 25 cents a week until the amount is paid in full. These have completed their payments."—A. L. Carper, Texas.

"A good many more have given a day to the grand old paper."—A. S. J. Allen, Fla.

"Our canvass is now open. I am praying that the paper may soon become self-supporting."—Aaron Taylor, Tex.

"Praise the Lord for the Southwestern Christian Advocate! I send 3 subscribers Look for more."—I. R. Hill, Va.

"I am making two of my most faithful members a present of the Southwestern. You can speak of the principle of the act, but don't mention my name, for I don't want my members to think me partial. I am doing it at a sacrifice for I know I am aiding a good cause." ——. This is an example worthy of imitation. The recipients will appreciate the gift, and become more efficient by the year's reading.

We shall have to stop here for want of room. The above extracts are not saved out, but taken right off the top of the pile, and all were received within a month. Ever so many others contained names with money, as our published weekly list shows, with no comments; but the very receipt of them spoke volumes and meant much to us as publishers. If possible, we feel more gratified to know that the writers above quoted did not think that we should thus make use of what they wrote when they penned the lines. We publish them, hoping they may inspire others to take up the good work not so writing only, bnt of sending in the subscribers.

[The above extracts were prepared and put in type four weeks ago, but crowded out for want of room. We annex a few that have since come in.—Ed.

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Cash Remittances.

Jan. 1 to Jan. 10.

Robt. Armsted.	Edward Baker.
S. E. Ewing, 1*	Mary Turner.
N. Collier.	B. F. Warden.
J. M. Arbuckle.	V. Trotter.
J. Barnes.	A. McClellum.
Mrs. M. J. Borders	M. Dean.
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H. Dunlap.	M. M. Holston.
R. N. Jones, 1*	B. L. Crump, 1 5*
B. H. Hardman, 1*	A. D. Jones.
C. M. Moore.	M. D. Spencer.
J. L. Sneed.	R. Sewell, 1*
C. Monroe.	M. T. King.
B. M. Taylor, 1*	F. T. Adams.
Laura A. Evans.	M. P. Franklin.
Harry Swan, 1*	W. C. Hardman
J. W. Davis, 1 7*	E. H. Ferguson
Martha Fairly, 1	J. A. White.
E. H. Clark.	J. W. Jackson, 1*
D. G. Franklin, 1*	J. D. Majors.
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C. I. Wittnow, 1*	J. W. Wheeler.
J. A. White.	D. G. Taylor.
W. Walker.	B. F. Goins.
W. H. Hays, Jr.	H. C. Markham.
E. A. Johnson.	Thos. Williams.
Miss L. E. Taylor.	Frank Gary, 1*
S. J. Jenkins, 1	M. Seither.
S. Ferrill.	E. R. Rogers.
V. Chapman, 1*	
Andrew Kirkpatrick.	

* Yearly.

PUBLISHER'S NOTICES.

ABOUT CHANGE OF ADDRESS.

We have learned from long experience that when we have attempted to change the address of our pastors according to appointment as read out at Conference, they in very many cases are not correct as to post office address, and they have to be changed again before the right office is reached. Then in case of circuits, how are we to know on which charge the pastor will reside unless he tells us? The best way is for all who desire a change to request it. A postal will do it, or the postmaster will send us a notice on his blank form, without any expense, whenever requested. Another good plan is for each presiding elder to send us a list of all his his pastors, including supplies, with their correct post office address. It will save a deal of complaint and trouble if this should be done.

We received a registered letter last week with only 6 cents in it. We have before received sums as low as 25 by registered mail, but 6 cents beats the record. We think it is perfectly safe to send small amounts by enclosing stamps, without the expense of registering.

The Berean system of lesson books published by our book concerns contain the Sunday-school lessons for the entire year, graded according to age or rank of pupil. They are comprehensive, compact and convenient, and should be possessed by all workers in the Sunday-school. They are entitled Beginners, Intermediates and Senior, and sell for 18 cents each postpaid, or $1.80 per dozen not prepaid. Supplied by this office.

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Philosophy of the Plan of Salvation. Walker	75	60
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The Revival and th Pastor. Peck	1 00	80
SECOND YEAR.		
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Short History of the Christian Church. Hurst	3 00	2 48
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Systematic Theology. Vol. III. 12mo. Raymond	1 50	1 20
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Digest of Methodist Law. Merril	90	70
Review of the Course for the three proceeding years		
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To be read: Christian Life. Paulus	1 50	1 18
Life of Durbin. Roche	1 50	1 24
Love Enthroned. Steele	1 20	95

A memorial service for the Revs. Stephen Priestly, T. G. Montgomery, Braxton Bolden and Emsley Brower, deceased members of the Ministerial Universal Suffrage League,, under the auspices of the league, were held at Simpson Chapel on Wednesday night, the 5th inst., Rev. J. F. Marshal, the pastor, presided, and Rev. Charles Monroe and Rev. L. H. Reynolds, D. D., spoke in high terms of the departed and gave words of hope and encouragemnt to the appreciative audience.

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In the professional courses, tuition is $30 for the year. Other expenses. board, etc., from $9 to $10 for school months of four weeks.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, JANUARY 20, 1898.—Vol. 33, No 3. EATON & MAINS, Publishers.

A VOYAGE ON LAND.

I am a little country boy
That never saw the sea,
But grandpa was a sailor once,
And he brought home to me

A little shell, a pretty shell
He found upon the shore,
And when I put it to my ear
I hear the breakers roar.

Oh, then I think I'm sailing
Away in grandpa's ship,
And if I've grandpa's rocking-chair
I feel the vessel tip.

But if the storm be raging
More than I can stand,
I've only got to ope' my eyes,
And then I'm safe on land.
—Christian Guardian.

EDITORIAL COMMENTS.

Passion is spasmodic; love is constant.

* * *

Those who desire to hold the respect of others must respect themselves.

* * *

Practice in childhood and youth what you desire to do when grown.

* * *

Habit is a giant who is not easily controlled and asserts his power just when one is most anxious to free himself from his companionship.

* * *

The Ohio Conferences will celebrate the Centennial of Methodism in that State at Delaware, Ohio. The date has not been definitely fixed.

* * *

The vote for a constitutional convention held in this State last week, went overwhelmingly Democratic according to program. The convention meets in this city in February.

* * *

Religion cannot pass away. Be not disturbed by infidelity. Religion cannot pass away. The burning of a little straw may hide the stars, but the stars are there and will reappear.—Thomas Carlyle.

* * *

"I'll give him as good as he sends," says one. All right, that means to return like for like. A dog bites, return him the same king. If that is objectionable it is equally so to return in the same kind the bite of every human cur.

* * *

On the clock of history the hour for missions has sounded. The church, the family, the individual, who do not place the duty of conquering new kingdoms to the Lord in the first line of their obligations abdicate their position.—Dr. Robert N. Cust.

* * *

One of our missionaries writes: "I am more and more convinced that the great work for us to do is first to have the spirit of the Christ transfusing our own lives, and then reproducing that life by daily contact in picked students. Surely my coming was in a time of great privilege. God help me to be true to it!—World-Wide Missions.

* * *

If there is any business we do detest it is that which is run strictly for Negroes. They are, as a rule, the merest dens, though they charge as stiff prices as though they were palaces. What then; shall we run them for white folks? No. That is equally objectionable; let a business be established and run for the public and conduct it so that it will commend itself to the best people [illegible] in the Lo[illegible]."—

NO STRINGS TIED TO THIS.

We are sure every one interested in the well-being of this our beautiful Southland will be pleased to note the stand taken by one of the Conferences of the Methodist Episcopal Church, South, in the State of Mississippi, on the subject of lynching. It is also interesting to note that Bishop C. B. Galloway, whom all good people delight to honor, was presiding. The dispatches say:

"One of the first things done after the reading of the minutes was the adoption of the following resolutions, offered by Rev. Dr. DuBose, of Jackson:

Whereas, mob violence in the punishment or attempted punishment of crime seems to be on the increase in this State, and is too frequently condoned and too lightly condemned by the makers and conservators of public opinion; and,

Whereas, mob rule tends always to public disorder, to the certain corruption of morals and to the hardening and barbarizing of the promoters; and,

Whereas, lawlessness is a private and public crime, and moreover a sin specially and terribly denounced in the Word of God; therefore,

Resolved, That the Mississippi annual conference of the Methodist Episcopal Church South, this day assembled in the City of Jackson, does hereby and herein put itself on record as unconditionally condemning all lawlessness whatsoever, and especially those forms commonly described as lynchings, such as the illegal hanging of men for crimes alleged or proven, and all other procedures to the same end in contravention of law and the established methods of administrative justice.

Resolved, further, That this body do hereby call up the people everywhere to support the officers of the law in suppressing mob rule and violence and in preventing a repetition of those acts of lawlessness which have so disgraced and hurt us in the eyes of others and which are so unworthy of a civilized and Christian people."

We must say, and delight to have occasion to say, all honor to the Mississippi annual conference of the Southern Methodist Church! This body, in the adoption of these resolutions, has shown no small degree of moral courage. For while there are thousand of most excellent people all over the South who entertain just such views as are herein expressed, they hesitate for various reasons to speak out in condemnation of mob law. But this the conference has done and with no uncertain sound.

If there are people in the South who cannot conceive that it is possible for a community to become so absolutely demoralized as to make it utterly impossible to enforce the law, and thus leave all the good people and the best interests of such a community at the mercy of the lawless element, let them study the present condition of Tangipahoa parish in this State. There the officers of the law and the law-abiding citizens are as helpless as babes before so many wolves. They know where offenders are but do not dare to touch them; they have laws that restrain not and officers who are neither feared nor respected by the violators of law. If such can be and is the condition of a county or parish, then why not a State or any number of States?

With the present tendency to lawlessness and the rule of the mob which is everywhere so evident in the State of Mississippi, we do not wonder that these gospel ministers, following the lead of their courageous presiding bishop, should speak out so bravely and so positively against mob law. And we sincerely trust their warning will be heeded and their brave words become the watchword of every minister of that church throughout the South.

The Methodist Church, South, is a great organization, and without any doubt wields untold influence throughout the South, and we believe no reform that it opposes is likely to come to this section; on the other hand, any great movement that has its endorsement and support has much to lead one to hope for its eventual success. May this be the begining of a great awakening of the conscience of that church and all good people throughout the country.

THE NEGRO IN THE SOUTH.

We publish elsewhere an article which was taken from "The Outlook," on the subject of "The Negro in New York." The correspondent who prepared the article claims to be fully conversant with the facts and, and among other things it says:

"The black woman and girl have been overlooked by all of the agencies now at work among the submerged class. They need contact with loving, merciful humanity. Their development under the conditions briefly outlined should awaken sympathy among Christian men and women."

To us this is an extremely sad thought and yet it verifies the impression we have received again and again on our visits to the great metropolis. This is why we have always believed and do until yet, that our church needs to do aggressive and most earnest work among the Colored people in the great cities of the North. True, we are already in New York and have one as fine church and as excellent congregation as is there to be found; but in addition to that our best people of all the churches or of no church, need to organize, and by the moral and financial assistance of those who are disposed to and are able to help them push the battle for the saving and elevation of the classes to which the Outlook's correspondent makes reference. Friends at the North are trying to help us in the South; but the North must not make the same mistake with regard to the Negro in that section that the South is for the most part making with regard to him down here. We have no idea that it will; we think it only needs to have a clear conviction of duty on this line and much will be done for his good, or in other words to help him save himself, that is not now dreamed of.

It is the merest folly, it is criminal to degrade or even in some measure be a party to the degradation of a people and then berate and kick them for their lack of the higher elements of civilization. The inquisition and the rack may subdue for a time, but they never have and never will work substantial moral reforms. To this thought, we hope the South may yet awake in time to save itself and help to save the Negro.

Dr. Mains says the Book Concern is unable to print more than one in a dozen of the books offered for publication.

OUR CONTRIBUTORS.

THE PREACHER'S LIBRARY.

By Rev. W. H. Nelson, Ph. D.

The object of this paper is not to treat the subject methodically or theologically, but suggestively and practically. By the preacher's library, I mean tools with which he labors and by which he works or performs his social duties. His library, specifically, embraces the books especially written for information in his line; but may and should embrace the best and purest literature on all vital subjects of human intellect. In short, his library should be filled with all kinds of literature that will, in a way, help him to more thoroughly understand his Bible and all human, ethical relations. But we would speak of it more specifically, and,

First. As holding the relation of an intimate companion well beloved. Nothing can or should get so close to the preacher as his library. It should not only get close to him, but should get into him and he into it; he absorbing it, and it absorbing him. He should strive daily to make it his, not only materially, but assimilatively. He should not only make it his, as said, but he should see that it makes him what it is. But in order to keep up this intimate relation of companionship, the preacher must cultivate the grace of loving his library with such ardent zeal, that he is always at home in it, and at a sad loss without it. He must love his library so, that in its most difficult volumes, labor is rest and mental pain is sweet. He must so cultivate this grace that he will study not only to get out a sermon, but study for study's sake and learn for knowledge sake.

Second. We would speak of its importance to the preacher. This importance has been barely hinted. I can think of no word to better suggest its importance, than the word "tools." In every department of labor, man must have tools. Tools to tear down and to build up. Tools are no new idea, for God so created man, that his second thought always is, what shall I do with them. Now the library forms the preachers' tools—his ax, hammer, saw or that implement which he needs to do his weary duty. And as the house cannot be built without the tools, nor the farm attended without implements, neither can the preacher preach and pastor successfully without his library. It is essential and as indispensable as the drug in the healing art. What then are two duties morally and divinely enjoined upon the preacher? First, that he get a proper library at any cost or sacrifice. Second, that he learn that library. He is morally bound to purchase a library or he will pan out a quack; and, worse, a cheat; for he is claiming to build without straw—and no one can trust a cheat or liar. He is morally bound to learn his library because God comes only through written revelation and Christ said, "Search the Scriptures," while Paul said, "Study to show thyself a workman that needeth not to be ashamed, rightly dividing the word of truth from error."

Third. We would speak of its beneficence to him. It cannot be told in words, nor can I show in this brief space the benefit derived from a good, theological library; but let me suggest only two additional thoughts: First, it gives moral strength to him. This moral strength comes by being filled with the loftiest and best ideals of history, biography and safe examples found both in the Bible, as the central sun, and all pertinent literature. No one can be a constant Bible reader and live long in sin or not be morally toned up each day. Second, it gives intelectual strength. The preacher's library affords the sublimest subjects and embraces the richest thoughts in human learning. Hence, whoever goes to this mine, and digs earnestly and persistently, comes away laden with strength of thought.

Fourth. We would finally speak of the folly of the preacher neglecting his library. First, would say that to neglect is to fail to procure it; and, secondly, is to fail to study or use it, when procured. We have good as said, there is no pardon for its non-possession; and do now add there should be none for its not being mastered. The man who has the medical or legal library is, by force of duty, made to technically master it so that he is a practician. No more space should be allowed a man who practices divine law, or poses himself to doctor sin-sick souls. And the man who seeks less indulgence than the physician or barister, shows up his own folly. But again, there are so many failing now in the ministry and becoming unacceptable among the people. They cannot see why they fail or why it is they do not now succeed as well as in former years. But the answer is easy to the thoughtful. It is this—such preachers don't read and study. They go to their pulpits only with a new text, but no new thought. Their thoughts are stale and phraseology stereotyped. Their people can sit down at home and tell what the thoughts will be; hence, they stay at home repeatedly. As a result they are churched, and in the trial, the preacher gets the worst of it. "A hint to the wise is sufficient."

Decatur, Ala.

SOME OF HAM'S DRAWBACKS.

By Mrs. R. D. Speers.

We who live in the present century are living in an electrical age. We must keep our eyes open and keep abreast with the times if we expect to succeed as a race. So very much has been written about "lynchings" and "the Negro Problem" until it seems that all the strength of the best writers and thinking men is about exhausted.

I think some of the "drawbacks of Ham" could be prevented if parents would give their children early training in the right direction. Solomon, the wise man, says, "train up the child in the way he should go, when he is old he will not depart from it." He also says, "spare not the rod." "Training" and the "rod" are two very essential elements for the good of the child, if not, why did Solomon say so? He was inspired by the God of heaven to tell us. Acording to natures' law the child is fast developing into man and womanhood. God says, "Behold I set before you good and evil." The child is not competent to think for himself, therefore the parent must do his thinking, until he is able to do it for himself. The child's mind, like other little tendrils, naturally, will cling to something; at this juncture is the time and place to begin to "train him in the way he should go." Too many parents suffer their children to do as they please, they fail to "train them in the way they should go;" this is why in so many instances there is so much crime and vice committed. This is why the jails, work-houses and prisons are filled with youths of bright intellect, whose hopes of a higher life have been blighted by negligent parents. The home, earth's paradise, and home influences have failed to make the right impressions. Too many are awakened later in life saying, "I might have been; I might have been; I was neglected and not trained in the way I should have gone." Memory then, which is the most wonderful and important of our faculties only serve as a bitter reminder to the unfortunate. Parents, guardians, preachers, teachers and leaders of the race arouse yourselves to activity; let's do something or say something, that will cause the rising generation to see that we have an interest in them! Let's save the wandering boy and erring girl if possible!

But back to the text; parents, "train your children in the way they should go."

There is an exhortation to obedience in Deut. 6:1-9. Parents, why not teach these important passages of Holy Writ to your children? Try to save them by religious counsel, advice and moral instructions. By doing this your "hearts will be saved from bitter tears" and griefs late in life. Lynching will cease—they will be a thing of the past. If every fireside would become a school of its own, much good would be accomplished. There is too much home work for the teacher to do; no teacher, however skillful he may be, can do the parents' part. The teacher is only the parents' asistant, for the time being, in "training the child in the way it should go."

Some one has said "get guns" for protection. Another has said, appoint a special day for prayer and let the Universal Church be earnestly engaged in prayer to wipe out the lynching business. The best thing to do is to "get Bibles" and "train the child in the way he should go." Solomon says, "when he is old he will not depart from it." Depart from what? "The way he should go." Then, parents, when your training work is done and the evening of your life shall have come, may you with other faithful ones, enter the "sweet fields of Eden, where the Tree of Life is blooming, for there is rest for you."

McMinnville, Tenn.

EXTRACTS FROM BISHOP JOYCE'S REPORT TO THE BISHOPS' CONFERENCE. NOVEMBER, 1897.

To the Bishops of the Methodist Episcopal Church:

My Dear Brethren:—Inasmuch as I hope to be with you at your meeting in the month of May, 1898, I will not at this time give you the full report of my work since I last wrote you, while in West China. I was in that Mission from February 1st to March 23d, and during that time I visited most of the places where we have work. The annual meeting was full of interest and was in every way successful. The Seehman Province is next to the largest one in China, has 45,000,000 people, and all speak the same dialect. It is one of the most hopeful fields I have seen in China. Everywhere the congregations are large and the people are attentive to the preaching of the Gospel. The three lines on which we work have all been successful the past year. We were greatly helped during the annual meeting. The Lord enriched us with many blessings. From first to last we had revival services of the old-fashioned sort. People were converted and gave testimony to the saving power of Jesus Christ. On Sunday I baptized sixteen persons who had been on probation one year, some of them for a longer time, and received them into the Church. After this I received eighteen persons on probation. Then in the evenings we had an old-fashioned Methodist time. Several people professed conversion. We took plenty of time to carefully attend to all the business of the Mission, and no important matter passed without a thorough examination. I was just four months in making the round trip from Shanghai to West China and return. In making this round trip I traveled 2,000 miles on steamers, 1,500 miles in houseboats, and 300 miles in a sedan chair. It was in Chentu where our property was destroyed during the riots. The Chinese government, as you know, on demand of our government, paid the indemnity, and we have rebuilt our residences, chapel, school buildings, etc. I dedicated the new church while in Chentu. It will seat 400 people, and is usually well filled at every service.

I reached Shanghai April 15th, and on April 25th I started for Korea to begin in Seoul my second round of Conference visitation. Just now Korea is the most promising mission field in Eastern Asia. Owing to the annual meeting convening this year in May, the year was one of only nine months, yet the net increase in members and probationers was over 600, and from May to the first day of this month (September) the net increase has been 475, making over 1,000 increase since the annual meeting in August, 1896. The annual meeting was an unusually happy one. We need at once more workers. The whole country seems open to the Gospel. Great audiences attend services everywhere. Conference Sunday the audience was counted as the people retired from the aud-

room of our unfinished church, and it was found there were 946 persons at the service that morning. After the annual meeting I went in a chair twenty-five miles south of Seoul, with Dr. Scranton, to visit some new territory. In one of the villages where we stopped for a night, and where one of our helpers had been working for a few months, I baptized fifteen men, nine women, and nine children, and received eleven additional person on probation.

Other Missions are having prosperity as abundant as our own. In the north of Korea, at Pyeng-Yang as the center, the Presbyterians last year received 2,100 persons on probation—regular Methodist fashion; but they have six workers in that field, while we have but one, and yet our one received last year 300 persons on probation, and since the annual meeting in May has received 250 more, while Brother Jones, on Chemulpo Circuit, has received 153 since the month of May. We need seven new men at once for Korea; have so written Secretary Smith, giving names of places where I can station them. Now is the Church's great opportunity to lead Korea's 12,000,000 people into the light of the Gospel. The other Missions are impressed with this providential opening, and their boards are sending into the field new reinforcements. I wish our board would do our share of the work in evangelizing this nation.

From Korea I went to Nagasaki, and in company with Dr. Correll visited several places on the Kiu-Shin Island, and preached in every place I visited; went also to Kumamoto and attended the District Conference. After that I went to Nagoya, stopping at Kobe on the way; spent three days with the Southern Methodist brethren, including a Sunday; preached twice for them and lectured once in the college chapel for their students. I was much pleased with these brethren. They are doing good work in their schools, especially in their theological school. They are genuinely orthodox, and their young preachers show the good effects of the same in their lives and in their work. This Church has its work well in hand in Japan; the greater part of it lies around the "Inland Sea," their stations are easily reached, and the expense of doing so is very small. I greatly enjoyed my visit with these brethren. I also stopped at Kioto to see the American Board college and learn something of their work. I spent a week at Nagoya with Brother D. S. Spencer, and attended the District Conference, and also went forty miles into the country and dedicated a beautiful church. The District Conference was largely attended, and we had a successful time. Thirteen persons professed conversion during the meeting. The Annual Conference met July 7th, and was in session nine days. We had a good Conference. The natives are far more spiritual than they were a year ago, and they were always present at the special services. Ogata, Ukai, Yamaka, Nakada, Sasamori, Ishiyaki, Fujiwara, Takasugi, and others are in geninue heart sympathy with the Church and all her work, and we can depend upon them in any emergency. On Sunday night one man was converted, which led to a revival in Ginza Church, not far away, that resulted in many conversions and much spiritual good to the church.

After Conference I went on a tour to inspect our work in the north. I preached at Sendai, and twelve men came into the church on probation. I preached also in Aomori and twice in Hirosaki, and dedicated our new church there; went to Hakodate and preached, also visited Otaru and held a service there; then went to Sapporo, the capital of the island, and preached twice and dedicated our beautiful new church there. I have visited and preached in every place in Japan where we have a missionary stationed, and in several other places where we have native preachers and helpers. Our work is stretched out too much in Japan. From Sapporo in the north to the extreme south, taking in our work in the Loo-Choo Islands, the distance is nearly 3,000 miles, with a break in the center between the south line of our northern work and the north line of our southern work of 400 miles, which space is occupied by the Southern Methodists and others.

I went from Japan to North China Conference, meeting in Peking September 15th. China moves! Last year I was five days in going from Tientsin to Pekin; this year I was eight hours in going from our compound in Tientsin to our compound in Peking. Thank God for railroads! We had a special car, and fifteen of us occupied it. Dr. and Mrs. Baldwin were two of the fifteen. The company did not charge us extra for the special car. The road is to be finished through to Hankow, maybe beyond. We had a good Conference; increase in membership, in collections for Missions and for self-support. On Sunday afternoon I dedicated our new church in the presence of a great audience. The church will seat 1,500 people. I attended a District Conference at Lan-Chow the week before the Annual Conference met. All the business was carefully attended to, and we had a good revival time all the way through. The preachers have all gone to their work happy and hopeful. I appointed two of the best native preachers I could find presiding elders, but appointed J. H. Pyke missionary for both districts. Pyke is a great success in all his work. Everybody was happy over the return of Dr. and Mrs. Lowry. Peking University is doing the best work of any of our schools in China for the Church. Some of the very best preachers in the Conference have been trained in that school. There is a good religious spirit pervading the whole school all the time. Most of the students are Christians.

While I was speaking of Japan I ought to have said that our school at Nagasaki is doing the very best kind of work for the Church, and it is overcrowded with students.

The cut in the appropriation to Central China at the last meeting of the General Committee was too severe. I ask that you favor the restoration of $2,000 of the $7,000 taken from it, making the appropriation for next year $35,000 instead of $33,000, as this year, and have it understood that the $2,000 is to be given to evangelistic work. The schools can get along with what they now have. I put D. W. Nichols on Kinkiang District last fall, and his success has been wonderful. More people have been received on probation during the year than had been received in the same territory in the preceding five years. He has had revivals all over the district, and the work is spreading over toward the Min River, and our Central China work and our Foo-Chow work will soon touch each other.

On steamer, between Tientsin and Shanghai, Sept. 30, 1897.

Supplementary from Shanghai.

We reached here last evening, and among my letters find one from Brother Nichols, Presiding Elder of Kiukiang District, in which he gives some account of his work in that field. In one part of the district the natives have given him the land on which to build three chapels, and have also given him the money to purchase the material and put up the buildings. In the capital of the province the natives have offered to furnish a chapel and pay the salary of a native pastor. He has organized two new circuits, which will report a larger list of probationers than the entire district had at the beginning of the year, and more money will be contributed by the natives on these two circuits than was contributed last year by all the natives in the bounds of Central China Mission.

VICTORY OVER SIN.

Say what some will to the contrary, it is a fact that there are elements in true believers which strongly tend to the commission of sin. In other words, there are sinful propensities in real Christians. But the great question is, shall sin have dominion over the Christian? No. Express provision has been made whereby sin shall not rule over the believer. He is put in possession of a power which, if depended upon, gives him the victory over sin. This victory is not to be attributed to the energy of the believer, but to Christ, who is the power of God in victory on the believer's behalf. That clear-headed and great preacher, Charles G. Finney, said: "Every victory over sin is by faith in Christ; and whenever the mind is diverted from Christ, by resolving and fighting against sin, whether we are aware of it or not, we are acting in our own strength, rejecting the help of Christ and are under a specious delusion. Nothing but the life and energy of the Spirit of Christ within us can save us from sin, and trust is the uniform and universal condition of the working of this saving energy within us. How long shall this fact be at least practically overlooked by the teachers of religion? How deeply rooted in the heart of man is self-righteousness and self-dependence! So deeply that one of the hardest lessons for the human heart to learn is to renounce self-dependence and trust wholly in Christ." Paul exclaims, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ!" The victory over sin in the believer is through Christ. It is through the reigning power of Christ in the believing, trusting soul. Hence, how utterly vain are all personal resolves to overcome the sin-elements and tendencies in one's heart. Rest your soul fully on Christ for victory over sin.

C. H. Wetherbe.

THE LIFE OF FAITH.

MORE RELIGION AND BETTER QUALITY.

We must have more religion in our churches. It may come—most probably it will come—in the form of a sweeping revival. It will not come as the result of scolding or pessimistic outbreaks. It will come in proportion to the yearning of a few earnest souls for greater power to rest upon them and their fellow-believers in Christ. With the calls upon the Church from every quarter of the world, with multitudes living lives of indifference and sin within hearing of the bells of our sanctuaries, with all our missionary societies straitened for means, with many other good causes languishing, the call sounds loudly this autumn to all our churches to consider earnestly and prayerfully what membership in the body of Christ means, and how it should express itself in character and in contact with the world.—Congregationalist.

EFFECTIVE PREACHING.

If the gospel is to be or become the power of God unto salvation to those who hear it, the preachers must learn how to reach and stir the emotions. Men may decry as much as they please the idea of appealing to the feelings in order to move men to become religious; but it is the natural and the only effective way. Men's feelings must be stirred or they will not act, and in religion there is no salvation without action. The faith that does not ultimate in action is a cold, lifeless, historical, matter of fact faith, and both it and its possessor are religiously dead. Religious Telescope, United Brethren.

AN IMPORTANT MESSAGE.

If you are on a railroad train, and stop at the depot, and a boy comes in with a telegram, all the passengers lean forward and wonder if it is for them. It may be news from home. It must be urgent, or it would not be brought there. Now, if while we are rushing on in the whirl of every-day excitement, a message of God meets us, it must be an urgent and important message. If God speaks to us in a meeting mid-week, it is because there is something that needs to be said before next Sunday.—Christian Herald.

WOMAN'S DOMINION.

THE ENGINEER'S WIFE AND HIS WHISTLE.

She was a woman of a sweet and gentle spirit. Her manners were refined and fascinating. She was an earnest and deeply consecrated Christian. Her husband greatly admired and loved her. While he was a kind neighbor and an indulgent husband, he was not a Christian. His wife had often urged him to become religious; and yet he had deferred to surrender his life to God. He admired and loved his wife. He would put no hindrances in her way as a Christian; yet her appeals to him were parried, and he still remained unsaved. His wife was a member of my Church in D—. She was faithful to her Christian and church obligations. The large church recognized her moral worth. They appreciated her noble character. Her early death was singularly peaceful and triumphant; and yet, at the last, the chariot wheels of the messenger seemed to move slowly for a whole day in answer to prayer, as it would seem. She was a consumptive. It was evident to all that too soon, and too surely, she was to become a victim to the fell destroyer. She knew it. She was fully ready. Her lamp was trimmed and burning. She waited in complete readiness the coming of her Lord. One great, over-mastering desire had seized her. Before she should go hence she wanted the assurance from her young husband that he would seek Christ and prepare to meet her in heaven.

Swiftly came the usher with the summons no one can evade nor resist. Early on a Sabbath morning I was sent for to come to her room. Her pulse was feeble and irregular. It seemed to all present that her end was very near. She seemed to realize that the hours were full few when she should have entered within the vale. She had found herself so rapidly failing that she wished me to pray, and to ask the congregation to pray that she might be spared to have one more interview with her beloved Willie. I prayed with her, specifically asking the Lord to grant her last earthly wish, and to spare her until her husband should have returned. His train was due at six that evening. At half past five I was again at her bedside. She had obviously gone far down the valley. Her pulse was slower and more feeble. Her strength was almost gone. But she was serene. She whispered to me, "I shall see Willie; he will soon come." At six a steam-whistle sounded. Her hearing had grown dull; but she heard the signal for which she had been all day waiting. A smile overspread her pallid features. Again she whispered, "That's Willie's whistle; I shall see him." He soon entered. He embraced and kissed her. Their hands were clasped. Tears were coarsing down her cheeks. He, too, was weeping. "Willie, my dear," she whispered, "it is all right with me; I am going home, to die no more. I wanted to tell you good-by once more. Dear Willie, will you promise to meet me in heaven." Between his sobs he said, "I will." Again he kissed her and stroked her hair. Feebly, slowly she gasped, "Good-bye," and was gone. The angels had taken her. What a scene! What a beautiful translation! For twelve hours her will had kept her alive, that the wifely yearnings of her heart might be satisfied, and God had granted her the cherished desire, in answer to prayer.—A Pastor, in Western Christian Advocate.

MARRIAGEABLE AGES.

In Austria a "man" and "woman" are supposed to be capable of conducting a home of their own from the ages of fourteen.

In Germany the man must be at least eighteen years of age.

In France the man must be eighteen and the woman fifteen; in Belgium the same ages.

In Spain the intended husband must have pased his fourteenth year, and the woman her twelfth.

In Hungary, for Roman Catholics, the man must be fourteen years old and the woman twelve; for Protestants, the man must be eighteen and the woman fifteen.

In Greece the man must have seen at least fourteen summers and the woman twelve.

In Portugal a boy of fourteen is considered marriageable, and a woman of twelve.

In Rusia and Saxony they are a little more sensible, and a youth must refrain from entering into matrimony till he can count eighteen years, and the woman till she can count sixteen.

In Switzerland men from the age of fourteen and the woman from the age of twelve are allowed to marry.

In Turkey any youth and maid who can walk properly and can understand the necessary religious service are allowed to be united for life.—Queen of Fashion.

What a splendid tribute is that with which the heroic Nansen dedicates his new book of Arctic travels to his wife: "To her who christeneth the ship, and had the courage to remain behind." It takes more courage to remain behind when loved ones go to war, than it does to face the foe. "They also serve who stand and wait."—Peninsula Methodist.

The bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her." "He never knew what he was to me." "I always meant to make more of our friendship." Such words are the poisoned arrows which cruel death shoots backward at us from the sepulcher.—Harriet Beecher Stowe.

The Roman Catholics of the world no longer outnumber the rest of the Christian population. The Converted Catholic says: "The Roman Catholic Church has not kept step with the progress of the age in the number or quality of her members."

OUR YOUNG FRIENDS.

STICK TO THE FARM.

It is hard to make a living on the farm. True. But the farmer has not fared much worse than his town neighbor during the hard times that are now folding their tents and silently stealing away. Yes, stick to the farm. If you can't make much money you can make a living, and find happiness and contentment. To make a living is the problem now.

No chance to rise—no chance to make something of yourself? Yes. The time has come when it takes brains, and energy, and skill to run a farm. Ability will count on the farm as well as in town. Don't mope. Don't lose your ambition. Cultivate yourself as you cultivate the soil. Read. Go to church. Be a Christian. Be an intelligent, wide-awake citizen. Be a first-rate farmer and a first-rate man. Stick to the farm.—The Watchword.

A GROCER'S OFFER.

The following offer of a grocer is something that workingmen and others who are in the habit of drinking liquor should read:

Notice is hereby given that if you will come to my store three times a day during the next year and purchase a drink of whiskey each time, paying ten cents a drink, at the end of the year I wil donate:

5 barrels of my best flour.
100 pounds fine granulated sugar.
100 pounds rice.
10 pounds coffee.
10 gallons syrup.
50 yards calico.
3 pair shoes.
1 $10.50 cloak for your wife.

And then I will have $20 left to pay for the liquor you drank. J. Nickel.

Any other grocer can afford to make the same offer.—Lutheran Observer.

BATHING AN ELEPHANT.

F. Fitz Roy Dixon tels of "a baby elephant" that was captured by friends of his in Ceylon, in an article that he contributes to the November St. Nicholas. Mr. Dixon says:

"Her daily bath afforded her great enjoyment. A broad, shallow stream, with a sandy bottom, flowed through the estate, and in a large pool Rengen used to scrub her down every day. Of course he went into the water also, and she would lie down and roll, sometimes with all four legs in the air, but always keeping the tip of her trunk out of the water so that she might have air to breathe. When she had done enough of this sort of nonsense, according to Rengen's idea, he used to make her come out and lie down on a sand-bar, and then he would scrub her down—a process of which she seemed highly to approve—after which she would be once more washed down, and then she would trot off beside her keeper, both clean and glistening, and remain a short while in her stable, whilst he went off for his dinner. He used to bring her back a handful of boiled rice, usually rolled up in banana leaf, which she received with great satisfaction.

YOUR OWN HOME FIRST.

The man who neglects his own family to provide for his neighbor's, sins against his own home, and cannot be a good husband. The church member who turns away from his own church to attend or assist another sins against his own church, and cannot be a good Christian; for by sinning against the church he sins against Christ, whose bride the church is. If, when a church member has done his full duty to his own church, he has time and means to spare, then, and not until then, should he give attention and assistance to another. Nor is this selfishness; it is only church honesty, church business, and good sense in church work. "He that provideth not for his own, and especialy for those of his own house, hath denied the faith, and is worse than an infidel."—Ex.

There is a capital story about a farmer who once went to hear John Wesley preach. He was a man who cared little about religion; yet, on the other hand, he was not what we call a bad man. His attention was soon excited and riveted. The preacher said he would take up three topics of thought; he was talking chiefly about money.

His first head was, "Get all you can." The farmer nudged his neighbor, and said, "This is strange preaching. I never heard the like before; this is very good. That man has got something in him; it is admirable preaching."

Wesley discoursed on industry, activity, living to a purpose, and reached his second division, "Save all you can." The farmer became quite excited. "Was there ever anything like this?" he said.

The preacher denounced thriftlessness and waste; he satirized the wilful wickedness which reveled in luxury, and the farmer rubbed his hands as he thought, "All this have I been taught from my youth up." And what with getting and hoarding, it seemed to him that "salvation" had come to his house.

But Wesley advanced to his third head which was, "Give all you can." "O, dear! O, dear!" said the farmer, "he has gone and spoiled it all."

There are many people to-day who are standing exactly where that poor farmer stood. They assent to religion until it begins to pull at their purse-strings, and then they have no more use for it.—Zions Herald.

As for opportunities, we can make a heroic life out of what is set before us to work with or upon.—Anna Robertson Brown.

Looking within us, we find in conscience an observatory higher than that of phisical science ever was, from which to gaze upon the supreme harmonies of the universe.—Joseph Cook.

EDUCATIONAL.

The above map will furnish a good idea of the proportions of the new city of New York, which came into being last Friday night by the consolidation of New York city with Brooklyn, Staten Island, a large part of Westchester and Queens Counties. The identity of the old New York is lost in the name given to the borough which it now forms, while the identity of Brooklyn is preserved in the name of its borough. The new city, which is composed of five boroughs —Manhattan, Brooklyn, Bronx, Richmond and Queens—is governed by a mayor and a municipal assembly, which is composed of two houses, the Council and the Board of Aldermen. Each borough has a president, who presides over the meetings of the various local boards of the boroughs. The administration is conducted through the departments of finance, law, police, parks, buildings, public charities, fire, correction, docks and ferries, taxes and assessments, education, health and a board of public improvement, under which the following departments operate: Water supply, highways, street cleaning, sewers, public buildings, lighting and supplies and bridges. The mayor is the chief executive officer, and holds office for four years, and is ineligible for the next term after the termination of his office. His salary is $15,000. The charter provides that at any time within six months after the commencement of his term of office, he may remove from office, "whenever, in his judgment, the public interests shall so require," any public officer holding office by appointment from the mayor, except members of the Board of Education and School Boards, and judicial officers, for whose removal other provision is made. After six months the mayor can remove public officers only "for cause upon charges preferred," and the removal shall take effect on "the approval of the governor, expressed in writing."

Some interesting statistics concerning the new city have been published by "The Evening Post," as follows:

"Population of other great cities: London, 4,483,000; Paris, 2,539,000; Canton, 1,800,000; Berlin, 1,761,000; Chicago, 1,438,000; Tokio, 1,389,000; Philadelphia, 1,143,000.

"Population of the old city, about 2,000,000; of the new city, about 3,388,000.

"Population of the United States at the time of the Declaration of Independence, 2,750,000.

"Area of old city of New York, about 39 square miles; of new city, about 320 square miles.

"New York has over 6,587 acres of parks and open spaces; London, 5,976; Paris, 4,739; Berlin, 1,637.

"New York has 1,200 miles of streets, of which 1,002 are paved; London has 1,818 miles of paved streets; Paris 604; Berlin, 500.

"New York has 1,156 miles of sewers; London, 2,500; Paris, 599; Berlin, 465.

"New York has 65½ miles of elevated railways and 466 miles of surface railways; Berlin, 225 miles of surface railways; Paris, 24.

"New York's bonded debt is about $200,000,000; London's $200,000,000; Berlin, $70,000,000; Paris, 521,000,000.

"New York's assessed valuation of real estate, $2,448,000,000; London's, $5,335,000,000.

"New York's annual expenditure, between $60,000,000 and $75,000,000; London's, $65,000,000; Paris, $72,000,000; Berlin's, $21,000,000.

"New York's daily water supply, 330,000,000 gallons; London's 203,000,000; Paris, 136,000,000; Berlin's, 30,000,000.

"New York will have 167,000 buildings, of which 130,000 are used for residences.

"The highest elevation in this city is one mile south of Castleton, Staten Island, 413 feet above sea level.

"Length of the new city's water front, 353 miles."—Christian Advocate.

A CITY OF LIBRARIES.

In one respect at least the higher life of Chicago is worthy of comparison with the business and commercial activity of the city. Its library accommodations are something to be proud of. Dr. Hirsh, in his address at the dedication of the new public library building, might well say that Chicago would soon be known as a city of libraries. In addition to the public library, just housed in magnificent new quarters, are the Newberry, the Crerar, and the university libraries, each especially devoted to a field of its own.

Taken together, these institutions give to the people of Chicago library facilities that are equaled in few other cities of the world—Chicago Record.

—o—

There are some counties in Alabama in which the average amount spent each year for the education of the colored children is but 50 cents, and in some of these counties there is not a single public school building owned by the State. In Massachusetts and Illinois the average amount spent for the education of each child is between $18 and $24. Still the condition of things in Alabama and other Southern States is far from hopeless. Fifty dollars sent to Booker T. Washington, principal of the Tuskegee Normal and Industrial Institute, Tuskegee, Ala., will pay for the education of a young man or woman for a year, who, when educated, will go into these counties and show the colored people how to build for themselves good schoolhouses and extend the school term.

—o—

You stay out of the church because there are inconsistent men in it. Do you abandon your calling in life because all the men engaged in it are not up to your standard? Do you desert your political party because it contains a few rascals? Why is it that you act upon such a principle in the realm of religion? A little reflection just here may reveal the fact that you are deceiving yourself.—N. O. Advocate.

Plan of Episcopal Visitation

Conference.	Place.	Time.	Bishop.
Upper Mississippi	Okolona, Miss	Jan. 12	Ninde
Florida	Jacksonville, Fla	" 13	Andrews
Mississippi	Ellisville, Miss	" 19	Ninde
St. John's River	De Land, Fla	" 20	Andrews
Louisiana	Baldwin, La	" 26	Ninde
Little Rock	Van Buren, Ark	" 27	Merrill
Arkansas	Siloam Springs, Ark.	Feb. 3	Merrill
Gulf Mission	Crowley, La	" 3	Ninde
Baltimore	Washington, D C	Mar. 2	Merrill
Washington	Cumberland, Md	" 9	Andrews
St. Louis	Springfield Mo.	" 9	McCabe
Kansas	Lawrence, Kan	" 9	Fowler
Virginia	Falls Church, Va	" 9	Goodsell
South Kansas	Ottawa Kan	" 9	Cranston
Central Penn'vania,	Danville, Pa	" 16	Andrews
Missouri	Hannibal, Mo	" 16	McCabe
Philadelphia	Chester, Pa	" 16	Goodsell
Southwest Kansas	Lyons, Kan	" 16	Cranston
Central Missouri	Topeka, Kan	" 23	McCabe
North Indiana	Hartford City, Ind	" 23	Fowler
Wilmington	Lewes, Del	" 23	Newman
Northwest Kansas	Minneapolis, Kan	" 23	Cranston
Delaware	Orange, N. J	" 24	Hurst
New York	New York, N. Y.	" 30	Hurst
New York East		" 30	Mallalieu
Lexington	Terre Haute, Ind	" 30	Fowler
Newark	East Orange, N. J	" 31	Goodsell
New Jersey	Camden, N. J	" 30	McCabe
New England	Worcester, Mass	Apr. 6	Newman
Northern New York	Fulton, N. Y	" 13	Ninde
Wyoming	Norwich N. Y.	" 13	Fowler
N. England South'n	Attleboro, Mass	" 13	Vincent
New Hampshire	Dover, N. H.	" 13	Newman
East German	Rochester, N. Y	" 17	Hurst
Troy	Amsterdam N. Y.	" 20	Mallalieu
Vermont	Springfield, Vt	" 20	Vincent
Maine	Norway Me	" 20	Cranston
North Dakota	Casselton, N. Dak	" 27	Joyce
East Maine	Bangor, Me	" 27	Cranston

Foreign Conferences.

South India	Bangalore	Dec. 16	Foss and Thoburn
Bombay	Bombay	Jan. 5	Foss and Thoburn
North India	Bareilly	Jan. 12	Foss and Thoburn
Mexico	Puebla	Jan. 19	Fitzgerald
N. W. India	Allahabad	Jan. 20	Foss and Thoburn
Bengal-Burma	Mazaparnur	Jan 27	Foss and Thoburn
Liberia	Greenville	Feb. 3	Hartzell
Cent Conf. of India	Lucknow	Feb. 9	Foss and Thoburn
West China Mission,	Chentu	Feb. 17	
Malaysia Miss'n Con,	Singapore	Feb. 24	Foss and Thoburn
W. S. Am. Mis. Con	Concepcion	Feb. 24	Warren
South America	Rosario	Mar. 30	Warren
Congo Mission Conf		May 4	Hartzell
Bulgaria Miss. Conf	Rustchuk	May 11	Walden
Italy	Turin	May 25	Walden
Switzerland	St Gallen	June 8	Walden
South Germany	Frankfurt	June 22	Walden
North Germany	Hamburg	July 6	Walden
Denmark Mission	Copenhagen	July 13	Walden
Japan	Yokohama	July 6	
Norway	Larvik	July 27	Walden
Sweden	Upsala	Aug 4	Walden
Korea Mission	Seoni	Aug. 10	
Finl'd & St. P'b'g Mis	Helsingfors	Aug. 17	Walden
Cen. China Mission,	Kinkiang	Sept. 8	
North China	Peking	Oct 12	
Foo-Chow	Foo-Chow	Nov. 9	
Hinghua Mis. Conf.	Hinghua	Nov 30	

By order and in behalf of the Board of Bishops.

EDWARD G. ANDREWS, Secretary.

Baltimore, Md., Nov. 1, 1897.

EPWORTH LEAGUE.

EPWORTH LEAGUE DAY AT GAMMON.

The Asistant Secretary's Corner.

Since our last notes, definite arrangements have been made respecting the great day for Epworth Leaguers in the South, at which we desire the representatiives from every conference of the eighteen colored conferences.

The convention for eighteen colored conferences referred to in the fall and early winter in our notes, will not be held. The International Epworth League Convention is to be held on our Methodist Episcopal territory in July, 1899, at Indianapolis, Ind., and since it is so near our Southern field, and means so much to every Leaguer who attends, we desire every Leaguer so far as the great convention is concerned, to keep his eye on Indianapolis—99.

If we go a thousand strong from the eighteen colored conferences to Indianapolis in '99, it means the greatest uplift our League among our people has yet had.

There will, however, be a great Epworth League day at the Fifteenth Annual Reunion and Preachers' Assembly of Gammon Theological Seminary. This Reunion and Preachers' Assembly is for the entire eighteen colored conferences, and besides Africa Day and other days, there will be Epworth League Day.

It goes without saying that the Fifteenth Annual Reunion and Preachers' Assembly of Gammon Theological Seminary will be a red letter occasion. Whatever President Wilber P. Thirkield with Drs. Murray, Parks and Bowen put their hands to, backed by the sturdy, hard-working Methodist preachers, success is assured.

The young people, with the help of all the people, now have a chance to make their day the biggest of the days.

If the young people introduce the Fifteenth Annual Reunion and Preachers' Assembly of Gammon with the biggest day and red hot success, Gammon and its faculty will stand by and say "All Hail!"

Let us do it. Our day will be May 13th—the first day. If there is any change you will be notified early. The 13th of May is Friday. On Thursday evening, May 12th, we will open, what is to be the biggest occasion our Methodism in the South has yet had, with an Epworth League Rally with a choir of 200 or 300 voices singing from the "Songs for Young People" and some of the most prominent men of our church on program.

On Friday we will have a day of Methods in Epworth League Department work. It will be a day upon which our preachers, officers and leaguers can get practical information upon what to do, and how it may be successfully done, from the best informed of our International Epworth League workers.

We are hoping to have our General Cabinet Department officers in charge of each of the department conferences.

This drill from our general officers of experience and ability will be worth travelling thousands of miles to get.

Friday evening there will be another great Rally, which is to be a fitting climax to the day's work. Our big choir will render music, reinforced by the great audience that will undoubtedly attend, and upon the program will be another number of our most prominent men of the church and League.

Another feature of the occasion will be an hour for a statement of the progres of the Epworth League in each of the conferences. The nature of this report will be outlined in a future letter, perhaps the next.

Another most important feature of the occasion will be a meeting of all the Annual Conference Cabinets, especially the Conference Presidents and also the District League Cabinets of Presiding Elders' Districts.

It is hoped that these officers will exert every effort to be present. It will be their opportunity

to become thoroughly conversant with the work, as special preparations will be made to have facts bearing upon the work ready for them upon this special occasion:

It is now quite five months before the great occasion, and we humbly ask our pastors and League officers to begin shaping their matters that their presence may be had. The opportunity for extending our borders is in the salvation of the youth, and let us plan well and execute our plans faithfully. The Epworth League is the means to this greatly desired end.

Remember the day is especially for the Epworth Leaguers everywhere in the South and generally for any Leaguer who may come. It is to be a day of methods, also of reckoning that we may see where we are, get ourselves together and go out better equipped for our work of saving the world for Christ. God grant that we may all see our way clear to make the sacrifice necesarsy to be present; save our pennies and dollars and make a pilgrimage to the Gate City of the South to talk with each other, learn of each other, get the inspiration of the meeting and return to our homes fresh for the work.

In closing this letter I would not forget to remind all that, in coming to make our day a success, you are privileged to attend all the other big days at the Gammon Reunion, and it is thus a special opportunity to be there, a Methodist among Methodists. Great Opportunity! Seize it!

We hope our brethren will call the attention of the League officers, especially Presidents, to this letter, and at once, please!

At the same time it is a splendid opportunity to remind them, that if they take the Southwestern they could keep up with these matters. We must write for and read our church papers. Upon this there must be no let up. Onward!!

Irvine G. Penn.

BETTY'S PASS FROM MR. LINCOLN.

Margaret Spencer.

"Yes, boys, it is a good time to-night! Only a handful left, though. Thirty-four years ago we had camp fires away down in Tennessee? Yes, not just like this one here in Buffalo. If it hadn't been for that pass from Abraham Lincoln and the courage of my little Betty, these seventy-five-year-old bones, boys, would be down there yet. (Of course, they'd have been younger bones.)"

A roar of laughter went round the camp-fire and the boys shouted: "Now, Uncle Tom, it's just the time for that story you promised us. Everybody is teling about President Lincoln and war times."

"Tell us how Cousin Betty got the pass, and how she saved your life."

"Well, there she is! I don't believe she's forgotten that time. Ask her about that pass."

Betty, now Mrs. Colonel Moulton, a handsome woman of fifty, sat beside her husband and sons, joining in the grand reunion of her dear father's regiment and the soldiers of her husband's company. She often told the touching story of Mr. Lincoln's tender love toward the little sixteen-year-old girl, and to-night—yes—to-night—with the old drums and fifes and bugle calls; the men with crutches, and wooden arms, and broken health, but joyous and proud, sitting around the blazing logs; to-night, in the heart of a great, beautiful city, the old story would do honor to the beloved friend of all soldiers!

"A long time ago," began Mrs. M., "a dear father was far away from his home, wounded in battle, and dying. For days he lay in an old barn. He was left on the field to die, but other soldiers, less severely wounded, carried him under shelter. The army had to move on. Battles were fought daily.

"Mother Bickerdyke—splendid mother and nurse—in some way got word to us at home that these men were dying. One of them was my father. Mother was too ill to go. Our neighbors were all in the war. My brothers were only little lads. I must go! With prayers and blessings and tears my mother sent me, with a young cousin, as far as Washington. We lived east of Baltimore. No one could get beyond Washington without a pass. My mind was made up to see Mr. Lincoln himself, and ask no one else.

"At the door of the White House, I asked the door-keeper if I 'could see Mr. Lincoln a minute.'

"'I think not, miss, but I will carry any message to him.'

"'I must see him!' I urged. 'Nobody can get it for me.'

"The man was used to such scenes every hour, and was quite unmoved. I said: 'Will you ask Mr. Lincoln to please see a little girl just a minute, who is alone, and has to see her dying father?"

"The man went upstairs and returned with the brief mesage. 'Mr. Lincoln is very busy, and says you had best see Secretary Stanton.'

"Once more I plead: 'If you will take me to his door, please, sir, I will only stay an instant!'

"'I will see, miss.'

"Again he returned and said, solemnly: 'Mr. Lincoln will see you, but I beg of you, miss, be brief. He is almost wild to-day, his secretary says, with petitioners.'

"I took off my hat and unwound a big scarf from my neck, for I was choking with exciteement. My heart pounded almost through my heavy coat, and I shivered as with a chill. Mr. Lincoln sat at a big table, the center of a group of gentlemen.

"'Mr. Lincoln, the young lady,' the door-keper said, and was gone. I knew the president. His pictures were very much like him. He rose and came toward me, put out his big brown hand kindly, and asked:

"'What can I do for you, my child? Step in this way.'

"We went into a small waiting-room, where we were alone. He asked me to sit down beside him, and I am sure he thought, what can this poor, frightened little girl want? (I was very slight for sixteen, and looked, my mother said, about twelve.) That great, tender father-heart warmed toward me; and his big, sad eyes looked into mine with a world of love. I felt full of perfect confidence.

"'Mr. Lincoln,' I said. 'I've come for a pass to Tennessee. My dear father was fighting in your army, and was shot, and is dying. My mother is very ill. My little brothers are too small to go, and —I—must go! You will give me a pass, Mr. Lincoln?'

"He looked steadily in my face an instant, and replied sadly: 'No, I cannot let you go. I cannot let you, child, go down alone. I'll send some one. You go back home; tell your mother—'

"I cried out: 'Oh, Mr. Lincoln, if your little lad you love so well should hear you were dying, and—'

"Mr. Lincoln got up, walked back and forth, ran his fingers through his hair, and again said:

"'But no women are there. I can't let you pass the lines in such a time as this, child! I cannot refuse. Yet, how dare I send a little girl alone through this country?'

"I stood beside him in my despair, and plead with him. 'God will take care of me!' I said. 'My mother says so. He has never forsaken us, and he never will, sir!'

"'No—child—he never will! You shall have a pass, and an escort, and God go with you; and may your father live to return home with his little girl.'

"He wrote the pass and the order for an escort. He gave the envelope into my hands. Then, holding them in both of his, said: "Good-bye, my child; good-bye, and God bles you.'

"I thanked him over and over again with tears and sobs of joy, and just as he stood in the doorway I turned back and kissed the big hand that had written my pass. He smiled on me, and I thought his face was like an angel's!"

"Just like him!" said one and another. "Bless him!"

"Go on! Go on! How did you find your father?"

"Oh, in delirium and fever. It was days before he knew me. Mother Bickerdyke—splendid mother to all the boys!—moved him to her hospital in Memphis. She let me stay with her. She put on me a sun-bonnet and a calico gown, showed me how to make gruel, and let me nurse my father, though the doctor scolded and swore about children who would 'better be at home,' etc. But I staid—and my father lived! And we went home together on a furlough! I went back and nursed the others—for a year, and—here we are."

Uncle Tom wiped his yes, and the colored sniffed. Betty's two sons moved a little closer to their beautiful mother, and put their hands on her arms and across her lap.

"And," continued Betty, "the proudest, gladdest day of my life was the day when Abraham Lincoln tenderely called me 'dear child,' and looked into my sorrowful, terrified heart with eyes so clear and deep and full of pity. Such eyes I shall never see again."—Epworth Herald.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

DEBT PAYING ADVANCES.

Pledges for the payment of the debt on the Missionary treasury are coming daily. Before this paper reaches its readers the whole sum pledged will have approached, if not passed, the $100,000 line.

If every pastor who has delayed co-operation will act at once, before the first month of the new year closes the work will be done and the Missionary Society free from debt. The whole number of pledges and contribntions received up to December 28, from pastoral charges and individuals, exclusive of those that are on the Roll of Honor, is 3,410, aggregating $60,410, an average of $17.71. Many of the personal contribntions are in small sums, so that the pledges and contributions from pastoral charges will average $20 and above. From this it will be seen that if every charge not yet represented will promptly co-operate the whole debt will be provided for and a handsome balance remain to the credit of the treasury. This is a result so much desired and in which all our pastors and people are so deeply interested that the additional pledges needed should not be postponed a single day. Send in your pledge of at least $20 (more if your charge is able), but if not that sum then something, be it ever so small.

The Roll of Honor is also growing daily and now numbers 134, amounting to above $13,400, as some pledges are far more than $100. The total now pledged and contributed is, in round numbers, $74,000. There are thousands in our Church that could well afford to send a pledge for $100 each, and there are many churches that could do the same. Brethren, sisters, will you not respond promptly? Do not regard it as a hardship, but as a privilege. That debt represents a large development of our missionary work which is an accomplished fact. The Lord has brought us into debt to him by giving a measure of success beyond what we have paid for. To use the language of trade, "the goods have already been delivered," but the Church has not paid the bill.

Let every member of the Church who reads this send something immediately. If you cannot pledge $100, pledge $50, $25, $20, $10, $5.

If you prefer to make a cash contribution (which many are doing) send any sum from $1 to $100. You need not wait for anyone. Inclose your contribution in an envelope and address it to "Missionary Secretaries, 150 Fifth Avenue, New York city."

Upon the recommendation of many brethren, the time for closing up the whole matter is extended to May 1, 1898. This extension is made to accommodate the Spring Conferences.

We earnestly request every reader of these lines who has not already done so to send either a pledge to be paid when the whole debt is covered, or a cash contribution. We are in sight of a splendid victory and we must not fail. Let everyone "help a litte" and help now.

Missionaries Secretaries,
150 Fifth Avenue, New York.

A SUITOR'S RECOMMENDATION.

While in North Tonawanda, N. Y., recently, we enjoyed a brief conversation with Rev. Jas. Moss, whose early ministry and ours began in the same locality. He knew very many of the persons we once knew. He told of a local preacher who had a beautiful daughter named Phoebe, whose hand was sought by a devoted young Methodist named Darling. When Phoebe told her father what was up, the old man went to his book case and took down the missionary reports covering a period of twenty years. He found Darling's name down at first for an annual contribution of one dollar, then for two dollars, then five, then ten, and latterly twelve. He replaced the books and, turning to his daughter, said: "It's all right, Phoebe, go ahead!" When Mr. Darling came at length to ask the local preacher's consent for his daughter's hand, he found him ready with a hearty "Yes." A happy marriage followed and a new Methodist home was soon joyously dedicated.—Michigan Advocate.

The general minutes of the Methodist Episcopal Church, South, just out, show a membership of 1,462,423, an increase of 37,272 over the previous year. There are 47 conferences, with an average membership of 31,115. North Georgia has 94,063 members; Virginia, 85,705; South Carolina, 73,107. By States Texas leads with a membership of 195,256. Tennessee comes next with 182,813. Georgia has 156,609; North Carolina, 140,783; Alabama, 111,569; Missouri, 103,692. No other State reaches 100,000 except Virginia. In the support of the ministry, the Virginia Conference leads, paying $182,616, which is an average of $681 for every itinerant preacher in the conference. Next is North Georgia—paid $137,274; average $448. South Carolina, $127,274; average $505. Baltimore, $124,000, average $546. There is a decrease in the amount raised for missions of $9,274.33. This is relieved by an increase in the Woman's Foreign Missionary Society of $10,451.18. The total amount paid for missions is $349,426.05, being nearly 24 cents per capita. If we add the woman's contribution of $74,403.16, we will have $423,829.21, which is nearly 29 cents per capita.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly Kentucky Conference.

LESSON V, JANUARY 30th, 1898.

Title—How to Pray. (Matt. 6, 5-15.)

G. T.: Pray to thy Father, which is in secret. (Matt–6,6.)

Prayer is petitioning to God, through Christ, aided by the Holy Spirit, for things agreeable to His will. Prayer is the communion of the mind with God.

I. The prayer of the hypocrite (5) 1 Hypocrites, are those who keep their true nature concealed, and act under a mask. They wish to be taken for what they are not. They are counterfeit characters. The word is taken from stage actors, who personate characters not their own. The Pharisees acted the hypocrite when they tempted Jesus. (Matt. 22,18). Ananias played the hypocrite when he lied to the Holy Spirit. (Aets 5,3). 2 Hypocrites, pray—"In the synagognes and in the corners of the streets." They sought the praise of men, and would station themselves in the most public places in order to secure it. They dressed in bright colors, walked to the most conspicuous localities, placed their feet with care, extended their arms towards heaven, turned the palms of their hands upward, lifted their eyes above the hills, and then went on with their prayer. They prayed to be seen and heard of those about them. Jehovah occupied the second place in their devotions. There is more or less hypocricy in every one who courts the favor, and seeks the praise, of the world. The reward of such devotion is hollow, empty and fleeting.

3. The position of the body when we pray amounts to but little. Standing, sitting, kneel-

ing, and prostration are all taught in worship, but the weight of evidence favors kneeling.

II. The prayer of the true disciple (6) 1. The place—"Enter into thy closet." This was a little room on the house-top used for secret devotion. It was a symbol for any secret retreat. Isaac's closet was a field. (Gen. 24-63. David's closet was his bed chamber. (Psa. 4-4.) Our Lord's closet was a mountain. (Matt. 14-23.) And Peter's closet was a house-top. (Acts 10-9.) We may have in addition to all these the inner chamber of the heart, where we can retire when in the midst of great crowds, and hold communion with God. 2. The person addressed "Thy Father." Prayers should not be made to men, like that of the hypocrite, but to God. He has created all things and upholds them by the word o f His power. He holds in His hands the destinies of men. Vain are all our petitions to angels or saints. God dwells in secret, yet He is everywhere present. 3. The rewards of prayer are many. All the Christian grace are given and developed in answer to prayer. God heard and granted the request of Abraham (Gen. 17-20.); of Jacob (Gen. 32-9); of Moses (Exod. 32-11); of Solomon (1 Kings, 18-36); of Daniel (Dan. 9-20, and of the apostles. If it is in keeping with His will to give the object we desire, and if we have done our part in order to secure it, then let us continue to ask 'till we receive it.

III. The prayer of the heathen (7,8). The word heathen here means all who have not revealed religion, also all who have a revelation from God, but whose devotions have sunk to the level of heathenism. Repetition in prayer is all right, provided weighty thoughts are expressed. Our Savior, the prophets and apostles repeated themselves. It is vain repetition, or babbling, or lip service only, that Jesus condemns. The heart should do more praying than the tongue. We have examples of vain repetitions in the prophets of Bâal (1 Kings, 18-26), and in the mob at Ephesus (Acts 19-34). We do not pray to inform God, but to confess our needs, to humble our pride, to awaken our desires, to strengthen our faith, and to encourage our hope. Prayer lifts the soul on high, reminds it that God is its Father, and Heaven its home. It prepares us to receive what God is willing to grant, and strengthens us by bringing us into communion with Him who is our strength.

IV. The Lord's Prayer (9-15.) It has been given as a model for us. It may not be invariably used, yet it is always in order. It has an introduction, a number of petitions, and a conclusion. 1. The introduction: "Our Father which art in heaven." The word "our" teaches that we belong to God by creation, preservation and redemption. The vocable Father shows the filial relation between God and man. As a tender loving father, He watches over us, protects us and provides for our wants. Heaven is His home. As a place we know not where heaven is, but it is surely located somewhere space. It is spoken of as a house, a city and country. As a state it is filled with love, joy peace, truth, temperance and faith.

2. The petitions (1): Hallowed be thy name. God's names are a revelation of Himself. By them we know in part what He is. We hallow God's names when we render or pronounce them in a holy way. We may address Deity by the names He has given of Himself, but in a thonghtful, reverential way. No profane person keeps the names of God sacred. 2. "Thy kingdom come." With a kingdom we associate a king, laws, and subjects. God's kingdom is his spiritual reign in heaven above, in His church on earth and in the heart of man. His laws are the doctrines of the Bible, and His subjects are those who obey His holy word. When we pray for His kingdom to come we ask that His gospel may be received and lived by. 3. "Thy will be done in earth as it is in Heaven." God's revealed will is found in His written word. This should be obeyed by man, as angels conform perfectly and gladly to it in Heaven. 4. "Give us this day our daily bread." Bread here means every kind of wholesome food for the body. It also refers to the spiritual nourishment for the soul. Jesu is the bread of life. The word "give" shows God's abundance and charity and our poverty and dependence. This day teaches our constant reliance on Him. The petition is a strong implied command for daily family prayers. 5. "Forgive our debts, as we forgive our debtors." Debts here include evils of every kind. Sin is the transgression of law, the omission of duty and the inclination of the heart towards evil. God forgives sin by covering it, by blotting it out, by casting it behind His back. Sin, when forgiven, is not destroyed. The Lord pardons on the condition that we forgive others. If we harbor malice against them we need not hope for mercy from God. 6. "Lead us not into temptation, but deliver us from evil." The word tempt has more than one significaiton. Its primary meaning is solicitation to evil. In this sense God never tempts any one. He cannot be tempted to evil, neither tempteth He any man." Its secondary meaning is to prove or test. In this sense God sometimes tries His children. This is not the prayer of a coward, but of one who knows the ewakness of the flesh. We should ask God to deliver us from the evil one and from all sin.

3. The conclusion (13). The kingdom is the spiritual reign of Christ. It is called the king dom of God, because it began with him, is governed by Him, and leads up to heaven. The Power of this kingdom is the energy God puts forth in extending and governing it. Its Glory is the honor and homage the Father shall receive from its subjects. The whole of this doxology is not found in the oldest Greek and Latin manuscripts, yet it is very ancient and may be properly used at the close of this prayer.

Gideon N. Jolly.

Covington, Ky.

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Scrofula

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PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

CONCERT FOR A CHARITABLE WORK.

The concert given at the Grand Army Hall, this city, on the 10th inst. by the Students' Orchestra Concert Co., under the direction of Prof. W. J. Nickerson, for the benefit of the Phyllis Wheatly Sanitarium, was a success in every particular. To begin with, Prof. Nickerson is an unusually gifted musician and leader and has succeeded in gathering about himself some of the most talented musicians, instrumental and vocal, in the city.

Miss Julia E. Lewis, who participated on this occasion, has shown such talent and promise as a violinist that her father, Col. Lewis, has thought it worth-while to give her the advantages of the course provided in the Conservatory of Music in Boston, from which institution she has returned for a vacation.

Miss Stella A. E. Brazley, who easily took the lead as the vocalist of the evening, was a close second to Mr. H. O. Franklin in their histrionic efforts. Her descriptive song, "Little Cotton Dolly," was creditably rendered and well received by the audience. She responded to an encore by singing a similar selection equally well.

Miss Leona Delne possesses a rich, sweet voice and elicited much favorable comment in singing the duet, with her brother, "Alone at Last." The audience seemed also to enjoy the singing of Misses Allain and Hurst.

The violin solo by Master Henry Nickerson was well received not only because of the promise it indicated in the little fellow but because it was really well done.

The entire concert was entertaining and well conducted and served to indicate the growth of the spirit of benevolence and helpfulness among the best colored people of the city. The hall was crowded with an intelligent audience made up of many of the best people of the city.

The Phyllis Wheatley Club is an interdenominational organization that would be a credit to any race. Mrs. Williams, the president, is principal of one of the city schools. She has been a teacher here for years. The Sanitarium is run in connection with New Orleans University Medical College, and is being successfully operated.

We have received word that Edward Page Gaston, field secretary of the National Christian Citizenship League, of Chicago, is shortly to visit the South to lecture before a number of colleges on his travels and explorations, and that he is willing to prolong his stay somewhat, to give a number of free addresses on Chirstian Citizenship, only asking a collection for the work of the league he represents. This gives a fine opportunity for holding rally meetings on this great subject, and anyone interested in this offer should address Mr. Gaston at once at the League headquarters, 153 La Salle street, Chicago. Mr. Gaston is a speaker and a writer of national reputation, whose work commands good prices when sold, but who often donates his services for the upbuilding of a better citizenship, in which he is greatly interested.

OUR GRATITUDE RIDICULED.

While a Christian nation stood with uncovered head and uplifted heart before an merciful and loving Heavenly Father, Ingersoll sought to ridicule us by delivering on Thanksgiving Day what he called a thanksgiving sermon. He attempted to show by comparison that we owe as much to the world as to our Christ and His church. The "Times-Herald" of Chicago, daily, gives the following editorial on the Colonel's sermon:

If there were many people in Chicago who took Mr. Ingersoll seriously it might be said that his alleged "Thanksgiving sermon" was the only discord in the harmony of thankfulness that went out from the hearts of happy Chicagoans on Thanksgiving Day.

But Colonel Ingersoll's musty and stereotyped tirades against the churches and Christianity have ceased to have force enough to constitute a discord even though disguised under the new title of "A Thanksgiving sermon." The brilliant epigrams and witty metaphors that thrilled his auditors ten years ago have been hurled against the impregnable battlements of the church so often that they are mangled, battered and maimed and have lost all their poteney and power to move the masses.

During the years of his most active assaults upon Christianity he has seen the churches make wonderful strides in membership, wealth and influence in the civic and social life. He has seen hundreds of new churches built and dedicated to the dissemination of a gospel which first taught the principles of a true democracy and laid the foundations of law and order. Under the stimulus of his assaults Colonel Ingersoll has seen the churches, Protestant and Catholic, get closer together until the lines of denominational differentiation are almost obliterated. Indeed, the spirit of religious tolerance was never so widespread as it is to-day. The churches have not only increased in the number of active communicants, but Christianity has grown in the popular respect and esteem. The fact that the essential principles of Christianity, as they were taught by Christ, are the foundations of all right living and the corner-stone of society, and social order was never so generally recognized by all sorts and conditions of men as at present. There has been a marked obscuration of creed and dogma and a notable advance toward the essentials of right conduct that were proclaimed by the Master.

In the light of these wonderful advances on the part of the institutional church, as well as the singular growth of Christianity in popular favor, Mr. Ingersoll, who is now approaching the horizon of his life, cannot fail to recognize the utter futility and fruitfulness of twenty years of vigorous and brilliant warfare upon the teachings of the lowly Nazarene.

Mr. Ingersoll insists that the people shall not thank God or the churches for any of the blessings we enjoy. As the churches have built hundreds of colleges and hospitals, orphanages, homes for the destitute and the abandoned and numberless other institutions of mercy, while the gospel of despair and destruction which Mr. Ingersoll preaches has done absolutely nothing for humanity, the people will probably continue to thank an All-Wise Creator at least once a year for the blessings conferred upon them.

A CRISIS IN OUR HISTORY.

Surely the present effort to pay our missionary debt will succeed. It cannot fail. It would bring reproach and disaster upon us as a Church; but not only upon us, but our common Christianity. This whole matter is laid upon the heart and conscience of the Church with the confident epectation that we shall have a ready response to our appeal for help. We are sure that the Master epects the Chucrh to do its duty in this hour of exingency.—World-Wide Missions.

NOTES ON THE SOUTH CAROLINA CONFERENCE.

By Rev. I. E. Lowery, A. M.

As usual, the brother who was elected at our last Conference at Beaufort to report for the Southwestern, has failed to do the work. And outside of the appointments and the splendid article of Rev. R. E. Jones, nothing has been written. I suppose the brother, who was elected a reporter for the Southwestern, must have been a candidate for the presiding eldership, and, being disappointed, it made him sick, and, therefore, did not have the heart to report the proceedings of the Conference. Now, Mr. Editor, I do not know who that brother is, but this one thing I do know, that some brother was elected to report the proceedings of the Conference. And as it was not done, the explanation which I have given above, is the only reasonable explanation I know. Several of the brethren of the South Carolina Conference have asked me to write regularly for the Southwestern. I have consented to do so. There is a general complaint in this State about the scarcity of South Carolina news. It is said that very few of the ministers from this State write. So you may expect an article about once a month, giving the news as I may gather it in my "rambles."

At the last session of our conference in Beaufort against the protest of Bishop Vincent and many of my brethren I took a supernumerary relation, and am now traveling in the interest of my magazine, The Colored Preacher. I found I could not manage a charge and the magazine too, so I asked for the relation stated above and obtained it. I shall reside in Spartanburg, and stand ready to help my brethren in their revivals and rallies, etc. Any brother who needs my services in this or any other State may write me at Spartanburg, S. C. I make no charges for my services, but take whatever might be given.

The last session of our conference at Beaufort was one of the best I ever attended. Bishop Vincent easily won all hearts. He is a good man, and is full of the spirit of the Master, and did much good while among us. The love-feast on Sabbath morning came nearer being Pentecost repeated than anything I have ever witnessed in all my life. At a certain point the Holy Ghost came down upon the vast audience with power. All singing and testimonies ceased, and women cried and strong men shouted and embraced each other. Such a scene I never beheld in all my life. Glory be to God! I believe that the effects of that love-feast will be felt all the year, and will result in many a revival, and the conversion of many a precious soul. God grant it!

Financially the past year was a year of great success. As Brother Jones gave the figures of the amounts raised, I will not repeat them here, but will say that more money was raised than for many years previously. And yet the cotton crop was short and the prices low. And the only way that we can account for this unprecedented financial success is that our conference met before the holidays. In getting ready for the Conference the rallies all took place when there was cotton in the field, and hence the ministers made their harvest when the people were making theirs. This gave the book agents a chance to make a harvest at Conference. Dr. Eaton was there to look after the accounts of the Book Concern, Rev. R. E. Jones, the Southwestern, and Rev. I. G. Penn, sold a whole trunk of Epworth League supplies. Dr. Danton also had a trunk of books. Then again, brothers J. B. Middleton and J. W. Moultrie handled Prof. Crogman's "Talks for the Times," and all of these agents sold out pretty well. It is said that these agents sold fuly $500 worth of books at the conference. They certainly did a rushing business. This goes to show that the South Carolina conference is a reading conference. And in this way you may account for its

intelligence. Read again Brother Jones' article concerning the intelligence of the South Carolina Conference. We buy books and subscribe for newspapers over here. The Southwestern is the favorite church paper in Carolina, and its subscription list is gradually growing. More people are reading the paper now in this State than ever before.

CENTRAL ALABAMA CONFERENCE APPOINTMENTS.

Birmingham, Avondale and Woodlawn, to Birmingham District.

Beauregard G. Smith, P. E., P. O. Birmingham, Ala.

Adamsville to be supplied by Wm. Leewood.

Anniston and Oxana, Jas. W. Martin.

Ashville, Emanuel L. Gary.

Attala and Collinsville, Lewis W. Goodson.

Bessemer to be supplied by Chas Perry.

be supplied by William Coleman.

Birmingham, Avodale and Woodlawn, to be supplied.

Birmingham, Enon and Pratt City, William N. Jordan.

Birmingham, Irondale and Brownsville, Geo. W. Reeves.

Birmingham, Mount Pleasant, to be supplied by Lewis Drake.

Birmingham, St. Paul, Paul G. Goins.

Blount Springs, to be supplied by Jesse Barnes.

Cedar Bluff, Geo. W. Rogers.

Center, Walter R. Howard.

Gadsden, Willis J. Smith.

Heflin, David Royal.

Horse Creek, to be supplied.

Howells Cross Roads, Haywood Adams.

Kiddville and Talledega, Jas. W. Paul.

Oneonta, Spencer Ray.

Oxford, Thos. M. Joiner.

Warrior and Holston Chapel, Lewis B. Smith.

Huntsville District.

Israel Townsend, P. E., P. O. Huntsville, Ala.

Athens and Johnsville, Jno. W. Landrum.

Bellemina and Oakland, Thos. H. Ham.

Blountsville supplied by N. J. Shakleford.

Center Grove (P. O. Huntsville), David R. Mathews.

Courtland, Geo. W. Winn.

Farley and Cedar Grove, Jackson Harper.

Huntsville, Noah H. Speight.

Huntsville Circuit, supplied by Van D. Oatman.

Moores Chapel (P. O. Dan's Alley), supplied by Geo. W. Miller.

Mount Moriah (P. O. Green Grove), to be supplied.

Scottsboro and Hollywood, Alexander S. Williams.

Sheffield, Frederick Winn.

Stevenson, Birwin S. Kirk.

Triana and Spring Hill, Samuel J. Jordan.

Alfred McKinney, principal Central Ala. Academy, member Huntsville Quarterly Conference.

Marion District.

Franklin L. Teague, P. E., P. O., Marion Ala.

Bethany and Mars Hill, supplied by W. J. Lundon.

Clinton, to be supplied.

Eutaw and Springfield, Lewis H. Mixon.

Gainesville and Spring Hill, Leonard L. Allen.

Jackson and St. Peters (P. O. Marion), Osborn Nelson.

John Wesley and Soul, to be supplied.

Marion, James S. Todd.

Newberne and Antioch, Elbert B. McCauley.

Oak Grove, to be supplied.

Old Town (P. O. Marion), Friendly J. Brown.

St. Paul and St. Mary (P. O. Eutaw), Joseph L. Marable.

Scott and Allen, Alexander A. Robinson.

Selma, Lorenzo D. Williams.

Tuscaloosa and Murphy's, Augustus G. Glenn.

Union and Mount Sinai, William Perry.

Montgomery District.

Edward M. Jones, P. E., P. O. Montgomery, Ala.

Aberfoil and Brown's Grove, Noah H. Redrick.

Brewton and Pollard, Butler H. Ware.

Castleberry, Aaron C. Nimrod.

Evergreen, Thomas J. English.

Evergreen Mission, supplied by Robt. Matthews.

Greenville, to be supplied.

Inverness, supplied by Julius J. Jones.

Mobile, Warren st., William F. Smith.

Mobile, Wesley and Theodore, Shadrack D. Davis.

Montgomery, Geo. W. Mann.

Mount Sterling, John B. Webb.

Pensacola, Fla., John W. Thomas.

Prattville and Smith Mission, supplied by William Curry.

Tensaw and Suggsville, Dennis Herron.

Troy and Seawright, John C. Sammons.

Union Springs, Cain Rogers.

John W. Tate, left without appointment to attend some one of our schools.

Opelika District.

Handy N. Brown, P. E., P. O. Opelika, Ala.

Alexander City, Thomas J. Jackson.

Ashland, Elijah Frazier.

Bluffton (P. O. West Point, Ga.), Tony C. LeVert.

Dadeville, William T. Trammell.

Camp Hill, William H. Bond.

Eclectic, supplied by J. T. Willis.

Five Points and Fredonia, Samuel H. Veil.

Flint Hill and Riverside (P. O. Alexander City), Isaac Vaughn.

Jackson Gap, Henry Moton.

La Fayette, Thomas P. Phillips.

La Fayette Circuit, William M. Strickland.

La Mars, William L. Darins.

Opelika, Augustus C. Carter.

Roanoke, John T. Martin.

Sykes Mills, supplied by E. B. Bulger.

Sylacauga, George McLemore.

Tallassee and Bethel, Robt. L. Beasly.

Wedowee, supplied by J. W. Wright.

THE NEGRO IN NEW YORK.

Between Fiftieth and One Hundred and Thirtieth Streets, Park Avenue to the East River, there are between five and six thousand colored people. Ninety-seventh Street east of Park Avenue represents the centre of density. The presence of these people in such large numbers is due to a very general exodus some years ago from Bleecker Street and vicinity, their places having been filled by Italians. Frequently on the upper East Side large tenements will be found with mixed tenants. This is the only hopeful result of the change thus far noticeable. German landlords unhesitatingly declare the colored more peaceable than the Irish, less destructive than Hungarians, and more cleanly and freer from eruptive diseases than the Servians thronging the neighborhood. In many streets large apartment-houses are filled with a more fortunate class than the average. The rents average $22 per month. Through a wide acreage the average colored family is distressingly poor. Their opportunities for securing wages adequate for mere creature comforts are pitifully limited. Through the existence of bitter local prejudice they are colonized in spots, the idle and dissolute indiscriminately with the industrious and honest. Judged by no other standard of fitness than color and race ties, in the idea of the general public they are all on a level, and that level fixed by the reputation of the corner-saloon loungers.

The few churches scattered among them are too poor to sustain other than Sabbath services and orthodox prayer-meetings. There is no place where a colored woman of the district or those out in service may feel free to spend an evening under moral and uplifting influences such are provided for other people of parallel mo condition. The only places really open to bla women and girls—the only places that seem t make special effort to interest masses living i darkness on the upper East Side—are the places of amusement provided by vice and sin. The girl of good parents is sought out and made a shining example to prove absence of prejudice among many who work among the prejudiced foreign element. But for the bottom-stratum girl or woman there is nothing but the saloon and dance-hall. Wanton destroyers of youthful virtue have made fearful gains through this medium, and the result is worse than mere words can depict. There is very great need for a Christian house of rest, in which can be located sewing-classes for girls and a pleasant reading-room fitted with games and proper diversions for the youth, and a free kindergarten for the unfortunate little ones.

The black woman and girl have been overlooked by all of the agencies now at work among the submerged class. They need contact with loving, merciful humanity. Their development under the conditions briefly outlined here should awaken sympathy among Christian men and women.

An effort is now in progress, started and administered by a small company of colored mothers. It is known as the White Rose Mission, in East Ninety-seventh Street. They have five small rooms where mothers' meetings, a girls' sewing-class, meetings for fathers and young men, and a weekly kindergarten are held, sustained by voluntary workers. It is undenominational. It was undertaken as an experiment. The results more than fulfill their expectations, and justify an appeal to Christian influence for permanent establishment.—The Outlook.

PERSONAL AND GENERAL

Rev. J. W. Davis, of Mississippi, sends us seven cash subscribers with the understanding that we are to make out till he gets back from Conference.

Prof. E. H. Triplett, president of the Alcorn College of Mississippi, was shot recently by some party who made attempt to assassinate him. The guilty party has not been discovered.

Rev. Emanuel Henderson, who served six years so successfully as presiding elder of the San Antonio District, retired from the district at the recent session of the West Texas Conference and was appointed to Cuero.

Rev. A. Brown, who was appointed presiding elder of the Waco District, West Texas Conference, writes good poetry when the inspiration comes over him. He is much interested in the Southwestern and has already begun his canvass for the paper.

Rev. Wm. Batley, presiding elder in the Texas Conference, found things to run somewhat heavily last year on account of the yellow fever scare within the bounds of his district. But he opens up the new year by giving us eight annual cash subscribers with the promise of others to follow.

Rev. J. O. Williams desires his correspondents to note the change of his address from Marshall to Galveston, Texas. He opens up his year at Tabernacle by sending us six cash subscribers and says he has a list of thirty which he will send in as he collects the cash. We are getting happy and cant' help it.

Bishop C. B. Galloway has recently spoken out most emphatically in opposition to lynching and has received many strong letters endorsing his views. Who knows but that he has come to the kingdom for such a time as this. In an educational meeting which was held at one of his conferences in the interest of the work his church is doing for the Colored Methodist Church, he said he had little use for those who lionized Missionary to Africa and looked do those who were doing the

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DOINGS OF THE WORKMEN.

S. E. H. Morant, P. C., Shreveport, La.: We have just stepped over the threshold of another year, hopeful of the future, and trusting in him who doeth all things aright. For a moment only we look back, before passing on. Here are the things we see first of all we are alive and enjoy God's favor, all glory to his Son, and his holy name! The revival brought 26 converts; 5 backsliders, 5 by letter and 10 probationers, into this part of God's vineyard; total 45 souls added to the church. The indebtedness of the church has been cleared off to $30. Have $85 benevolent money in hand; expect to get $45 more by Conference. The Steward sisters presented me with a new suit of clothes Thanksgiving Day. Our fourth Quarterly Conference was held Dec. 31, with our energetic and able P. E., H. James, in the chair. He has the gift of seeing when and where to catch hold of the business end of a district and Quarterly Conference to make things hum, at the same time keep everybody sweet. All reports were in ample form and showed solid progress, and that $1208.00 had been received and expended, with a balance of $82.03 in the bank to the credit of the trustees. We have a noble band of brothers and sisters belonging to this church, lead on by Bros. Huntley, Carter, Sterrett, Legardy and others.

Hattie B. Daugherty, Sec., Barnett, Miss.: By request of Rev. L. J. S. Bell, I send you a copy of the following:

Teachers' Lyceum, Jan. 1, '98.

Place: M. E. Church, Shubuta, Miss.

The meeting was opened by singing. Afterwards prayer, by Rev. V. Trotter.

First. Appointment of Secretary, the usual Secretary being absent.

Second. By a unanimous vote, the Emancipation exercises were to be held during this meeting.

Reading: The Emancipation Proclamation, by W. M. McLain.

The subject was afterwards made to show its real worth through the interesting and suggestive thoughts given by Rev. L. J. S. Bell and Rev. V. Trotter. All were assured that the Negro could, if he only would, do equally as much as any other race.

Third. Music from the Brass Band, John Brown's Body, etc.

Subjects for discussion by members of the Lyceum, "Parental Co-operation" and "Should we Keep Company While Teaching?"

Speakers on the former: W. B. Riley and L. J. S. Bell.

Speakers on the latter: Minnie L. Adams and H. B. Dougherty.

Teachers present: W. M. McLain, W. B. Riley, L. J. S. Bell, W. W. Falconer, Minnie L. Adams and Hattie B. Dougherty.

After collection the small sum of 50 cents for the band members' services, and extending a hearty vote of thanks to the President and Secretary, we adjourned till Feb. 5, '98.

R. H. Patton, P. C., Green Circuit, Miss.: Our fourth Quarterly Conference, Dec. 11th, held by J. C. Houston was a very good one. He preached two able sermons, that will be long remembered. Our rally on the 5th Sunday in November last was a success. Class No. 1, T. Gleves raised $33.85; No. 2, S. Harris, $48.00; No. 3, H. Crayton, $29.00. The debt is paid on the Church. When completed it will be the best on the Creek.

H. W. Welch, Eola, La.: Please allow me a little space before Conference as I have not written this year. On New Year's night the Stewards and members presented the preacher with a new suit of clothes for Conference, and was followed by a select committee who surprised him with a grand overcoat. The managers were Sister Harriett Jose, Addell Bernard, Josiah White, Charley Bernard and Sister C. A. Jose, Secretary. We have some grand people at this place. The trustees improved their property to the amount of $400.00. The preacher comes with all his benevolent money.

Maggie B. Obee, Pineville, La.: On last night several of the members of this charge came to the parsonage at a late hour and surprised the pastor and family by bringing groceries, etc., which greatly replenished our store room. The following are some who composed the number: Mrs. M. A. Jones, Misses Bell and S. Allen, Mrs. L. Green, S. Goode, M. McGlory and Catherine Sweetman and Mis Mayie Snider, Messrs. J. Green and H. Adams. I was called up to reply, which I did, inviting them to call agin.

P. S.—Two weeks ago Class No. 2 presented their pastor with an overcoat, for which we return thanks.

M. C. Cavines, P. C., Marlin, Texas: I have moved and we are very comfortably situated in our new home. The people seem to be perfectly satisfied with their newing was glorious. pastor. The parsonage and furniture committee have put into the parsonage fifty (50) dollars worth of furniture. Money seems to be a thing that used to be, yet efforts are being made to build a parsonage. The prospects are very bright. I was never more pleased with my work than I am now. The Southwestern is not forgotten, and I hope to be able to get as many cash subscribers as will be reported from any one work in the Conference. You may expect to hear from me often this year. Pray for our success.

S. E. H. Morant, P. C., Jan. 7, 1898: Our Emancipation Exercises were highly interesting, notwithstanding the day was cold and rainy, there was an appreciative audience present. After singing and prayer and another song, the Proclamation was read. After another song came an address by Mr. M. Sterrett, on "The Future of the Negro." Then followed addresses by Richard Floyd, on "God's Way of Saving;" Mrs. Emma Turner, a Jubilee Song; Miss S. P. Legardy, "The Dark Days of Slavery," and the closing remarks of the P. E., Rev. H. James. The above was interspersed with songs and much applause.

C. C. Wallace, P. C., Danville, Ark.: Enclosed please find a list of subscribers and amount subscribed on the payment of the missionary debt. My people say the debt must be paid. We feel, as the entire colored membership should, grateful for the many benefits received and being received at the hands of the great missionary society. Like the sun in its glory, this greatest benefactor of the age (M. S.) is steadily pouring forth its invigorating beams, warming us with moral and spiritual life. Brethren, if, as it does, our condition of civilization requires a greater degree of heat, let us but remember that it is our to turn it on or off, simply by opening the valve and allowing our prayers backed up by our liberality to flow into the boiler of Misions.

John Moore	$1.00
S. E. Moore	1.00
Willie B. Henry	1.00
J. T. Henry	1.00
T. R. Henry	1.00
John Henry	1.00
Harry P. Parker	1.00
W. M. Torrence	1.00
G. W. Torrence, Sr.	1.00
G. W. Torrence, Jr.	1.00
C. B. Torrence	.50
A. B. Torrence	.50
L. J. Torrence	1.00
Harriett Torrence	1.00
Hattie B. Torrence	1.00
G. B. Howell	5.00
R. C. Howell	2.00
Anna Howell	1.00
C. C. Wallace	5.00
Mollie Wallace	1.00
Cora Caroll	.75

Pastor R. H. Duncan at Simpson Tabernacle, Austin, Tex., is having great success thus early in his new field. There has been an increase of 40 in the Sunday School. His first quarterly meet-



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gives new life to old leather. Best for children's shoes, women's shoes, men's shoes—best for any kind of leather. Prepared by the makers of the famous Vici Kid. Sold by all dealers. A valuable illustrated book about your shoes and their care, mailed free.



ROBERT H. FOERDERER, Philadelphia, Pa.

G. W. Lamar, P. C., Lawrenceville, Ga.: I wish to say through the Southwestern that the members and friends of this town called on the pastor and family after they had gone to bed. They were led by Bro. Jackson Baits, Sister Buckestun and others. They came in the night and left many good things. Come again to see us.

N. H. Speight, P. C., Huntsville, Ala.: We have launched out for the voyage of '98. Our First Quarterly Conference was held Jan. 8 and 9. I. Townsend, P. E., was on hand and preached as usual two very able and instructive sermons. One hundred and nine were at the Communion Table. Quarterly collection, $13.00.

Mrs. M. F. Taylor, Carlisle, Ark.: As I have just returned from Jacksonport, Ark., where my husband, Rev. C. A. Taylor, is pastor, I want to return thanks to the good people of Jacksonport, for the kind reception given me while in their midst. Mr. Editor, the A. M. E. Church and the Baptist all care for the Elder, and love him. I say this because they help him and respect him. Yes, thank the Lord, the Church and Sunday School are alive, and the little children love the pastor. This is our ninth year in Arkansas, and the first time I have attempted to say anything about the pastorate of my husband, but it ought to be said. I do say that he is doing

The lamp-chimney Index is worth some dollars a year to you — free.

Write Macbeth Pittsburgh Pa

At Work Again.

A few applications of Salvation Oil will readily cure sprains and bruises, and heal cuts, burns and scalds. It is undoubtedly the best pain-cure on the market, and should be, ready for use, in every home in the land. Mr. Frank Stubenhaver 1337 Elm St., Dubuque, Iowa, states: "I used Salvation Oil on a sprained elbow, which threatened to prevent me from working, and after several thorough rubbings, I awoke the very next morning much relieved and able to go to work. Had I not used Salvation Oil I certainly would have lost a week's work, which would have amounted to many times the cost of a bottle of Oil. Everybody should keep Salvation Oil in the house." It is sold everywhere for only 25 cents.

good work at Jacksonport! Pray for us! We are not great, but trying to be good.

S. H. Grant, P. C., Orange, Texas: I am pleased to say I have entered upon my second year's work with a full determination to do more in 1898 than I did in 1897—more for Christ, the Church, Sunday School and Epworth League. I am determined to raise all of my apportionment this year. My committees commenced on their work to-day; for Wiley's Central Building I hope to send in $10 by the 20th of March. We have started out for victory; the Lord help us. Dear Brethren of the Houston District, let us, by the help of the Lord, come to the front in '98. We fell off last year and the other districts laughed at us. If we get filled with that fire of God, we will come out victorious. Let us raise all of our money if we have to suffer a little, and let us send in more subscribers than any of the districts. The Lord bless all of the districts, but let Houston come to the front this year.

Experts now tell us that electricity is not made but gathered. By winding insulated wire in a certain way upon a shaft, and rapidly revolving it within a magnetic field, the current is gathered from the atmosphere and may be taken off the end of the shaft for light or power. So, dear young friends, unless the armature of your mind resolves within the highly magnetic field of this old Book, you will not gather up, and so cannot give out the light and power of God unto the life-giving of those who hear and see you.—T. J. Kirkpatrick.



No matter how much of a business woman a woman may be, when the little love-god makes up his mind to shoot, there is no protection against his arrow. Yet many a young woman whose affections are already engaged, hesitates to assume the obligations of wifehood and motherhood, because she feels unfitted for them by some physical weakness or disease.

The special ailments to which the feminine organism is liable, not only unfit a woman for happy wifehood and motherhood, but incapacitate her for any sphere of action. No woman can discharge the daily duties of any position with comfort or satisfaction who is constantly weighed down by headaches, backaches and dragging, weakening drains.

Troubles of this nature are not by any means a necessity of womanhood. They are positively and completely cured by Dr. Pierce's Favorite Prescription. It imparts genuine health and strength to the womanly organs. It was devised for this one purpose by an eminent specialist in this particular field of practice.

"For several years I suffered with prolapsus of the uterus," writes Miss A. Lee Schuster, of Box 12, Rodney, Jefferson Co., Miss. "Our family physician treated me for kidney trouble, and everything else but the right thing. I grew worse and worse. My body was emaciated, hands and feet clammy and cold, stomach weak, with great palpitation of the heart. I dreaded for night to come for I would suffer with nausea all night and so I continued until some kind unknown friend sent me your book with a marked page. I began taking your 'Favorite Prescription,' contrary to my family's wishes, and I began to improve right away. I have taken three bottles and now I am very nearly well and am very happy, and thankful to you."

FARM AND FIRESIDE.

POULTRY NOTES.

Always feed ducks and turkeys where you want them to roost.

* * *

When table scraps are fed to poultry always try to feed them fresh.

* * *

One breed is enough on the farm when they run together.

* * *

Poultry must have loose ground to scratch over; it does them good in various ways.

* * *

When lice get bad the hens will quit laying; the remedy is, get rid of the lice.

* * *

In a great measure, it is the system of feeding and management followed that determines the profits.

* * *

When the growth is to be pushed the chickens should be fed every two or three hours.

* * *

While a bird or animal is showing a rapid growth that is the time to aid it.—Cultivator.

A SMALL POTATO.

A man in Tolland, Connecticut, found a very small potato in one of his pockets when he came in from his work.

"Here," said he laughingly, to a boy twelve years old who lived with him, "plant that, and you shall have all you can raise from it till you are of age."

The bright little boy cut the potato into as many pieces as there were "eyes" in it, and planted it. In the autumn he dug and laid by the increase of it, and planted that in the following spring. Next year he planted the larger crop gathered the previous autumn. The potatoes grew healthily and did well, and his fourth year's harvest amounted to four hundred bushels. The farmer asked to be released from his bargain, for he saw the boy's planting would cover all his land.

And yet it is quite common to despise "the day of small things."—Selected.

IMPROVING WORN COTTON SOILS.

The experiments indicate the following briefly stated practices for improving the worn cotton soils:

That the cheapest and best way to improve worn cotton soils is not by the exclusive use of commercial fertilizers containing nitrogen, potash and phosphoric acid; but to produce the nitrogen on the soil in cow peas, thus adding to the soil the much needed vegetable matter and the nitrogen at the same operation and the least expense. The nitrogen thus supplied is in a durable form, which is so essential in Southern soils.

That proper and continued summer tillage increases soil nitrogen by promoting conditions favorable to the action of nitrifying organisms.

That cotton seed and cotton meal are the cheapest and best forms to buy nitrogen for fertilizing.

That it is rarely necessary to buy potash and phosphoric acid for staple crops when the soil's supply of those foods is increasing by proper tillage before and after planting.

That thorough tillage increases the summer water supply, thus affording a better utilization of the potash and phosphoric acid that are in the soil.

That the supplies of potash and phosphoric acid are increased in the soil when cow peas are grown to produce nitrogen and vegetable matter; the cow peas bring the potash and phosphoric acid from the subsoil to the surface soil.

That it is advantageous to promote and protect the above practices in soil improvement by winter protecting the soil with oats, rye or crimson clover; and if the soil is upland, it should be terraced to prevent leaching and washing; and that cow peas should be turned in the soil in the fall.—Cultivator.

Beware of Ointments for Catarrh tha Contain Mercury.

as mercury will surely destroy the sense of smell, and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by druggists, price 75c. per bottle.
Hall's Family Pills are the best.

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4 Fast Ex.	11.15 a.m	7 Coast acc'm.	9.10 a.m
8 Coast acc'm.	3.45 p.m.	1 Lim. Ex.	7.15 p.m
2 Lim. Ex.	7.40 p.m	5 Fast Mail	8.10 p.m
Sunday Ex.	a.m	Sunday Ex.	p.m

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THE EPWORTH PIANO



DON'T WAIT TOO LONG. It has been a cherished plan of yours to get your daughter a Piano some day. You want her to become accomplished. This has been your dream. If you get her the Piano soon enough, that dream will yet be realized. But don't put it off too long.

THE EPWORTH PIANO

Fills the requirements of those who want a thoroughly good and sweet-toned Piano; who are willing to pay a fair and honest price for it; but who are not willing that the price should include the expenses and profits of traveling agents and salesmen, which, of course, can add nothing to the value of a Piano, or to the sweetness of its tone. We sell direct to homes.

Write to-day for catalog and trial order plan. Mention this paper.

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FLORIDA GULF COAST HOTELS

ON THE

PLANT SYSTEM.

TAMPA, FLA.	Tampa Bay Hotel, D. P. Hathaway, Manager.	Now Open.
PORT TAMPA, FLA.	The Inn, J. H. Murdick, Manager.	Now Open.
WINTER PARK, FLA.	The Seminole, A. E. Dick, Manager.	Opens Jan 17.
FORT MYERS, FLA.	The Fort Myers Hotel, P. F. Brown, Manager.	Open Jan. 17
OCALA, FLA.	The Ocala House, W. A. Barron, Manager.	Now Open.
PUNTA GORDA, FLA.	The Punta Gorda Hotel, F. H. Abbott, Manager.	Open Jan 17
BELLEAIR, FLA.	The Belleview, F. H. Abbott, Manager.	Open Jan. 17
KISSIMMEE, FLA,	The Kissimmee Hotel, L. E. Bullock, Manager.	Now Open.

Send to Each manager as to rates and rooms, and to the undersigned as to railway or steamship rates, or sleeping car lines and time cards.

B. W. WRENN, Passenger Traffic Manager, Savannah, Ga.

CONFERENCE NOTICES.

Wilmington, N. C., Dist., 2d Round.

Mount Olivet.. .. ..Feb. 5-6
Wilmington... .. .. .Feb. 12-13
St. John's .. ..Feb 19-20
New Zion .. ..Feb. 24
Salem.. .. ..Feb. 26-27
Riney Grove... ... .March 3
Wall's Chapel..... .. .. .. Feb. 5-6
Coal Spring.. .. ..March 12-13
Hamlet.... .... March 19-20
Charlotte.... .. ..March 26-27
Charlotte Mission.. .... March 26-27
Concord and Monroe.. .. ...April 2-3

Marion District, First Round.

Eutaw and Springfield .....Jan. 1-2
Tucaloosa.. .. ..Jan. 8-9
Jackson Chapel.. .. .. .. Jan. 15-16
Newberne and Antioch.... Jan. 22-23
Marion.. 29-30
St. Paul and St. Mary.. ..March 5-6
Clinton.. .. ..March 5-6
St. Paul and St. Mary .. March 12-13
Oak Grove.. .. ..Feb. 5-6
Old Town .. ..Feb. 12-13
Selma .. .. Feb. 8-9
Sole's Chapel.. .. ..Feb. 19-20
Gainsville.. .. .. Feb. 26-27
Bethany.. .. .. March 19-20
Union.. .. .. March 26-27
Allens.... .... March 29-30

Brethren, now is the time to plan wisely for your benevolent collection; let us take them all and take them well. If each pastor will see each member and friend of his charge in person, explan the matter prayerfully and ask them what they will give for benevolent purposes and take their names and the amount, and let them say when they will pay, and see them accordingly, and by this plan I think every dollar can be raised. Take the Southwestern with you, read it in part, and they will soon see the need of having the paper, and you will soon find an increase in subscription.

F. L. Teague, P. E.

Paris District Texas Conference, First Round.

Brookston .. ..Jan. 8-9
Paris Circuit .. ..Jan. 9-10
Honey Grove.. .. ..Jan. 15-16
Hinkley.... ....Jan. 22-23
Clarksville.. .. ..Jan. 29-30
Paris.. .. ..Feb. 5-6
Free Hope .. .. Feb. 12-13
Giddings.. .. .. Feb. 13-14
Clarksville Circuit.. .. .. ..Feb. 19-20
P. Exchange.. .. .. Feb. 26-27
Bagwell.. .. .. March 5-6
Benham.. .. .. March 6-7
Arthur.. .. ..March 12-13
Gibson.. .. .. March 19-20
Cooper.. ... . March 25-26
Greenville.. .. ..March 26-27

C. C. Minnegan, P. E.

The District stewards of the Paris District Texas Conference will meet in the Mount Zion M. E. Church in Paris, Texas, on the 5th of February, at 10 o'clock A. M.

Very truly, C. C. Minegan.

West Tennessee District, 2d Round.

Brownsville and Galloway..Jan. 29-30
Fowlkes and Hardin.....Feb. 5-6
Memphis, Centenary.... ..Feb. 19-20
Martin, East Miss.. .. ..Feb. 26-27
Shanon and Gardner.. .. ..Feb. 25-27
Memphis Circuit.. .. .. ..March 5-6
Crockett's Mill.. .. .. ..March 19-2-
Friendship.. .. ..March 1213
Atoka and Pleasant Grove March 26-27
Mason and Covington .....April 2-3
Kenton and Yorkville .. ..April 9-10
Mt. Pleasant and Lexington Ap. 16-17
Dresden and Oak Grove ..April 18-119
Alamo and Hmnboldt .. ..April 23-24

Let each brother do his part to help pay off the indebtedness of Missionary Society and put the S. W. C. A. in every family of this charge. Push every collection.

H. W. Key, P. E.

NOTICE!

Louisiana Conference.

All members and delegates going to Baldwin, La., to the Annual Conference, can get rates from Donaldsonville to Thibodeaux, on the steamer Louisiana, go and return, for one and third fare.

The boat leaves Donaldsonville every Tuesday, Thursday and Saturday morning at 6 o'clock, making connection with evening trains for Baldwin.

D. J. Price,
Assistant Secretary.

The Texas & Pacific are now running the finest Chair Cars in the South —seats free.

"BROWN'S BRONCHIAL TROCHES" give relief in all Bronchial Affections. A simple and safe remedy. Avoid imitations.

Inflammatory Rheumatism.

(From St. Lawrence Plaindealer, Canton, N. Y.)

To suffer for years with a prevailing painful ailment which baffled skillful medical treatment, yet which was cured by a simple household remedy, is the lot which befell Mrs. Geo. L. Rogers, of West Main street, Canton, N. Y.

"Thirteen years ago," said Mrs. Rogers to a reporter, "I was attacked with inflammatory rheumatism and a compleation of diseases.

"You can judge somewhat of what I endured when you look at these hands. They were distorted, twisted and swollen. My foot, too, is so much out of shape that the big toe lay across the others, the end touching the little toe. Notwithstanding I am 65 years old, have a pleasant home and other comforts, life to me was far from enjoyable, for all other things pale into insignificance when you are without good health.

"I tried different doctors and many proprietary remedies, but no permanent benefit was obtained.

"Last March I tried Dr. Williams' Pink Pills for Pale People, and before I had finished the first box, I began to feel that they were doing me good. I continued using them, and steadily grew better.

"I have used thirteen boxes of the pills, and to-day feel better than for the past fifteen years.

"My appetite is good, I feel bright, cheerful and have a desire to live and enjoy society.

"I have been a member of the Methodist Church for many years, but for six years was unable to attend. I am able now to attend the church services regularly, and certainly appreciate that privilege.

"I consider Dr. Williams' Pink Pills for Pale People a wonderful medicine and am confident no other medicine could have effected the wonderful cure they have in my case.

"I am glad to state this, hoping that some sufferer may profit by it, and obtain relief."

It was nature's own remedy that accomplished this cure caused by impure blood, for Dr. Williams' Pink Pills for Pale People are composed of vegetable remedies that exert a powerful influence in purifying and enriching the blood. Many diseases, long supposed by the medical profession to be incurable have succumbed to the potent influence of these pills. This universal remedy is sold by all druggists.

WEST TENNESSEE DISTRICT CONFERENCE.

The District Conference convened in the town of Atako, Dec. 16-18,'97. Rev. H. W. Key, P. E., in the chair. The elder read 91st Psalm and the 13th Chapter of the Epistle of Paul to the Romans. After singing and prayer the roll was called and seven pastors were present. The Conference then elected the writer secretary by acclamation, and Bros. J. B. Booth and G. D. Fields assistants. The various committees were appointed:

Rev. Bro. J. P. Price, one of the pioneers of the West Tennessee District, and also ex-presiding elder, was introduced to the Conference. A resolution was offered welcoming the return of Bro. J. P. Price to our district again.

A resolution was offered by Rev. J. J. Price, as follows:

Whereas, our beloved presiding elder has been returned to us again as our leader,

Resolved, That we, as members of this district, give him a cordial reception, and

Resolved further, That we will do all we can to make our district lead.

The Conference business was taken up. The elders reported all pastors at their posts, with two expressions, and at work. The pastors present reported. All of which was received as favorable.

The local preachers were well represented, numerically.

Bro. J. B. Booth was recognized as a local preacher and his orders were referred to the next session of the Annual Conference.

Bro. W. Edwards was received from the African M. C. and he was recognized as an elder.

All reports were well to the line of success.

The Conference moved that all preachers must take the Church paper. The elder gave a talk on the Church paper, and new friends were made for our Southwestern and old ones promised to add many subscriptions to the list.

Among the class leaders present was Mrs. Burton, of Memphis charge. Her report was excellent and her work electrified the Conference. Also Bro. H. R. Sadler was introduced to the Conference, and addressed us.

The programme for the literary exercise was carried out. The District League was organized with Rev. J. P. Price as president; 1st vice president, Joseph Harrison; 2d vice president, F. J. Jacolis; 3d vice president, Mrs. F. A. B. White; 4th vice president, Miss G. E. L. Patton; 5th department, Miss Ella Bondurant; 6th department, Dr. D. W. Fields; Joseph Harrison, secretary.

BETTER PROSPECTS.

We are now hopeful. One thousand of the five thousand churches which took no collection for the Freedmen's Aid and Southern Education Cause two years ago, have responded with collections during the last year. We are able to pay ten thousand dollars on the debt. Additional donations by friends who desired their money to go for new buildings have made it possible to build a building with eighty-one rooms, which will accommodate for recitation and in the dining-room three hundred students, one of the largest school buildings in the South. A large part of the building will be used for dormitory.

There are nearly one thousand more students in the schools than one year ago. It certainly is encouraging to help on what succeeds. If all the churches will take the collection which the General Committee has asked them to take on Lincoln's Birthday, Sunday, February 13, the Society can pay twenty-five thousand dollars on the debt of this year.

Please, brothers, help us, that we may stop interest on the debt, and help our poorly-paid and suffering teachers.

We are, faithfully yours,

J. W. Hamilton,
M. C. B. Mason,
Corresponding Secretaries.

Marianna, Ark.

Our fourth Quarterly Conference convened in the Scott's Valley Church with Presiding Elder J. W. Jackson in the chair. After singing prayer was offered by Rev. J. W. Jackson.

The meeting was then opened for business. Prof. F. C. Carter was elected secretary.

The officers were all present and presented good rports on all lines of the work.

Rev. J. W. Jackson addressed us most beautifully and brought so vividly to mind the first Conference of the M. E. Church held at Baltimore on Xmas day.

Rev. Jackson held his audience spellbound for a few minutes, so eloquent was his speech and bearing. We listened and thought of the spotless life, of the kind words and ever ready sympathy of our elder, and could realize the secret power of his words.

Our pastor, Rev. L. G. Hodges, has brought new life to Scott's Valley since he has been our pastor the Church has been blessed with twenty new members, seventeen converts.

Rev. Hodges is a coming young man, a financier; he has raised more money and devised more means for clearing the church debt and raising other money than any one we have had. In another year Rev. Hodges will bring us up equal with any work in the Conference, considering all things.

We trust the Bishop will favor us by sending us our same pastor back again.

Our financial record for the year is as follows:

Benevolence, $42; pastor, $100; P. E., $32; trustees, $278.45; Epworth League $32.75; Sunday School, $5.85; traveling expenses, $3.60; moving, $3.00; fuel, oil and sexton $10.00; cash on hand, $6.92. Total, $514.58.

Signed by order of the Official Board.

Crockett Mills, Tenn., Jan. 7, 1898.

At the home of the bride, near Sanders, Tenn., Dec. 23d, 1897, Mr. Dow Singelear to Miss Johanna Walter. Jno. W. Atkinson officiated, P. E.

At the residence of the bride, near Sanders, Tenn., Dec. 30th, 1897, Mr. E. M. Hill to Miss Carrie Edwards. Many came forward to extend to them their wishes for future happiness. The audience was large and highly appreciated.

WOMAN'S HOME MISSIONS.

The Board of Managers of the W. H. M. Society of the Louisiana Conference met at Wesley Chapel Missionary Hall, Dec. 6, 1897. The President, with the newly elected officers of the Baton Rouge Convention, were present, and there being a quorum, proceeded to business. It was suggested that we meet our city preachers at their meeting Tuesday, Dec. 7, at N. O. U. A delgation led by Vice-President, Mrs. C. Brown went. We were received with brotherly love. The President of the Preachers' Meeting asked the President, Mrs. S. E. Johnson, to address the meeting and state the object of the call which she did to the satisfaction of the ministers present.

On Thursday night at Union Chapel the officers were installed by Revs. Banks and Taylor, to the great satisfaction of all concerned.

The Corresponding Secretary, Mrs. J. G. Geddes, of B. R., was called home Wednesday morning, and her obligations will be taken at Lonisiana Conference.

The following officers were installed, Mrs. S. E. Johnson, President; Mrs. C. Brown, First Vice-Pres.; Mrs. E. Barrow, Second Vice-Pres.; Mrs. A. Smith, Third Vice-Pres.; Mrs. L. Mead, Fourth Vice-Pres.; Mrs. L. Thomas, Fifth Vice-Pres.; Miss S. E. Little, Rec. Sec.; Mrs. J. G. Geddes, Cor. Sec.; Mrs. M. Robinson, Treas.; Mrs. M. Johnson, Dist. Man. of N. N. O. Dist.; Mrs. L. Glee, South N. O. Dist.; Mrs. E. Bernard, Slaughter Dist.; Mrs. E. Johnson, Clinton Dist.; Mrs. C. Frazier, Monroe Dist.

The Vice-President, Mr. C. Brown, met the Board at Wesley Chapel Hall, Jan. 3rd, 1898, at 3 p. m.

Miss S. E. Little, Sec.

Please allow me to thank the pastor of Wesley Chapel, Rev. T. J. Johnson, Baton Rouge, La., also Mrs. Rhoda Saline and Mrs. Anna Jordan, who brought a host of kind friends to our residence at a late hour of the night. They left the table filled with many good things. Accept many thanks, kind friends, and call again.

Yours fraternally,
A. Moore, P. E.

To the Preachers of the Baton Rouge District, Louisiana Conference:

Please call to see me at the seat of Conference before filling out your Statistical blanks.

A. Moore, P.E.

A physician can not be very successful unless he is enthusiastic about his profession, * * * and I tell you a Christian will never amount to much unless there is enthusiasm in his Christianity.—H. M. Wharton, D. D.

UNITED FOR LIFE

Plainview, La., Jan. 6, 1898.

Mr. Thomas Gragor and Miss Julia West was united in wedlock. Both of them are members of Plainview M. E. Church S. S. School. Rev. S. Green officiated.

Leathwearth, La., Dec. 23, 1897.

The danghter of Rev. C. Wright, Miss Lewberter Wright, was united wedlock to Mr. H. Buckhan, a local preacher of Scott Chapel M. E. Church and a public school teacher.

Rev. S. Green officiaten.

Memphis, Tenn., Jan. 4, 1898.

Matrimonial Voyage.

The was a very quiet wedding at 250 Washington street last Wednesday eve at 8 p. m.

The contracting parties were Miss G. E. L. Patton, M. D., and Mr. David Washington. Rev. G. D. Fields officiated, pastor of Centenary M. E. Church Dr. Patton is an member of Centenary Church. She was for two years in Africa, after which she returned home, where she has success fully continued her practice until she now stands among the best physicians of our city.

While Mr. Washington is no less popular, having been a letter carrier, for a number of years here in the city. He has acquired considerable wealth. He is also one of Mr. John N. Ruffins bondsmen'. Mr. Ruffin was appointed consul to Paraguay by Mr. McKinley. They are at home at 250 Washington street. We wish for them a pl asant voyage on the nuptial sea.

R. T. W.

Aberdeen, Miss., Dec. 31, 1897.

October 7, Mr. Oscar Mayo to Mrs. Amanda Hunt.

November 11, Mr. Alex McAlister to Mrs. Nancy Bridges.

November 25, Jim Davis to Miss Mary A. Whitfield.

November 25, Mr. Calvin Stokes, Jr,. to Miss Isabella Whitfield.

December 8, Mr. Ed Johnson to Miss Beulah Mayo.

December 14, Mr. Robert Mayo to Miss Leona Labe.

December 16, Joe Davis to Emma Prewitt.

December 22, Shedrich McCray to Miss Sarah Moore.

December 27, William Hampton to Miss Katie Sykes.

December 30, Mr. Nehemiah Cooperwood to Miss Hattie Bumpass..

W. H. Whitlock, P. C., officiating.

Ellisville, Miss., Dec. 31.

On the 23d Mr. Henry Johnson and Miss Mary Long were joined together in wedlock. Both were members of our church and Sunday school. The marrage took place at 7:30 in our church under a well decorated arch, snow white. The bridal march was played by Miss Brenetter M. Dudley. A marriage bell is ringng for the 13th of January in the same church. Both are our members and Sunday school scholars.

D. F. Dudley, P. C.

Pleasant Hill, La., Jan. 5.

Mr. Isaac Williams to Miss Bertie Reasby, on December 23; and on December 27 Mr. John Williams to Miss Julia Allen. Mr. Thos McGuire to Mrs. Ella Johnson. William Harrison officiated.

Shreveport, La., Jan. 5.

Dear Editor: In this city at the St. James M. E. Church in the presence of a large congregation of admiring friends Mr. Nyanza Hawkins and Miss Hattie H. Freeman were joined together in holy wedlock, Rev. S. E. H. Morant officiating. They took the train for Hot Springs, Ark., their future home, the same evening.

Shreveport, La., Jan. 7, 1898.

At the residence of the bride, Mr. Israel Dority and Mrs. Annie Miller were joined together in holy wedlock, Rev. S. E. H. Morant officiating.

On Jan. 3d, Mr. Randle, elder, and Mrs. Emma Washington were joined in holy wedlock. Wm. Harrison, pastor.

Married at Hot Springs, Ark., Dec. 15, 1897, Mr. Guy H. Bowen, of Waycross, Ga., to Miss Anna Means, of Hot Springs, Ark. Mr. Bowen received his educational training at Clark Unversity, Atlanta, Ga. Mr. Bowen is a most e xcellen young Christian gentleman. He is a strong member of our church greatly devoted to all its interests. He s well known to all the brethren of his state. He was a lay delegate from the Savannah confeence to ou last general conference. He also holds the position of railroad postal clerk, running from Waycross, Ga., to Montgomery, Ala. Miss Anna Means was one of Hot Springs' best young ladies, and loved by all who knew her. She received her educational trainng at Philander Smith College and Central Tennessee College. She was a faithful member of our Haven Chapel Methodist Episcopal Church of this city. They left immediately for Waycross, Ga., their future home. We bespeak for them a happy and successful life. J. C. Sherrill officiated.

THEY LIVE IN OUR MEMORY

On Dec. 31st, 1897, Sister Rosa Taylor died full triumph of faith.

Bro. Sanders Woodfin died Jan. 1st, in great faith and peace. He leaves a wife, one child and a host of freiends to mourn his loss. He was a good member of the Church.

A. J. Phillips, P. E.

Sister Peggy Peyton, a faithful member of our Church for over forty years, died January 9th, at the ripe age of eighty years. Sister Peyton's illness was one of long-standing and very painful. She bore her affliction with rare Christian fortitude, never murmuring or complaining. Her end was peaceful and sweet. She died in triumph and leaves a host of friends.

J. A. Tirenit.

Shreveport, La.

In the book "Love Affairs of Some Famous Men," the story is recalled of Dr. Johnson and the widow whom he made his wife. He believed in the exchange of prematrimonial confidences in regard to disagreeable matters, so he told her plainly that he was of humble extraction, that he had no money, and that one of his uncles had been hanged. The sensible woman responded cleverly that she had no more money that he, and that, though none of her relatives had been hanged, she had several who ought to be.

Senator Hoar says that when he was a boy in Worcester, Mass., a catechism was in use, of which the following is a sample: "Where is hell? Under the earth. Who live in hell? The devil, his angels, and bad men. What do they do in hell? They curse God and sin continually. Do you deserve to go to hell? I do." Such a catechism is out of date now, but it would fit a number of men in public life yet.

Joy is a prize unbought, and is freest, purest in its flow when it comes unsought. No getting into heaven as a place will compass it. You must carry it with you, else it is not there. You must have it in you, as the music of a well-ordered soul, the fire of a holy purpose, the welling up out of the central depths of eternal springs that hide their waters there.—H. Bushnell.

Not until you make men self-reliant, intelligent and fond of struggle—fonder of struggle than of help—not till then have you relieved poverty. — Phillips Brooks.

WHAT EVERYBODY KNOWS,

Or ought to know, is that health and even life itself depends upon the condition of the blood. Feeding, as it does, all the organs of the body, it must be rich and pure in order to give proper nourishment. Hood's Sarsaparilla makes the blood pure, rich and nourishing, and in this way strengthens the nerves, creates an appetite, tones the stomach and builds up the health. Hood's Sarsaparilla wards off colds, pneumonia and fevers, which are prevalent at this time.

RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—	LEAVE—
Local mail.....10:00 pm	Local mail.....7:00 am
Chicago limited, 7:45 pm	Chicago limited, 9:00 am
Fast mail..... 8:30 am	Fast mail.....7:20 pm
Louisville and Cincinnati.	
Fast mail.... .8:30 am	Fast mail..... 7:20 pm
Louisville and Cincinnai, Limited.	
No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.....9:30 a m	McComb City Ac... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 11:30 a m	No, 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a.m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7:40 am	No. 6, fast mail..7 55 am
No. 7, coast acc 8:00 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6:55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7.20 pm

Queen & Crescent Route.

Cincinnati and New York.... 8:30 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am
California ex.. 6:55 am	Texas & Mexico fast mail.....8:35 pm

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ANOTHER FINE PREMIUM.

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This most excellent Fountain Pen will be given free to any one sending us $3.75 for three yearly subscribers, or for $2.00 with one yearly subscriber. We will send it, postpaid, to any address for $1.00.

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Should be in every family medicine chest and every traveller's grip. They are invaluable when the stomach is out of order; cure headache, biliousness, and all liver troubles. Mild and efficient. 25 cents.

AN APPEAL TO THE BRETHREN OF THE CENTRAL ALABAMA CONFERENCE.

Bear Brethren—Rev. L. H. Mixon, pastor in charge of Eutaw and Springfield, was taken with a stroke of paralysis three days after the adjournment of the last session of the Central Alabama Conference at Alexander City, Dec. 8th, 1897, and will not be able to do effective work for quite a while; he was an able preacher and a consecrated Christian gentleman of high standing. He fell empty-handed as most colored Methodist pastors are compelled to do, in his sad condition. His daily expenses are great. Two to three men have been at his bedside for three weeks, and must be there at somebody's expense. His doctor's bill is heavy, besides other expenses. Thus I need not tell you he is in great need, and I appeal to every lover of suffering humanity for aid for this distressed family. Every brother and member of the Central Alabama Conference is asked to do something in the way of helping a needy cause, as well as a worthy one. Any amount will be thankfully received and not without its reward.

Send directly to Mrs. L. H. Mixon, Eutaw, Ala.

Yours for the cause,

F. L. Teague,
His Presiding Elder of Marion District.
Marion, Ala.

—o—

A Christmas Present for Mr. Withrow, our Beloved Pastor, from the following Lady Members of his Church:

Mrs. Elizer Sproul	$1.00
Mrs. Maria Red	1.00
Mrs. Susan Ross	1.00
Mrs. Rachel Alexander	1.00
Miss Virginia Alexander	.50
Miss Lucy Brooks	1.00
Mrs. Sarah Johnson	1.00
Mrs. Charlotte Abner	.50
Mrs. Alice Brooks	.50
Mrs. Margaret Ann Jones	.25
Mrs. Stuart	.25
Mrs. Matilda Grigsby	.50
Mrs. George Hopper	.50
Mrs. Hannah Washington	.50
Mrs. Nelly Watts	.25
Mrs. Mary Bell Atkins	.10
Mrs. Henrietta Grigsby	.50
Mrs. Hannah Brown	.25
Mrs. Emily Grigsby	.25
Mr. Perry McCluer	.25
Mrs. Mattie Irvine	.10
Total	$11.20

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Manhattan, Kan., Jan. 3, 1898.

The members and friends of the Second M. E. Church of Manhattan, Kan, Central Missouri Conference, celebrated the first day of January, 1898, at the Second M. E. Church, of the Negro's Thirty-fifth Anniversary of the Emancipation Proclamation, that was issued by President Lincoln, Jan. 1, 1863.

Program was as follows:

1. Opening song: Nearer my God to Thee.
2. Prayer, by the pastor of the A. M. E. Church.
3. Song: My Country 'Tis of Thee.
4. Reading the Proclamation by the Hon. Dr. W. Harvell.
5. Opening Address, by Rev. Watson.
6. The Negro's progress since the War, by the pastor of the Second M. E. Church.
7. Addresses by Mr. Freeman, of Lawrence, Kas., and Mr. A. Porter, of Topeka, and Lincoln's Address to J. Q. Adams, by Mrs. M. B. Evans, of Manhattan, who is an old ex-slave.

We had the church nicely decorated with flags, and at night a grand festival given by the name of the Lincoln Chain-Breaking festival, and also had 8 trace chains put together around the walls, and when the people all were at supper one of the old ex-slaves was engaged in breaking the chains apart. This did animate the old ex-slaves to witness the thirty-fifth anniversary of their freedom.

With this we closed by singing "God be with You till we Meet Again." James J. Cabbell,
Pastor of the 2nd M. E. Church.

Ask Your DRUGGIST for a generous 10 CENT TRIAL SIZE.

ELY'S CREAM BALM contains no cocaine, mercury nor any other injurious drug.

It is quickly Absorbed; gives relief at once; it opens and cleanses the Nasal Passages; allays inflammation; heals and protects the membrane; restores the Senses of Taste and Smell. Full size 50c.; Trial size 10c., at Druggists, or by mail. ELY BROTHERS, 56 Warren St., New York City.

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A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them

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THE SELF-THREADING SHUTTLE.

is so simple that with two motions of the hand backward and forward the shuttle is threaded.

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408 Carondelet Street, New Orleans, La.

CENTENARY M. E. CHURCH, MEMPHIS, TENN.

There was an entertainment given last Tuesday night, by the "Willing Workers" Club, in honor of B. F. Duke Boyd, a young gentleman of our Church, who left last Saturday for Nashville, to enter Central Tennessee College to better prepare himself for the intellectual battles of life. Boyd, though but a boy, has creditably filled every office in his Church, except preacher. We miss him, yet we are glad to see him enter College.

The following program was rendered to a highly appreciative audience:

Song from "Brightest Glory," No. 38.

Invocation, by Dr. E. W. White, M. D.

Song from "Brightest Glory," No. 88.

Select Reading, by Miss Lula Bryant; subject: "Scattering Thoughts."

Duet, by A. D. Ivy and Miss Emma B. Graham.

Remarks by Dr. D. W. Fields, President of Epworth League.

Introductory by R. T. Weatherby.

Parting Address, by B. F. D. Boyd.

Presentation of "gold medal" from club, by Mrs. Lizzie Godwin.

Closing Remarks, by Mrs. Fannie Key-White, "Where are thy talents?"

After which refreshments were served, consisting of the delicacies of the season.

Estella Leonard, Sec'y.

AN APPEAL.

In Cynthiana our church was built in 1892. Rev. J. H. Ross was then P. C. The building of the house alone cost $1933.50, and the Church was furnished with pews and pulpit furniture, at the cost of $290.00, and we found ourselves altogether unable to meet the payments on the furniture and the Church was sold. The carpenter who built the church had not received any money at the time of the sale, so he bought the Church in, and we have paid $10 per month ever since 1892, and now if we can raise $300.00 we can clear the Church of all indebtedness by other aid promised.

We had three clubs out three months in a race to half raise the money. Nos. 1, 2 and 3 reported last night as follows:

No. 1, James Brookins, Capt., raised $3.78.

No. 2, Clem Russ, $2.70.

No. 3, P. P. Warner, Capt., raised $1.34.

Will some friend please help us to raise the sum of $300, as we must have that amount at an early day to save the Church?

May God touch many hearts with sympathy for the M. E. Church at Cynthiana, Ky.

Rev. J. Braden, of Nashville, Tenn., recently sent $1.00 for which he has our thanks.

Yours for Christ and his cause.

C. W. Fowler.

...na, Ky.

LEXINGTON CONFERENCE.

R. R. Rates to Terre Haute.

Dear Brethren: I desire to inform the members of the Lexington Conference, that I have made an arrangement with the Central Traffic Company, by which all pastors in any part of Kentucky may procure annual permits, that will take them from Louisville or Cincinnati at half fare to Terre Haute upon the following plan:

Drop a postal card to Mr. F. C. Donald, Chairman Central Traffic Association, Monadnock Block, Chicago, Ill., and request him to send a blank application. Fill out form No. 1, and have it endorsed and stamped by the Railroad Agent in your town, be sure to refer Mr. Donald to the Minutes of the Lexington Conference, if your name appears, but if your name does not appear, then refer him to me.

Send fifty cents by money order with your application, and the permit will be sent you by mail.

Remember this permit is only good on the railroads running through Indiana, Ohio and Illinois, and not on the roads in Kentucky.

Pastors will procure permits over their local roads as usual.

Superannuates and supernumeraries are included in this arrangement.

Faithfully yours,
Edward L. Gilliam,
919 Eugene St., Indianapolis, Ind.

To Preachers of Lexington District, Lexington Conference:

Dear Brethren: We agreed at Springfield, O., last Conference, that we would raise a fund for the purpose of presenting our Presiding Elder a nice suit of clothes or some other present, as a token of our appreciation of his faithful service and brotherly kindness. To accomplish this an apportionment was made and each brother notified as to the amount he was to raise; but only a few have responded. Now, brethren, let us bestir ourselves and give the cause to our people, and raise the money and get it into the hand of the treasurer before we go to Conference. B. F. Broadus.

On September 9th the Hawaiian senate ratified the treaty of annexation of the Hawaiian islands to the United States, which had been signed by the plenipotentiaries of both governments at Washington, June 16, 1897. The day previous President Dole sent a message to the senate urging immediate ratification of the treaty. The reading of the message was followed by the reading of a protest on behalf of the Hawaiians who are opposed to the measure. The senate laid the protest on the table and stated that in their opinion the protest was more on the ground of sentiment than of "belief that annexation would not promote the best and most lasting prosperity of these islands and to all classes of people now residing thereon." With the news of the ratification of the treaty came also a report that Japan had been landing troops in Hawaii under the guise of laborers and it is stated that there were at least 1,000 of the Mikado's soldiers in the islands. This report has been contradicted, but the recent attempt of the ex-queen to regain her throne, though by peaceful methods, and the attitude of Japan toward Hawaiian annexation, indicates that the island empire will at least bear watching. The United States government will soon be represented in Hawaiian waters by the gunboats Philadelphia, Bennigton, Yorktown and Wheeling. This is a signal to other nations to keep "hands off." —Omaha Advocate.

The seventh annual Tuskegee Negro and Worker's Educational Conferences will be held Wednesday and Thursday, February 23 and 24, respectively, at the Tuskegee Normal and Industrial Institute. An effort is being made to secure reduced rates from all southern points to these sessions which promise, in many ways, to be the most largely attended and interesting of any yet held.

The longer the delay in the performance of an unwelcome task the harder it becomes. When you have disagreeable duty to perform make short work of it.—Baltimore Advocate.

A REAL CATARRH CURE.

The 10 cent trial size of Ely's Cream Balm which can be had of the druggist is sufficient to demonstrate its great merit. Send 10 cents, we will mail it. Full size 50c,
ELY BROS., 56 Warren St., N. Y. City.

Catarrh caused difficulty in speaking and to a great extent loss of hearing. By the use of Ely's Cream Balm dropping of mucus has ceased, voice and hearing have greatly improved.—J. W. Davidson, Att'y at Law, Monmouth, Ill.

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One colored preacher sold fifteen at church in twenty minutes
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Rust University.

THE WINTER TERM OPENS DECEMBER 27, 1897.

Rust University offers English, Normal, College Prepartory and classical courses of study. There is also a brief and helpful theological course. The industrial departments are open to those desiring instruction in carpentry, printing, shoe making and other trades. Board and washing, $1.50 per week. For further particulars apply to the President Rust University, Holly Springs, Miss.

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You can buy a Money Order at your postoffice, payable at the New Orleans postoffice.

If a Money Order Postoffice or an Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Cash Remittances.

January 10—17.

—Vol. 33, No. 3.	—Vol. 33, No. 3.
P. M. Burke.	Mrs. C. Lamb.
P. Landry, *1,	Joslin Dixon,
W. H. Jones,	Fannie Parker,
Y. Goodlette, *1.	J. H. Redrick,
P. P. Wright,	A. Alexander,
[illegible] Riley.	S. E. H. Morant.
Wm. Porter,	E. H. Clark *1
F. W. Vance 1,	A. Moore *5,
J. M. Bryan,	Taylor Redd,
J. L. Augustus,	Ab. Morris,
T. J. Johnson.	B. D. Dixon,
R. L. Beasley,	T. R. Bullard,
J. Barnes *1,	S. M. Bolden,
Alfred Brown *1,	R. L. Smith,
J. H. Swann,	T. A. South,
Wm. Payne *2,	B. M. Taylor *1,
Lucy White,	D. C. Lacy 2, *2,
J. H. Hibler,	L. H. Hackett,
S. R. Marzeck,	Wm. S. Harris,
G. W. Morehead*1	H. C. Arnston,
W. L. Duncan 1,	J. W. Jackson *1,
James Ford 1,	Eugene Pitts 1, *2
E. H. Ferguson,	Robert Evans.

J. O. Williams 2, *4.
W. H. Lovelace *2,
A. N. Jackson 1, *2,
Wm. McMorris 3, *24,

* Yearly.

PUBLISHER'S NOTICES.

Some one from Suwanee, Ga., sent us 48 cents in stamps, but did not sign or state what was wanted.

ABOUT CHANGE OF ADDRESS.

We have learned from long experience that when we have attempted to change the address of our pastors according to appointment as read out at Conference, they in very many cases are not correct as to post office address, and they have to be changed again before the right office is reached. Then in case of circuits, how are we to know on which charge the pastor will reside unless he tells us? The best way is for all who desire a change to request it. A postal will do it, or the postmaster will send us a notice on his blank form, without any expense, whenever requested. Another good plan is for each presiding elder to send us a list of all his his pastors, including supplies, with their correct post office address. It will save a deal of complaint and trouble if this should be done.

WESLEY CHAPEL NOTES.

Our beloved P. E., the Rev. S. Duncan was with us Thursday night to hold his fourth quarterly love feast, which he conducted with great spiritual power. The words spoken by this true and faithful servant of the church and man of God will ever be remembered by the good people of that church for good and to the unbelievers serve as a reminder of their awful state. The greatest amount of activity was manifested on Sunday the 9th, inst. The occasion being a pull altogether to have every dollar of our conference moneys reported to the fourth quarterly conference to be held on the 10th inst. Of this pastor Landry and his faithful officers feel assured.

After the collection for all purposes had been taken an opportunity was offered the friends of Mr. Ed. Wittenburg, who is about to enter Wilberforce University to assist him financially. Ten dollars was most heartily given him. His sermon on this occasion was impressive and gave evidence of a well balanced mind and great promise a minister of the gospel. Even though this excellent young man is a member of St. James A. M. E. Church, his father, mother and sister, are leading members of old Wesley M. E. Church.

The Berean system of lesson books published by our book concerns contain the Sunday-school lessons for the entire year, graded according to age or rank of pupil. They are comprehensive, compact and convenient, and should be possessed by all workers in the Sunday-school. They are entitled Beginners, Intermediates and Senior, and sell for 18 cents each postpaid, or $1.80 per dozen not prepaid. Supplied by this office.

HERE IS MONEY FOR YOU.

A correspondent says: I was awfully hard up, it seemed almost impossible to make money at anything. Five years ago almost in despair, I began selling Non-alcoholic Flavoring Extracts and have cleared over $26 00 a week; one day I made $8.00. Everybody wants them as they are in powdered form and lovely for ices, puddings, cakes, candies, etc They are perfectly pure and far superior to liquid extracts and twice as strong Address the U S. FRUIT CO., St. Louis, Mo., and they will start you at once, and it's your own fault if you don't make money. It's nice work for ladies. My sister sold as much as I did last week. You can sell over and over to the same families hotels and restaurants etc. Why be idle when you can make $26.00 a week

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Outlines of Bible. Hurst	*	40
Theological Compend. Binney	60	50
Christian Baptism. Merrill	90	71
Discipline, 1896	30	26
Philosophy of the Plan of Salvation. Walker	75	60
Written Sermon or Essay. (Supplied by the student		
To be read: Hints to Self-Educated Ministers. Porter	1 25	1 02
Life of John Wesley. Telford	1 35	1 10
Tongue of Fire. Arthur. New Edition	50	45
The Revival and the Pastor. Peck	1 00	80
SECOND YEAR.		
Systematic Theology. Vol I. 12mo. Raymond	1 50	1 20
Short History of the Christian Church. Hurst	3 00	2 48
History of Methodism. (Abridged) Stevens	2 50	1 95
Written Sermon or Essay. (Supplied by the student		
To be read: Lectures on Preaching. Simpson	1 15	90
How to Study the Bible. Clifford, Mole, &c.	50	41
English and American Literature. Wheeler		
THIRD YEAR.		
Systematic Theology. Vol. II. 12 mo. Raymond	1 50	1 20
Plain Account of Christian Perfection. Wesley	25	20
Doctrinal Aspects of Christian Experience. Merrill	90	71
Short History of the Christian Church. Hurst. (See price second year.)		
Principles of Rhetoric. Hill	*	80
Written Sermon or Essay. (Supplied by the student		
To be read: Living Thoughts of John Wesley. Potts	2 00	1 00
Portrait of St. Paul. Fletcher	60	51
Life of Bishop Simpson. Crooks	2 50	2 16
FOURTH YEAR.		
Systematic Theology. Vol. III. 12mo. Raymond	1 50	1 20
Introduction to the Gospel Records. Nast.	1 20	94
Digest of Methodist Law. Merril	90	70
Review of the Course for the three preceding years		
Written Sermon or Essay. (Supplied by the student		
To be read: Christian Life. Paulus	1 50	1 18
Life of Durbin. Roche	1 50	1 24
Love Enthroned. Steele	1 20	95

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, JANUARY 27, 1898.—Vol. 33, No. 4. EATON & MAINS, Publishers.

THE MASTER BUILDER.

The unhewn marble does not know
The place it has to fill;
That we may fit Thy temple's plan,
Lord, shape us to Thy will.

We ask not that Thy tools, O Lord,
On us may lightly rest;
We only ask Thou make us what
Will serve Thy purpose best.
—Episcopal Recorder.

EDITORIAL COMMENTS.

A WORD FITLY SPOKEN.

To be faithful in the small things of life, and ever on the alert to perform some little courtesy or do some little kindness that, however small the cost to us adds greatly to the comfort and happiness of others, is, to our mind, an unmistakable evidence of greatness. In perfect accord with this thought is the spirit which prompted Bishop C. B. Galloway to write the following note to Rev. N. B. Harmon, pastor of the M. E. Church South, at Ellisville, Miss., where our bishop, W. X. Ninde, was presiding over the Mississippi Conference last week. Mr. Harmon came to the conference, where he was most cordially received, and read before that body the following:

"Jackson, Miss., Jan. 19, 1889.

"Dear Brother Harmon—I see Bishop Ninde is to hold a conference in Ellisville. This note is to commend him to your fraternal regard and courtesy. I had most delightful association with him in Japan and China, and if pressing duties would allow, I would spend a day or two with him at Ellisville. You will find him a noble-spirited and able minister, and a warm-hearted Methodist. Any courtesies extended to him will be greatly appreciated by me.

Truly and fraternally,
Chas. B. Galloway.

* * *

If there were any doubters as to the necessity for the kind of work for which Prof. I. Garland Penn was elected assistant general secretary of the Epworth League, we dare say they have had all their doubts removed and are thoroughly cured. We had the pleasure of attending the Epworth League anniversary at the Mississippi Conference, and were greatly edified by the exercises. In his address he took up the different departments, as indicated by the immense Epworth wheel which he carries with him for the purpose, and explained just what was expected to be accomplished by each, pausing long enough on the most vital points to enlarge and emphasize. His remarks were highly interesting and thoroughly enjoyed by the great audience. He also sold a goodly number of hymn books, badges and such other League literature and attachments as are necessary to a better understanding of the League and its work.

This first round of the annual conferences he considers a campaign of organization and education. Few of the chapters have the necessary literature and equally few seem properly to understand the work and how it may be done. The young people, and the pastors as well, seem glad to have the literature, and Secretary Penn has disposed of hundreds of dollars' worth.

The anniversaries are marked by a high degree of enthusiasm, and, no doubt, the impulse given the work will be felt for months to come.

At Jacksonville, Fla., the local chapter gave him a fine reception, which was attended by many of the best people of that city.

THE LAND OF GOLDEN FRUIT AND SUNSHINE.

We are free to confess that when, a few days ago, we boarded one of the magnificent trains run by the Louisville & Nashville Railway, with our face toward the East, we contemplated with a degree of pleasure and satisfaction the fact that we were going to the State of Florida. We had traveled in every Southern State except this one, and now at last we had arranged to visit this land of oranges, flowers and sunshine.

We left New Orleans about 8 o'lcock p. m., and opened our eyes the next morning in Montgomery, Ala. As we beheld the army of colored men engaged in work of one kind and another about the trains of the L. & N. Railway, doing work which embraces every class, from firing an engine down to cleaning the cars and sweeping the platform, we said to ourself we doubt very much whether we, as a people, realize how greatly we are obligated, even to a great railroad corporation, for the opportunity given hundreds of Negroes to make an honest living. We talked with a few of them, and in reply to our inquiry as to whether they rendered faithful service to a company that employed so many, one of the car cleaners said: "Well, I reckon we do; we is jest as pertic'ler as we ken be." But we found a fireman on a passenger locomotive who passed that degree of presumption that has caused so many to lose a good job. He said: "Yes, a good many of us are firing these days; the fact is, white men can't stand to fire these big engines; they soon burn out." This may be true, but we doubt it; white men can, as a rule, do most any kind of labor that black men can do. We found the firemen men of fair intelligence; they are all required to be able to read and write.

From Montgomery we took a train over the Plant System, a distance of 390 miles, to Jacksonville, Fla., the seat of the Florida Conference. This company employs a great many colored men also; in fact, such a large number that it finds it necessary to keep in its employ a number of Negro "spotters," or detectives, who travel over the system to look out for the company's interest among its Negro employees, just as white men do a similar service among the whites. The necessity for such a course is evident when it is remembered that there is embraced in the system 4 259 miles of railway and steamship lines. This system runs a line of steamers direct from Mobile, Ala., to Havana, Cuba, and has in its employ thousands of men, colored and white.

Our train was due in this city at 10:15 p. m., but being a little late, it was about 11 o'clock when we arrived. We regret that we cannot take space to describe the magnificent passenger depot, the wide and well paved streets, that is, those that are paved, but we dare say our readers will be more interested in some other items to which we shall refer. We think Jacksonville really a beautiful city. It is built partially in a great bed of white sand, and partially on a bed of red clay. The one is nearly as unpleasant for pedestrians in dry weather as the other is when it is wet. The last census gave this the metropolis of Florida, a population of 17,201, but now it is variously estimated to be anywhere from 20,000 to 30,000, with about 2,000 more Negroes than whites. And yet, during the winter season, when it is a great resort for people from the North, it is thought to contain fully 100,000 inhabitants. As it is natural to suppose, hotels and boarding houses abound, and they rank all the way from the most spacious and elegantly appointed down to "lodging, 25 cents, and meals, 15 cents."

We were very greatly interested in the stand our people are making for themselves in the business world. Their shops and stores are to be found on some of the principal streets. And when we say stores we mean stores stored with supplies and run in a business way. One gentleman who had lately begun business said it would do absolutely no good to open a business in an uninviting locality, or to conduct it in such manner as would fail to commend it to the general public. He assured us there are at least fifty business enterprises being conducted by Afro-Americans. Among these we noted several well arranged dry goods stores, two first-class shoe stores, three livery stables, a very fine market, besides numerous stands, three prominent real estate dealers, and a number of smaller ones, several contractors and builders, six physicians, one of whom makes surgery a specialty and is kept busy, a pharmacist, etc.

Here also resides Captain Floyd, the Negro, who has again and again conducted successful expeditions in conveying supplies to the Cuban insurgents. We saw his comfortable residence, though he is not now at home, being off on an expedition of some kind. We learn that he has commanded the "Three Friends" on more than one of its mysterious trips to Cuba.

Here, too, is located Cookman Institute, Boylan Home and the Florida Baptist College.

Cookman Institute is one of the schools of the Freedmen's Aid Society of the Methodist Episcopal Church. Boylan Home is a school for girls under the auspices of the Womans' Home Missionary Society of the same Church. The Florida Baptist Academy is, as its name implies, a Baptist school. Of this school Professor N. W. Collier, A. B. is president, and associated with him is Prof. T. G. Ewing, B. S., a graduate of the Central Tennessee College. We were glad to learn of President Collier that Prof. Ewing is doing most excellent service, giving entire satisfaction.

We shall make special reference to the work of the home and Cookman at some other time.

(To be continued.)

THE LOUISIANA CONFERENCE.

This body is holding its annual session this week at Baldwin, La. Bishop W. X. Ninde, of Detroit, Mich., is presiding. The work of the conference has been somewhat retarded by the yellow fever and its attendant quarantine during the last season, hence the finances will evidently be to some extent cut short of their usual mark.

It is necessary, in view of the pending action of the Book Concern, for the conference to take high ground regarding the Southwestern Christian Advocate, and this we are confident it will do.

It is possible that the question of the division of the territory now embraced in the conference may again come up, but as to the disposition that will be made of it is extremely difficult to conjecture. There is a feeling on the part of many of the brethren that to divide would be the means of greatly increasing the membership and quickening the work generally, and they favor such action; while the fact that most of the great churches of the conference are in the city of New Orleans, or so near it as to cause them to be in the same conference, may cause not a few to try to ascertain where they will fall before they cast their ballot either way.

We shall not attempt to discuss the merits of the case, but simply express the hope that the conference may be so guided as to do that which will be for the highest good of Methodism.

OUR CONTRIBUTORS.

AN APPEAL FOR MISSIONS.

By H. G. Jackson, D. D.

The religion of a people determines the character of their civilization, for man unconsciously but inevitably assimilates to that which he worships. No amount of material progress or intellectual culture, supposing these should exist without the fostering influence of Christianity, can lift into real refinement a people whose soul is dominated by a degraded conception of Deity.

Our Lord says, "This is life eternal, that they might know Thee the true God, and Jesus Christ, whom Thou hast sent;" but everyone worships the God of his own conception; and if he has not a true idea of God, the worship that he renders degrades him instead of exalts him. The need, therefore, of a knowledge of the true God, as essential to emancipation from the evils of a corrupt civilization, constitutes the first unanswerable appeal to every lover of humanity to aid in dissipating the erroneous notions of God and elevating the standard of worship among the non-Christian nations of the earth.

The degradation that exists among the heathen nations is well known, and is the subject of frequent discourse; but as surely as like causes produce like effects, and human nature is essentially the same always and everywhere, the same results, in comparative degrees, are to be seen among Christian nations, wherever a false conception of God has possession of the soul.

Neither abroad nor at home is there any reasonable hope of elevating man except by giving him a knowledge of the true God. The need, therefore, of the neglected classes in our own land, whether of foreign or native birth, constitutes the second unanswerable appeal to every Christian man and woman in behalf of the missionary cause.

Unselfishness is an essential characteristic of Christianity. "He saved others, Himself he cannot save," was mockingly said of Chirst; but of Christ's followers it may with truth be said, "By saving others, they save themselves." They are never so sure of heaven as when showing the way to some one else; never so like Christ as when, with Christian devotion, they sacrifice self for the salvation of others.

In no other organized form has this principle been embodied as it has been in the missionary cause, and the church or the individual that is not imbued with the missionary spirit is devoid of that which distinguishes the Christian religion from all others. Selfishness is disloyalty to Christ and treason to one's own soul.

"Go ye into all the world, and preach the Gospel to every creature." How can the Church of Chirst disregard this command, or even question its practicability, without implying incompetency on the part of the Commander and instigating insubordination in the ranks of His army?

Our own salvation is in jeopardy when we cease to labor for the salvation of others. The question, therefore, is not so much, "What will become of the heathen if we do not send the Gospel to them?" as "What will become of us if we are disobedient to the command?"

The spirit of self-sacrifice—the spirit of giving—is an infallible soul tonic.

Benevolence is retroactive. "The quality of mercy is not strained. It is twice blest; it blesseth him that gives and him that takes." Paul commends the Philippians for contributing to his needs, not because he desired a gift, but because he wished them to have the benefit of giving. He that gives a cup of cold water only in the name of a disciple shall not lose his reward. The gift is indeed small—it is measured by the giver's capability; the reward is great—it is bestowed by an infinite God. Surely it is more blessed to give than to receive!

Hence our own spiritual need presents another unanswerable appeal for earnest and continuous effort in behalf of missions.

The honor of Chirst impels us to activity and earnestness in the work of the world's regeneration.

"It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," not simply to die for them—which was necessary in order to make their salvation possible—but to make this possible salvation a reality.

He came to save the world by winning the world to Himself.

"And I, if I be lifted up from the earth, will draw all men unto Me." There is no other attraction so great as that of the uplifting Christ. But He must be lifted up, and it is for those who know and love Him to show Him to the world.

Christ came to rescue the world from the power and dominion of Satan, and every true disciple of Christ is a soldier in His army. This army is not an army of occupation simply, but of conquest, and under the invisible but conscious leadership of Christ it must advance to final victory.

This consummation of the Savior's mission to the world He has intrusted to His followers. The glory of our Leader's name, the honor of His banner, and the triumph of His cause are in our keeping. How dare we betray the sacred trust or prove recreant to duty in so important an enterprise?

Every consideration of loyalty and honor to the Captain of our salvation demands fidelity to the cause of the world's redemption.

But specifically, our own society is in present need of an extraordinary kind. This need does not arise from the existence of the debt, concerning which so much is heard and which has been permitted to rest so long as an incubus on the liberality of the Church. This should be removed without delay and the financial administration be relieved from this annoyance; bit, after all, this debt is comparatively a small matter. The real debt that demands the prayerful consideration of the Church is that which is due to God and humanity for the extension of the Gospel of salvation among the nations of the earth.

The embarrassments of the Missionary Society arises not so much from the financial obligations already incurred, as from the success with which God is blessing its work at home and abroad. It is a notable fact that there is scarcely a mission in the enitre field that does not imperatively demand increased appropriation on account of its acutal success and enlarged opportunities for evangelical work.

This is an encouraging sign. The most garitfiyng fact in connection with this subject is the pressing need of more money. Any cessation of this demand prior to the conversion of the whole world will be a sure indication of faliure and approaching dissolution. Let the Church congratulate itself on the growth of its work, and be inspired to increased liberality commensurate with the increased demand.

But what is required of the Church in this enterprise, and how can the best results be secured? In answer to this practical question a few suggestions are offered.

Manifestly an important step would be gained if the attention of the Church could be thoroughly aroused regarding the nature and demands of missionary work, and the progress already made at home and abroad.

To this end information should be assiduously disseminated among all our churches and congregations by the use of printed matter, public addresses, missionary concerts and prayer meetings, and sermons on various phases of the subject and the peculiarities and progress of the work.

There can be no real and permanent enthusiasm for missions in the absence of thorough knowledge of what the Church is doing in the mission field. One perfunctory sermon a year as a prelude to a reluctant collection serves better to advertise the indifferenee of the preacher than to inspire in the congreagtion entuhsiasm for the cause.

The admirable machinery of the Church provided for this department of Christian work should be persistently used, beginning with the Conference Missionary Society, with its general officers and plan for district organizaiton. The presiding elder and a competent district seeretary ought to be able to secure the co-operation of the pastors of the district, and through them the interest and aetive service of the Quarterly Conference Missionary Committee, together with the superintendent and officers of the sunday school.

Thus the entire membership of the church and a large part of the congregation besides may be enlisted in the work.

Concerted action in the holding of missionary rallies and pulpit exchanges, for the sake of variety in the presentation of the subject of missions, may greatly help to arouse and maintain the general interest.

Now, concerning the collection—or rather concerning the collections—for there should be several during the year:

First, in the Sunday school, once a month, that the children may early learn to contribute to this great cause. But it is very important that in conneciton with the taking of this collection explanation should be given with regard to its purpose, and what the Church is acutally doing with the money thus contributed, that the children may be identified with the work and be brought into vital sympathy with it, otherwise the cause of misisons may fare worse in the hands of the generation that succeeds us than it has in our own.

Secondly, a collection in the missionary prayer meeting is eminently proper as an evidence of sincerity in the petitions offered, and as showing a willingness to invest something besides faith in an enterprise so heartily commended to the Lord.

And, thirdly, a general subscription in the church, to be followed up by personal solicitation from those who were absent from church when the susbcription was taken, that evrey one may at least have an opportunity to share in the blessedness of giving.

If everyone can be induced to contribute something, the success of the collection will be certain.

The present outlook is most encouraging. Reference has already been made to the fact that almost without exception our foreign missions are more prosperous now than at any former period. This appears almost incredible in view of the fact that on account of the long-continued period of business depression in this country the appropriations have necessarily been reduced below the actual need of the various mission fields.

With such a showing, notwithstanding the limited resources in hand with which to carry on the work, and the absolute prohibition of enlargement imposed by the condition of the treasury, what might went to hope for if the whole Church would rise to the opportunity offered and contribute to the measure of its ability for the world's redemption?

But missionary work is of the nature of seed-sowing. A period of preparation and cultivation must elapse before results can be reasonably be expected. A few sheaves of ripened grain, as first furits, are being garnered. They are not the harvest, but encouraging premonitions of the harvest to be.

The few luscious clusters from some sunny hillside in the land of promise are not the real vantage, but only indications of the abundance that will reward the husbandman by and by.

India and Africa were long almost the sole inspiration of the missionay enterpirse. No other fields so captured the imaignaiton and awakened the sympathy as did these. India, with its ancient civilization, its wealth and its poverty, its palaces and its hovels, its jeweled princes and its starving masses, its subtle philosophy, its intricacy of metaphysical speculations, and its absurd system of castes and abominable and soul-debasing worship, appealed to the imaginative faculty with irresistible fascination; while Africa, devoid of all these, except such as are the inseparable accompaniments of heathenism, by her destitution stirred our deepest sympathy. Ethiopia always appears to the imagination in the attitude of a suppliant, stretching out her hands unto God. Long have her dark-browed sons and daughters been waiting for the light!

Much of this romance has faded away. Facility of travel and ease of communicaiton have brought these far-away places into familiar proximity, and the enchantment due to distance has given plaee to a practical knowledge of the spiritual degradation of these and other lands that surpasses the conjectures of the most extravagant imagination.

But with the more intimate knowledge,

both of need and of success in the attempt to alleviate it, there should come upon the conscience of the Church an overwhelming sense of obligation to devote itself to the spiritual regeneration of these benighted people.

With returning prosperity at least $2,000,000 should flow, as a thank offering, into the treasury of the Missionary Society during the coming year.

BIBLE VIEWS OF ANCIENT HAM.

Rise and Fall of Egypt.

By Rev. J. C. Houston.

VI.

Having advanced a copious embodiment of such evidence as obviously assigns the prlimitive glory of Egypt to the inventive genius and prudent activity of the Hamitic brain and hand. We shall advance a few thoughts on what that civilization was and what went with it. As to the exact date of its beginning no scholar has been able to mark with any credible definiteness. The absence of trustworthy history leaves that fact lost in the mysterious world of fabulous conjecture, conflicting contentions of oriental mythology and obscure hieroglyphics. It is fixed, however, at from 3000 to 4000 B. C. But the fact of its greatness is well established. Thalheimer says, "While other nations may be watched in their progress from ignorance and rudeness to whatever art they have possessed, Egypt appears in the earliest monring light of history already skillful erudite, and strong. Some of her buildings are older than the migration of Abraham, but the oldest of them show a skill in the quarrying transporting, carving and joining of stones which modren architecture admire but cannot surpass." A later writer says, "Long before the date 4000 B. C., the Egyptians excelled the neighboring states and the whole of Europe in culture and science, as well as in wealth and luxury." Her towering pyramids unrivaled in the grandeur of marvelous breadth, length of durability and brilliancy of height; her monuments exhibiting a perfection and beauty of architectural knowledge unknown to modern art; her cities of colossal walls, stupendous gates, gorgeous temples, palaces and private building, mark a civilization at which all nations and ages have gazed with a bewilderment akin to insanity. Her mysterious hieroglyphics, whose depths have been fathomed by the laborious efforts of modern scholarship reveal a high conception of civil government, national pride and military genius. Ruptured by the charming magnificence and unparalleled agrandizement of Egyptian civilization, some have thought it supernatural, and extravagant conclusion but serves to show the profound impression and puzzling effect that modern discoveries have made upon the mind of the literary world. Long before the famous Romulus founded Rome, before the poetic Horner graced the world with song, when Greece lay inactive in the cradle of her infantile stupor, Egypt proudly held aloft her hoary civilization, beckoning her uncultured distant neighbors to her royal borders for instruction. Thither they went where they found gods for their adoration, a high aristocracy for their social elevation, sculpture, government, and architectural beauty for their imitation and rare treasures of literature and art for their study.

Its Fall.

The question now comes what went with the Egyptian civilization? Perhaps I can better answer that question by asking and answering another. What went with the early civilizations of the Assyrians, Caldeans and Babylonians? Were they not finally forced to yield all of their brilliant national achievements to that relentless ambition for monarchical conquest so peculiar to the primitive nations of the oriental world; prompted by a strange pired and hostlile proclivities one nation often in close alliance with several others seemed to feel it an imperative duty to grasp the sword and with bloody intentions and daring audacity invade, without just provocation, the legitimate territory of another, recklessly destroying everything before it. It was the unrelenting, despotic sword of devastation and wanton destruction literally sweeping away in many cases the precious accumulations of a thousand years, often destroying elements of civilization that have entailed an irreparable loss to all subsequent generations.

"For this the avenging power employs his darts
Thus will persist, relentless in his ire."

No wonder, then, that Egypt had to follow the dreadful fate peculiar to her age. After many centuries of national independence and unequal sovereignty she falls a sad victim to the famous invasion of Campyses, king of Persia, B. C. 525, and is made a province to that kingdom, a fate which cannot reflect upon her military skill and internal strength and more than the same does upon the fall of other strong nations. It was the collected power of other nations concentrated against that bright spot, that brilliant pharaos, and its light was extinguished. Will Ham again stand arrayed in the beauty and grandeur of the world's civilization. It seems plausible that as he was permitted to show her civilization with golden silppers he is wisely reserevd to crown it with a golden diadem. His wisdom in laying the foundation of her monumental glory may be rewarded by allowing him to put on the capstone.

Let modern Ham grind his tools and to the work,
"Life is before you! from the fated road
You cannot turn, then take ye up the load,
Not yours to tread or leave the unknown way,
Ye must go oer it, meet me what me may;
Gird up your souls within you to the deed,
Angels and fellow-spirits bid you speed."

Yazoo City, Miss.

THE YEAR.

The year a book is, and each page a day;
Ah! what transcendent victory were it
If 'gainst thy name, on all the long array,
Some deed of love and charity were writ.

—Clinton Standard.

A PERFECT HUMANITY.

Chirst came "in the likeness of sinful flesh," but not in the reality of sinful man. In his veins there flowed no tainted blood. The law of heredity was arrested; and the fires of dissipation transmitted no scar to him. "A body hast Thou prepared me," he could truly say. The rich blood of the Gentile mingled with the royal blood of Judah in his mother's veins. That commingled blood bore the one pure issue from the motherhood of an accused race. The Spirit of God superintended its flow from the era of erring Eve.

Hence Chirst was born free from earthly imperfections. His body was not in bondage to sin. It became at once an obedient servant. There was no blurring of the eyes, nor nervous trembling of the hands, as he worked at his appointed task: He was the second Adam, and his form possessed the health and wonted vigor of the first Adam. The mind was quick in preception and clear in understanding. The memory was strong and retentive. Hence, as he heard the song of Hannah from the lips of Mary, he caught its flowing numbers, and thenceforth they were part of his store of knowledge. When Joseph recited the required prayers and read the sacred Scriptures they were fixed indelibly in his mind. They never faded. Thoughts and words were treasured in his soul. Hence, at twelve years, his wonderful disputation in the temple. It was a natural event. Memory retaining all, with a vision true and unclouded, he was able by the simple repetition from paternal lips to ask those questions which a learned Rabbi alone would generally propound. No insomnia distressed his tortured nerves. No sickness laid him low in a state of painful suffering. No fever stripped him of health and weakened his faculties, nor left its trace in dulled bearing or running sore. "Man is immortal till his work is done," a Bishop Simpson is reported to have said to Lincoln, when he found that great man in one of his moods of depression. So was Jesus. Disease nor devils dared not to invade the sanctuary of that body. They heard a voice, "Touch not mine anointed," had they eyed his course with a helpless malice.

Herein he hath the pre-eminence over all. No human being shall equal him. In this life this much is not promised. It is alone for the resurrection body. The fullness is not yet here. Paul groans and cries for relief. But he must abide in his tabernacle with its piecring thorn until Nero's lived murderer shall do his master's cruel bidding. Then Paul's troubles cease. Disease cannot cross the river of death. There is no more sickness, neither sorrow nor sighing. There only, and not here, shall man be free from imperfections as the Incarnate Christ. There holy, when the seeing darkly has passed by shall the redeemed be finally and unchängeably restored, and

"Soul and body
Shall his glorious image bear."

Sabyl.

THE LIFE OF FAITH.

LINES.

Suggested by an Incident in the Life of Fidelia Fiske.

"Lean Hard."

"Child of My love, lean hard!
And let Me feel the pressure of thy care.
I know thy burden; for I fashioned it—
Poised it in My own hand, and made its weight
Precisely that which I saw best for thee.
And when I placed it on thy shrinking form,
I said, 'I shall be near, and while thou leanest
On Me, this burden shall be Mine, not thine;"
So shall I keep within My circling arms
The child of My own love; here lay it down,
Nor fear to weary Him who made, upholds,
And guides the universe; yet closer come;
Thou art not near enough, Thy care thyself,
Lay both on Me, that I may feel My child
Reposing on My heart; thou lovest Me?
I doubt it not; then, loving Me, lean hard—"

(Anonymous—Copied from Church at Home and Abroad.)

EFFECTUAL PRAYER.

An arrow, if it be drawn up a little way, goes not far; but if it be pulled up to the head, it flies swiftly and pierces deep. Thus prayer, if it be only dribbled forth from careless lips, falls at our feet. It is the strength of ejaculation and strong desire which sends it to heaven and makes it pierce the clouds. It is not the arithmetic of our prayers, how many there are; nor the rhetoric of our prayers, how eloquent they be; nor the geometry of our prayers, how long they be; nor the music of our prayers, how sweet our voice may be; nor the logic of our prayers, how argumentative they may be; nor the method of our prayers, how orderly they may be; nor even the divinity of our prayers, how good the doctrine may be—which God cares for. He looks not for the horny knees which James is said to have had through the assiduity of prayer! We might be like Bartohlomew, who is said to have had a hundred prayers for the morning and as many for the evening, and all might be of no avail. Fervency of spirit is that which availeth much. —Bishop Hall.

WITNESSING FOR GOD.

God calls upon us to bear witness for Him with a distinctness which leaves no doubt of its sincerity. His truth needs human witnesses, in spite of His undeniable ability to enable it to prove victorious by His own unaided might. He bids us witness for Him for His own sake. He has taught us that He desires and enjoys our spiritual service and co-operation. He does not, and does not wish to, dwell in any independent grandeur of Holiness, indifferent to what we think and do, except so far as His own righteousness renders it necessary to consider us. He longs more for our voluntary, loving witness, for the sake of its sympathy, than the most consecrated of us all loves to render it.

He bids us witness for Him for our own sakes also. We need the stimulation, the education, the discipline of witness bearing. It involves the development of our hearts and minds alike. We cannot grow aright in spirit without it. He also bids us witness for Him for the sake of our fellow-men and women. To those of them who do not know what it is to have true fellowship with Him, He seems to live apart. But they know us and know that our experiences and feelings are such as their own.—Congregationalist.

TRUST HIM.

Trust Him for a way when there is no way, for light when there is no light, for all things when you have nothing, for joy when there is only sorrow, for life when you are in the midst

of death. Thus you will find at last that faith is not only righteousness, but life and joy and peace.—T. T. Munger, D. D.

RELIGION IN THE QUIET THINGS OF NATRUE.

There is religion in everything around us—a calm and holy religion in the unbreathing things of nature, which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart it comes quietly, and without excitement; it has no terror, no gloom, in its approaches; it does not rouse up the passions; it is untrammeled by the creeds and unshadowed by the superstitious of man; it is fresh from the hands of its Author, glowing from the immediate presence of the great Spirit which pervades and quickens it; it is written on the arched sky; it looks out from every star; it is on the sailing cloud and in the invisible wind; it is among the hills and valleys of the earth, where the shrubless mountain-top pierces the thin atmosphere of eternal winter, or where the mighty forest fluctuates before the strong wind, with its dark waves of green foilage; it is spread out, like legible language, upon the broad face of the unsleeping ocean; it is the poetry of nature. It is this which uplifts the spirit within us until it is strong enough to overlook the shadows of our place of probation, which breaks, link after link, the chain that binds us to materiality, and which opens to our imagination a world of spiritual beauty and hon ess.—Ruskin.

If we wish to make an impression on hearts, we must take hearts when they aer open to impression.. -Ex.

FAINT, YET PURSUING.

Gideon's three hundred were chosen from the more than thirty thousand who assembled at his call, not arbitrarily or by heroic tests, but by the revelation of character in a simple act. Of the thousands who came down to drink from the stream, these did not fasten their parched lips to the water, but, alert and watchful, lifted a few drops upon their hands. These men were intent upon the duty for which they had been called. With their strange weapons and the ringing watchword, "The sword of the Lord, and of Gideon," they put to flight the terrified Midianites. Crossing the Jordan, they pursued the enemy by forced marching over a rough country. Others joining, grew weary and paused. But to the end the three hundred, with eyes fixed upon their leader, pressed on, "faint, yet pursuing."

"Faint, yet pursuing," might be written of many an heroic spirit who, in spite of discouragements and against apparently insuperable difficulties, still presses on toward victory. Moments of temptation come in which the baffled soul is almost ready to halt. Finer heroism in such faith, which overcomes the world, than in all fighting on other fields. In crises like these let the fainting gather strength from the thought that many of the "heroes of faith" experienced like trials in the way to victorious attainment. Let them recall, also, what God has wrought in themselves already. When face to face with some Goliath, David-like, recall the former deliverances from the lion or the bear. Let the faith take courage too, because in obedience to our great Gideon, they are yet pursuing.—Christian Advocate.

A correspondent of the Boston Journal tells this story of Calvin S. Brice: "A friend of his had a scheme for building a tramway across the White Pass to connect with the lakes leading up to the Klondike. This man telegraphed Brice a description of the project that fairly made the wires glow. All he wanted was $100,000 to put the scheme through, and it was sure to yield $125,000 profit a month right from the start. How much of the $100,000 would Brice take? By return wire came the message: "You needn't look any further. I'll take the whole of it. Pay for it out of the first month's earnings. Send on the $25,000 surplus at once."

WOMAN'S DOMINION.

WOMAN'S HOME MISSIONARY NOTES.

Improvements for King Home, Marshall, Texas, were entrusted to the secretary of the Bureau for Texas, Mrs. L. G. Murphy, who was authorized to personally visit this field, and acquaint herself with its needs.

Emerson Memorial Home has 26 girls; Bolyan, 34 in the Home, 223 in the day school, 34 in the night school, 136 in the kitchen-garden and 210 in sewing classes; King Home, 32 girls; Bennett, 20; Kent, 7; New Jersey, 11; Haven, with a capacity for 36, was full the first week, and 50 applicants were refused admission enrollment in the day school is 235, with an average attendance of 200; Mary Haven Home has an enrollment of 41.

The fruit of training in these homes is evidenced in the efficient service rendered by the graduates, several of whom serve most acceptably in our own homes, as well as elsewhere. One wirtes: "I have a school of 80 pupils, and my certificate is good for two years. I tell about the good the Boylan Home is doing "I shall always love it, and carry its influence with me to heaven."

Another of the same class writes: "I never forget the Friday prayer meetings. I have 46 pupils, and have taught them several of the psalms and proverbs we learned in the home."

Scholarship money is especially needed to aid the girls in this home.

Mrs. G. E. Palem, Germantown, Pa., secretary of the Bureau for Georgia, writes as follows:

"Thayer Home has 23 worthy girls. A few are self supporting, but most have part scholarships, and some are beneficiaries. One of the graduates of Thayer, the wife of a leading colored pastor in Philadelphia, spoke nearly an hour at my own auxiliary meeting, and gave a practical talk on the work of this home, what it had done for her and her and others in the religious, moral, physical and economic development of character. She paid a beautiful tribute to Miss Mitchell's energy, executive ability and quiet power in moulding the character of others. This address betrayed in every sentence a cultured, sweet, strong and pious woman, of whom any white organization might be proud."

Anna Mosher and Rachael Jefferson, in Morristown, Tenn., wield an influence for good far beyond the limits of the New Jersey Home, and a gift of 100 pounds of eatables for this home from a colored auxiliary is evidence of appreciation of the good work in this community, and desire to "help just a little" in sustaining it.

PUTTING OFF HER DUTIES.

"Come, Helen, breakfast is ready."

"Yes, papa; pretty soon,' said Helen.

She was tying a ribbon around the neck of her kitty. She fastened the bow securely, and then pushed kitty off to see how it looked; but the little creature did not choose to be admired, and away she ran down the garden walk, and Helen started after her. "Helen!" called her father again. "Yes; papa; in a minute," said Helen," I want to catch my kitty."

The kitty ran in among the curant bushes, and Helen pushed in after it, but before she reached her pussy was away out on the other side. Helen continued to chase until she captured the little runaway, and then she walked slowly back, carrying her little pet. When at last she went into the house papa and mamma had finished breakfast, and were just leaving the table.

"O ,dear! I don't want to eat alone," said Helen.

"Those two little words, 'pretty soon,' will cause you greater inconvenience than this," said Helen's papa, "unless you resolve not to listen to them. Yesterday when mamma called you to put away your doll, you said, 'pretty soon,' but before you came Fido had torn her pretty clothes and broken her arms. And last week you were going to give your canary some water 'pretty soon,' but he was left nearly all day with nothing to drink. By putting off our duties, we often lose the opportunity to perform them all."

Helen thought of her papa's words while she ate her lonely breakfast, and she resolved in the future to go as soon as called. She will find this much the happier way. Children who are always putting off, will likely become useless men or women.—The Morning Light.

A PATHETIC INCIDENT.

New York has a disappointed little girl. But that is hardly anything new for the great, bustling, always pell-mell metropolis. On Monday last the following pathetic incident occured at the post office in that city. It is related in a special telegram to the Philadelphia Ledger:

"New York, Dec. 27.—It was some time before the beginning of daily rush of business at the post office to-day, and the clerk at one of the stamp windows had only straggling customers to attend to. There was a lull for a few minutes, and he was leaning back in his chair when a small voice was heard:

"Please will you put stamps on this?"

The clerk leaned over and peered through the window into two solemn brown eyes. Their owner was a little girl, about eight years old, and she repeated her request, holding up a small package tied in rough brown paper.

"Why, yes, little one," said the clerk, taking the package, and glancing at the address. Then he stopped and looked at the wee questioner. In a childish hand the package was inscribed, 'Robert MacNaughton, Heaven.'

As gently as he could the clerk explained that the post office could not deliver the letter. The child's eyes filled with tears as she took back the package and the pennies she had laid on the sill. Her name was Elsie, she said, and Robert was her brother, who died last week.

"Papa gave me some presents for Christmas," she said, "and I wanted to share with Robbie. Are you sure the postman can't find him?"

The clerk was sure ,and Elsie went away sorrowing.

OUR YOUNG FRIENDS.

DO YOUR BEST.

A minister tells how, when a boy, he was a great whistler, and sometimes whistled in unusual and unseemly places. One day, not long since, says an exchange, he came out of a hotel whistling quite low. A little boy playing in the yard heard him, and said, "Is that the best you can whistle?"

"No," said the minister, "can you beat it?"

The boy said he could, and the minister said, "Well, let's hear you."

The little fellow began his whistle, and then insisted that the minister should try again. He did so, and the boy acknowledged that it was good whistling, and as he started away the litlte fellow said:

"Well, if you can whistle better, what were you whistling that way for?"

Sure enough, why should not any one do his best, if he does anything? The world has plenty of poor, slipshod, third-class work done by people who could do better if they would. Let every boy and girl try to do their best, whether in whistling, singing, working, or playing; and whatever they do, let them do it heartily as unto the Lord.—United Presbyterian.

A BRAVE BOY.

The map of New South Wales, if you will take the trouble to turn to it, will show you the river Murray, which runs almost straight across it. Not many years ago this river overflowed its banks. The water rose higher and higher and higher, till it flooded all the flat country near.

People saw the water rising and ran for their lives, leaving houses and cattle to take care of themselves, thankful to be able to escape to higher ground with their wives and children.

But one boy was watching his father's cattle on a little piece of land which stood higher than the rest. He, too, saw the water rising, but he was in charge of his father's cattle, and could not run away.

"Make haste, boy," called the neighbors as they hurried past. "Never mind the cattle, you must save yourself."

"I can't," was the answer. "Father told me to stay with them."

So the brave boy stayed. He saw the water

gradually rising; he thought of his dear father and mother and his little sister, and, longing to see them again, he wondered whether he might disobey his father for once.

But he had been brought up in the fear and love of God, and he made up his mind, as the water crept higher and higher about him, that he would rather die than be disobedient.

Once more the child was called. It was his fathe's voice.

"Well done, my boy, well done! You have risked your life for your duty. Thank God, I can save my boy."—The Morning Star.

A SPIDER'S APPETITE.

A gentleman, scientifically inclined, recently captured a spider, and by a careful estimate made by means of actually weighing it and the confining it in a cage, he found that it ate four times its weight for breakfast, nearly nine times its weight for dinner, thirteen times its weight for supper, finishing up with an ounce, and at 8 p. m., when he was released, ran off in search of food. At this rate a man weighing 160 pounds would require the whole of a steer for breakfast, the dose repeated with the addition of a half dozen well fattened sheep for dinner and two bullocks, eight sheep and four hogs for supper, and then, as a lunch before going to his club banquet, he would indulge in about four barrels of fresh fish.—Omaha Advocate.

TURNING POINTS IN LIFE.

Every now and then, in history or in the history of literature and science, we find some striking instance of turning points in life. On such ground we see how a scandal about a bracelet, or the prohibition of a banquet, wrought a revolution, and precipitated a dynasty. Look at the literary or scientific biography. Think of Crabbe's timorously calling on Burke and inducing him to look at his poetry. I have no doubt but Burke was very busy. But with lightning glance he looked over the lines and satisfied himself that real genuis was there. When Crabbe left the statesman he was a made man. Burke, ever generous and enlightened, had made up his mind to take care of him. Or look at Faraday. He was only a poor bookseller's poor boy, working hard and honestly, but disliking his employment, and inspired with a pure thirst for knowledge. He had managed somehow or other to hear the great chemist, Humphry Davy, at the Royal Institution, and with trembling solicitude he sends him a fair copy of the notes which he has made of his lectures. The result is that Michael Faraday receives an appointment at the Royal Institution, and lays the foundation of his splendid and beneficent career. Looking back to the past, that was a great moment in the life of Columbus when, resting on a sultry day beneath the fierce Spanish sun, he asked for a drink of cold water at a convent door. The prior entered into conversation with him, and, struck by his appearance, and afterward by the magnificent simplicity of his idea, gave him the introductions he so sorely needed; and thus Columbus gave to Castile and Aragon a new world.—Great Thoughts.

AN INCIDENT OF JOHN WESLEY.

We take the following from Dr. Buckley's "History of Methodism." It inculcates a lesson we all need to learn: "One quality of John Wesley was that of never forgetting a friend, and always manifesting his friendship when that friend was in need. In England was a barber named William Shent, who, in old age, fell into sin and embarrassment. His friends forsook him. Whereupon Wesley wrote to the Methodist Society a letter which illustrates his intensity, frankness, logic, eloquence and pathos:

'London, January 11, 1779.'

'I have a few questions which I desire may be proposed to the society at Keighley:

'Who was the occasion of the Methodist preacher's first setting foot in Leeds? William Shent.

'Who received John Nelson into his house at his first coming thither? William Shent.

'Who was it that invited me, and received me when I came? William Shent.

'Who was it that stood by me while I preached in the street, with stones flying on every side? William Shent.

'Who was it that bore the storm of persecution for the whole town, and stemmed it at the peril of his life? William Shent.

'Whose word did God bless for many years in an eminent manner? William Shent.

'By whom were many children, now in paradise, begotten in the Lord, and many now alive? William Shent.

'Who is he that is now ready to be broken up and turned into the street? William Shent.

'And does nobody care for this? William Shent fell into sin and was publicly expelled from the society; but must he also be starved? Must he, with his gray hairs, and all his children, be without a place to lay his head? Can you suffer this? O, tell it not in Gath! Where is gratitude? Where is humility? Where is concern for the cause of God? Who is a wise man among you? Who is concerend for the Gospel? Who has put on bowels of mercy? Let him arise and exert himself in this matter. You here all arise as one man and roll away the reproach. Let us set him on his feet once more. It may save both him and his family. But what we do, let it be done quickly.

'I am, dear brethren, your affectionate brother,

John Wesley.' "

It is to be hoped the brethren looked after poor old William Shent after such a rebuke.—Epworth Era.

EDUCATIONAL.

CLARK UNIVERSITY.

Rev. Chas. M. Melden, Ph. D., our efficient president, who is esteemed by all, gave to the young men of Chrisman Hall, and our neighboring young men, a special lecture, Saturday, Jan. 7, 1898. When I express these sentiments, it is not only on my own behalf, but on behalf of the young men of our school, who heard the doctor say he came before us as a father would go to a son. The theme of Dr. Melden's talk was "Personal Purity." The Bible teaches us, "Who so loveth instruction, loveth knowledge; but he that loveth reproof is brutish."

Young men, I appeal to you that we take heed to the lecture on "Personal Purity." The item has now come when we must do something for ourselves, if we ever intend to be leaders. We are advancing to that stage of life where we will either make a success or a failure. To make a success in life, we must acquire a pure, strong character, which is the greatest and grandest accomplishment of young men. It is God's great law for human improvement; and since it is, let it not be broken by us.

Horace says: "I've reared a monument, my own, more druable than brass."

Let us say: "We've established character of our own, which is as durable as the world."

Wm. M. Gordon.

DR. MASON IN WILMINGTON, DEL.

Rev. M. C. B. Mason, D. D., corresponding secretary of the Freedmen's Aid and Southern Educational Society, delivered his famous lecture, entitled "Some Providential Movements for the Evangelization of Africa," in Ezion M. E. Church, Wilmington, Del., on the evening of January 6, 1898. In spite of the fact that the word "lecture" is not the best bait with which to fish for Wilmingtonians (though this, for many obvious reasons, cannot be made to argue against the literary standing of the people), the house was well filled.

Rev. J. R. Waters, presiding elder, read the hymn "From Greenland's Icy Mountain," and Rev. C. A. Tindley, the pastor, offered prayer. Then the presiding elder, in an appropriate little speech, introduced Dr. Mason. An applause rose from the audience when the doctor stepped to the front of the rostrum. His dignified appearance was only a partial warning of the great speech he was about to deliver. His flights of eloquence, depth of thought, musical voice and perfect gestures charmed the audience into such self-forgetfulness that no one could be convinced that he had been borne upon the wings of matchless oratory for more than an hour. The audience, composed of some of the best people in the city, fairly held its breath during his great preroration, and gasped when he sat down, "the like was never heard before."

Dr. Mason is not a prodigy, but an exponent of the possibilities of his race. The general conference in Cleveland, Ohio, said in the appointment of Dr. Mason to the honored position he so ably fills, that the Methodist Episcopal Church does not bar its members from position simply because of color; that its colored members are not "slaves," as some would make it appear, but are fellow-servants of the Lord Jesus with the best people on earth; that within its fold is recognized no race but the race of mankind, and no field but the world. The doctor seemed to enjoy his first visit to Wilmington, and received many distinguished visitors in the spacious parlors of Undertaker W. E. Greenage, No. 926 French street, where he was royally entertained. Many of our citizens contributed to the doctor's new century movement, and he left the city at 1:20 p. m., over the B. & O. Railroad, for New York, feeling as happy as he had made the people of this place.

C. A. Tindley,
Pastor Ezion Church, Wilmington, Del.

CLARKE'S COMMENTARY.

In 1795 Mr. Clarke was appointed to the London Circuit, where he continued three years. While here he commenced taking notes for his "Commentary," which may, in fact, be considered as the beginning of his literary career. His literary pursuits, however, did not render him less diligent as a pastor. It has been computed that during his three years' stay in London he walked at least seven thousand miles in attending upon his pastoral duties. After his three years he was appointed to Bristol, and while here his beloved father died. It is recorded that ever after, when Mr. Adam Clarke passed the burying ground where his father lay interred, whether riding or walking, he would reverently uncover his head, and keep it uncovered while passing by. Mr. Clarke sold his estate at Millbrook, and purchased another in the vicinity of London, which he called Haydon Hall; and at this latter place, in 1826, he finished his "Commentary" on the Old and New Testaments, on which he had been engaged for forty years of his life. The last sentence of that work was written upon his knees, and when completed he returned fervent thanks to God that his life had been spared to see the completion of a work which had cost him so many weary hours of labor and research, without aid from any person, not even an amanuensis. On the completion of his "Commentary" he was invited by his children to a family dinner at the house of one of his sons. After dinner a splendid silver vase was brought in and placed at the head of the table. This vase had been prepared by his children as a solemn offering on the occasion without the doctor's knowledge. The doctor's eldest son arose, and, uncovering the vase, and with an appropriate and affectionate address, he, in the name of each child in the family, offered it to their revered parent. The good doctor was taken by surprise. For a few moments he sat silent; then he arose, and, spreading out his hands, pronounced a father's blessing upon them, individually and collectively.—Northwestern Christian Advocate.

WHAT THE BREWERS THINK OF IT.

A curious collection of cranks convened at Saratoga, N. Y., last month under the title of "National Advocates of Temperance." As prohibitionists they "out-Herod Herod." They glory in having secured the introduction into all but three States in the Union of laws providing for temperance education in the schools, and while denouncing the liquor traffic they call upon leaders of fashion not to serve wine at their feasts, request young men not to treat their friends and suggest that the third Sunday inOctober be observed as "Temperance Sunday."—Brewer's Journal.

OUR BENEVOLENT CAUSES.

METHODISM IN ALASKA.

When Bishop McCabe organized Alaska District he added one more page to the glorious history of Methodism, on which, I trust, will be written victory for God and the Church. "The world is my parish," said John Wesley, and Alaska is included. We now sing,

"From Alaska's icy mountains,
From Yukon's golden stands,
From the arctic frozen fountains,
Where the golden mountain stands;
From many an ancient river,
From many a snowy plain,
They call us to deliver
The land from sin and pain."

Methodism is an organism instinct with life; her genius is progressive, her watchword is, "Onward!" She embodies the ardor of Wesley, the holy evangelism of Cook, the dauntless courage and unwearied activity of Asbury; accordingly, her itinerants have forded streams, swam rivers, followed trails, and accompanied the pioneers on their onward march.

The lonely cabin and the log schoolhouse have left the inspiration of her touch and rung with her shout of victory. Not hunger, thirst, persecution, nor death has been able to cool her ardor or stay her onward march.

Methodism is a divine stream. Enter into our social and civil developments, mingle more and more with the stream of human life, purifying its muddy waters, changing the wildest discordance to the smoothest harmony—with this spirit and purpose she enters the frozen North to warm and cheer the hearts of her many sons and daughters who may find their way here. Our Church is here with good tidings to dying humanity, here to save the lost, comfort the sorrowing, cheer the despondent, pray with the sick, and bury the dead. The movement at this time to unfurl the white banner of Methodism on the shores, along the rivers, and on the hillsides of Alaska was surely providential and expedient; and to be here during the winter is most timely, as it gives an opportunity to prepare and plan for the work in the interior more wisely than otherwise could have been done.

After united prayer with my family for God's blessing and gracious care over us until we met again, I left San Francisco October 5 for the new and unknown field to which I was assigned. My feeling was similar to that of Noah when called of God to build the ark and prepare for "things not seen as yet; moved with fear," yet fully relying on the blessed promises of God. "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee, send thee help from the sanctuary, and strengthen thee out of Zion." After visiting Portland, Tacoma and Seattle, I sailed for Alaska, forty-eight hours' delightful sail on the commodious steamer, City of Topeka. I reached Juneau Monday evening, Oct. 18.

Juneau, the metropolis of Alaska, is beautifully situated at the base of an abrupt mountain, and surrounded by picturesque scenery. Nature has done much for this live and enterprising city, whose estimated population is 2,000, largely composed of that rough element usually found in a mining camp. The town is liveliest in the winter, when the severity of the climate drives in the miner from the placer diggings of the Silver Bow Basin and other mining camps. The streets are narrow and irregular, some of them planked. There are two public schools, one for the white childern and one for the natives, and the Presbyterian mission school. The Catholic, Presybterian and Episcopalian Churches are represented here. Juneau has many excellent and religious peolpe who have the moral and social welfare of the city at heart, and their earnest work has, within the past year, made a marked change in the moral life of the city. It can easily be seen how difficult the religious work is with one saloon for every fifty-three individuals, including children and temperance people. Surely prohibiiton in Alaska is a farce.

My first service in Alaska was held Sunday, Oct. 24. In the forenoon I held two meetings on Douglas Island, on which is situated the Treadwell Mine; it is directly opposite from Juneau, and forms the southwestern shore of Gastineaux Channel. One service was held in English and one in the Scandinavian language. The meetings were well attended. In the afternoon I held two services in Juneau. At three o'clock I preached to the Scandinavians, of whom there are about 400, and in the evening held an English service in the mission hall. The two meetings were largely attended. In all I preached to about 250 people.

Nov. 2 I left Juneau, and after 100 miles' ride on the little steamer Detroit reached Skaguay, which is beautifully situated on the eastern shore of Skaguay Bay, and surrounded by abrupt and majestic mountains. The town site is level and partly tide land. It is a very lively city; tents, shacks and log houses are seen in all directions, while some two and three story buildings are now under construction Nearly every line of business is well represeated, and the magnitude of the lines carried is a matter of surprise to the newcomer, considering that on the second day of last August there were two shacks on the town site. Not less than twenty-eight saloons are carrying on their infernal business night and day, with the usual effection the community. Three large wharves are being constructed, and will be completed in December. Skaguay has some very excellent people, bright, intellectual, and active, many of them from the higher walks of life. The church people of the various denominations have united in erecting a church building, which will be completed in about four weeks.

I preached here Sunday, Nov. 7, at Berkard's Hall, to about 100 peolpe. After a few days' stay I left for Dyea, which is seven miles north of Skaguay, and snugly situated at the head of the bay. Its location and surroundings are very much like that of Skaguay, and it claims to be the coming metropolis of Alaska. It has now about 1,200 people, living in tents, shacks and log houses, while some large buildings are now under erection. The city has a live and busy appearance; wharves and warehouses are being built, which will be ready for the coming rush. Construction of a tramway some fifteen miles long, searching to the foot of the mountain, and a cable stretching to the summit, is being vigorously pushed. All the town lots are claimed by the settlers, and I got there just in time to stake out a lot for the Methodist Church. It is sightly and centrally located. In order to keep it I bought some lumber, and in pouring rain I built a fence around it. I am the first and the only minister in the town, and the people are delighted with the prospect of having services here. On the lot I shall pitch the tent which the bishop kindly gave me, and which will seat about 175 persons.

Life here is pioneering in the extreme. Living in tents, log houses, and roughing it is entirely a new experience to a majority of the citizens of Dyea. Tin dishes, Yukon stoves, bunks with hay mattresses, packing boxes for tables, and a stump of a log for a chair, are the fashionable furniture which graces the Dyea parlors and sleeping apartments. Everybody cooks — lawyers, doctors, merchants, clerks and preachers cook, and all can be seen during the day with the frying pan and coffee pot in hand, while men of science stir beans and scorch the apple sauce.

The people are supremely kind to one another; the helping hand to speed a brother on is never lacking. The teamster who hauled my lumber for the fencing of the church lot was to have one dollar for the hauling, but when he heard it was for a church he refused to accept the dollar, saying, "I have a praying mother, and if she should hear that I charged for hauling a little lumber for the church it would break her heart."

Visiting a very sick man in one of the tents, I felt greatly blessed when, after praying with him, the sick man said, "God bless you, and the Church that sent you."

O, how much we need men here, and the Church should not be slow to appropriate means and send missionaries to this important field. We need at least four men this year, but where shall the money come from? May the good Lord open the hearts and purses of His people, and a glorious victory can be achieved!—Rev. C. J. Larsen, in Christian Advocate.

THE PRAYERFUL HABIT.

Prayer as an habitual mood is greatly promoted by the use of set times and special places for its exercise. We are not told, happily, how often to pray. How formalism would then have seized on what is the freest of all things, this matter of prayer! How much of mechanical religion had we been commanded as to the number of times for prayer and as to its specific places! The freedom left us by our Lord is not the freedom to omit, but the freedom to accept, frequently, the privilege. We are not left to use any place for our closet of prayer because place is of no importance, but for the very opposite reason. Men find that they can do better work in manual labor, better work as students and accountants, when they have become wonted to places. The boy was almost a philosopher who gave as a reason for missing the question that he was not used to the new school-house. We find that we must have a particular place for our daily devotions. When a lady told her pastor that her place for prayer was the large drawing room where balls were held, he expressed surprise. But when she told him that neither at morning nor at night could she be alone even in her own room, but by rising an hour earlier the drawing room could be made her closet, he not only ceased to wonder, but rejoiced at the determination of a Christian woman to be alone at some time and in some place, each day, with her God. "Enter into thy closet, and when thou hast shut the door, pray." It was the word that suited an age which made public worship the substitute for secret devotions. If there be no stated time and no special place, then this duty will be elbowed along by other duties quite through the day. Habitual devotion is essential to maintaining the spirit of the exercise. It is only a transcendental delusion with which some meet Christ's demand for "entering the closet," by saying, "If I am always in the praying mood, why do I need set times and places?" Christ knew us best. He said it. That is enough. But men have asked whether men should pray daily at the regular time, if they find themselves out of mood for the exercise. Will not such a prayer be merely formal? But this is to make the acceptableness of the prayer depend upon our feeling about it. The prayer we may think little of, because of its distractions, may be our best prayer. It had at least the outward form of obedience. We gave God the recognition. We gave him at least the words. We tried to pray. Bodily weariness may have been, just for that hour, almost overpowering. But we would have prayed if we could. We obeyed our Lord. He accepted the attempt. Sometimes, too, a light surprises the praying man on his knees, and the listless beginning may have a joyous ending. If we please Satan by omitting the duty once, because not feeling as much in the mood to-day as yesterday, he will see to it that we are more out of the mood to-morrow. By the time it has been twice or thrice omitted the habit of omission is formed, and stated prayer, as a regular exercise, has ceased.—D. W. Faunce, D. D.

The College of History of the American University at Washington, a cut of which we gave in the Southwestern sometime since, has been completed. It is 176 feet long by 90 in the widest part and contains 42 rooms. It cost $75,000, and is finished inside with Tennessee marble.

A livery man in conversation with Henry Ward Beecher once said of one of his horses, "He will work anywhere you put him." Beecher replied, "I wish he was a member of my church."

EPWORTH LEAGUE.

AN EPWORTH LEAGUE DAY AT GAMMON.

By reference to the communication in our Epworth League column by Assistant General Secretary I. Garland Penn, it will be seen that the great Epworth League convention, which was contemplated to be held in Atlanta next summer, for the special purpose of quickening the League work in the colored conference of the Methodist Episcopal Church will not be held. It has been decided to hold instead a special Epworth League rally in connection with the Preacher's Assembly, to be held at Gammon at some time during the month of May. Who reads Brother Penn's article will certainly be moved by his earnestness and magnificent enthusiasm for the cause he represents. We believe his plan a good one and hope the Epworth Leaguers throughout his extensive field of operations may be aroused to begin at once to work up a large attendance for just such a meeting as he indicates. The League movement at the South needs just such a quickening as this meeting will give it, and there ought to be a thousand young people present. The fact is, Georgia itself, including the city of Atlanta, should furnish five hundred, and we doubt not will do so if thoroughly worked up. But to do this, all will need to begin at once, and marshall and inspire the forces that this first rally of the kind for our territory may be the grandest ever witnessed among us for any cause.

Let the watchword be, "On to Atltana!"

Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble.—Phillips Brooks.

A TRUE CHRISTIAN.

To be a Christian, in the Gospel sense, is to be alive to God and his goodness, and also to men and their needs, as no other man than a Christian can be. It is to be alive in all the powers of our nature to our human and spiritual surroundings. It is to live more fully and positively than other men live. "I came," said the Son of Man, "that they may have life, and may have it abundantly."—S. S. Times.

A Georgia paper the other day somewhat infelicitously remarked of the late General Avery of Atlanta, that, although he was a great journalist, he was an ideal gentleman. This suggests to the Montgomery Advertiser the old story of the editor and the barber on a steamboat. When the editor offered to pay for his shave, the barber drew himself up and remarked: "We don't never charge editors nothin', sah." "But you can't carry on your business unless you charge for it," persisted the editor. "Dat's all right, sah," replied the barber. "We makes it up off'n gentlemen."

The Florida Sentinal states the case for this State thus:

"The dark skins fare hard in the State of Louisiana. The intelligent whites are trying in their legislative halls to disfranchise them and the barbarous whites in the fields are trying, with the gun and rope, to exterminate them."

Not disfranchised yet, brother, but that is what is promised. They tell us though, that that is to be done in order to do away with the gun and rope business, that is to the extent that politics cause their use. And yet, while we do not know enough about plantation life and the "poor white" of Florida to make the comparison between plantation life and the "Cajun" of Louisiana, we incline to the belief that if there is a difference, all things considered, it is not in favor of the "Peninsula State." The dark skins of Florida, as the Sentinal calls us of Louisiana, are about as anxious every morning to find out whether they are dead or alive as we are.

The Missionary Secretaries in an open letter call for two missionaries to enter at once upon work in China.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly Kentucky Conference.

Lesson for February 6, 1898.

OUR FATHER'S CARE (Matt. 6:24-34).

Golden Text.—"He careth for you" (1 Peter 5-7).

1. Man is a servant. He cannot live without becoming the slave of some master. He serves the object he loves. Great affection will lead to devotion. Man often makes the god he worships, and by his devotion becomes like it. The heart is not likely to love two objects with equal strength. The one it admires most becomes its master, and it becomes the unconscious willing and anxious slave. It stands ready to go at his beck and come at his call. While two masters walk together, the servant may follow both, but when they separate, he will, other things being equal, go with the one he loves best. We serve God by becoming like Him, and doing good to the human family. Mammon here means riches. We work for wealth by giving all our time to money getting. We let the end justily the means. Justice, truth, love, mercy and all other God-given grace are laid on the altar and offered in sacrifice to this sly, deceptive, nimble-footed goddes.

Note.—Man is a servant. He can have but one true master. He has the power to choose who shall rule over him. He becomes a willing subject. If Satan is chosen as his lord and master, the love of pleasure, riches, honor or vicious habits will rule over him.

2. The phrase, "Take no thought for your life," is too strong. The original means be not solicitous or filled with anxiety about the present life. These words are not addressed to the house-wife, who desires to know what she will have for dinner, or to the toiling father who feels the cares of a family resting upon him, but to those who are filled with unbelief; those who are making mammon their god, and those whose minds are divided and being pulled to pieces by the cares of this world. The text should not be explained in a sense that would destroy industry, or the desire to provide for the family, or the inclination plan for the future. The exercise of these gifts is taught throughout the Bible. The Greek word here rendered life is commonly translated soul. It refers in this place to the lower or present life. Three of the essentials to our existence here are food, drink and clothing. We can in part bring the food we eat, and the clothes we wear, but not the water we drink, into exitsence. God and man are laborers together in sustaining life. He has furnished the soil, the air, the light, the heat, the water, and the life. Man prepares the ground, sows the seed, cultivates the crop, reaps the harvest, and dresses the food for use. God can bring about these results independent of man, and has on more than one occasion done so, but man can do nothing without the help of the Lord. The Father has given life that is more than food to sustain it, and the body that is more than raiment to clothe it. Since He has bestowed the larger gifts will He not, if we do our part, also grant the smaller ones. It is unbelief that makes us think otherwise.

3 God will take care of the life. The fowls of the air do not sow or reap, or hoard up for the future, yet they never die of hunger. Our heavenly Father feeds them. He does not give them their food direct, but He brings it into existence. It is scattered broadcast over the land. The fowls must search it out, and appropriate it to their use. Man is much better than they, and if God takes care of them, will He not provide also for the noblest work of His hands. The lesson we should learn from this is, not that we may not sow and reap, but that we should put perfect confidence in our heavenly Father. We should believe that, after we have done our part, God will take care of us. Unbelief is the germ that produces every kind and degree of sin. We are very helpless, and cannot, by our anxiety, bring into existenec the food that will add one cubit to our age or life. To be over-anxious shows ignorance, unbelief and self-will.

4. God will take care of the body. With many their clothing is their chief care. They worry about what they will put on, and when they have donned themselves in their best attire, they often feel unpleasant because some one is dressed in more costly robes than they. The lilies of the field do not toil or spin, yet they do struggle for the light, the dew, the fresh air, and the vital powers of the earth. This they do not to shine, but to exist. God paints their robes and furnishes their fragrance in a way that excels any work of art. Solomon was, no doubt, perfect in form and feature. Constantly clad in gorgeous robes of bright colors, that were highly scented with the richest perfumes of India. His raven locks were likely powdered till the gold dust glittered in the sunlight. On his brow rested a crown of gold fsatened with a lace of blue. In his hand was the golden scepter. His court was one of riches, gaiety and splendor. He moved in their midst like the sun among his planets. Yet, in all his glory, he was not arrayed as beautifully as the modest lily of the field. Now, since God has done so much for the grass of the field (this includes the lily), which is of such short duration, will He not much more clothe His children who are immortal and made in His own image? Faith has degrees. It is a faculty of growth. It may be strong or weak, great or small. The less faith we have in God, the more we worry about food and dress, and the more confidence we place in Him, the less anxiety we show about them. The Father knows all our wants, and if we are faithful, industrious and obedient children He will supply them.

5. The duty of man. (1) The "kingdom of God" means His spiritual reign. Jehovah, in the person of His Son, rules an empire. It is composed of the kingdom of matter, the kingdom of grace, the kingdom of spirits, and the kingdom of glory. Christ is our King. In His written Word may be found the laws that govern His kingdom of grace. All who have not transgressed His laws, and all whose transgressions have been forgiven, are subjects of His kingdom. (2) The kingdom of God should be sought. We should seek it along the way of faith, repentance, prayer, consecration and self-denial. It should be sought first in importance, first in life, and first each day. Just now, while I write, and as you read, seek the kingdom of God. (3) The righteousness of the kingdom of God is the just manner in which He rules His empire. We should strive to have not only the righteousness of this kingdom in our heart, but His wisdom, truth, goodness and holiness as well. These can only be secured by a regular and reverent use of the means of grace. (4) Some results of seeking first the kingdom of God will be the adding of those things mentioned above. Those who seek the salvation of their soul, who unite with the Church of God, who are baptized in the name of Jesus, and who lead lives of consecration to Him, will be provided for. Jehovah, who governs the course of nature, and holds in His hands the destinies of men, will see that they have food and raiment, "I have been young, and now am I old, yet have I not seen the righteous forsaken, nor his seed begging bread."

Gideon N. Jolly.

Covington, Ky.

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PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

WOMAN'S HOME MISSIONARY WORK IN LOUISIANA.

We are sure the ministers of the Louisiana Conference, and other friends of the Woman's Home Missionary work, will be greatly interested in the letter from Mrs. Rust, the corresponding secretary of the Parent Board, which follows this statement. The society has not lost interest in our work in this city, as this letter will show. The fire which destroyed the Peck Home last January was, of course, unexpected, and has proven a great embarrassment to the society during these stringent times, and hence imposed an effectual check on the work here. But this is only temporary, and for the future the scope of the work will be greatly broadened and diversified. While we are not a member of the Louisiana Conference, we nevertheless rejoice in this because of our interest in the highest development of the work everywhere. To this end we desire to say that we know it to be a fact that the ladies of this conference can greatly hasten results by harmonizing all differences that may exist among them, ere the adjournment of the present session of the conference, and then notify the Parent Board that they are fighting unitedly under one banner and against a common foe.

We are confident the leading ministers desire this, and we trust it may be accomplished.

Relative to the reference made to Mrs. E. S. Spriggs, of the West Texas Conference, she is raising funds to build a home at Austin, Texas, and is succeeding grandly.

The following is Mrs. Rust's letter:

"Cincinnati, O., Jan. 15, 1898.

"Rev. I. B. Scott, D. D.,

'New Orleans, La.:

"Dear Friend—My attention has been called to the fact that your conference will meet at an early date, in Baldwin, La. We will be glad if, through the columns of your valuable paper, you will empahsize the importance of the work of the Woman's Home Missionary Society.

The General Board of Managers, at its meeting at Baltimore, in October, cordially approved the suggestion relative to the reopening of work in New Orleans, submitted for their consideration and approved by members of your conference, whom we met in New Orleans when visiting the university last May. We trust that it will not be long before the society will be able to go forward in the establishment of a polyteehnie institution, which will include instruetion in various profitable industries.

"Your conferenee corresponding secretary, Mrs. Frank Waller, and the corresponding secretary of the West Texas Conferenee, Mrs. E. S. Spriggs, attended the meeting of the General Board of Managers, held at Baltimore, and were cordially recieved by the members present. They added greatly to the interest of the meeting by their intelligent statements of the work of the W. H. M. S., as carried forward in their section of the country. We trust that these ladies will receive the cordial support of the ministers and people in their respective conferences.

Yours truly,

Mrs. R. S. Rust.

UPPER MISSISISPPI CONFERENCE.

The eighth session of the Upper Mississippi Conference was held in the Mount Pisgah M. E. Church, Okolona, Miss., the 12-17th inst. In the absence of Bishop Ninde, Rev. P. O. Jamison, P. E., of the Tupelo District, was appointed to preside.

After the administration of the Lord's Supper, which proved a great spiritual help to all, the conference proceeded to organize. Fred. H. Bunton was elected secretary and N. H. Williams statistical secretary, and M. C. McEwen treasurer.

The usual amount of business was transacted. The committees were appointed, fixing the time of meeting and adjournment, etc. Rev. Brother Jamison presided with credit to himself and conference.

The brethren hailed with delight Bishop W. X. Ninde, D. D., LL. D., on the opening of the second day's session. The bishop, by his gentleness and Christ-like spirit, his carefulness and patience in dispatching business, his great devotion and consecration to the work entrusted to him, and which for many years he has faithfully discharged, won the heart of every member of the conferences. His address and sermon were inspiring and are calculated to do great good.

The reports of the presiding elders, H. R. Revels, D. D.; L. F. White, W. E. Mask, W. McDonald, B. H. S. Ferguson and P. O. Jamison were carefully prepared, being a just and frank view of the work of the territory they traveled. In spite of the overflow in the spring and the rigid quarantine regulations, the brethern were able to report an advance in conference collections.

The report which follows was submitted by the Rev. M. C. McEwen, the faithful and efficient conference treasurer:

Missions, $602.15; Church Extension, $131.15; Sunday School Union, $19.50; Tract Society, $18.50; F. A. and S. E. Society, $570; Education, $60.71; Children's Fund, $66.25; American Bible Society, $3.55; W. F. Missions, $4.50; W. H. Missionary Society, $2.85; General Conference, $5.85; Conference Claimants, $93.75; Episcopal Fund, $66.95; other benevolent collections, $48; total benevolence, $1,728.98; increase benevolence over last year, $212.68.

On Thursday morning the conference was formally welcomed to the city of Okolona. Hon. C. B. Williams delivered the address in the part of the citizens, after which the bishop responded. These were followed by short addresses made by visitors.

The motion having prevailed ordering the election of a conference evangelist, Brother W. H. H. Gallion was unanimously chosen.

The proposition submitted for the changing of the ratio of representation in the General Conference was lost by a vote of 54 to 28.

After having passed satisfactory examination, and upon the vote of the conference, the following were admitted on trial: Phillip A. Lemmons, Jos. C. McGhee, Columbus E. Moody, Edmond H. Holmes, John A. Slate.

Into full membership: Manger H. Wilkins, John W. Terrell, Wm. H. McCarty, Judge T. Cannon, Archie E. Franklin.

The following brethren having passed the required examination were elected to orders, as deacons: Manger Wilkins, J. W. Terrell, J. C. Whitfield, W. C. Hilliard, A. B. Blewett; as elder, W. C. Weatheral. These were ordained on the Sabbath by Bishop Ninde, assisted by the presiding elders.

The Upper Mississippi Conference is fully loyal to the work of the Southwestern. We give herewith the resolutions adopted.

"We believe that through the aid of the press, civilization will be more rapidly developed, this being one of the great agencies through which information is received. We believe that the patronizing the seeular press is a need in order that we may understand the general news; but we believe that it is much to the interest of our Church and conferenee that we be informed as eoneerning those things which immediately concern us.

Whereas, The Southwestern Christian Advocate has been so ably and grandly edited by the Rev. I. B. Scott, D. D., and,

"Whereas, This great paper is doing so much toward the enlightening and informing our people throughout this Southland,

Resolved, That this paper is an imperative need, and,

Resolved Further, That we highly endorse the Southwestern Christian Advocate, its excellent editor, and its management;

Resolved, That we pledge to send in 1000 cash subscribers for 1898.

"H. R. Revels, D. D.
"W. McDonald.
"B. H. S. Ferguson."

The brethren backed up the excellent resolution by giving us the largest collection from any one annual conference that has come to our office during the past year.

Among the visitors present were Drs. H. C. Jenninsg, J. F. Berry of Chicago, Prof. I. G. Penn of Atlanta, Dr. W. W. Foster and Mrs. M. C. Foster of Holly Springs, Miss, and Dr. W. P. Thirkield of Atlanta.

UPPER MISSISSIPPI CONFERENCE.

Aberdeen District.

H. R. Revels, P.E., P. O. Holly Springs, Miss.
Aberdeen, N. H. Williams.
Aberdeen Circuit, Peter Johnson.
Athens, W. S. Leake.
Brooksville, Jesse Burton.
Caledonia, O. W. Crump.
Columbus, B. F. Woolfork.
Columbus Circuit, N. B. Blackman.
Crawford, A. J. Trice.
Hickory Grove, W. C. Hilliard.
Macon, N. R. Clay.
Macon Circuit, S. H. Nevils.
Mashulaville, H. N. York.
Moon Valley, H. A. Johnson.
Shuqualak, P. S. Bowie.
West Point, C .W. Butler.
West Point Circuit, John Mayo.
W. H. H. Gallion, conference evangelist, member of Aberdeen Quarterly Conference.

Greenville District.

L. F. White, P. E., P. O. Greenville, Miss.
Arcola, to be supplied.
Baird, J. H. Everett.
Belen, Mishack Lockman.
Bobo, C. L. Abram.
Clarksdale, J. B. Starkey.
Glendora, J. C. Whitfield.
Greenville, A. J. McAllister.
Greenville Circuit, E. D. Reid.
Gunnison, G. W. Hunt.
Heathman, to be supplied.
Indiancla Circuit, S. D. Hudson.
Itta Bena, J. W. Davis.
Itta Bena Mission, to be supplied.
Lula, C. A. Jordan.
Morehead, G. H. Williams.
Shelby, W. H. Scott.
South Side, Green Spencer.
Tunica, D. R. Hoard.
Webb, F. G. Wilbon.

Greenwood District.

W. E. Mask, P. E., P. O. Winona, Miss.
Carrollton, A. B. Blewitt.
Carrollton Circuit, W. T. Wright.
Durant, T. W. Davis.
Ebenezer, L. L. Shumpert.
Goodman, G. H. Harvey.
Greenwood, S. R. Gibson.
Hesterville, E. M. Byrd.
Lexington, W. H. Hundley.
Maryland, Edward Newton.
Minter City, Elias Troupe.
Pickens, M. H. Wilkins.
Sallis, J. D. Gibson.
Shell Mound, Richard Sewell.
Tchula, H. A. Robinson.
Thornton, P. A. Lemons.
Vaiden, C. P. Head.
Vaiden Circuit, Donaldson Green.
Wildwood, to be supplied.
Winona, Grant Orange.

Holly Springs District.

Warren McDonald, P. E., P. O. Holly Springs, Miss.
Abbeville, G. J. Dobson.
Aidesville, T. L. Inghram.
Batesville, L. W. Mosley.
Elliott, S. D. Troupe.
Grenada, C. W. Walton.
Grenada Circuit, S. M. McLeod.

Hernando, J. J. Johnson.
Hickory Flat, F. H. Chisholm.
Holly Springs, W. C. Clay.
Oxford, J. W. Winbush.
Oxford Circuit, L. F. Jones.
Sardis, L. J. Terrell.
Senatobia, B. T. McEwen.
Talyor, J. A. Slate.
Victoria, J. W. Johnson.
Waterford, W. H. Golden.
Water Valley, J. C. McGee.

T. A. Green and A. J. Howard, professors in Alcorn University, members of Holly Springs Quarterly Conference.

G. G. Logan, professor in Rust University, member of Holly Springs Quarterly Conference.

H. B. Hart, F. H. Henry, E. F. Scarborough and G. W. Williams left without appointments to attend some one of our schools.

Starkville District.

B. H. S. Ferguson, P. E., P. O. Columbus, Miss.
Ackerman, W. H. Whitlock.
Bellefountaine, J. W. Terrell.
Cedar Bluff, Wm. Lester.
Eupora, J. M. Walton.
French Camp, W. H. McCarty.
Kilmichael, A. D. Sherman.
Kosciosko, Wm. Roberts.
Kosciosko Circuit, C. L. Walls.
Liberty Hill, N. L. Lackey.
Louisville, J. M. Nevils.
Matherson B. J. Roberson.
Mc Cool, John E. Everett.
Mount Nebo (P. O. Ackerman), D. W. Calvert.
Phebo, C. E. Moody.
Rock Hill, H. T. Salter.
Starkville, Fred. H. Bunton.
Starkville Circuit. M. McEwen.
Sturgis, A. E. Franklin.

Tupelo District.

P. O. Jamison, P. E., P. O. Tupelo, Miss.
Amory, J. M. Thompson.
Amory Circuit, W. C. Conwell.
Bell, William Bell.
Corinth, D. A. Bragg.
Corinth Circuit, G. W. Baker.
Cotton Plant, E. D. Cameron.
Houston, W. E. Logan.
New Albany, H. C. Norman.
Okolona, D. P. Shaw.
Okolona Circuit, William Campbell.
Pontotoc, D. L. Tubbs.
Pontotoc Circuit, J. T. Carmon.
Ripley, W. S. Gillespie.
Ripley Circuit, to be supplied
Shannon, W C Weatheral
Tupelo, Obadiah Gillespie
Union Grove, J. W. Parks.

FLORIDA CONFERENCE APPOINTMENTS.

Gainesville District.

J. P. Patterson, P. E., P. O. Box 167, Gainesville, Fla.

The report by Dr. J. B. L. Williams will appear next week; it came in time for this week, but the editor was at the Mississippi Conference.

Arredondo, Archer and Long Pond, Edward Sabie.

Liberty Hill and Union Lake, supplied by E. H. Ferguson.

Fort White and Branford, Alexander Lee.

Cedar Keys and Rosewood, A. S. J. Allen.

Nikesville and Stanley Chapel, John Wilson.

High Springs, Fateville and Noble Hill, Y. K. Meeks.

Gainesville, J. F. Elliott.

Gordon and Freedom, H. Hawkins.

Hague and Lacrosse, Simon Welch.

Levyville, Adamsville and Old Town, A. Williams.

Micanopy and Rochelle, A. B. Young.

New River and Hampton, J. E. Debose.

Alachua and Newnansville, S. C. Wright.

Otter Creek and Gulf Hammock, J. J. Debose.

Pleasant Plains, O. F. Niblack.

Pineville and Newberry, J. J. Kellar.

Sanpalaski, Alex. Debose.

Starke, Lawty and Pleasant Grove, J. L. Jenkins.

Waldo, Freecanaan and Melrose, T. Austin.

Williston and Phoenix, supplied by G. W. Hall.

Jacksonville District.

S. A. Huger, P. E., P. O. Jacksonville, Fla.
Fernandina and Missions, R. H. Debose.
Hibernia, Green Cove Springs and Scott, Z. D. Limbric.
Jacksonville:
Ebenezer, J. Grant.
Ebenezer (Simpson Chapel and Moncire Springs), S. Bartley.
Ebenezer (St. Joseph and Cookman Chapel), H. B Walker.
Ebenezer (Wrightville and W. Jacksonville), J. M. Deas.
S. Jacksonville and Mann, S. D. Pratt.
Kingsberry and Hillird, W. T. Collier.
Lone Star Circuit, D. C. Jacobs.
Lake City and New Hope, R. E. Robinson.
Live Oak and Huntsville Circuit, Supplied by W. O. Bartley.
McClenney and Sanderson, S. Jackson.
St. Augustine and Mission, J. B. L. Williams.
White Springs and Lake Ogdon, supplied by M. Rich. Yulee and Crandoll, B. Dilworth.
Monticello and Madison, supplied by D. L. Rivers.

Palatka District.

Peter Swearingen, P. E., P. O. Jacksonville.
Benedict and Lowell, H. W. Austin.
Cotton Plant and Romeo, J. H. Williams.
Deland and Osteen, O. M. Irvine.
Hawthorne and Citra, J. L. Middleton.
Homeland, Alafia and Barton, A. J. Williams.
Hernando and Dunellon, B. J. Shannon.
Key West, F. M. Spicer.
Lakeland, E. Demery.
Meyers and Puntagarda, J. D. Bellamy.
Miami and Cocoanut Grove, J. H. Davis.
New Smyrna, Dayton and Ormond, L. J. Little.
Ocala, John E. A. Keeler.
Orlando and Woodbridge, G. W. Cook.
Orange Lake and Gordon, P. C. Jackson.
Palatka, S. J. McCray.
Reddick, T. Holsendof.
Santos, D. Johnson.
Sanford, to be supplied.
Tampa and Ybor City, P. A. Daniels.
Tarpon Springs, Frinlakes and St. Petersburg, A. Emanuel.
West Tampa and Port Tampa City, J. W. Richardson.

Conference Collections.

Missionary Society, $904; Church Extension, $77; Sunday School Union, $23; Tract Society, $15; Freedmen's Aid Society, $106; Education—public collection $7 and Children's Fund—$55; American Bible Society, $3; Woman's Foreign Missionary Society, $4; Woman's Home Missionary Society, $65; General Conference Expenses, $1; Conference Claimants, $40; Episcopal Fund, $70. Total, $1,370.

Full members, 4,205; probationers, 732; local preachers, 101. Total, 5,038.

PERSONAL AND GENERAL

Rev. Dr. C. H. Phillips, the brilliant editor of the Christian Index, of the Colored Methodist Episcopal Church, celebrated his fortieth birthday on the 17th inst. We judge that Mrs. Phillips must give evidence of longevity, hence our editorial friend does not care who knows his age.

Hon. Marcus A. Hanna, of Ohio, who was a year ago appointed United States Senator by Governor Bushnell, to fill out the unexpired term of Senator Sherman, who became Secretary of State in the McKinley cabinet, was last week elected by the Legislature, United States Senator for both the long and short term.

Mr. Ed. Roddy, the City Passenger Agent of the Illinois Central Railway, is undoubtedly one of the most energetic and thorough going railway men anywhere to be found. When and wherever he thinks there is any business in sight for his line he is there. He is always affable, always approachable; no man who desires to talk business needs fear to approach him.

While many railroad people were fleeing from the city last fall he stood at his post right by the side of the division superintendent, Col. Wm. Murray, and had the yellow fever for his pains, but it didn't kill him by a good deal, and some of his friends begin to think it takes more than the type of fever we had to side track him, and the Southwestern hopes they are right.

Prof. J. Rosamond Johnson, who sang a solo at the Freedman's Aid Anniversary at the Florida Conference, is a composer of no meanability. He has spent about seven years in Boston and is now quite successful as a teacher in Jacksonville, Fla. When Bishop Andrews preached on Sunday during the conference the choir rendered an anthem composed by Prof. Johnson.

A week or two since it was announced in our columns that Mrs. Josephine L. Rochon of Ennis, Texas, passed through this city, en route to West Baton Rouge, La., to visit her mother. A private note to a friend in this city brings the sad information that her mother had passed away before she reached her home, and hence she did not see her alive. We extend our heartfelt sympathy to Mrs. Rochon in her sad affliction and trust she may have sustaining grace. We learn she has since returned to Texas.

Mr. G. H. Bowen, a prominent layman of the Savannah Conference who was a member of our last general conference, was married a few days ago in Hot Springs, Ark., to Miss Annie Means, of that city. They left immediately for his home in Waycross, Ga. Bro. Bowen is in the government mail service and has been for a number of years. During the time he has accumulated some property and money; hence he was prepared to take his bride to a comfortable and well arranged home. He is highly respected both by his church and the community at large. May happiness attend them.

Plan of Episcopal Visitation

Conference.	*Place.*	*Time.*	*Bishop.*
Upper Mississippi	Okolona, Miss	Jan 12	Ninde
Florida	Jacksonville, Fla	" 13	Andrews
Mississippi	Ellisville, Miss	" 19	Ninde
St. John's River	De Land, Fla	" 23	Andrews
Louisiana	Baldwin, La	" 26	Ninde
Little Rock	Van Buren, Ark	" 27	Merrill
Arkansas	Siloam Springs, Ark	Feb 3	Merrill
Gulf Mission	Crowley, La	" 3	Ninde
Baltimore	Washington, D C	Mar. 2	Merrill
Washington	Cumberland, Md	" 9	Andrews
St. Lo is	Springfield, Mo.	" 9	McCabe
Kansas	Lawrence, Kan	" 9	Fowler
Virginia	Falls Church, Va	" 9	Goodsell
South Kansas	Ottawa Kan	" 9	Cranston
Central Penn'vania,	Danville, Pa	" 16	Andrews
Missouri	Hannibal, Mo	" 13	McCabe
Philade'phia	Chester, Pa	" 16	Goodsell
Southwest Kansas	Lyons, Kan	" 16	Cranston
Central Missouri	Topeka, Kan	" 23	McCabe
North Indiana	Hartford City, Ind	" 23	Fowler
Wilmington	Lewes, Del	" 23	Newman
Northwest Kansas	Minneapolis, Kan	" 23	Cranston
Delaware	Orange, N. J	" 24	Hurst
New York	New York, N. Y.	" 30	Hurst
New York East		" 30	Mallalieu
Lexington	Terre Haute, Ind	" 30	Fowler
Newark	East Orange N. J	" 30	Goodsell
New Jersey	Camden, N. J	" 30	McCabe
New England	Worcester, Mass	Apr. 6	Newman
Northern New York	Fulton, N. Y	" 13	Ninde
Wyoming	Norwich N. Y.	" 13	Fowler
N. England South'n	Attleboro, Mass	" 13	Vincent
New Hampshire	Dover, N. H.	" 13	Newman
East German	Rochester, N. Y	" 17	Hurst
Troy	Amsterdam N. Y.	" 20	Mallalieu
Vermont	Springfield, Vt	" 20	Vincent
Maine	Norway, Me	" 20	Cranston
North Dakota	Casselton, N. Dak	" 17	Joyce
East Maine	Bangor, Me	" 27	Cranston

Foreign Conferences.

South India	Bangalore	Dec. 16	Foss and Thoburn
Bombay	Bombay	Jan. 5	Foss and Thoburn
North India	Bareilly	Jan. 12	Foss and Thoburn
Mexico	Puebla	Jan. 19	Fitzgerald
N. W. India	Allahabad	Jan. 20	Foss and Thoburn
Bengal Burma	Mazapar ur	Jan. 27	Foss and Thoburn
Liberia	Greenville	Feb. 3	Hartzell
Cent. Conf of India	Lucknow	Feb. 9	Foss and Thoburn
West China Mission	Chentu	Feb. 17	
Malaysia Mis'n Con.	Singapore	Feb. 24	Foss and Thoburn
W. S. Am. Mis Con.	Concepcion	Feb. 24	Warren
South America	Rosario	Mar 30	Warren
Congo Mission Conf		May 4	Hartzell
Bulgaria Miss. Conf	Rustchuk	May 11	Walden
Italy	Turin	May 25	Walden
Switzerland	St Gallen	June 8	Walden
South Germany	Frankfurt	June 22	Walden
North Germany	Hamburg	July 6	Walden
Denmark Mission	Copenhagen	July 13	Walden
Japan	Yokohama	July 6	
Norway	Larvik	July 27	Walden
Sweden	Upsala	Aug 4	Walden
Korea Mission	Seoul	Aug. 10	
Finl'd & St. P'b'g Mis	Helsingfors	Aug. 17	Walden
Cen. China Mission,	Kinkiang	Sept. 8	
North China	Peking	Oct 12	
Foo-Chow	Foo-Chow	Nov. 9	
Hinghua Mis. Conf.	Hinghua	Nov 3	

By order and in behalf of the Board of Bishops,

EDWARD G. ANDREWS, Secretary.

Baltimore, Md., Nov. 1, 1897.

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DOINGS OF THE WORKMEN.

L. S. Blakeney, P. C., Houston, Tex.: Having been with my congregation nearly three weeks, I am thankful to say that all things pertaining to the church are encouraging. We anticipate a grand year's work for the kingdom of Christ. We found every department of the church fully organized and each ready and willing to work. Hence the trustees are making an effort to raise five hundred dollars at once with which to commence the much needed improvements on the church property. The stewards are active and all the committees are taking hold of their work with Christian fortitude.

I wish to thank the members and friends of Trinity M. E. Church, in this city, for their tokens of love and respect for my family and self, which was shown by two hundred or more calling at the parsonage on the evening of the 7th inst. and bringing a large quantity of just such articles as are needed in a pastor's home. The party was made up of different members of the city churches regardless of denomination, also of non-church members. Such callers are welcome at all times and as often as possible. May God bless us all.

J. F. R. W. Summerhill, P. C., Spring Hill, Tenn.: January 1st was a great day here. By the request of the writer, the people gathered at Wesley Chapel M. E. Church. The exercises were opened by prayer, after which the writer made a talk. The Emancipation Proclamation was read by Miss L. M. Shurber, after which "Rally Around the Flag Boys" was sung by the Junior League. Miss Callie C. Shurber was introduced and read a grand paper; subject, "The Negro Women and their Work." We cannot say too much in the way of praise of the paper. Prof. J. W. Byers was introduced and spoke on the Negro, and the school room, which was very grand. Prof. W. Y. Reynolds was introduced and spoke on the future of the Negro, which made the outlook for the Negro very bright. The closing remarks was made by Mr. P. Chatman. We had very nice vocal music rendered for the occasion by the Epworth League and Junior League. The Southwestern was not forgotten. I will send in one now and think I will get others to subscribe. I am going to try to bring Spring Hill to the front. Our people seem to be very much revived. I think if I can get the Southwestern in the hands of my people, I can get along better with my work; they will see what others are doing and will try to do likewise. I am for the Southwestern and will show it by getting subscribers. It is rich food for the hungry.

Willie McCulloch and Others, Oak Grove M. E. Church: I write of our nice reception. 1st, admission was 25¢ at the door. We had 50 couples in attendance. Our pastor is an expert; he has all of his committees appointed and will do good this year. We can almost see the sun light as we never saw it before. He is urging us to take the paper and we will, soon. He has a committee on the paper. We will roll up to the line this year. Your paper is fully represented here by our pastor, and we see we will have to come to it or go out. God bless our work.

G. W. Zeigler, P. C., Nashville, Tenn.: We have just closed our first quarterly Sacrament for Clark Memorial M. E. Church, Nashville District, Tennessee Conference. Elder White was with us and preached an instructive sermon at 11 a.m. After a short service at 7:30 p.m. he administered the Sacrament to nearly three hundred communicants. Outside of the collection of twenty dollars and seventy cents for the P. E., three hundred dollars was taken up for the New Clark Memorial M. E. Church, our first effort to build a new church for Clark Chapel; over six hundred dollars has been collected for all purposes. We have begun our first revival effort with several souls at the anxious seat. The Epworth League is doing some good work in various departments. Prof. I. G. Penn will lecture to us on the 15th of February.

W. M. Stallsworth, Decatur Charge, Gainesville District, Atlanta Conference: Our pastor, Rev. C. W. Adams, was returned to us from the last Annual Conference to begin his third years' work. I feel safe in saying that the Conference could not have done a better thing. Too much praise cannot be said of the noble and grand work our pastor has done. He is loved by all who know him, and we have resolved to pay the pastor and raise every dollar of our benevolence this year. Our first quarterly conference convened at Decatur on January 7-8th. Our beloved P. E., Rev. H. R. Allen, in the chair. The writer was elected secretary. The reports of pastor, local preachers and class leaders were received, and all indicate success. The elder lectured on the subject of broadening our territory—that is, opening up new work by the local preachers. This lecture was full of inspiration and the local preachers seized the opportunity and great things will be done in this charge this year. Plans are being laid to repair every church on the circuit, and when completed the Decatur Charge will rank with the best the Atlanta Conference affords. Sunday was a high day for us in Decatur. The P. E. preached at 11 a. m. to a crowded house. The Lord was with us and the Holy Ghost was a swift witness. Many hearts were made to rejoice. At 3 p. m. the P. E. preached to a large and interested audience. At this service many resolved to be better Christians and live more to the glory and honor of God. At night, 7:30 p. m., the pastor preached one of his soul-stirring sermons from the subject "Obedience to God." This ended the first quarterly conference for the Decatur Charge. Our P. E. is much beloved and we predict a bright future for him. He is the right man in the right place. The Southwestern was not forgotten. The pastor and P. E. planned to make a house to house canvass for the Southwestern, which will prove a success. Look out for us. Collection, $14.35.

[Shorter, next time, Bro. Stallsworth. Ed.]

G. G. Goldston, P. C., Alpha Circuit, (La.): When we first came here in January, 1897, we had to subsist on government rations. The people were poor but generous and Christian hearted, and did all they could to make us happy, and thank God we are ourselves again. We will come to the annual conference with more benevolent money than has been collected on this circuit since its existence. The church has increased financially, numerically and above all spiritually. Rev. H. J. Wright, our most efficient presiding elder, was with us on January 3d, and held the fourth quarter. Notwithstanding the bad weather and muddy roads, whether in the sandy hills or soggy swamps, he seems proof against peril and endowed with the spirit, to uplift fallen humanity and raise the standard of Methodism higher and higher until the church will have reached the heavenly dome where the spirits of just men are made perfect. His illustrations of our churches and schools with impressive bearings upon the young men and women to attend these institutions to enable themselves to live better and more useful lives, is worthy of commendation.

J. F. Fisher, P. C., Lake End, (La.): I was assigned to this work by Bishop Walden. I arrived here early in February and found two churches, both unfinished. The church at Lake End had no roof, no doors, no windows, and the church in debt $9.00. The writer completed the top of the church, put in the windows and floor by August 28th. September 3, 1897, the church was blown down and we have not been able to rebuild as yet. We have piled the church lumber on the ground for safe keeping. I have stayed to my post and have walked 25 miles twice a month from church to church. Our fourth quarterly conference was held December 8, 1897, with Rev. H. J. Wright, P. E., presiding. Paid P. E. this year, $5; paid pastor this year, $26; paid on old debts, $9. I am now at Greenmar and will close my year January 16th.

P. E. B. Wheeler, Rec. Secy., M. E. Church, Algiers, La.: On New Years Eve night we had a grand time. Bro. Wm. Johnson and Bro. F. Burtis conducted the prayer meeting. The P. E., Rev. S. Duncan, preached the opening sermon from Gen. 28:20; he preached a logical sermon, gave noble ideas to each person in the house. The Kings daughters and members gave him a small gift; it was highly appreciated by him. After Bro. L. V. Gant and Bro. P. E. B. Wheeler conducted the speaking meeting until 11 p. m. The pastor preached the Passover sermon, Ex. 12:11; while watching for the old year to pass away he preached a stirring sermon. The congregation give him for New Year's gift $12. After dismission both old and young, great and

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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small, passed over to the hall to show our love and friendship on the New Year by eating together a free supper. Everybody was filled with the many good things provided by the members and friends. Pray for us that we will continue in love and friendship, and do more for the Master this year, both spiritually and morally, if He permit us to live.

P. E. B. Wheeler, Rec. Secy.

Olivia Robinson, Mandeville, La.: We were blessed with the presence of Elder Davage last week. Our fourth quarterly conference was a success. We were greatly touched with those blessed words that fell from his lips. We also were blessed in our revival; four happy souls were added to our number and many anxious souls are still trying to find Jesus. Oh! how our hearts burned within while Elder Davage was preaching, Sunday night from subject of the Prodigal Son Returned. It was a time that never will be forgotten in Mandeville. May God bless Elder Davage and send him here again. And our prayers will follow him.



Life is a battle field. Every day brings its fierce, unceasing conflict; every night leaves its multitudes of dead and dying. The horrors of war are no greater than the horrors of disease. If all the nations of the earth were at war against each other there would be no such carnage wrought within the year as that which is accomplished annually by one dread disease —consumption.

And yet this most fatal of all diseases is not without its remedy. It is no longer the irresistible destroyer that it was considered thirty years ago. An entirely new aspect is put upon the possibilities of this dreadful malady by the astounding remedial action of Dr. Pierce's Golden Medical Discovery, which cures consumption by nourishing the lungs with an abundant supply of pure, highly-vitalized blood.

This stops the formation of tuberculous matter, and builds up fresh tissue, muscular flesh and vital energy. It gives digestive power to the stomach which is too weak to assimilate oily emulsions.

Miss Lucy Kloeffler, of Armada, Mich., writes: "When I was about eight years of age I had inflammation of the lungs, and from that time up I was sick nearly all the time and had a doctor nearly all the time. I would take cold so easily it would go right to my lungs. At the age of nineteen I was very bad; there was pain in my lungs, tickling in my throat and my throat was studded with ulcers; there was hoarseness and partial suppression of voice, and difficulty of breathing. I doctored with one of our best physicians and he said he could not help me and just prescribed cod liver oil and told my mother I could not live longer than three months. I kept getting weaker every day, when at last a friend asked me why I did not try Dr. Pierce's Golden Medical Discovery. I thought there was no use, no more help for me as consumption was in our family. My father and also my sister died with it; but after taking the first bottle I seemed to feel better. My appetite was better and I kept right on taking it, with a bottle of the 'Pellets' once in a while, until I felt real well. Before taking it, I weighed one hundred and ten pounds, after taking it, one hundred and thirty. I have not had a cough this winter."

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FARM AND FIRESIDE.

LIME-BURNING ON THE FARM.

To construct a good lime-kiln for producing a small quantity of lime for the farm, we make an excavation in a side-hill where the rise is rather abrupt, so as to get about eight or ten feet of breast without removing very much earth. If the embankment is not sufficient, we cart the removed earth on top to the bank to grade up to the mouth of the kiln. Have a mason build a circular pit against the breast of this excavation of the size needed. It should not be too wide for the height, or the draft will be poor, and there will be trouble in firing. The diameter should not be more than half the height—better a little less. The bottom must be contracted and an opening left at the front side for draft and to draw the lime. The draft is regulated by opening or closing this door.

After the wall is finished we log up to the front; that is, we take rough logs about twice as long as the diameter of the pit, and about two or three feet in front of the wall we log up, with corners notched log cabin style, and the short pieces of logs to build up the corners run back in to the bank of earth. This we make as high as the pit, and then fill all the space around the wall with earth. This is to strengthen the wall of the pit and prevent its spreading under the influence of heat and pressure, and also to conserve the heat and save fuel.

Many of our farmers merely stack the lime and burn it that way. It is not quite as convenient, but where only a small quantity is needed it is cheapest. The broken limestone is placed in layers and alternated with fuel layers until the desired quantity has been placed, when it is all carefully covered with soil, as in burning charcoal, and draft holes allowed. If the stack is made on a high knoll, and after being burned it is covered with corn-fodder, or any temporary cover, it may remain for a year or more and be in the finest condition for application. — Country Gentleman.

THE HUMAN BODY.

In the human body there are about two hundred and sixty-three bones. The muscles are about five hundred in number. The length of the alimentary canal is about thirty-two feet. The amount of blood in an adult averages thirty pounds, or fully one-fifth of the entire weight. The heart is six inches in length and four inches in diameter, and beats seventy times per minute, 4,200 times per hour, 100,800 times per day, 36,792,000 times per year, and 2,565,440,000 in three-score and ten, and at each beat two and a half ounces of blood are thrown out of it, one hundred and seventy-five ounces per minute, six hundred and fifty-six pounds per hour, seven and three quarter tons per day. This little organ, by its ceaseless industry, pumps each day what is equal to lifting one hundred and twenty-two tons one foot high, or one ton one hundred and twenty-two feet high. The lungs will contain about one gallon of air at their average degree of inflation. We breathe on an average of 1,200 times an hour, inhale 600 gallons of air, or 24,000 per day. The aggregate surface of the air cells of the lungs exceeds 20,000 square inches, an area nearly equal to the floor of a room twelve feet square.

The average weight of the brain of an adult male is three pounds and eight ounces; of a female, two pounds and four ounces. The nerves are all connected with it, directly or by the spinal marrow. These nerves, together with their branches and minute ramifications probably exceed 10,000,000 in number, forming a "body-guard" outnumbering by far the greatest army ever marshaled!

The skin is composed of three layers, and vares from one-fourth to one eighth of an inch in thickness. The atmospheric pressure being about fourteen pounds to a square inch, a person of medium size is subject to a pressure of 40,000 pounds. Each square inch of skin contains 3,500 sweating tubes, or perspiratory pores, each of which may be likened to a little drain pipe one-fourth of an inch long, making an aggregate length of the entire surface of the body of 201,166 feet or a tile ditch for draining the body almost forty miles long.

Man is marvelously made. Who is eager to investigate the curious wonderful works of the Omnipotent Wisdom, let him not wander the wide world around to seek them but examine himself. — Popular Science Monthly.



527

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FORT MYERS, FLA.	The Fort Myers Hotel, P. F. Brown, Manager.	Open Jan. 17
OCALA, FLA.	The Ocala House, W. A. Barron, Manager.	Now Open.
PUNTA GORDA, FLA.	The Punta Gorda Hotel, F. H. Abbott, Manager.	Open Jan 17
BELLEAIR, FLA.	The Belleview, F. H. Abbott, Manager.	Open Jan. 17
KISSIMMEE, FLA,	The Kissimmee Hotel, L. E. Bullock, Manager.	Now Open.

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DOINGS OF THE WORKMEN.

G. N. Johnson, P. C., Ft. Smith, Ark.:

Please say to my friends that we were out of the cyclone's path, but seven or eight families of my church were in it. These included thirty-five or forty persons, who were badly wounded; two were killed, Harry Rudglige and Mr. Lucas. They were both sinners with whom I had pleaded to turn from their sins. H. Thompson, one of my local preachers, was badly bruised; all of his family, numbering eight, were badly hurt, one killed outright, and one not expected to live.

Mrs. Qualls, the wife of Rev. Qualls, with her six children, were badly bruised. They are lying in the hospital and private homes in a critical condition.

Mrs. Lucas is the wife of one of my class-leaders. She is badly wounded and will probably lose one of her lower limbs. C. Lucas was killed. It is remarkable how any of them escaped with their lives, because the houses were completely demolished. Some of the houses were lifted from their foundation and carried a quarter of a mile away. Sign boards, papers, clothes and other things were found twenty-five or thirty miles away, where the cyclone had taken them. Pen can not desc ''e the scene.

I am ready for Conference; my people have paid me nearly all they promised and have dressed me from head to foot, including one-half dozen shirts, collars, cuffs, etc. My reports will show that we have not been idle.

Edward E. Biggs, Secretary Abbeyville Circuit (La.)

Our fourth Quarterly Conference was held January 8th, 189? with Rev. Frank Walker, P. E., in the chair. Reports showed an increase on all lines. Stewards and trustees made their reports, which showed that the work was spiritually alive. We have succeeded in seating the church at the cost of $100; also paid off the old indebtedness and raised our full apportionment of benevolent moneys. Church is up to date on all lines. We can but say, praise the Lord for such a man as our pastor, Wm. Emmett, and the presiding elder, for their fatherly advice and Godly judgment. Pray for us!

A. N. Jackson, P. C., LaGrange, Ga.:

The first Quarterly Conference for this station was held January 17th, Rev. James Jackson, the presiding elder. Harmony prevailed and the outlook seems bright. We have a large field here, but somewhat run down. The real situation does not measure up to the reputation it has by a great deal. Past dissentions in the church have caused interest greatly to lag, yet the possibilities are here.

This congregation, I think, is above the average in intelligence and wealth, yet strange to say, the Southwestern has no circulation among it, though evidence is here to show that the presiding elder brought all pressure possible to bear upon the officiary to take the paper. I hope things upon this line will improve.

By order of the Conference the Church will hereafter be known as "Warren Methodist Episcopal Church," in honor of Bishop Henry W. Warren.

The LaGrange Academy, auxiliary to Clark University is flourishing under the presidency of Prof. J. C. Prince, with Misses Carrie H. King and Julia Gilmore assistants. Hence, we have a host of talented young people in our church.

I was most kindly received by the people as their pastor. A happy reception was held at the parsonage in honor of the incoming and outgoing pastors. If our people here will work in accordance, as they have lavished complimentary expressions upon the new pastor, you may expect to receive a good list of subscribers and to hear of a great work done in this charge during this year. God grant that it may be.

A. N. Jackson.

Dr. L. M. Dunton, Claflin University:

The maintenance of a high standard of moral and religious life in the schools of Methodism is the best apology for their existence and the strongest ground of appeal for their support.

Conditions may change but revivals of religion among students, followed by the personal advice encouragement and example of Christian teachers and professors, are as indispensable to the growth of the Church now as in the past, and the schools of Methodism should be maintained at all hazards as centers of religious life and power.

The schools of the Freedmen's Aid and Southern Education Society, while they may not have attracted so much attention in other respects, yet in number, frequency, and I may add permanancy of revival efforts, they have made a commendable record.

Claflin University, Orangeburg, S. C., is one of the largest of these schools. The regular annual revival meetings began during the recent holidays and resulted in the conversion of one hundred and forty students. During the past fourteen years over fourteen hundred students, in this institution alone have professed Christ as their personal and present Savior. In several instances all of the members of the graduating classes have been active Christian and members of the church.

These students have gone out as teachers, ministers, physicians, mechanics, skilled laborers, and, best of all, consecrated and intelligent Christian men and women, to live and to work for the elevation of their race.

Results similar to these are being obtained in other schools of the society and speak volumes for the necessity and generous support of these institutions.

FOR BRONCHIAL AND ASTHMATIC COMPLAINTS, "*Brown's Bronchial Troches*" have remarkable curative properties. Sold only in boxes.

COLOR IN ANIMALS.

Observation and experiment go to show how large an influence food has in determining the color of animals. Everybody knows how easily the color of a yellow canary may be altered to an orange red by mixing cayenne pepper with its food, though it is true that the color change may be produced only in very young birds whose feathers are not completely matured. It is also a matter of experiment that all varieties of canaries are not equally susceptible to the influence of the pepper, and it is a very curious fact that if the pigment that causes the red color of the pepper be mixed with the food of the birds, without other constituents, yellow colored canaries are not in the slightest degree affected by it, while brown birds or the brown feathers of yellow birds become distinctly lighter in hue.—Our Animal Friends.

A POWERFUL ELECTRIC BATTERY.

For two years Professor Trowbridge, director of the Jefferson physical laboratory of Harvard, has been perfecting a battery for electrical discharges. It is the most powerful apparatus of its kind in the world, and has already been used in several investigations of the X-ray. It is the only battery strong enough to send a discharge through an X-ray tube; all other batteries send the spark around the tube. It has been used repeatedly to show the skeleton of the hand. An idea of its power can be had from the fact that it has a voltage of 1,200,000, and the voltage required to run an electric car is only 500. This instrument can evolve a spark fifty inches in length, and in doing so gives a loud report like lightning. Professor Trowbridge has lately been able to prove by this apparatus that the length of the spark is accurately proportional to the voltage. The fact, which has long been doubted by various German scientists, can be used to ascertain the voltage required to send a flash of lightning a given distance.—The Watchman.

REVEALED BY DEATH.

"Life is perfected by death," and it is also revealed. A story told in the "Life of Sir Richard Burton" illustrates the clearness with which death reveals a man to his comrades.

A lieutenant in a British regiment was honest, steady, quiet and full of sterling qualities; but he was dull, reserved and religiously inclined. His brother officers laughed at him, and associated but little with him. Though well born, he was poor, and had no powerful friends. He, therefore, remained with promotion or society; but he never complained and did his best.

A battery was to be taken in the Crimea, and the lieutenant's regiment was selected as the storming party. It assaulted and was driven back. The lieutenant rallied his own company, and with a laugh flung his shako before him, and rushed through the breach into the battery, followed by a handful of men. They never came out again. —Rocky Mountain Adv.

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Progress of a Race.

BY PROF. CROGMAN.

The best seller we ever had One colored preacher sold fifteen at church in twenty minutes Our agent in Morehouse Parish sold 187 in thirteen days. Outfit only 24 cents.

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J. L. NICHOLS & CO.
Atlanta, Ga.

Rust University.

THE WINTER TERM OPENS DECEMBER 27, 1897.

Rust University offers English, Normal, College Prepartory and classical courses of study. There is also a brief and helpful theological course. The industrial departments are open to those desiring instruction in carpentry, printing, shoe making and other trades. Board and washing, $1.50 per week. For further particulars apply to the President Rust University, Holly Springs, Miss.

Macbeth lamp-chimneys— more light and don't break.

Can't you get 'em?

What's your dealer say about 'em?

Write Macbeth Pittsburgh Pa

UNITED FOR LIFE

Ellisville, Miss.,, Jan. 17, 1898. The society event of the season was the marriage on last Thursday night of Mr. E. D. McQualey, of Hattiesburg, and Miss Annie E. White, of this city. The ceremony was performed in Dudley's Chapel, Rev. D. F. Dudley, the pastor of the Methodist Episcopal Church officiating. The bride and groom entered the church following the bridesmaids and their attendants. Miss Mary Pickens with Mr. Timothy Thigpen; Miss Emma White with Mr. G. W. Brown. Then came the bride and groom, followed by the little pages, George Dudley and Ruth Mc Carty. After the beautiful and impressive marriage ceremony was performed, the happy young couple , with their freinds repaired to the residence of Mr. and Mrs. J. C. Gates, where a reception was tendered the party. There was about 100 at the reception, and the supper was grand. The presents were numerous, beautiful and costly.

The church was beautifully decorated. A number of white people were present at the marriage.

Fowlkes, Tenn. — United for life, Mr. S. D. Shearell to Miss Anna Nash, Jan. 9th. S. T. Miller officiated.

Washington, La. — Mr. Anthony Bates, aged 65, to Miss Rosa Jones, aged 17, December 21, 1897; and Mr. Gustave Rosett to Mrs. Martha Hatten, Jan. 13th, 1898. May God bless these couples in this life and in the world to come. A. J. Pickett officiated.

Lakes, Miss.—At the bride's parent's residence, Mr. L. B. McElroy to Miss Marseller Sharp; also Mr. Monroe Brasfield to Mrs. Jennie Chapman; and at the same time Mr. John Jackson to Miss Leatha McElroy. Two of the brides are members of our church, and one a member of the Baptist Church. C. W. Ivy officiating.

THEY LIVE IN OUR MEMORY

Missouri Benton departed this life on November 16, 1897. She was born in the year 1882. She was a member of Griffin Chapel and was especially devoted to the Sabbath school and League. She had spent seven years of her life in the work of the Master, having joined the church in May, 1890. She lived a consistent Christian life and died triumphant. She was my graud-danghter. Peace to her ashes. Yours in Christ.

J. B. Eanes.

Brookhaven, Miss.—Sister Clara Cooper, after a severe illness of some months, departed this life, Dec. 14th. She was a devout and consistent member of St. Paul M. E. Church for over 25 years, and died in the blessed assurance of eternal life, saying that all was well with her soul. Funeral services conducted by the I. L. Pratt, P. E., assisted by P. D. Gullage, P. C.

On the 18th of December, 1897, about 2 o'clock p. m., the dark angel of death summoned Bro. Ned Titus, a faithful member of the M. E. Church at Hopewell. His last Christian talk before he died was "The Lord is my Shepherd." He told his daughter, Emma Phillips, that he was trusting in the Lord and that he did not want anybody to think that he was studying foolishness for he was depending on the Lord. Bro. Titus was not only a faithful member to his church but he was faithful at home. seeing after his family until a year or so after his wife died; then he became so afflicted that his son. Guy Titus, the baby boy, took his business in hand. He lingered two months, being subject to paralysis. He was born in South Carolina in 1825, and was brought to Texas by his owners before the war. He was a member of the church fifty years. He was the father of twelve children.

"Blessed are the dead who die in the Lord."

Miss Emma McQueen.
P. A. Dismukes, P. C.,
San Augustine, Tex.

THE CAUSE OF DYSPEPSIA

From the Republican, Scranton, Penn.

The most common of all human ailments is deranged digestion; the most aggravating disease, inherited by man, dyspepsia.

The primary cause of dyspepsia is lack of vitality: the absence of nerve force; the loss of the life-sustaining elements of the blood.

No organ can properly perform its function when the source of nutriment fails. When the stomach is robbed of the nourishment demanded by nature, assimilation ceases, unnatural gases are generated; the entire system responds to the discord.

A practical illustration of the symptoms and torture of dyspepsia is furnished by the case of Joseph T. Vandyke, 440 Hickory St., Scranton, Pa.

In telling his story Mr. Vandyke says:

"Five years ago I was afflicted with a troubled stomach, which was very aggravating. I had no appetite, could not enjoy myself at any time, and eepecially was the trouble severe when I awoke in the early morning. I did not know what the ailment was, but it became steadily worse and I was in constant misery.

"I called in my family physician, and he diagnosed the case as catarrh of the stomach. He prescribed for me and I had his prescription filled. I took nearly all the medicine, but still the trouble became worse, and I felt that my condition was hopeless. I tried several remedies recommended by my friends but without benefit. After I had been suffering several months, Thomas Campbell, also a resident of this city, urged me to try Dr. Williams' Pink Pills for Pale People.

"He finally persuaded me to buy a box and I began to use the pills according to directions. Before I had taken the second box I began to feel relieved, and after taking a few more boxes I considered myself restored to health. The pills gave me new life, strength, ambition and happiness."

Dr. Williams' Pink Pills cures dyspepsia by restoring the blood the requisite constitution of life, by renewing the nerve force and enabling the stomach to promptly and properly assimilate the food. These pills are a specific for all diseases having their origination in impoverished blood or disordered nerves. They contain every element requisite to general nutrition, to restore health to the weak, good health to the ailing.

The Texas & Pacific run free Chair Cars daily to Memphis and St. Louis.

ARE YOU HUNGRY?

Go to work for us and we will fill your month with good things and your pockets with money. We want men and women everywhere to sell our Non-Alcoholic Flavoring Powders for cakes candies ices, etc. They are perfectly pure and twice as strong as liquid extracts. We pay big wages and give regular employment. Address the U. S. FRUIT CO., St. Louis, Mo., and we will start you to work at once. Don't be hungry, go to work.

RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—	LEAVE—
Local mail.....10:00 pm	Local mail.....7:00 am
Chicago limited, 7 45 pm	Chicago limited, 9:00 am
Fast mail..... 8 30 am	Fast mail.....7 20 pm
Louisville and Cincinnati.	
Fast mail.... .8:30 am	Fast mail.. .. 7:20 pm
Louisville and Cincinnal, Limited.	
No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.....9:30 a m	McComb City Ac... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 11:30 a m	No, 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Ronge acc... 9:15 a m	No. 34, Batgn Ronge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7 40 am	No. 6, fast mail..7 55 am
No. 7, coast acc 8:30 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6:55 pm	No. 53, Cal. ex ..3:15 am
No. 51, Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7 20 pm

Queen & Crescent Route.

Cinc'nnati and New York.... 8:30 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8:10,am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am
California ex.. 6:55 am	Texas & Mexico fast ma il.....8:35 pm

THE LEADER!

Sacred Songs No. 1,

BY SANKEY, MC GRANAHAN & STEBBINS

300,000 sold since Nov. 9, '96.

Used by MR. MOODY in all his Meetings.

$25 per 100, by express; 30 cents each, if by Mail.

THE BIGLOW & MAIN CO.
Chicago. New York.

THE LEADER!!
Sacred Songs No. 1

By Sankey, McGranahan and Stebbins.

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Used by Mr. Moody in all his Meetings

$25 per 100, by Express; 30 cts. each, if by mail

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CHICAGO. NEW YORK.

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ANOTHER FINE PREMIUM.

We have the finest fountain pen in the market, fully worth $2.50, which we sell for $1.00. No one would part with it for twice the money. The pen is of 14 kt. solid gold.

Those who have used a fountin pen know its value, if they have a good one. The "Diamond Point" Pen Co. makes a good one at a low price. Those who never have had one should not hesitate a moment. Here is a first-class pen, always ready, writes beautifully, never leaks and will last for years.

Do not say that it cannot be a good pen for such a low price. We have fully tested it. Others in our office have used it. It is a wonderful bargain, such, perhaps, as you never will get again.

Make sure of your chance to-day—now!

This most excellent Fountain Pen will be given free to any one sending us $3.75 for three yearly subscribers, or for $2.00 with one yearly subscriber. We will send it, postpaid, to any address for $1.00.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

Illinois Central R. R.

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from New Orleans, Jackson, Memphis and all points South and West on its own and connecting lines to

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CHICAGO,
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making direct connections with through trains for all points

North, East & West,

including Buffalo, Pittsburg, Cleveland, Boston, New York, Philadelphia, Baltimore, Richmond, St. Paul, Minneapolis, Omaha, Hot Springs, Kansas City and Denver.

SOLID VESTIBULE TRAINS.
THROUGH PULLMAN BUFFET SLEEPING CARS.
THROUGH FREE RECLINING CHAIR CARS.

Close connection with Central Route Solid, Fast, Vestibule Train for DUBUQUE, SIOUX FALLS, SIOUX CITY and the West, Particulars of your local railroad ticket agent.

Yazoo and Mississippi Valley Railroad.

	Leave.	Arrive.
Memphis	Express. 4:20 p.m.	10:30a.m.
Vicksburg and Natchez .. ..8:15 a. m.		5:30p.m.
Baton Rouge Accommodation .. .4:30 p.m.		9:15a.m.

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ALL TRAINS DAILY.

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No delay on your return trip from the Southeast if you go via the Texas & Pacific.

Hood's Pills

Are gaining favor rapidly. Business men and travellers carry them in vest pockets, ladies carry them in purses, housekeepers keep them in medicine closets, friends recommend them to friends. 25c.

LITERARY NOTES

The important question of the Preservation of our Forests will be discussed by Charles D. Walcott, Director of the United States Geological Survey, in Appletons' Popular Science Monthly for February.

A dictionary containing the definitions of 10,000 of the most useful and important words in the English language, is published by the Dr. Williams Medicine Co., Schenectady, N. Y. While it contains some advertising, it is a complete dictionary, concise and correct. To those who already have a dictionary, this book will commend itself because it is compact, light and convenient; to those who have no dictionary whatever, it will be invaluable. One may be secured by writing to the above concern, mentioning this paper, and enclosing a two-cent stamp.

Mr. Jacob A. Riis, who wrote "How the Other Half Lives," contributes to the February Century an article on "Heroes Who Fought Fire." It recounts some of the most stirring incidents that have found record on the Roll of Honor of the New York Fire Department. The paper is one of The Century's series of "Heroes of Peace," and is illustrated by Jay Hambridge.

Bishop Vincent's recent lectures before Gammon Theological Seminary were attended by very large audiences, including many of the leading ministers of Atlanta. His deep interest in this work is shown by the fact that this is the third series of lectures that he has given at the Seminary. He spoke in his usual inspiring and helpful way on "The Minister as a Student," and "The Larger Life."

Bishop McCabe gave the Founder's Day Address on December 23d, and also lectured on "The Bright Side of Libby Prison." Both addresses were received with enthusiasm by audiences that filled Chrisman Hall. His eloquent words and spiritual songs made a lasting impression.

It is easier to teach twenty what they should do than to be one of twenty to follow your own teaching.—Ex.

A cloth jacket is warmer than a fur-lined cloak, because there is no temptation to leave it open.—Ex.

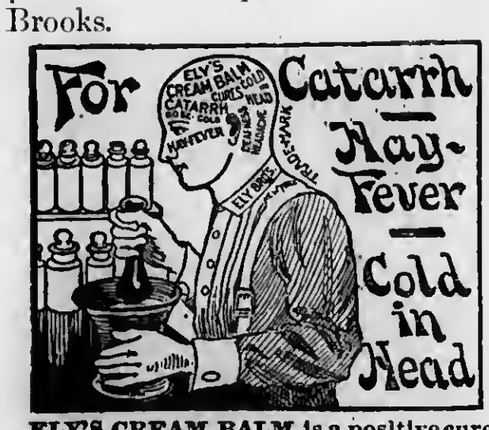
FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

THE BREWER'S DOG.

While walking one evening along one of the streets of the North End, Boston, we saw two men supporting a third, who appeared unable to walk. "What is the matter?" we inquired. "Why," was the reply, "the poor man has been bady bitten by the brewer's dog." "Indeed," we said, feeling somewhat concerned at the disaster. "Yes, sir, and he is not the first by a good many that has been thus bitten." "Why do they not kill the dog?" "Ah, sir, he ought to have been made away with long ago, but the law won't allow it. It is the strong drink, sir—that is the brewer's dog."—National Temperance Advocate.

Suffer, if you must; do not quarrel with the dear Lord's appointments for you. Only try, if you are to suffer, to do it splendidly. That's the only way to take up a pleasure or a plain! — Phillips Brooks.



ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail; samples 10c. by mail. ELY BROTHERS, 56 Warren St., New York City.

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Six departments: Grammar school, college preparatory, normal, college course (classical), college course (scientific), girls' industrial school.

Expenses, board, room, light, fuel and incidentals, $10 per month, in advance.

Children of travelling preachers and clergymen of other churches in charge of a congregation, will be alowed a reduction of one-half on incidentals.

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8 Coast acc'm.	3.45 p.m	1 Lim. Ex.	7 15 p.m
2 Lim. Ex.	7.40 p.m	5 Fast Mail.	8.10 p.m
Sunday Ex.	a.m	Sunday Ex.	p.m

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STYLE No 4 PEERLESS "ADVOCATE" MACHINE.

The Southwestern one year and this Machine in Oak or Walnut for only $18.00.

We ship our machines direct from the factory. A machine made in the best possible manner, by the most skillful mechanics with the choicest material, elegant in appearance, simple in construction, durable as iron and steel can produce, with sewing capacity unlimited.

The Peerless Advocate is fully warranted for ten years, but will last a lifetime and outwear any two of the highest priced sewing machines made.

A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them

PERFECT IN EVERY RESPECT.

A SELF-SETTING NEEDLE and SELF-THREADING CYLINDER SHUTTLE are used in the Peerless Advocate High-Arm Sewing Machines.

THE SELF-THREADING SHUTTLE.

is so simple that with two motions of the hand backward and forward the shuttle is threaded.

EXTRA ATTACHMENTS

in velvet lined case, sent free with each machine, 1 Tucker, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

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Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

THE WOODWORK IN OAK OR WALNUT IS THE BEST

that can be procured; finished and of modern design, making it handsomer that the ordinary style of woodwork.

NO. 4 MACHINE, (Same as Cut)

Drop Leaf Table, Gothic Cover, Case of two Drawers at each end, and Center Drawer. Price $50.00

—MANUFACTURED FOR THE—

Southwestern Christian Advocate,

408 Carondelet Street, New Orleans, La.

CONFERENCE NOTICE

Winston Disctrict, N. C. Conf.
Second Round.
Walnut Grove, Feb. 12-13.
Mayhew, Feb. 18-20.
Statesville and Philadelphia, Feb. 26-27.
Salisbury, Feb. 28.
Jonesville, March 5-6.
High Point, March 12-13.
Mt. Airy, March 19-20.
Winston, March 26-27.
Advance, Apjril 2-3.
Asheboro, April 9-10.
Lexington, April 16-17.
Trinity, April 23-24.
Yakin, April 30, May 1.
Mitchell, May 7-8.
Kernersville, May 14-15.
W. W. Pope, P. E.

Starkville District—First Round.
Kosciusko and Cir. Jan. 28-30.
McCool, Feb. 1.
French Camp, Feb, 3.
Louisville, Feb. 5-6.
Mt. Nebro, Feb. 8.
Aekerman, Feb. 12-13.
Liberty Hill, Feb. 19-20.
Sturges, Feb. 15-16.
Starkville, Feb. 25-27.
Starkville Circuit, Feb. 23.
Rock Hill, March 5-6.
Cedar Bluff, March 3.
Mathiston, March 9.
Bellefontaine, March 12-13.
Europa, March 19-20.
Kilmichell, March 26-27.
Pheba, March 23.
District Steward meeting, Feb. 24th, at Starkville.

Jacksonvile (Fla.) District Conf.
First Round.
Simpson Chapel, Feb. 1.
Wrightsville, Feb. 3.
St. Joseph, Feb. 8.
S. Jacksonville, Feb. 10.
Hunitsville, Feb. 19.
Lake Ogden, Feb. 19.
Monticello, Feb. 24.
Lake City, March 5.
McCleuney, March 7.
Greencove Springs, March 19.
Kings Ferry, March 17.
Fernadina, March 18.
Crandal, March 21.
Ebenezer, March 25.
Lone Star, April 1.
St. Augustine, April 8.
S. A. Huger, P. E.

Holly Springs District, Upper Mississippi Conference—1st Round.
Byhalia, Jan. 29-30.
Waterford, Feb. 5-6.
Holly Springs Sta. Feb. 12-13.
Hickory Flat, Feb. 19-20.
Oxford Station, Feb. 25-27.
Oxford Circuit, Feb. 26-27.
Ailesville, March 5-6.
Taylor Mission, March 5-6.
Abbeville, March 12-13.
Elliott, March 19-20.
Grenada Station, March 25-27.
Grenada Circuit, March 26-27.
Hernanda, April 2-3.
Senatobia, April 6-7.
Sardis, April 8-10.
Batesville, April 9-10.
Vicktoria, April 16-17.
Water Valley, April 23-24.

Brethren, of the above named District: The benevolence for our District is five hundred and fifty dollars. Let us begin at once and raise every cent; and we want and must have one hundred and fifty subscribers for the Southwestern.

W. McDonald, P. E.
Jan. 18, 1898.

To the Preachers of the Columbus District, West Texas Conference:

Dear Brethren: The building is in headway on the Samuel Houston College at Austin. Let every one present that claims, at once collect and forward to Rev. M. Smith, No. 1106 Chicau street, or to Dr. J. W. Hamilton, Cincinnati, O. Do not delay, but push the collection at once and let us have the college. Yours in Christ,

B. F. Smith.

Dear Brethren: We are in for another year of labor for the blessed Master. Our reports were very creditable to us as a District, but can we not do better? We want to go much beyond, the Lord permitting. Let us go in with a will. Our opportunity for benevolence, together with other lines of church work, should receive our immediate attention and systematic arrangement. Our number of subscribers to secure for the Southwestern is 168; let us have them average ten for each charge. Let us begin in earnest and success will be ours. Yours for humanity and Christ,

B. H. S. Ferguson, P. E.

HOW TO FIND OUT WHAT MAKES US SICK.

There comes a time to both men and women when sickness and poor health bring anxiety and trouble hard to bear; disappointment seems to follow every effort in our behalf; we get discoraged and skeptical. In most cases serions mistakes are made in doctoring and in not knowing what disease is or what makes us sick. Kind nature warns us by certain symptoms, which are unmistakable evidencees of danger, such as too frequent desire to pass water, scanty supply, scalding irritation, pain or dull ache in the back—these tell us in silence that our kidneys need doctoring. If neglected now the disease advances until the face looks pale and sallow, puffy or dark circles under the eyes, the feet swell, and sometimes the heart acts badly. By these conditions, which are plain to be seen, nature tells us again that our kidney trouble is growing worse and that we are on dangerous ground. Should further evidence be needed to find out the cause of sickness, fill a vial with your water and let it stand twenty-four hours. If there is a sediment or settling it is further proof that the kidneys and bladder need doctoring.

There is satisfaction in knowing that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in quickly relieving such troubles. It corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. All up-to-date physicians, Hospitals and Homes endorse it because of its remarkable success in the treatment of kidney and bladder troubles or disorders due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's disease, which is the worst form of kidney trouble. It is just the remedy we need, and may be obtained of any druggist for fifty cents or one dollar. To Prove the merits of this remarkable discovery, you may have a sample bottle and a book of information, both sent absolutely free by mail, upon receipt of three two-cent stamps to cover cost of postage on the bottle. Mention Christian Advocate, and send your addres to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

Dialogue Between the Constable, the Saloon-Keeper and the Excursion Runner.

Saloon-Keeper — Hello, Mr. Sonstable, how is business to-day?

Constable—Only sort of tolerable. I bagged only six last night, but they will net me $13 apiece, at least.

Saloon-Keeper—That is not bad—$78 at a clip is pretty fair biz, I should think, but how did you manage to catch the suckers?

Constable—Ha! ha! How did that is a goodHer utsd, shrdlurdl Imanage to catch the suckers? that is a good one. Didn't you bait the trap? I told you last week I was not doing much, and didn't you tell me that as soon as you turned them loose on that barrel of busthead you had just got in that I would take them in so fast that I would think some of my rich kinfolks had died and willed their whole property to me? You are a great one, you are—mighty innocent this morning. Don't know anything about it. Oh, you are too too.

Well, my railroad excursion friend, what is doing in your line? Crops are fair. When are you going fool catching?

R. R. Excursion Agent—Pretty soon. I'm working one up now, but why are you so interested about it? It don't bring you anything does it?

Constable—Just listen at that fellow will you? Why am I interested? That is a good one sure enough. We constables are always interested in those things. Why you never get a big crowd but what some of us are from $25 to $200 better off, especially if our friend, the saloon keeper, gets in his work. It's a center shot for us every time.

R. R. Man—That is true, I can see where you, Mr. Constable, take in big profits by my work and the saloon keeper's, but we never make anything off you.

Constable—The devil you don't? After our friend, the rum seller, has got 'em fixed, and I work up a big case against them, how do the forty-eleven dozen kin-folks and family friends get down to court? And don't we postpone and continue the case and have the whole business come down over and over again. Oh, no, you don't owe me anything! I don't help you a bit! Of course not. Why if the truth was known, unless it is a very small case, you make more out of the fools than I do.

Saloon Keeper—Oh, we all know that. Everything falls into your net and you keep us all sawing wood for you, but what do you do for me?

Constable—Why, I am your main stay in business and you know it. You send 'em to me and I send 'em back to you. Every man I nab goes to get something to drown his troubles at his expense. Then the poor devil helps his friends drown their's at their expense, and in due time the whole family and one-half of the community go into the drowning business, and who gets the shekels while all this is going on? Oh, no, you don't make anything out of my work. Certainly not.

R. R. Man—Well boys, let's own up. We are all pulling together and helping each other right along. It is abont this way. Whenever there is a two-legged jackass to be worked on, I get one forequarter, the constable gets the other, the saloon man gets both hind-quarters and the devil finally gets all.—Helping Hand.

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ELY BROS., 56 Warren St., N. Y. City.

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Cash Remittances.

JAN. 17 TO 24.

A. W. Brazier,	Lafayette Mann,
L. F. Carter, 1	J. F. Marshall,
C. S. Fairley,	W. H. Wearing,
Ida Standarge,	S. F. Miller, 1
B. L. Crump, *4	D. B. V. Walthall,
J. O. Williams, 3	*3T. H. Monson,
S. Ross,	J. R. Rosemond, *1
I. C. Clemons,	J. W. Warren,
H. Swann, *1	E. H. Clark, *1
Mrs M. J. Kelley,	Geo. W. Benmon,
Wm. McMorris,	E. L. Martin,
Isaac Ellis,	J. W. Carey, Jr.,
D. A. Anderson,	M. Seither,
W. F. Smith, 1	L. G. Adkinson,
T. P. Page,	G. A. Payne,
B. I. Adams,	S. C. Gill,
P. H. Oliver,	A. Moore, *3
E. W. Osburn,	J. W. Wheeler, 2 *1
M. Dean,	S. Duncan,
N. H. Speight,	E. B. Richards, 1 *1
W. R. Morow,	L. Perryman,

* Yearly.

PUBLISHER'S NOTICES.

ABOUT CHANGE OF ADDRESS.

We have learned from long experience that when we have attempted to change the address of our pastors according to appointment as read out at Conference, they in very many cases are not correct as to post office address, and they have to be changed again before the right office is reached. Then in case of circuits, how are we to know on which charge the pastor will reside unless he tells us? The best way is for all who desire a change to request it. A postal will do it, or the postmaster will send us a notice on his blank form, without any expense, whenever requested. Another good plan is for each presiding elder to send us a list of all his his pastors, including supplies, with their correct post office address. It will save a deal of complaint and trouble if this should be done.

NOTICE.

District stewards meeting at Gainesville, Fla., Jan. 26th.

Please, brethren, endeavor to be on hand, as all promised.

J. P. Patterson, P. E.

People whose eloquence reveals rascality are always said, by the rascals, to "talk too much."—Ex.

One song sung amid a storm is better than a whole concert when the sun is shining.—Independent.

He who acts solely from principle should have an overwhelming love for it; for when the battle is over, he will find himself with nothing left but principle.—Ex.

In our daily drill God says: "Heads up, eyes straight;" man says: "Keep step with the procession, nothing else matters."—Ex.

[illegible] by enriching [illegible] Sarsaparilla purifies

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The Revival and th Pastor. Peck	1 00	80
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First Street Church, Sunday, was a high day at 11 a. m., the preaching by the presiding elder. The church at night could not accommodate the congregation. Collection during the day, $10.40; at night, $30.10. The P. E. will go to Conference with all benevolent claims raised. This church is alive on all lines.

Before submitting to the inevitable it is wise to be sure it is the inevitable.—Ex.

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In the professional courses, tuition is $30 for the year. Other expenses. board, etc., from $9 to $10 for school months of four weeks.
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The Texas & Pacific gives you choice of routes via Memphis, Shreveport, or New Orleans.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, FEBRUARY 3, 1898.—Vol. 33, No. 5. EATON & MAINS, Publishers.

HEART TO HEART.

Because Thy love hath sought me,
All mine is Thine and Thine is mine;
Because Thy blood hath bought me,
I will not be mine own, but Thine.

I lift my heart to Thy heart—
Thy heart, sole resting place for mine;
Shall not Thy heart crave for my heart,
And shall not mine crave back for Thine?

—C. G. Rossetti.

EDITORIAL COMMENTS.

The property owned by President McKinley about which so much was said and written during the recent campaign, is no longer to be used as a saloon. The lease expires January 1, 1898, and the tenant has been duly notified to vacate.

* * *

J. H. Haines, of Jacksonville, Fla., has invented a portable shampooing basin. Instead of an individual leaving the barber's chair to have his hair washed after being shampooed, the basin is attached to the chair and so adjusted to the back of his head that the hair can be cleansed while the individual remains seated. Mr. Haines informed us that his device had been patented and that he has a standing offer of $10,000 for his right. He is planning to organize a company of colored men to manufacture the basins.

* * *

The Mississippi Conference is making a strong fight for a new building for Meridian Academy. Dr. M. C. B. Mason was present at their recent session and laid plans for the erection of this much needed building within the next few months. The charge at Meridian, Rev. J. C. Hibbler, pastor, raised for this building $500 in cash last year, and Pastor Hibbler, who is as courageous as the apostle, Paul, and as persistent as General Grant, thinks he can raise a thousand more as soon as the building is begun. This is self help.

* * *

The contract for the completion of the building for Samuel Huston College, Austin, Texas, one of the schools of the Freedmen's Aid Society, has been let, and Secretaries Hamilton and Mason go there this week to be present at the laying of the corner-stone. This school is within the bounds of the West Texas Conference, and the foundation was laid and the first story of the building erected some years ago. The conference is greatly delighted with the prospects of an early completion of the building, and is hard at work raising money.

* * *

FREEDMAN'S AID SOCIETY AND LINCOLN'S BIRTHDAY.

We think nothing could be more fiitting than that a collection should be taken throughout the church on Lincoln's birthday for the benefit of the Freedman's Aid Society. The great emancipator did his part to secure that freedom which gives its recipients the right and privilege to secure that degree of development which fits an individual for the highest ranks of citizenship; now, let all who desire to participate in the completion of the work so nobly begun by him, rally to the cry of this great educational Society. February 12th. Mr. Lincoln's birthday falls this year on Saturday, but the secretaries ask that the next Sunday, February 13th, be observed as a day for collecting funds to assist the society in its work. For such a worthy cause no pastor in all our territory should fail to take a collection.

JOINT COMMISSION ON FEDERATION.

The Joint Commission appointed by the General Conference of the Methodist Episcopal Church, South, and the Methodist Episcopal Church, held their session in Washington, D. C., last month. This body possessed no other authority than to consult together and then recommend to the General Conferences of the churches concerned. Hence after full and free discussion they agreed on the following recommendations:

1st. That the two churches have prepared and use a common catechism, hymnal and order of public worship.

2d. That there be enacted legal provisions for the conduct of the International Epworth League Conference which is now participated in by the young people of these churches.

3d. That such measures be adopted as will secure the joint administration of the publishing interests in China and Japan.

4th. That as a means for lessening the expenditure of funds in foreign mission fields, some plan of co-operative administration be considered by the respective General Conferences.

5th. That where either church is established and supplying the needs of the people, new work shall not be organized by the other church, without the consent of the bishops having jurisdiction.

The mutual reception, by conference action, of ministers between the two churches was favored.

Resolutions favoring Christian education were adopted. These favor the largest possible contribution by all our people for this purpose, during the years 1900 and 1901; and commend the idea of the establishment of a great central university at Washington and to this end recommend the American University as worthy of the confidence and benefactions of the people in all our churches.

The commission promises a full explanation of the grounds of its recommendations in a future paper. Harmony and fraternal love are said to have characterized the discussions from beginning to end.

OUR WHITE WORK, SOUTH—A NEW PLAN.

While in Texas a few weeks since, we were greatly interested by a conversation we had with Dr. R. L. Selle, presiding elder of the Waco District, Austin Conference, concerning the white work of the M. E. Church in that part of the field. This able and zealous minister of the Gospel has been remarkably successful as a pastor in this work, and was, last year, after the resignation of Rev. W. J. Bassett, appointed by Bishop Ninde, presiding elder of the district. His experience during the time has brought him to two conclusions, and they are these: He believes that in order to accomplish the best results, this work must be conducted on the self-supporting basis, and, as far as practicable, must be done by men who are thoroughly identified with the people. As we understand it, natives are preferable; but at any rate the pastors should be men who understand the people and know their condition and wants. Thus far he has shown his faith by his works and has organized and built up to some extent a number of successful appointments on the plan indicated. Brother Selle's success in the pastorate in our Southern work adds that degree of force to any plans he may advance which entitles them both to respect and an impartial trial. We are sure the friends of our cause in these parts will welcome any plan that will tend to solve the difficulty with which the Church has been contending ever since the inauguration of its work in the South.

A CALL FROM LIBERIA, AFRICA.

In a private letter to Bishop Mallalieu, the Rev. A. P. Camphor, principal of Monrovia Seminary, Liberia, states the condition, and what he considers the great need, of our work in that republic. Through the courtesy of the bishop, we give the following excerpt from his letter:

Monrovia Seminary,
Monrovia, Liberia, Dec. 21, 1897.

Dear Bishop Mallalieu:

Our work in Liberia has not only received fresh inspiration under the charming leadership of Bishop Hartzell, but is developing as never before. We need now new blood to mix with this old sluggish, inferior fluid, that has all but poisoned our spiritual organism. It seems to me that the hope of our work here is in introducing and injecting fresh, pure blood from America. These people being so far from civilizing centers and visited so seldom by intelligent, inspiring leaders of our Church, and having so much of the demoralizing around them, have all but sunken into the depths of apathy and indifference. We need help in the shape of young men and women who will inspire and encourage the people; who will set a higher standard and win them by their own noble life.

I am praying God to place this burden, the burden of redeeming Africa, upon the shoulders and in the hearts of our own brethren. They must come to our rescue. I feel that this is the greatest work in the world. The Lord bless you! I hope that many of our brethren, through your labors and words, may be brought into this path of duty.

Yours sincerely,
A. P. Camphor.

Bishop Ninde says the German pastors will not receive a person into the Methodist Church on probation who does not there and then subscribe for the Apologete, their official organ. This may seem somewhat severe to some, but it is the only way to make intelligent and loyal Methodists. When you know a person is sick, and needs medicine, it sometimes becomes necessary to give it to him even though he may protest. At any rate, we believe it perfectly legitimate that the district and quarterly conferences should, through the presiding elders, insist on the local preachers and exhorters who are to instruct the people, subscribing for their Church paper. This a number of the presiding elders do conscientiously and faithfully; especially where the conferences over which they preside include it in the course of study for these brethren who are soon to become the leaders of the Church. Our Church is constnatly raising the standard for those who desire to enter the traveling connection, hence we are confident that those who desire to join us will find in the future that they need not only the assistance that the Southwestern gives them, but much more besides. Brethren, give these future pastors their medicine faithfully; they need it.

Louisville, Ky., has a colored salvation army. That is a good idea, for if Louisville is like scores of other cities in this country, there are hundreds of our people who are not reached by the regularly organized churches, and we fear will never be.

TIGHTLY BOUND

OUR CONTRIBUTORS.

THE PREACHER'S SUCCESS.

Number IV.

Rev. Geo. C. Wilding, D. D.

We have spoken of the desire for success that glows in the heart of every true minister of Jesus Christ. Then we enlarged somewhat upon the variety of standards of success that govern ministers in their work.

Now we come to face the great difficulty of determining what is success. For it is not, after all, an easy and simple thing to decide upon the success or failure of a herald of the cross.

We may think a man is a flat failure, when, if we could have the view from above, that the All Father has, we should be compelled to pronounce his ministry a success. And we may be eulogizing the success of certain popular preachers when the view from overhead would reverse our decision.

The chief difficulty in our way, in reading wise and safe conclusions, is that we have no certain or infallible rule for measuring ministerial success. We are prone to be governed by visible and surface signs or appearances, rather than by inner and permanent results. And we are shut up to this course, for we can discern only the outside. The front and rear door and all of the windows of the heart are closed to our near-sighted eyes.

Indeed, it is well nigh impossible for us to fully measure the results of the ministry of any man while he is in a charge. Of course, we can have some idea as to the general trend of things in the church. We can almost intuitively feel that the spiritual atmosphere is growing warmer or colder.

It is impossible to guage it by the size of the audiences. A certain type of preaching may tend to fill a house and at the same time empty the hearts of the people. There is so much of the unique, the clownist, the spectacular, the sensational, in some preachers and their methods that people hesitate to be absent from a single service for fear of missing the show.

There is another type of preacher that in time usually fills his house. The man whose soul is a flame and whose heart is hot. The message is burning within him, and it leaps from his lips like imprisoned lightning. He deals in the Gospel—the Gospel only—and that not in homeopathic doses. The hungry hearted, even sinful men, crowd the house of God to drink in the words of life that fall from his lips.

But the small audience is not always a positive proof of failure. There are some devoted and true men of a quiet turn of mind that are much misunderstood. They are not crowd-swingers. They do not seem to be in touch and sympathy with the multitude. But they walk with God, and lead heavenward many of the rarer spirits of the church And, as the stream at low water, in the summer time, is clear and pure, so the ministry of these men greatly clarifies and purifies the spiritual life of a church.

On the other hand, the congregations of some pastors thin out simply because the people get nothing by going to wait upon their ministry. There is neither emotional excitement nor spiritual food. The pastor is simply lazy, indifferent or worldly. He soon has but a hand full of people, and that is that much more than he deserves.

People must have something to draw them to the house of God; either bread or well drawn pictures of plump loaves. But a loaf of bread is much more toothsome and nourishing than the most artistic photograph of a stack of creamy loaves.

Some humble, patient, painstaking pastors of little congregations have done wonderful work for God. They have done thorough work on a few choice souls. They have led them far into the luxuriant tropics of the kingdom of Jesus Christ. And men have grown up under their tender, tactful touch that have gone out to make the world tremble at their tread.

A vast majority of our most successful preachers have come out from little country and village churches. And some of our humblest and plainest preachers will have the honor of their conversion and success. And this will be a greater honor, in that last great day, than to have been the dashing pastor of the First Church of Tony Villa.

Nor is it an entirely reliable rule to measure ministerial successes by the number of conversions we have, or by the number of persons who join our churches. Some small meetings held by us with seemingly slight and feeble returns will yield greater and richer returns in the end of the world than some of our more boisterous and numerical meetings.

On my first circuit. in the mountains of West Virginia, I held some nine revival services, or, as we then termed them, "protracted meetings." Why they were so called I can scarcely tell, for usually a short week would result in "cleaning up" an entire neighborhood. To-day, in our towns and cities, it takes several weeks to get up steam and get under way.

Some of my meetings resulted in large numbers of conversions and accessions to the little churches. Of course, I was jubilant over my blessed and remarkable success. I should have been cheered with a quarter of the results reached.

I came to hold my last special meeting in an old and well-to-do farming community, in a beautiful valley. It was in the midst of the haying season, and everybody was very busy; but we had good audiences in the evening services. There was a good spirit in the meeting. The church seemed to be much revived. The unsaved people seemed deeply moved, but would not stir a step.

We came to the last night of the meeting without a single conversion. When I gave the invitation that evening a timid young man came quietly forward and bowed at the altar of prayer. After a little season of prayer and song, he professed to be satisfied, and rose from the sacred spot in that old church in a very matter-of-fact manner. The brethren seemed to be a bit disappointed. It was scarely an orthodox conversion.

But the young man went steadily forward. Ten years from then I met him at the Annual Conference as the representative of that big and influential circuit to the Lay Electoral Conference. He had become a power on the circuit. He is now in a Western State and a leader in his church. I have come to think that little meetings in the old log church on Muddlety was anything but a failure.

It takes years sometimes to determine the full successful meeting. Fifty years ago a Methodist circuit rider held a revival meeting in a little town of southern Ohio. A band of Sunday school boys and girls professed to be converted and joined the church. And that was all.

The big folks of the town seemed to be untouched. The preacher had set his heart on gathering them into the church. But none of them seemed inclined to want to come. So the pastor was keenly disappointed, and could scarcely hide it. He seemed to set little store by his net full of little fishes.

At the end of the year he went to another charge, burdened with a subdued sense of failure. He wandered from charge to charge, all over the face of the State of Ohio, for forty years. At the end of that time he returned to the town where he had his child revival to make an extended visit.

He spent some weeks in tracing his converts of two score years ago. He found a half dozen of them in the Christian ministry, and many others the chief lay leaders of a dozen Methodist churches of that region. Indeed, the product of that meeting had become the flower of the church in that part of the State. As the tears filled his eyes, he remarked: "You can't tell much about a meeting till it's about forty years old!"

One day, a few years since, at a session of one of our Western conferences, after Chaplain, now Bishop McCabe, had delivered one of his tremendous missionary addresses, an old veteran of the conference rose to his feet. He described a meeting he had held in St. Louis some forty years before.

There had not been much of a stir in the revival, and but a few converts came into the kingdom. Most of these were litlte children, and among them was a bit of a lad with dark eyes and jet black hair. He stated that he was a good deal discouraged at the time, a thought that the meeting had amounted to b little.

But to-day, after listening to the thrilli address of this flaming missionary. secreta he had come to change his mind considerabl for the little black-haired boy, converted his St. Louis meeting, had grown up to Chaplain McCabe.

Take heart, my despondent and discourag preacher brother. Don't settle down into t dumps or the blues. You may even now doing a work in an humble way that will bl the world and gladden your own heart in t future, not very far away. "You can't t much about a revival till it's about forty yea old." Lay hold of God and pour yourself in your work like molten metal.

Jersey City, N. J.

A MISSION PRESS FOR ANGOLA.

May I be allowed space in the columns the Southwestern to say a few words to t friends and pastors of the work of our Chur in Africa, founded by Bishop Talyor, and no under the administration of Bishop Hartzel

The time has come in the development this work when we feel it imperative that w should have a mission press.

Bishop Hartzell, in his recent visit, saw once our need in this respect, and the proje is one in which he is deeply interested and h his fullest indorsement.

Let me present the case as it is seen by u

The field in which we are at work is Angol proper, which has an approximate area 40,000 miles, or about the size of the State Ohio. The country, at first sight, seems to b very sparsely populated, and indeed it is s having suffered for three hundred years more a continual drain to supply the planta tions of our own land, Brazil and elsewher with slaves, a drain which has by no mean ceased to this day. A closer acquaintanc with the country, however, reveals the fac that it is dotted all over with small villag situated a few miles apart; and in those se tions which are still unsubdued, a denser po ulation is found. It is computed that we hav in this field half a million people, all speakin in slightly different dialects, the "K mbunder" language. The Ki-mbunder is member of the large Bantu family and is strong, euphonious language that has not bee materially affected by 400 years contact wit the Portuguese.

A considerable proportion of the natives Angola can read and write. These are th mulattos and upper-class natives, found chiefl in or near the Portuguese settlements; the pe ple of the interesting "Mbaka" tribe, who a scattered all over the country, and those wh are being reached and taught in our missio schools and what few other schools there are

The Mbaka (Ambaca) people, as Living stone observed in '54, were first taught by th Roman Catholic missionaires and now teac each other as well; it is considered a sham in an Ambaquista not to be able to write hi own name at least. But they have no Bibles He adds: "May God grant we may be usefu in some degree in this field also." Query May not Bishop Taylor have been directed t Angola in answer to the prayer of Africa' greatest missionary? We can see no othe answer it has had in these 43 years.

To resume my subject, not only have the people no Bibles, but previous to the time o our arrival in 1885 they may almost be said t have had no literature at all in their language The only exceptions are catechism and grammar by the Catholic missionaries of the 17th century, and one or two other grammars and vocabularies of indifferent worth, all o which works have long since become so rare that a copy of one of them is now a curiousity. A few Portuguese books are to be had, but the ordinary native, even when he is one that can read glibly enough what is before him, unders stands just about nothing of the mattter.

Many of the natives show great eagerness to get hold of reading matter; as, for instance, an intelligent man whom I met while out on a trip recently, who offered to send a messenger with me 75 miles to the mission if I could there furnish him with a book of "Christian Doctrine," such as he wanted.

Mr. Hli Chatelain, a thoroughly competen

linguist and a member of our first party of missionaries, published the first reliable grammar of the Ki-mbundu. His other works are a Ki-mbundu primer, translations of the gospels of St. Luke and St. John (published by the B. and F. Bible Society), and a collection of "Folk Tales" with English translation and copious notes. He is also the author of several linguistic works in German.

Later, J. D. Corderio da Matla, a full-blooded, self-educated native, appeared with a trustworthy, though short Ki-mbundu Dictionary. Besides this he got out at his own expense an excellent primer and a collection of proverbs, riddles, etc.

Lenhor Matla endeavored in his book to stir up his countrymen to an appreciation and cultivation of their mother tongue, and in his early death the county has lost a leader who sought its welfare. Several members of our mission have mastered the language and made a number of translations.

If the means were forthcoming we could soon pirnt a new edition of Matla's primer, which is much needed; a catechism and order of exercises for Sunday school; a collection of hymns, translated or written by the mission aires and by native helpers; the Gospel of St. Matthew and a translation of the little book, "More About Jesus," written by the author of the "Peep of Day," a book which has been translated into many languages and is used by missionaries all over the world. All these we have in manuscript translated into Ki-mbundu awaiting publication.

Bishop Hartzell much desires to see a small paper published in Portuguese and Ki-mbundu to circulate among the reading public of this province. This is very desirable, and though beset with many difficulites, may soon become feasible.

In view of these things and others it would take too long to mention, we feel that we need a well equipped printing establishment on the ground to meet this need and to still farther advance our work.

We have a very small beginning in this line, but not enough to enable us as yet to do anything. The writer was appointed by our bishop superintendent of Mission Press at the recent session of the Congo Mission Conference, and he would be glad to hear from any friends who will help in establishing such an agency for good in this land. Perhaps some brother or sister blessed with means, or a number of such, would like to found for themselves or for some loved one, a monument of this kind, a light house which, we trust, will stand and continue to enlighten poor, degraded Africa, long after we all have gone to our reward.

We desire to raise a fund of $5000 for this purpose. If more is forthcoming we can do better; if less, we will do our best with the means placed at our disposal. Any amount, however small, will be thankfully received. Contributions sent in care of Secretary A. B. Leonard, 150 Fifth avenue, New York, will be duly acknowledged and forwarded. I will be glad to communicate with any who desire farther information on the subject. Your brother in the kingdom and patience of Christ,

Herbert C. Withey.

Quiongoa, Oct. 26, 1897.

Address: Missao Americano, Pungo Adongo, Angola, via Lisbon and Loanda, Africa.

THE REST OF FAITH.

This is an expression which we often hear from those who profoundly know what it means and how much it means. And I cannot conceive of any real Christian who is a stranger to this rest. The very fact that one is a true Christian is evidence that through the faith which made him a Christian he came into rest of soul. And yet I am aware that after one has become a real Christian he may fall short of enjoying that degree and depth of rest which is quite possible to him. It is easy to account for this. One may allow fears to take possession of him and so becloud and belittle his faith as to deprive him of the calm and comforting rest which a full-orbed faith brings. To experience a serene, profound, soothing rest of soul, one must unreservedly and confidingly commit himself into God's hands, believing without doubt that he is perfectly and perpetually safe in such hands, such keeping. And such faith and such rest find something like a parallel in ordinary human affairs. The worldly man, who, in faith, entrusts a precious treasure to the keeping of one whose ability and integrity he confides in, experiences a rest of mind and spirit as a consequence. By his faith in the other man's ability and honesty the trusting one casts the care of his valued treasure upon that man and, hence he rests his mind concerning it. It is actually a rest of faith—faith resting itself on that friend's ability and honor, and rest of heart as a result of such a committal in faith of the treasure to that person. There is no worriment, for the man's faith believes that his treasure is in safe hands.

Dr. Maclaren says: "The rest of faith, when we ceaes from having to take care of ourselves, when we can cast all the growing cares and anxieties that perturb us upon Him, when we say, 'Thou dost undertake for me and I leave myself in thy hands,' is tranquility deeper and more real than any other that the heart of man can conceive.'" O, sinner, you will never find true rest of soul until you commit your whole self to the Christ who so loved you as to die for you!

C. H. Wetherbe.

THE REPORTER OBJECTS.

I have just read the article on "The South Carolina Conference," by Rev. I. E. Lowery, A. M., editor and publisher of The Colored Preacher.

I am forced to reply on the spot because an attack was made.

I was elected reporter for the Southwestern for the South Carolina Conference. I did report breifly the proceedings of that body. Brother R. E. Jones kindly offered his services and reported also.

Altogether, I did my duty to the conference in my humble way. Brother Lowery should not have stated that the writer was a candidate for the presiding eldership, either as a fact or a supposition. I have never been—I will never be. I can lay my hand on my heart and truthfully say that for all that may come to me in the Church, dear to my childhood and the incentive to my "larger life," I shall possess my soul with patience. I will stick to the one work to which I am committed.

Now, brother editor, I am inclined to think that Brother Lowery's report was not complete. It is true that he assailed the conference reporter, congratulates our good bishop whom we all regard in counsel and teachings so fatherly, and kindly told us of his recent intention to edit his journal, The Colored Preacher. This is a worthy magazine, which I honestly recommend to all ministers of the Gospel in this territory.

My good brother said some good things, but I claim that his promised prima facie report of the last session of the South Carolina Conference is still outside of the readers of the dear old Southwestern, who did not witness our deliberations.

But Brother Lowery, whose singular duty is to edit the Colored Preacher, may say something more next time about that "most important session," for he has kindly offered his services to write monthly.

I will not say any more along this line.

J. W. Moultrie.

Orangeburg, S. C.

THE LIFE OF FAITH.

CALLED TO BE SAINTS.

"There just isn't one bit of use in my trying to be good," said Margaret, tearfully. "I have tried so hard, and actually I believe I grow worse instead of better. I shall never overcome my horrid temper."

"See these," I said, handing her two photographs. One was that of a young girl. The face was undeniably handsome, but for all that it was unsatisfactory.

"You would know that she—never would take the drumsticks, as Nurse Sampson did, wouldn't you?" said Margaret, laughingly.

"O-h!" she exclaimed, as I put the other down. It was a beautiful face, strong, tender, earnest and shining! Yet it was the same face twenty years later. There were deep marks of pain and suffering in the last picture, but there was patient, joyful endurance as well.

"And she was just as sure as you that she could not overcome—she knew she never could be good. And this was the word he good pastor gave her once when she told him she was in the Slough of Despond: 'Time and Obedience, and thou a saint shalt be.' Let me give it to you. Remember, obedience means that you accept whatever God sends, willingly. If He bids you suffer, you will do so patiently. If He thwarts your dearest wishes, you will give them up cheerfully. If He wishes, be glad to do hard things, or to sit with folded hands. Say to your weary heart, "Time and Obedience, and I a saint shall be." Not in one day or in two, nor by following my own wishes and doing my own pleasure, but by patient continuance in well-doing.' In the olden times those who ran in the races strained every nerve to win, and felt more than paid if they received the victors' wreath. Our crown will endure throughout eternity. Surely we will gladly do or bear anything to win it, will we not?"—Kate Sumner Gates, in Zion's Herald.

DWELLING IN HIM.

The conscious surrender of the soul to God, not in word only, but in the deepest recesses of our nature, is the best preparation for life, and this implies the abiding in Christ as our Savior. To abide in Him in this sense is to be more and more renewed in His image, and is to be united to Him as the branches are joined on the living vine. It is to dwell in Him so that there may be an uninterrupted transmission of His Spirit. He would be our intimate friend in the path of obedience; so near us that there can be no room for a rival; so faithful in imparting strength that we may be able to overcome every obstacle in our daily life; so consciously present with us that believing in Him is the easy habit of every hour.

Having this experience in Christ, what follows? Can anything be more sublime than the words of our Lord, "Ye shall ask what ye will!" How rich is this assurance! Even in temporal good the promise is fulfilled, for when our request may seem to be denied, there is some better gift from God waiting for everyone who truly abides in His Son. The true Christian, always having an obedient spirit, asks for temporal blessings with sincere deference to the divine will, and if the denial comes he regards this as only God's way of bestowing the best gifts. In such instances God usually implants in the soul of the suppliant, not only a willingness to accept His ordering, but a sincere choice of it. When we speak of spiritual blessings, however, how wonderful is the engagement which He makes with every obedient soul! To all such the word is spoken without qualification, "Ask, and ye shall receive," for "we know that they have the petitions that they desire of Him."—Chirstian Advocate.

The prayer that is answered is the prayer after God's will. And the reason for this plan is plain. What is God's will is God's wish. And when a man does what God wills, he does what God wishes done. Therefore, God will have that done at any cost, at any sacrifice. Thousands of prayers are never answered, simply because God does not wish them. If we pray for any one thing, or any number of things we are sure God wishes, we may be sure our wishes will be gratified. For our wishes are only the reflection of God's. And the wish in us is almost equivalent to the answer. It is the answer casting its shadow backwards. Already the thing is done in the mind of God. It casts two shadows—one backward, one forward. The backward shadow—that is the wish before the thing is done, which sheds itself in prayer. The forward shadow—that is the joy after the thing is done, which sheds itself in praise.

Oh, what a rich and wonderful life this ideal life must be! Asking anything, getting every thing, willing with God; praying with God, praising with God. Surely it is too much, his last promise. How can God trust us with a power so deep and terrible? Ah! He can trust the ideal life with anything. "If he ask anything." Well, if he do, he will ask nothing amiss. It will be God's will if it is asked. It will be God's will if it is not asked. For he is come, this man, to do God's will.—Henry Drummond, in The Ideal L[illegible]

WOMAN'S DOMINION.

I PORTANCE OF ?. CONSECRATED MOTHERHOOD.

By Mrs. Martha Fairly.

From the subject given one would at once say: "What a rich field for thought!" So it is; but fields, though laden with valuable treasures, require specially prepared tools to uncarth them. The tool in this case feels inadequate to uncarth them, but rather than shrink from duty, I come before you, I fear, with the precious treasure only partially extracted from the ore.

The words "motherhood" and "home" 'are the grandest given us in the Enlgish language, and we cannot attach too much importance to them. By all means, then, they should be consecrated. This word now gives us a new idea, that in which the divine is combined with human efforts to add force to motherhood. The qualities we find in this sacred personage are those of a true Christian, a lover of home, careful concerning the rearing of her childern, watching developments of good or evil in them and using the best means for improvement or correction. I fear too many may have failed to recognize the sacredness of home, and consequently there is a lack of pious training in boys and girls of to-day.

Coming, as we have, out of ignorance and servitude, it is hardly reasonable to expect more than the present condition of things. Having thrown off the chain of bondage, every father and mother felt there was nothing left for them to do but to be free, indeed too free in some cases, to correct their own children. As we believe in the law of heredity we lay the charge of the present condition of our children to this freedom or mistaken way of showing a mother's love.

Our hope, then, is in the future generation. As the hope of the race depends upon the home, the greatest care should be taken in selecting the moulding power, namely, the mother. So, young men, enter not into the marriage relation with haste, but with careful consideration and prayer seek her who you conscientiously believe to be the one to build up your home. Young women, prepare yourself for the sacred calling of motherhood.

We frequently hear the expression, "The world is growing better every day." If we take a surface view of the saying we will draw a conclusion at once, and say emphatically "no." Our streets are crowded with idle boys who ought to be in our school learning how to be such men as will be an honor to our race.

We need not stop to discuss the disadvantages. We all know too well the evil effects of having mothers who love their children too much to correct them

There are so many ways opened to help elevate humanity.

The home is responsible and is the place for this training; so, mothers, I appeal to you with all these avenues for good opened, will you not acquaint yourselves with some one of them that it might be a stimulant to more perfect actions in your homes? Be anxious about the matter and rest not till you have sought the best plans for making home perfect.

Paul Lawrence Dunbar gives us a description of English family life in the recent issue of the Independent, that is well worth reading.

If we could only be loyal to family ties possibly our own children would not stray from home so early in life, if at all; and mothers who now go with sorrowing hearts and spend sleepless nights on account of wayward children would wear smiles of approval and rejoice over the happy family around them. Many instances occur in history which show the vast influence for good exerted by consecrated mothers upon the lives of great men. This is notably true of the founder of Methodism to whose mother, Susannah Wesley, that noted reformer, is conceded to have been indebted for many of those qualities which fitted him for his grand work..

So, mothers, consecrate your families to the Lord by daily taking them to a throne of grace. By careful training we will soon be able to give our country able and patriotic citizens who can cope with any race. Mothers, I commend you to the Giver of all good things that you may seek wisdom in the training of your children, and like Hannah of old consecrate them to the Lord in their infancy.

OUR YOUNG FRIENDS.

THE CHILD JESUS.

First Child.

"Jesus was once a little child,
A little child like me;
Tempted sometimes as I am
To very naughty be.

Second Child.

Only He did not yield to sin
As I too often do:
He did His Heavenly Father's will,
And pleased His parents, too.

Third Child.

I think that all the little ones,
Who used with Him to play,
Had just the very nicest times,
Were happy all the day.

Fourth Child.

I mean to try to be like him,
'T would please Him well I know;
If all of us for this should strive
It would be like Heaven below."

—Hope.

OVERWHELMED BY PARDON.

Mr. Clement Palser, the London evangelist, recently held a special service for the prisoners in the State prison at Sing Sing, N. Y. A pathetic incident occurred at the close of the meeting. A gentleman had arrived at the jail that morning from a distance, having been instrumental in obtaining a reprieve for one of the convicts who was under a life sentence in the prison. This man had already served twenty years, but as he was only forty years of age, and strong and well, he had still the anticipation of a long number of years in prison. At the close of the serivce the man was brought into a room in which were this gentleman and the chaplain and the evangelist. As soon as he saw his benefactor he was so overcome with joy and gratitude that he fell on his knees, and with the tears raining down his face, he clasped his friend's hands in his and smothered them with kisses. It was a most thrilling sight, and chaplain, evangelist and friend wept in sympathy with the poor fellow whose emotion was beyond control.

Jesus Christ said that He was anointed to preach deliverance to the captives and the opening of the prison to them that were bound. In sad and striking contrast to the conduct just described is that of many who prefer to remain in bondage, led captive by the devil at his will, rather than accept deliverance, salvation and freedom through faith in Christ.—New York Observer.

A ROLLER-BOAT THAT ROLLS.

The idea of a boat that shall roll over the water instead of cutting through it seems to have a persistent attraction for contemporary inventors. Last year we had M. Bazin's boat on rollers, which was to skim over the waves like a fairy in a wet meadow, and scarcely dampen its feet. Alas! M. Bazin's rollers sank into the salt waves up to their hubs, and the weight of machinery which the rollers would float wouldn't drive them fast enough to make anything better than a slow and clumsy craft.

The Knapp roller-boat, which made a trial trip on October 21, at Toronto, is not on rollers, like M. Bazin's, but is one big roller, with what, it is hoped, may be a stationary inside. It has been building all summer at Polson's ship-yard at Toronto, and from time to time the newspapers have told about it and reported it's inventor's hopes. It is a cylinder 100 feet long and 25 feet in diameter, tapering sharply at each end to 15 feet. Its draught is 23 inches. At each end there is a platform resting on wheels which touch the revolving part of the boat, and on these platforms stand two engines with upright boilers, which transmit power to the wheels on which the platforms rest, and so make the big cyliner revolve. Outside, around the middle of the big cylinder, are 16 paddles, 15 feet long and 8 inches deep, and so slanted as to drive the boat forward as they strike the water. The boat is steered by two big tail-boards, or rudders, one at each side, just below the platforms.

An interested crowd watched the launching of this queer boat. The cylinder was towed out into Toronto Bay and turned loose. The engines being started at a signal from the accompanying yacht, which carried the builder and the inventor, the great roller began to turn, and soon reached a velocity of five or six revolutions a minute. The platforms rocked at first, but not to hurt. The boat went ahead slowly about a quarter of a mile and then reversed her engines and came back. Her speed was slow, but her inventor expressed himself as satisfied, though he regretted that he had not followed his first plan and put one powerful engine in the middle of the cylinder instead of two at the ends. The inventor is a lawyer who lives at Prescott, Ontario. He talks of the possibility that boats built after this pattern may cross the Atlantic in 48 hours.—Harper's Weekly.

THE FLORIDA CONFERENCE.

The Florida Annual Conference held its twenty-sixth session on Thursday, Jan. 13, in Ebenezer M. E. Church, Jacksonville. Promptly at 9 o'clock, Bishop E. G. Andrews, D. D., LL. D., opened the conference and conducted the devotions. Assisted by the presiding elders and the pastors he administered the holy sacrament to the conference and others present, among whom were the faculty and students of Cookman Institute. At the conclusion of the sacrament the bishop addressed the conference in a most fatherly and instructive manner.

The secretary of the last conference called the roll and 48 members responded.

Rev. J. M. Deas was elected secretary, with Revs. Scott Bartly, F. M. Spicer and Elliott, statistical secretary, assistant S. J. McCray, H. W. Austin, O. Niblack, treasurer; A. S. J. Allen, assistant treasurer. The conference appointed T. B. Walker oenference post-master, and J. L. Williams reporter.

A dividend from the Book Concern to the amount of $267 wsa presented by Dr. Mains. A draft on the Chartered Fund, for the sum of $22, was also presented, and both were ordered by the conference.

Dr. Mains, of the New York Book Concern, was introduced, and addressed the conference. Dr. I. B. Scott, editor of the Southwestern Christian Advocate, was introduced, and delivered a very strong, instructive and interesting address, bearing upon the interest which he represented. Dr. Parks, of Gammon Theological Institute, was introduced; also Revs. A. J. Carey and Bagley, of the A. M. E. Church; Revs. J. Gardner Ross and James Johnson, of the Baptist Church; Revs. Swan and McDowell, of the Zion A. M. E. Church.

Usual announcements and conference adjourned to meet in statistical session at 2:30 p. m., Rev. W. J. Salmond presiding.

Friday's Session.

Conference convened at 9 a. m. Opening devotional services conducted by Rev. Howard Sabie.

Dr. Parks, of Gammon, addressed the conference on "The Ministry Needed for the Times." His address was forceful and convincing for entering the Christian ministry. He very ably represented both Gammon Seminary and Clark University. A representative from these two institutions will be heartily welcomed at every session of the Florida Conference. Dr. M. C. B. Mason was introduced and in his usual manner enthused the conference with a few remarks reserving himself for the Freedmen's Aid anniversary at night.

Question 13 was called, and the presiding elders passed and reported their districts. Rev. J. P. Patterson, Gainesville District; Rev. Peter Swearingen, Palatka District; Rev. S. A. Huger, Jacksonville District. The reports were writtten and well-worded, and gave evidence of careful preparation. Success has attended their labors. Glorious revivals during the year, old churches improved and a few new ones built. The outlook is hopeful and encouraging. All the effective elders paid and reported good collections.

Bishop Wesley J. Gaines, of the A. M.

(Continued on Ninth page.)

OUR BENEVOLENT CAUSES.

THE LAST $100,000 OF THE MISSIONARY DEBT.

The missionary secretaries have invited a number of representative ministers and laymen throughout the country to contribute a brief symposium on the above subject.

The following responses have been received:

Never before this day did the providence of God, opening wide the doors on every side, call his Church to such vast missionary work. Never before did such large results in the conversion of heathen people crown the gifts and labors of Christian men. Our successes in India, China, Japan and Korea, the woe of Africa, the urgencies of our growing home population, call imperatively for enlarged missionary operations—evangelical, educational, medical. Shall a Church of two and a half million communicants be fettered by paltry debt of $186,000? Can it hope for the blessing of God at home while trifling so with his work abroad? Edward G. Andrews.

New York.

Dear Brothers and Sisters:

Happy New Year to you! Our advance guard, the Missionary Society, have reached the strategic point and critical moment measuring their natural and reasonable ability. The power of Methodism turns on the inspiration of heroism by which we shall do more and better than could be ordinarily asked of us. If now we strike quick and strong in wiping out the last hundred thousand dollars of the missionary debt, our Methoidsm will arise to greater spirituality, more power and vaster achievements than ever in the past. May the God of Sabaoth transform us into heroes and heroines. Always sincerely,

C. H. Fowler,

Division Commander, Headquarters in the Field.

When we consider the industrial depression through which we have passed since 1892, the wonder is, not that we have a debt of $186,000, but that the debt is not three times that sum. We have not retreated from any vantage ground we have gained. The fidelity of the preachers and the people to the Missionary Society has been most inspiring. Now, let us give the signal for another "Forward Movement," by paying off the debt and advancing the regular collections to the "Million-and-a-Half Line." A slight increase all along the line will do it. It would take many columns in our Advocates to tell what glorious results would immediately ensue if this movement should be successful. Brethren of the ministry, you have proven your fidelity many times before, we may well trust you now to make this effort completely successful.

Charles C. McCabe.

Fort Worth, Tex.

The first great missionary to the Gentiles said, "I am a debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." He identified his obligation to Christ with his obligation to mankind. Here was explained his life of self-sacrificing Christian service. The recognition of the great principle here set forth must remove all financial embarrassment from the treasury of our Missionary Society.

Ensign McChesney.

New York.

If the Sunday schools of the Methodist Episcopal Church would contribute an average of only two cents per member, the sum realized would more than pay the last $50,000 of the missionary debt. Why not have on some Sunday a universal debt-paying offering in our schools? Jesse L. Hurlbut.

New York.

Pay it. Pay it right away. How? Not in small sums merely, nor in $100 subscriptions. Raise the most of it in large subscriptions from persons who can give, and I cannot but believe will give from $1,000 to $10,000 each. This debt ought to rest heavily on the consciences of our rich men until by large gifts they enable us to sing the Doxology over its complete cancellation. C. H. Payne.

New York.

To the Young People of the Methodist Episcopal Church:

Look up! Lift up! Pay up! That is the motto of the Epworth League, and the supreme missionary duty of the hour. Let us pay that last one hundred thousand dollars ourselves. We are the trusted heirs of the great Methodist estate. Let us pay off the missionary debt, and then there will be no troublesome claims against the estate when we come into the possession of our inheritance. Besides, we shall thus clear the way to raise $1,500,000 for missions this year and next, and for all the years to come.

Edwin A. Schell.

Chicago, Ill.

All the societies in Methodism are interested in the speedy payment of the missionary debt, and you have my best wishes in that great and blessed undertaking. While all the connectional societies are needing help, none of them represent so much for God and humanity as does the great Board you represent. With prayers for your success,

W. A. Spencer.

Philadelphia, Pa.

There are ten thousand men and women who love the Church, believe in missions, and can afford to give ten dollars each to pay the debt. If these words meet their eyes, let them remember the Latin proverb, "Bis dat qui cito dat," which, being interpreted, is, "He gives twice who gives soon."

Charles C. Albertson.

Buffalo, N. Y.

A Church that is evangelistic in its tone and missionary in its spirit ought not to be hampered by debt. It should be wiped out at once. The great need is a hopeful forecast. Thorough instruction, fervent prayer, earnest effort; holy consecration, conscientious speaking, and liberal giving will speedily solve the problem. S. W. Gehrett.

Philadelphia, Pa.

Many have the strange notion that the Missionary Board is the Missionary Society of our Church, and hence feel little or no responsibility in the matter of the "debt." But the whole Church is our Missionary Society, and to it, by the most solemn vows, every member of the Church stands committed and pledged. Her work is, therefore, our work, her triumph our triumph, and her burdens are our burdens. Let us rise, then, like men and meet the obligations upon us. And surely, "the last one hundred thousand dollars of our missionary debt," among two million Methodists, will not be hard to get. Oliver A. Brown.

Baltimore, Md.

Whether a man shall buy a new coat is one thing; wether he sall pay for the one already on is back is quite another. The payment of this missionary debt, which was honorably incurred, is not charity or benevolence, but honesty. The obligation is a personal one which I, a Methodist, cannot repudiate.

G. W. Dubois.

Cincinnati, O.

A failure to secure "the last $100,000 of the missionary debt" would be an almost ineffaceable stigma upon the Church, and would handicap our work in the home and foreign fields for years to come. The pastors can and will save us from this deep reproach. A united effort will save the day. J. F. Marlay.

Springfield, O.

The debt must be paid. There is no alternative. The present plan has been indorsed by bishops, conferences, the Epworth League, General Committee and secretaries. It has already provided nearly one half enough. The other half can and must be raised. There is no time for facts, figures or arguments. It is an honest debt that could not be avoided without a sinful sacrifice of God's work and workers. W. H. Shier.

Detroit, Mich.

The conditions that created the debt were a distinct challenge by Christ to a Church organized to spread scriptural holiness over all lands. Consecrated leaders sought to respond, but the Church did not rise to the occasion. The present general regret, attended in some quarters by contrition, augurs favorably for future advance. This debt is a sacred trust from loyal hands. It is not an unmixed evil. It compels attention, awakens discussion, and is a valuable educator. Count on $100 from Central Avenue. C. C. Lasby.

Indianapolis, Ind.

If the missionary debt can be made the occasion of arousing the Church to a sense of its missionary obligation, it will be worth all it costs. "Unto the uttermost part of the earth," were the last words of our ascending Lord. Loyalty to Christ is loyalty to missions. Naphtali Luccock.

St. Louis, Mo.

My belief is that the wisest way to provide for the debt is to make a democratic appeal, that is, place the shares of this debt at such a figure that they may be taken up by the more moderately circumstanced of our membership. Such a plan follows: Ask twenty thousand $10 to be taken by October 1, 1898, and to this end let the secretaries, as they visit the spring conferences, obtain pledges from the preachers for their various charges. Any one may take one, two, three, or any number of these shares. Some rich men might take one hundred shares, but let the plan be to avail us of the great communion of small givers.

Wm. A. Quayle.

Kansas City, Mo..

I admire the way our secretaires hold to the thought—payment of missionary debt. That is right. Don't let go. It will be done. Here are one hundred thousand of our rank and file who can give from one to ten dollars apiece, and give it now. Give them one more chance, by concert of action among the churches. G. W. Gue.

Portand, Oregon.

Please allow me to abbreviate the fifty words you request toward a symposium touching the debt of the Missionary Society, and state: My check for one hundred dollars, on account of the deficit of the treasury, is at your command so soon as the roll of honor is filled by a thousand donors of like subscriptions.

Enoch L. Fancher.

New York.

Push the Steffney plan! Push the "Roll of Honor" plan, until all willing churches have reported. Reinforced by Epworth Leagues and Sunday schools, reduce the debt to $50,000. Then find laymen who will provide the remainder in sums of $1,000 and $2,000, and your work is done. I will be one to give $2,000. John E. Andrus.

Yonkers, N. Y.

The present commotion among the nations breaks down barriers and opens doors heretofore closed to the Gospel. A loud Macedonian call comes from these heathen lands. It is the opportunity and duty of the Church to hear these calls, provide the means and men. But first the Church calls to us, "Pay this debt." Geo. S. Bennett.

Wilkesbarre, Pa.

Our missionary debt is a bad thing—a legacy of Satan. It intimidates, enfeebles, paralyzes—or tends to. I think its last dollar should be raised, and will be raised now—a New Year's gift to God. This is Christ's work, man's duty, and our 1898 opportunity. Let us stand by the "plan" and see our corresponding secretaries through!

James F. Rusling.

Trenton, N. J.

The best symposium on the payment of "the last $100,000 of the missionary debt" that I can give is to inclose my subscription for one hundred dollars toward its payment. So you may put me down for one hundred dollars.

James B. Hobb

Chicago, Ill.

Could the fact be fully understood that the Missionary Society is the Church, and every one of its members and friends realize a personal relation of responsibility in meeting this deficiency it would be easy for our great army of able members and enterprising Leaguers and willing Sunday school scholars to pay the debt and greatly increase the contribution to the conversion of the world. John Gibson.

Creston, Ia.

Wrecked, a certain ship's crew saved themselves. They knew it would take two weeks to row to shore. Provided with rations they rowed manfully; but the great distance ahead of them at times nearly discouraged their efforts. When, however, one week had passed and half the distance was conquered, the remaining distance, although half, seemed but a quarter. Bouyed up by the expectancy of reaching their goal, encouraged by hope, which is present power, they thus found new strength and their arms failed not. Land was sighted! Land was reached!

Hope is valiant. Our hope is in God. Being in God, victory is to be expected. May the Methodist Episcopal Church Missionary Society, having passed the half-mile rock, bend bravely to the oars and soon become out of danger by becoming out of debt.

Frederick H. Rindge.

Santa Monica, Cal.

A CHRISTMAS MORNING IN ANTIOCH

Christmas day was drawing over Antioch fifteen hundred years ago. The curtain of night drew softly upward along the edge of the sky, and the ragged crests of Mount Silpius stood outlined with pale light. In the darker vault of the central heaven large stars still glimmered drowsily. The great city lay half asleep. But multitudes of Christians, robed in white garments, and bearing lighted torches in their hands, were hurrying down the dusky streets to the basilica of Constantine, to keep the newly appointed fesitval of the Church, the birthday of the Christ.—From "A Christmas Loss," by Henry van Dyke, in the Christmas Number (December) of Scribner's.

Plan of Episcopal Visitation

Conference.	Place.	Time.	Bishop.
Upper Mississippi	Okolona, Miss	Jan 12	Ninde
Florida	Jacksonville, Fla	" 13	Andrews
Mississippi	Ellisville, Miss	" 19	Ninde
St. John's River	De Land, Fla	" 20	Andrews
Louisiana	Baldwin, La	" 26	Ninde
Little Rock	Van Buren, Ark	" 27	Merrill
Arkansas	Siloam Springs, Ark	Feb 3	Merrill
Gulf Mission	Crowley, La	" 3	Ninde
Baltimore	Washington, D C	Mar. 2	Merrill
Washington	Cumberland, Md	" 9	Andrews
St. Louis	Springfield, Mo	" 9	McCabe
Kansas	Lawrence, Kan	" 9	Fowler
Virginia	Falls Church, Va	" 9	Goodsell
South Kansas	Ottawa Kan	" 9	Cranston
Central Penn'vania	Danville, Pa	" 16	Andrews
Missouri	Hannibal, Mo	" 16	McCabe
Philadelphia	Chester, Pa	" 16	Goodsell
Southwest Kansas	Lecos, Kan	" 16	Cranston
Central Missouri	Topeka, Kan	" 23	McCabe
North Indiana	Hartford City, Ind	" 23	Fowler
Wilmington	Lewes, Del	" 23	Newman
Northwest Kansas	Minneapolis, Kan	" 23	Cranston
Delaware	Orange, N. J	" 24	Hurst
New York	New York, N. Y	" 30	Hurst
New York East		" 30	Mallalieu
Lexington	Terre Haute, Ind	" 30	Fowler
Newark	East Orange, N, J	" 30	Goodsell
New Jersey	Camden, N. J	" 30	McCabe
New England	Worcester, Mass	Apr. 6	Newman
Northern New York	Fulton, N. Y	" 13	Ninde
Wyoming	Norwich N. Y	" 13	Fowler
N. England South'n	Attleboro, Mass	" 13	Vincent
New Hampshire	Dover, N. H	" 13	Newman
East German	Rochester, N. Y	" 17	Hurst
Troy	Amsterdam N Y	" 20	Mallalieu
Vermont	Springfield, Vt	" 20	Vincent
Maine	Norway Me	" 20	Cranston
North Dakota	Casselton, N. Dak	" 27	Joyce
East Maine	Bangor, Me	" 27	Cranston

Foreign Conferences.

South India	Bangalore	Dec 16	Foss and Thoburn
Bombay	Bombay	Jan. 5	Foss and Thoburn
North India	Bareilly	Jan. 12	Foss and Thoburn
Mexico	Puebla	Jan. 19	Fitzgerald
N. W. India	Allahabad	Jan. 20	Foss and Thoburn
Bengal Burma	Mazagaon	Jan 27	Foss and Thoburn
Liberia	Greenville	Feb. 3	Hartzell
Ceot Coof of India	Lucknow	Feb. 9	Foss and Thoburn
West China Mission	Chentu	Feb 17	
Malaysia Miss'n Con	Singapore	Feb 24	Foss and Thoburn
W. S. Am. Mis Con.	Concencion	Feb. 24	Warren
South America	Rosario	Mar 30	Warren
Congo Mission Conf		May 4	Hartzell
Bulgaria Miss. Conf	Rustchuk	May 11	Walden
Italy	Turin	May 25	Walden
Switzerland	St Gallon	June 8	Walden
South Germany	Frankfurt	June 23	Walden
North Germany	Hamburg	July 6	Walden
Denmark Mission	Copenhagen	July 13	Walden
Japan	Yokohama	July 6	
Norway	Larvik	July 27	Walden
Sweden	Upsala	Aug 4	Walden
Korea Mission	Seoul	Aug. 10	
Finl'd & St. Pet'g Mis	Helsingfors	Aug. 17	Walden
Con. China Mission,	Kiukiang	Sept. 8	
North China	Peking	Oct 12	
Foo-Chow	Foo-Chow	Nov. 9	
Hinghua Mis. Conf	Hinghua	Nov. 30	

By order and in behalf of the Board of Bishops.

EDWARD G. ANDREWS, Secretary.

Baltimore, Md., Nov. 1, 1897.

EPWORTH LEAGUE.

TOPIC FOR FEBRUARY.

Walking in the Light.

Feb. 6.—Living Close to Christ. (Matt. 17:4; Luke 10:38-42.)

Rev. P. Ross Parrish, A. M.

First of all let us glance at the general theme for this month. Many figures are used in the Bible to represent the conditions of the sinner and of the saint. The sinner is in Egypt, the Christian in Canaan. The sinner is the prodigal in poverty, the Christian is a child at home. The sinner is a rebel, the disciple a loyal son of God. The unbeliever is a moral bankrupt, the Christian an heir of God. The sinner is blind, the saint has open vision. The sinner is dead, the believer is alive unto God. The wicked man lives and walks in darkness, the Christian walks in the light. This last is the figure of our general topic. Light comes from the Word of God, from the risen Christ, from the Holy Spirit, and from the reflected glory of good people. Light means, negatively, to exclude all the horrors and accompaniments of darkness; positively, it means correct vision, form, beauty, life, joy, music, safety—God, heaven.

Inconsiderately Busy.

Dean Hodges has given us a profitable study of this theme, founded on 1 Kings 20:40: "And as thy servant was busy here and there, he was gone." He says: "The parable which touched the heart of the discontented king was meant for us. We are anxious about too many things, and while we are busy here and there, lo! the principal thing is gone. We live in a hurrying age. It is a peculiarity of this generation always to be in a rush. We ask questions, and are in too much of a hurry to wait for an answer. Reform is a slow process; when it is hurried it is called revolution. It is then followed by a reaction, and often the last state is worse than the first. God is never in a hurry.

"In religious service from soul to soul nothing counts like personality. A Chisrt undertakes the reformation of a planet. It is a task to quail the stoutest heart, but he never hurries. His calm is ever unruffled. Day by day he goes about his Father's business, now talking all day by the side of Galilee's blue lake with a few humble fishermen, now spending long periods in prayer. His was ever the same tranquility and peace; not in crying in the streets, but in quietness and humility was his work done. And when we come to think it over and count it up, we find that Jesus Christ did more work than any man who ever lived upon this earth. To go about our work knowingly rather than in an unwise haste is to follow the pattern of our divine Master and Leader. Beyond science and beyond theology is the heart of consecration for his fellow-men which he who would do the work assigned him must have; without which, like the man who was busy here and there, one will lose the whole object of his life.

How careful we all need to be lest we squander ourselves on trifles, or waste our energies on a great variety of interests, or consume our substance on a multiplicity of unfinished tasks and miss the main thing, the chief purpose of life and probation!

Abide With Me.

Is it possible to live close to Jesus in this material, noisy, distracting, prodigal world? It certainly is. To answer otherwise would be to challenge Christianity openly. If it is not a religion for every day, for the rough-and-tumble of the world, it is not a religion worth living for, much less worth dying for. It is surely possible to keep close to Jesus, to follow him diligently, to abide in him, indeed. The question is not the feasibility, but the realization of it. Most of us are not willing to pay the price. It costs too much in abandoning the world and the crucifixion of self for many of us. We long to walk "in his steps," but it leads us in strange paths and too far away from our own chosen walks and loved haunts. We so long to apply the question, "What would Jesus do?" as the practical test of our lives, but it collides so painfully with what our wills demand and our companions practice. In fact, just as the life and teachings of Jesus were in strange contrast and diametric opposition to the spirit of the age, and even the religious temper of the times in which he lived, so still it is vastly more at variance with our selfish, pleasure-seeking, world-wise age than most of us have dreamed. It will cost the average disciple to-day decidedly more of surrender and sacrifice to enter fully into the school of Jesus than in his selfish ease he has supposed. To us, as to those about him, the Master says: "First, count the cost."

How to Live Close to Jesus.

1. We must of necessity abandon not only all evil ways, but many excrescences of life. We must give up our slavish subjugation to the example of others and our own preconceived ideas. We must unmoor.

2. Give up wholly to Christ. We cannot come into the perfect fellowship which this study contemplates until we put away or are willing to yield, anything that would alienate the Master from us or us from him. We must make a genuine, complete, irreversible consecration, which is our reasonable service.

3. Then we must seek to get acquainted with the Master, to learn his will, to know him intimately. How? By studying his life and teachings in the Gospels. By seeing what he said through the apostles. By listening to his voice in the teachings of good men. By prayer, by fellowship, by spiritual vision.

4. Then, having cast off the works of darkness, having yielded fully, having sought to discern his mind, then do it. Obey promptly, lovingly, generously, constantly. "Whatsoever he saith unto you, do it."—The Epworth Herald.

AWAKE! AWAKE!

Returning home late one evening from an engagement, we noticed the form of an unconscious sleeper lying by the wayside. The bright stars glittered in splendor above in the heavens; the biting air of that wintry night had driven flocks and herds to seek their shelter; the ice-bound streams reflected from their glassy surface the brilliant orbs of night. We recognized in this unconscious sleeper an acquaintance, one whose life of dissipation had brought sorrow into a living home, and had sent a praying mother to an untimely grave. What was the instinctive impulse of our heart at that critical moment? It was to cry: "Awake, awake, O sleeper!" "Awake without delay," we shouted, as the chilled limbs were raised from the icy couch.

Years have passed away since that dreadful night. That prostrate form, rescued from fatal slumber, is now strong, erect, and manly. Light beams out of a face that bespeaks honor, benevolence, and Christian faith. Life is such as his, devoted to the highest works of charity among men, is not only a miracle of mercy, but is a benediction of grace to all around. Such an opportunity to rescue a dying man is made the theme of frequent conversation, and It always fills the soul with pleasing emotions.

Rising to a higher plane than that of the merely physical, this incident illustrates solemn facts in the spiritual realm. Sleeping, perishing souls lie along our pathway. The shining orbs of God's truth are burning above them, but they know it not. The holy incense of prayer is rising from consecrated altars in the home and the church, but they are unaware of it and are unmoved. The chill of death may now be stealing immortal powers, but the inner voice of conscience is benumbed. Yes, souls are sleeping, dying! Along our crowded marts of trade, in the workshop of the artisan, in homes of want and of affluence, souls are dying. Who will arouse them from their certain doom? Their depraved natures furnish no voice of alarm. The evil is too srrongly intrenched. Angels are not called to this mission. Fellow-men are burdened with a message to their fellows in the hour of peril. He who will arouse from death the sleeper has divine truth at his disposal. The Holy Ghost is waiting to touch his lips and clothe him with superhuman energy to lift up perishing souls. Motives of deepest meaning are furnished him to engage in this work. Yes! God has laid upon His people the duty of awaking souls from death. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!" is the solemn message committed to the Church of Christ in a sin-stricken world.—Christian Advocate.

A HARD LESSON.

Just to give up the trust
All to a fate unknown,
Plodding along life's road in the dust,
Bounded by walls of stone;
Never to have a heart at peace;
Never to see when care will cease;
Just to be still when sorrows fall—
This is the bitterest lesson of all.
Just to give up and rest
All on a love secure,
Out of a world that's hard at the best,
Looking to heaven as sure;
Ever to hope, through cloud and fear,
In darkest night that the dawn is near;
Just to wait at the Master's feet—
Sure, now, the bitter is sweet.

—Henry Van Dyke.

FULTON'S FIRST FARE.

There was one little incident in Robert Fulton's life about which few people know and which Fulton never forgot. It took place shortly before the return trip of his famous boat's voyage by steam up the Hudson River. At the time all Albany flocked to the wharf to see the strange craft, but so timorous were they that few cared to board it. One gentleman, however, not only boarded it, but sought out Fulton, whom he found in the cabin, and the following conversation took place:

"This is Mr. Fulton, I presume?"

"Yes, sir."

"Do you return to New York with this boat?"

"We shall try to get back, sir."

"Have you any objection to my returning with you?"

"If you wish to take the chances with us, sir, I have no objection."

"What is the fare?"

After a moment's hesitation Fulton replied, "Six dollars." And when that amount was laid in his hand he gazed at it a long time, and two big tears rolled down his cheeks. Turning to the passenger he said:

"Excuse me, sir; but this the first pecuniary reward I have received for all my exertion in adapting steam to navigation. I would gladly commemorate the occasion with a little dinner, but I am too poor now even for that. If we meet again I trust it will not be the case."

As history relates, the voyage terminated successfully. Four years later Fulton was sitting in the cabin of the Clermont, then called the North River, when a gentleman entered. Fulton glanced at him, and then sprang up and gladly shook his hand. It was his first passenger; and over a pleasant little dinner Fulton entertained his guest with the history of his success, and ended with saying that the first actual recognition of his usefulness to his fellow-men was the six dollars paid to him by his first passenger.—Harper's Round Table.

Ex-Gov. Ross, of Texas, is dead. For a number of years he has been President of the A. and M. College of the Lone Star State.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly Kentucky Conference.

Lesson VII, Feb. 13, 1898.

"THE CALL OF MATTHEW"

(Matt. 9:9-17).

Golden Text.—"Follow me" (Matt. 9-9).

I. The call of Matthew (9). 1. "And as Jesus passed forth from thence." He was on the shore of the sea of Galilee. A great multitude resor ed unto Him. He taught them. As He passed on from them, likely at the entrance of Capernaum, He came upon Matthew sitting at the receipt of custom. Note—Jesus was always employed. He went about doing good. His Church should be like Him, always going forward and lifting up the world towards God and heaven.

2. "He saw Matthew sitting at the receipt of custom." Matthew means "the gift of God." Mark and Luke call him Levi. It was common for persons to have two names. Matthew may have been his Gentile, and Levi his Jewish name. He was the son of Alpheus and likely the brother of James the Less, of Jude, and of Simon the Canaanite. The receipt of custom was the customhouse. The custom was a tax levied by the Roman government on the Jewish people. They considered it contrary to the law of Moses to pay it, and they despised those who collected it. Those who became tax collectors were considered poor Jews. They cared but little for the rights of the Jewish people. Note—Matthew was, no doubt, a Jew, and was brought up in the Jewish faith. He was scholarly, and wrote the Gospel that bears his name. He had some wealth and gave for Jesus a feast. He was here engaged in a very mean occupation.

3. Jesus "said unto him, follow me." Leave your business and be my disciple. Receive my teaching and live by the same. To follow Jesus means that we should learn what He requires of us; consider the cost of living in sin and of living in holiness, both with regard to this life and to the next; that we should reach a decision and act on the same, or cast our lot in with the right and lead a consecrated life.

4. Matthew left all, rose up and followed Jesus. (Luke) In his heart he reached a decision. He gave up all. His occupation was dead to him, and he to it. He never returned to it agin. Jesus found him sitting, but when He called Matthew arose. Possibly he had walked in the counsel of the ungodly, stood in the way of sinners, and was now sitting in the seat of the scornful. He followed Jesus. He made the Savior his companion. We may suppose that Matthew had before this heard Jesus preach, and had seen His miracles. That he had been thinking over his past life and wicked occupation. That he was remembering his early training and obligations to God. That he was about ready to change his life.

II. The Banquet of Matthew (10-17). 1. The feast. Six or eight months after Jesus called Matthew to be His disciple, he gave the Savior a feast, in his own house. The Gospel offers to every sinner a great "feast of fat things, a feast of wines on the lees, of fat things full of marrow." The joys of heaven are set before us as a banquet.

2. The Guests. "Many publicans and sinners came and sat with Him, and His disciples." Many of Matthew's old companions felt free to attend this feast. The publicans were tax collectors. They were Jews only in name. These sinnesr were likely Jews of the basest sort. Gentiles were not considered to have any part in the covenant of grace. Note—Christ and His apostles were the Church personified. Among the good are the bad. The righteous should not associate with the wicked for pleasure, but only where duty demands it. When thrown into their company they should stand firm, be deep and earnest in their conviction, and strive to make all more like heaven than when they found them.

3. The Objection of the Pharisees. "Why does your Master eat with publicans and sinners?" The Pharisees were a sect of the Jews. As a class they were rich, cultured and influential. Their name signifies, separated. They kept themselves apart from the world. There was much to be admired in their teachings, but some of their doctrines were very objectionable. Note—It is so easy to find fault with others. We may see something we do not admire in every one. Others may behold failings in us. We should not cast off a whole man for one short coming. We know not the hearts of others. Let every one be slow to speak.

4. The reply of Jesus. A physician is a doctor of medicine. (1) Christ is a wise physician. He understands the case of every patient perfeclty. He is a tender physician, is touched with the sufferings of every patient, and handles them with loving care. He is a convenient physician, and always near to every one. Just a word, though spoken in a whisper, may bring Him. His remedies are easy. Repent, believe, be baptzed, and serve the Lord. He is a successful physician. He never loses a case. (2) The patients of Jesus: (a) The whole or righteous. This class did not realize that they were sick and dying because of sin. They were righteous in their own eyes. They felt no need. To them Jesus was not sent. This class is to-day very large. (b) The sick are those who realize that they are sinners, and that their sins are killing them. They feel their need of the Great Physician. They know that without Him they will die. This class Jesus came to save. He is anxious to do them good. Oh! that all men knew themselves, knew Jesus, and knew the future. Among the unsaved are the dead, the dying, and the afflicted. Jesus can heal all of them.

5. The Objections of John's disciples. It is likely the Pharisees constrained the followers of John to ask this question. In John dwelt all the harshness of the old prophets. He was cast into prison for reproving Herod. Many of his disciples became followers of Jesus. They, no doubt, knew why they and the Pharisees fasted, but could not comprehend why Jesus and His disciples did not fast. To fast is to totally abstain from food. To refuse to eat meat, and then live on vegetables and fruit, is a burlesque on fasting. Fasting without prayer and holy meditation is mockery. Fasting at stated periods each year, month, week or day is not commanded in the Old Testament, but fasting in times of famine, pestilence, grief and great danger is taught by precept and example. The law that constrained the Pharisees to fast often was traditional and not of Moses, therefore Jesus did not observe it.

6. The Answer of Jesus. (1) The Bride-chamber is the Church with its rules and regulations. (2) The children of the bride-chamber are the disciples, and all true followers of Jesus. (3) The bride-groom is Christ Himself. He is so called in many places in the New Testament. (4) Jesus remained with His disciples till His death on the cross. In that act He was taken from them. They rejoiced while He remained with them. (5) After He was taken from them they did fast (Acts 13:3; 1 Cor. 7:5). Fasting has been observed by the Church in all ages in times of mourning and affliction. (6) The new cloth and new wine refer to the Christian dipsensation, to the doctrines of the Gospel. (7) The old garment and old bottles refer not so much to the Jewish dispensation as to the traditional laws of the Jews. (8) An effort to put the new cloth into the old garment, or the new wine into the old bottles, would spoil all. So an attempt to graft the traditional laws of the Jewish Church into the doctrines of the Christian Church would destroy both. This idea of fasting is one of the non-essentials. It may be observed or given up, as the Church sees fit. All the essentials of the Jewish Church were brought forward into the Christian Church.

Gideon N. Jolly.

Covington, Ky.

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PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

Bishop Hartzell and wife arrived in Monrovia January 19th.

Mrs. Amanda Smith has succeeded in raising $2800 of the $5000 necessary to open her Orphan's Home near Chicago. She is now making a tour of the far west.

The city of St. Louis has in its employ 79 Afro-Americans whose monthly salaries aggregate $4,918. The Afro-American vote must be worth something in St. Louis.

Rev. Dr. I. L. Thomas, pastor of Asbury M. E. Church, Washington, D. C., has been delivering a series of sermons on practical subjects, that are considered able and eloquent.

A fire in the Book Concern in Chicago damaged the building and fixtures to the amount of $1000, and the stock about $25,000, all fully covered by insurance. The agents are now ready for business.

Rev. B. L. Crump, of the Mississippi Conference, who took such an interest in the Southwestern's prize contest, and in which he secured the second prize, came to the city last week and was circulating for a day or two among old friends.

Miss Lillian A. Spencer, of Wilmington, Del., is a prominent worker in the Epworth League and president of the local chapter of Ezion M. E. Church. She was present at the Toronto convention, and will, no doubt, rally her forces for a large attendance at the Indianapolis gathering.

We acknowledge the receipt of a copy of the protest filed by the faculty of Claflin University, Orangeburg, S. C., against the enactment of a "separate car law" in that State. Such a proposed law has been defeated more than once but this time it has the backing of the State Railway Commission. Those who signed the protest stand for the protection of the women of the race.

It seems that the latest figures given show a decrease in the membership of the C. M. E. Church. The Index, the official organ of that church, says the pastors do not report the full membership and that instead of the membership being only 161,958 as reported, it is more than 200,000. This may be true, but if so it is a fearful commentary on either the intelligence or the reliability of the pastors.

Lord Douglass, an Englishman, who was aboard of a sleeper in the illfated train which plunged into the Hudson River last October, felt so grateful to the porter, T. E. Griffin, who secured his rescue, that he has since presented him with a handsome solid gold watch and chain of English make. In presenting it Hon. Chauncey M. Depew told Mr. Griffin it was finer than he, the president of the road wore.

THE PRESIDENT OF COOKMAN INSTITUTE.

Cookman Institute, our Freedmen's Aid School for the State of Florida, located at Jacksonville, was so long presided over by that most devoted and successful educator, Dr. S. B. Darnell, that it is difficult to think of this one of our most efficient educational institutions without, in some way, associating his name therewith. But a few years since, because of impaired health, Dr. Darnell was compelled to relinquish his work there and return to his home at the North. Since which time Miss C. E. Fairchild served as president of Cookman. But last fall in response to the evident desire of many of the strongest friends of the institution for a male president, the Board of Managers of the Freedmen's Aid Society elected and sent to the work Rev. Samuel W. Kemerer, A. B., of Minnesota. He is a man sweet spirited and earnest, highly cultured and thoroughly devoted to the work to which he has thus been called.

Prof. Kemerer was born in Fostoria, Ohio, of German and English parentage, and his father, the Rev. S. D. Kemerer, moved to Minnesota in 1870. Here he attended the public schools, from which he graduated; and, after teaching several years, set his heart on taking the classical course in Hamline University. And this he did, notwithstanding the fact that during the last two years of his college life he assisted in paying his expenses by laboring at whatever was open to him, when free from his actual school duties. We are confident that Brother Kemerer's experience in this particular will not only the better prepare him for the work he is now called to do, but prove a constant help a real inspiration to the poor boys and girls who shall attend the school over which he presides. Notwithstanding his struggle for an education, he finally graduated from Hamline with the highest honors of his class.

In 1895 he married Mrs. Malinda R. Dice, who seems peculiarly fitted to be of invaluable asistance to her husband as president of an institution of learning. She not only graduated from the Winona State Normal, which is said to be the finest in the Northwest, but completed the course in English literature and history in both Hamline University and the State University of Minnesota. She has had several years' experience as a teacher in Des Moines, Iowa and St. Paul, Minn.

The members of the conference and many of the prominent citizens of Jacksonville expressed themselves as highly gratified with the outlook for Cookman, under the guidance of these devoted servants of the Church. We are glad to say the impression made upon our mind is most favorable, and that we feel confident Cookman Institute is in safe hands.

The Rev. Wm. McKenzie, one of the veterans of the Texas Conference, boasts of two things. First, he is true to his race, for he has more of the original color (black) than any other man in the conference; and, second, he is true to his calling in that no man will walk farther than he to meet an appointment, rather than disappoint a congregation. He calls himself an "unbleached American citizen."

Mr. W. I. Lewis, who reported the proceedings of the Florida Conference at its recent session for the city papers of Jacksonville, is employed as a regular reporter on the Metropolis, an afternoon daily in that city. He is also special reporter for the Times-Union and Citizen, the morning daily. Mr. Lewis is a talented newspaper man, and makes a clear and intelligent report, even of a religious gathering.

The Baker Memorial M. E. Church, Boston, Mass., has extended a unanimous invitation to Rev. F. N. Upham, the present pastor, to return to them another year.

Prof. R. T. Greener has been appointed by the president consul to Bombay, India. President McKinley is certainly breaking the record in the honorable recognition accorded prominent Negroes.

PERSONAL AND GENERAL

Rev. O. L. W. Smith, of North Carolina, has been appointed minister to Liberia, Africa.

Dr. W. N. Brodbeck, of the New England Conference, has accepted an invitation to become pastor of First Church, Baltimore, Md, subject to the approval of the cabinet of the Baltimore Conference. This is the church connected with the Woman's College of which Dr. Goucher is president, and this the second invitation Dr. Brodbeck has had to become its pastor.

Mrs. Martha E. Turner, wife of Bishop H. M. Turner, of the A. M. E. Church, is dead. She was a cultured and influential lady, and occupied several positions of honor among the ladies of Georgia and in the A. M. E. Church. We have the honor to have known Mrs. Turner personally, and learn of her demise with sincere regret and much sympathy for the bishop in his bereavement.

Dr. M. C. B. Mason, Secretary of the Freedman's Aid Society, stopped over in the city between conferences last week and gave us a pleasant call. Sunday he spoke at Wesley Chapel, Mallalieu Chapel and Simpson. Wesley Chapel gave for his cause $105, and each of the other churches raised something, though we did not ascertain the amounts. The Doctor is certainly a tireless worker.

Another visitor whom the annual conferences brought our way for a few hours last week, was Prof. I. Garland Penn, the Assistant General Secretary of the Epworth League. He is delighted with what is being accomplished for his cause. Aside from the successful working of a great many chapters in the parts where he has traveled he has sold to the ministers and young people nearly $400 worth of literature during the month of January.

Dr. E. L. Parks, the accomplished elocutionist of Gammon School of Theology, spent last Sabbath in the city en route home from the Louisana Conference. He has made a most excellent impression in his addresses before the conferences and has turned a number of young ministers toward the popular institution he so ably represents. Sunday afternoon he talked to the students of New Orleans University about the Stewart Missionary Foundation for Africa.

Mr. E. I. Alexander, an old friend and schoolmate of ours runs a first-class dry goods and millinery establishment in Jacksonville, Fla. In addition to a choice line of millinery goods under the special charge of Mrs. Alexander, he keeps a choice line of cloaks, fancy goods and ladies and gents furnishings. Mr. Alexander is an enterprising young man and though he has not been in Jacksonville very long is rapidly forging to the front and making himself felt in the business world.

The addresses delivered by Dr. Geo. P. Mains before the annual conferences he has just been visiting in the South are certainly among the most instructive and eloquent to which it has been our good fortune to listen. At the Florida Conference he labored under the disadvantage of a severe cold, and, notwithstanding that, made a profound impression; but at the Louisiana Conference the enthusiasm aroused was truly remarkable. Our connectional secretaries will have need to look well to their laurels, for the doctor waxes more and more eloquent when pleading on our publishing interests.

Last week, Bishop W. X. Ninde, who, as is true of all our bishops, has traveled in every land, paid his first visit to the city of New Orleans. He had just closed the Mississippi Conference at Ellisville and stopped over en route to the Louisiana, at Baldwin. In company with Rev. Joseph Vital he spent Tuesday in sightseeing and inquiring into our church interests in this city. In his hurried round he gave our office a pleasant call.

Monday night he lectured at Simpson Chapel to an appreciative and intelligent audience, on his travels abroad. This, all enjoyed very much indeed, and we are sure Bishop Ninde will always be a welcome visitor in New Orleans.

(Continued from Fourth page.)

Church, was introduced and invited by Bishop Andrews to a seat on the rostrum Usual announcements and conference adjourned with benediction by Bishop W. J. Gaines.

Saturday's Session.

Conference convened at 9 a. m. Bishop Andrews in the chair. Opening divine services by Rev. Benjamin Dilworth. Minutes of Friday's session read and approved. Question 5 was called, and the following brethren were continued on trial: W. T. Collier, J. E. Debose, J. J. Debose, A. B. Young. Of this class H. W. Austin was advanced. Continued in studies of the third year: O. M. Irvin, Z. D. Limbric. Continued in studies of the first year: H. Hawkins, Abram Williams, J. W. Richardson; Benjamin Grant discontinued. At this point a resolution presented and signed by J. B. L. Williams and Peter Swearingen was read and adopted, to-wit:

That, Hereafter the Florida Conference will not continue any candidate in the first or second year's course on trial for a longer period than two years, unless for good and valid reasons.

Usual announcements and conference adjourned.

Monday's Session.

Conference convened at 9 a. m. Opening divine services were conducted by Thomas Holsendorf. Prof. Penn was introduced, and made some remarks. Reports from the various committees were read, discussed and approved. The bishop submitted to the conference for their vote the proposition for constitutional change—Equal Lay Representation in the General Conference. The vote resulted as follows: For the change, 13; against the change, 23.

The propositon coming from the East Maine Conference was voted against unanimously.

Conference adjourned to meet at 2:30 p. m., Monday afternoon.

Monday Afternoon.

Conference convened at 2:30. Bishop Andrews conducted divine services. Reports of committees read and approved. Board of Conference Examiners and Triers of Appeals announced and approved. Advisory Board of Cookman Institute announced and approved. Report of conference stewards read and approved. Report of Committee on Missions read and approved.

The business of the conference being finished, Bishop Andrews read the Scripture and the conference united in singing the hymn, "And Let Our Bodies Part." The bishop led in prayer, after which he read the appointments, and the conference stood adjourned with the benediction by Bishop Andrews.

Anniversaries.

On Thursday night, after the missionary sermon by Rev. Pearl Daniels, the anniversary of the Southwestern Christian Advocate was held. Dr. I. B. Scott, the editor, charmed his audience with his grace and dignity as a speaker, and thoroughly convinced them that the S. W. Advocate is indispensable in their homes and he will, no doubt, soon see the fruits of his address by a large increase of subscriptions from Florida.

On Friday night the anniversary of the Freedmen's Aid and Southern Educational Society was held. J. B. L. Williams presided. Dr. Mason was at his best, and carried his audience by storm. He made a lasting impression upon the confernce and the audience.

On Saturday night the Epworth League anniversary was held, but Prof. I Garland Penn being detained by a wreck, Dr. Scott held the audience enraptured by his wonderful address to the young people. Dr. Mason also made some remarks. Rev. Daniels made a splendid address on the Epworth League.

On Monday night Secretary Penn was greeted with an immense audience, to whom he discoursed with great profit and instructiveness on the work and purpose of the Epworth League. His address was excellent, and in subject matter strong on the side of morals and religion. He is a power for the uplift of the young people.

Sunday Services.

At 9 a. m., conference love feast was conducted by one of the pioneer fathers, Rev. Alexander Debose. It was a season of refreshing from the Lord. The testimonies were rich, deep and strong, and many hearts were enraptured and filled with heavenly joy.

At 11 o'clock, Bishop Andrews preached, taking for his text "The Parable of the Talents." No adequate description can be given of the sermon but simply to say it was profound in thought, eloquent in delivery, forceful in impressiveness, and wonderfully helpful to all who heard it.

At 3 p. m., Dr. M. C. B. Mason delivered a very powerful and stirring sermon from the words, "Let her alone, she hath done what she could."

At 7:30 p. m., Dr. I. B. Scott thrilled and electrified an immense audience, while he preached from the subject, "Prevailing Prayer."

Sunday was a big day in Ebenezer Church, Jacksonville, Fla.

This twenty-sixth session of the Florida Conference was one of the best ever held. The conference is improving in some respects. We need a little more breadth of brotherhood and the spirit of unity. Intellectually there is much to be done by our young men and some of riper years and experience are determined to bend all their enegy in the direction of building up the intellectual tone of the conference. Presiding Elder Patterson took a manly stand on that line at this session. He will find the grand old Church by his side as well as good and thoughtful people. Like other conferences, we are greatly in need of material. While we do not advertise for transfers from all quarters, we are certainly pleased to welcome any good and useful brother to this conference and the transfer of Rev. J. D. A. Keeler to the Florida Conference. is not to be regarded otherwise than helpful to us. No session of our conference has been of greater inspiration to the brethren or more helpful to our Church in Florida than the one just ended, because of the fact we were highly favored to be honored with the presence of Dr. Scott and Dr. Mason and Secretary Penn. They have done a great benefit to our work by their presence, addresses and sermons. We invite them to come again when we meet at Fernandina. The outlook for our conference is brightening and some of our brethren are putting their heart and soul into the work of building up a strong conference in Florida. Prof. Kemerer, principal of Cookman, comes with vigor and good purpose to give himself to the educational interest of our Church in Florida and the people in general. The conference has pledged to stand by him. Our dear Southwestern Advocate has the promise of our renewed diligence in securing susbcribers. Brethren, let us stand by Dr. I. B. Scott and swell the subscription a hundredfold.

J. B. L. W.

The second installment of our letter from Florida is crowded over on account of the report of the conference. We give appointments of Mississippi Conference this week; report will appear next week.

MISSISSIPPI CONFERENCE APPOINTMENTS.

Brookhaven District.

I. L. Pratt, P. E., P. O. Brookhaven, Miss.
Bartow, to be supplied.
Bowerton, Andrew Reid.
Brookhaven, P. H. Rembert.
Buford, N. D. Hopkins.
China Grove, J. B. Smith.
Columbia, M. A. Hobson.
Crystal Springs, B. L. Crump.
Crystal Springs Circuit, N. W. Ross.
Georgeton, J. H. Cook.
Hartman, to be supplied.
Hazlehurst, A. M. Quinn.
Kenolia, S. M. May.
King, I. S. Thomas.
Spring Cottage, Alexander Howze.
Steen Creek, David Ray.
Summit and Magnolia, Peter Blue.
Terry, to be supplied.
Tylertown, D. D. Dukes.

Jackson District.

J. C. Houston, P. E., P. O. Yazoo City, Miss.
Benton, Haney May.
Brandon, Moses White,
Canton, Nelson Toole.
Canton Circuit, P. H. Davis.
Carthage, R. B. Anderson.
Clinton, to be supplied.
Couparle, W. L. Lamb.
Forest, J. K. Comfort.
Green Hill, R. H. Patton.
Jackson, G. W. Smith.
Madison, Simpson Jossel.
Morton, E. P. Chapman.
Pelahatchie, Wm. Payne.
Roseneath, N. N. Sidney.
Wolf Lake, to be supplied.
Yazoo City, S. A. Cowan.
Yazoo City Circuit, J. E. Coleman.

Meridian District.

A. M. Trotter, P. E., P. O. Meridian, Miss.
Chunkey, Charles Friarson.
Collinsville, C. L. Cotton.
Conehatta, J. E. Webb.
Daleville, I. W. Davis.
De Kalb, P. W. Baldwin.
Enterprise, Joseph Campbell.
Fort Stephen, to be supplied.
Garlandsville, Stephen McDavis.
Hickory, C. H. Brown.
Lake, C. W. Ivy.
Lake Como, James Ford.
Lauderdale, H. R. S. Erby.
Meridian:
Haven, P. R. Crump.
Saint Paul, J. C. Hibbler.
Meridian Circuit, W. N. G. Lipscomb.
Mount Jordan (P. O. Enterprise), Robert Howze.
Philadelphia, R. L. Brooks.
Paulding, Andrew Butler.
Scooba, P. F. Robinson.

Shubuta District.

J. M. Shumpert, P. E., P. O. Columbus, Miss.
Augusta, Cornelius Washington.
Basin, James Jordan.
Bay Saint Louis, Wiley McNeill.
Biloxi, Lewis Fate.
DeSoto, H. T. Hampton.
Ellisvillle, L. W. Price.
Escatawpa, E. E. Rousseau.
Golport, Val Trotter.
Handsboro, R. N. Jones.
Hattiesburg, A. B. Logan.
Heidleburg, F. T Adams.
Moss Point, Aaron Davis.
Ocean Springs, H. L. Kennedy.
Pass Christian, D. F. Dudley.
Pearlington, W. H. Smith.
Perkinston, Richard Roberts.
Poplarville, J. D. Williams.
Quitman, R. L. Carpenter.
Shubuta, O. H. Flowers.
Shubuta Circuit, G. W. Brame.
State Line, A. C. Lacey.
Waynesboro, L. J. S. Bell.

Vicksburg District.

Willliam McMorris, P. E., P. O. Vicksburg, Miss.
Anguilla, G. W. Arnold.
Bolton, D. D. Goodwin.
Cary, W. H. Mims.
Edwards, Nathan Cannon.
Fayette, J. I. Garrett.
Gloster, A. C. Bardwell.
Hambrug, R. T. Thomas.
Harriston, Alfred Handy.
Meadville, Handy Roundtree.
Natchez, To be supplied.
Rodney, To be supplied.
Union Church, I. C. Reuker.
Vicksburg, R. P. Threlkeld.
Vicksburg Circuit, Melvin Cooper.
J. B. Brooks left without appointment to attend some one of our schools.

Secretary I. Garland Penn is authority for the statement that a majority of the colored ladies who were members of the great international convention of the Woman's Christian Temperance Union held at Toronto last season were members of the M. E. Church.

Mrs. Katie Evans, of Handsboro, Miss., is stopping in the city at present, and gave this office a pleasant call.

The Colored American had last week a [illegible] did cut of that gifted young Texan, Hon. C. Ferguson, of Paris.

The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.

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DOINGS OF THE WORKMEN.

Mallalieu Chapel, Fort Smith, Ark.: The Junior League at this place was organized April 2, 1897, with forty-three members; since then it has increased to seventy-four. Some of the departments have accomplished good work. A special feature is the entertainment given by the Social Committee at the close of each quarter. Total amount raised, $25.90; expended for charitable purposes, $5; to aid trustees, $10; and, $1.40 for literature, charter and Epworth Herald. The remainder in the treasury. The mercy and help department has done work worthy of notice. Calls made on the sick during the year, 150; collection for the needy, $2; Thanksgiving Day offering, valued at $2.80; garments given the needy, 10; number of bouquets carried to the sick room, 3; and, 30c worth of fruit. The meetings of the literary department are full of interest. The united program of both leagues, rendered Dec. 26th, was delightful and profitable. Misses Gracie Friarson and Alice Simpson read beautiful papers on "Social Purity." Dr. Berry, pastor of the A. M. E. Church, gave a noble address on the same subject. Doubtless all present were inspired to a better life. The pastor gave a stirring address on the "Object of the League." Despite the inclemency of the weather the audience was appreciative and much interest manifested. The speeches made by different ones in the audience and the number that joined showed that we were not only growing in number but in interest. We use Catechism No. 2. Number of Heralds received, thirty-three. Its worth to the superintendent and officers is too great to mention. We can not succeed without it. The sewing circle has done efficient work, Mrs. B. Roberson, superintendent. Number of garments made 25, and one quilt. Our only opportunity to do regular work in this department is after the schools close. We find it quite difficult to get the people to understand the work. We believe as they learn more of it the interest will deepen and they will do more to forward it. The public meetings held May and August were helpful and stimulating. We have been greatly honored and helped by the lectures given by Drs. Emory (our P. E.), Berry, pastor of the A. M. E. Church, Rev. B. J. Griffin and the pastor. Their wise counsels gave new life to the work, and spiritual strength to the workers. We have formed an M. C. B. Mason Band from members of the League; their admittance fee is a certain number of Bible verses committed to memory. Each member of this band sent Dr. Mason one cent to every year in his age; amount sent, $3.03. I mention this feature of the work to encourage other Leagues to fall in line and "help just a little."

Mrs. G. N. Johnson, Sup't.

Assisted by Mrs. B. Roberson.

J. W. Singleton, P. C., Holly Hill, S. C.: I wish to say, sir, that our work on the Holly Hill mission is in a prosperous condition to what it was two years ago. I was sent to this work last year. We had no church; only a small classroom, and a membership of fifty. Since that time we have an increase of forty; thirty of these are full members, ten probationers. We have also finished our new church in which we will begin to worship on the first Lord's day in February, 1898. We are marching upward. We also have a fine league of forty-seven members; twenty-five are members of our church, others are members of other churches.. Our church is now finished and is said to be the finest church in the town. We are getting ready for our first quarter which will be held on the 19th of February.

The first day of January was a grand day with us; our League turned out. We sang that heroic song which caught the attention of the town.

H. W. Gray: The members of Missionary Circuit have listened to Bro. Wm. G. Lipscomb, as preacher for the past three years, and we have found him always working diligently for the church and the people's progress. We don't think we have any truer preacher in the conference. The circuit being somewhat weak by burns and changes of the conference, have oppressed the preacher and family a great deal. Next year we are thinking of making plans to better the condition of the preacher, and may God bless us in our effort.

L. H. Richardson, P. C., Calvert, Tex., Jan. 25, 1898: We arrived at our new field of labor on December 29, 1897. We received a cordial welcome from the good people of St. Paul and Mt. Zion. Watch night was spent in much joy, though Satan showed his colors a litttle; but through much painstuking and prayer, he was thrusted behind and now the Lord's people at this place are ready for another year of success. The Lord has some soldiers here that help the preacher push things to the front. Rev. A. Brown, our new P. E., was with us on the 22d and 23d inst. and held our first quarter with much care. He is the right man in the right place. Elder Brown is kind and very patient in business. He preached at 11 a. m. at St. Paul, and at 3 p. m. at Mt. Zion. The Lord was with us. The people were called back to St. Paul at 8:30 p. m. to hear a soul-reviving sermon by this man of God. Elder Brown has many old friends here who enjoy his visits very much. Our collections since the annual conference are as follows: Traveling and moving expenses, $12.56; benevolences, $2.05; trustees, $5; to the poor, $2.25; to the P. E., $25.75; to the pastor, $26.50, making a total of $74.05.

Hughes Springs: On the 29th of December, 1897, there was given at Bethlehem M. E. Church a grand exercise by the children, conducted by Miss Sweetie Williams. There was a large crowd and all seemed to enjoy the exercise very much. We had with us Rev. A. Williams, of Marshall. He gave a lecture that was grand. Rev. Gillispie, the pastor, gave a lecture equally as grand, both in behalf of the Central building at Wiley. After so many good things having been said of Wiley, Miss Williams thought to take collection for that purpose. She appointed Miss Maggie Buford and Mr. John Hughes, who are old students of Wiley. Miss Buford collected $1.15, Miss Williams $1.20, and Mr. John Hughes colected $1.80. Miss Williams is a great worker in trying to upbuild the race. Bro. Gillispio is the right preacher in the right place. He is a great worker; he has already collected $500 for Wiley's Central building.

Isaac R. Hill, P. C., Wytheville Station, East Tennessee Conference: Our first quarterly conference was held Jan. 22d, by Rev. W. H. Pleasant, the able and venerable presiding elder of this District. The congregation on Saturday at 11 o'clock, during the Elder's sermon, caused him to remember old times. All the officers handed in written reports, which showed quite an advance on all lines. Rev. W. H. Pleasant preched Sunday at 11 o'clock a. m. and at 7:30 p. m. And Rev. Yates, of the Baptist Church, preached at 3 p. m., all of which were able sermons. God was with us; ninety-two communed; collection during the quarter, $282.31. Our hearts are made glad every week when we flash our eyes on the Southwestern Christian Advocate, for we always get something fresh, good and up-to-date. Look for more subscribers soon.

R. Hillary, P. C., East Calvert, Tex.: We arrived at our new field of labor Jan. 7th. The good people of East Calvert received us gladly, and have taken hold, and we are here hard at work. All we accomplish here must be done by brain and earnest prayer. To the brethren of the Palestine District: let us fall in line and make our district increase upon all lines, both spiritually and financially. Please allow me space to speak of the storm that came to the parsonage Saturday night, January 23d, with many good things, such as sugar, coffee, syrup, flour, meal, meat, soda, soap, currents, bluing and potatoes; for which we sang them a song, "Sowing seeds of kindness," then we asked the blessings of God upon them, and invited them to come again.

W. H. Noseby, P. C., Georgetown, Tex.: I want to say a word through the Southwestern. The good people of Georgetown give a grand storm party on the night of the 8th inst. We were glad to have them come to see us. We invited them to come again. There were quite a number who came to see us and left so many good things on our table. We will say a word about our quarterly conference: Our first quarter was held January 15th and 16th. Our beloved Elder, Rev. M. Smith, was on hand and found the brethren all ready with their reports. Sunday morning he met with the Sunday-school and spoke to the children, saying many good things about Sunday-school and its work. Sunday at 3 p. m. he preached and give the Lord's Supper; thirty-eight communed. He did not forget the Southwestern.

W. H. Lester, P. C., Maben, Miss.: This is my second year on the Cedar Bluff Circuit, and I am going to make it the best year in the history of my life. After the adjournment of annual conference I return to my work to do more this year than ever before under the protecting hand of the Almighty God, and with the co-opera-

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VICI KID

Avoid An Early Grave.

How often do we hear, that the avenue to an early grave was opened by neglecting a slight cough and cold. Profit by this truth, and provide yourself with Dr. Bull's Cough Syrup, which instantly cures all throat and lung affections. Mr. W. H. Mahoney, Lowell, Mass., writes: "I was taken sick with a bad cold. The doctors did not seem to help me, and everybody said I was getting consumption, when a relative recommended Dr. Bull's Cough Syrup. I got a bottle and it helped me, and after taking two bottles I was cured, to the surprise of everybody. I shall always recommend it to my friends, as I know it to be a sure cure." Dr. Bull's Cough Syrup is sold everywhere for 25 cents. Don't accept a substitute.

tion of the Holy Spirit to tea and guide me. Under the leade ship of Rev. B. H. S. Ferguson P. E., of the Starkville District and a man that is up-to-date on all lines of church work, a man that the pastors are not ashamed of. He says to his men look up and lift fallen humanity. And his instruction to pastors is to get the Southwestern Christian Advocate in the homes of all the members of the church. He is known as the Southwestern man of the Starkville District. I shall send some subscribers to the Southwestern soon. Pray for me that I may prove myself a man.

Cectenary M. E. Church, Memphis, Tenn.

The entertainment given under the auspices of the Literary Department of the Epworth League, on last Friday night, was a grand success. Rev. E. W. S. Hammond, D. D., gave us one of the best lectures we have ever listened to, entitled, "The Measure of a Man." He was to have lectured to us on the 5th of November last, but because of the fever and holidays, was postponed until the 21st inst., when we had a full house.

Dr. Hammond scattered the optimistic rays in the course of his lecture to such an extent that they dispelled the gloomy cloud which was left in our city a few nights previous by Rev. Dixon, the "Pessimist."

We are proud of such able men as Dr. Hammond.

R. T. W.

James Hutchison, P. C., Mooreville Circuit:—We are now on our work and we are planning to have a year of success. All departments of the church were or- .e fourth instant. A ame to the parsonage and family were slee- the mantle of night. after surrounding the ame directly to the lew open, and one by ..., until thirty-six head of people were in. They marched through the front room into the dining room, and loaded the table down with provision of all kinds, meat, meal, potatoes, chicken and money, accordingly. After all were through, we joined in a hymn of praise to the Lord, and then engaged in prayer, invoking the blessing of God upon the kind and benevolent hearted people for their generosity. We are preparing to have a Southwestern day. A few of our people read the paper and we are trying have all to read it. God bless the good people of Mooreville Circuit.

—o—

President Melden, of Clark University, is enthusiastic over his work, and writes us thus:

Our school is enjoying the largest measure of prosperity which it has had for many years. We have nearly a hundred more students enrolled than at a corresponding period last year.

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—o—

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—o—

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Experts in insanity tell us that when anyone goes insane, frequently their whole nature is reversed. They do and say exactly the opposite things to what they would do in their sane minds. A mother whose mind breaks down under extreme nervous tension may turn upon the one object in all the world most precious to her—her baby.

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DOINGS OF THE WORKMEN.

Mary J. Moore, Monroe, La.—We feel that a good man is gone from our midst, but we hope if we do not get our same pastor, we hope to get one who can stand and hold the fort as he has done for the last three years.

J. C. Everett, P. C., Baird, Miss.—On my return from the Annual Conference my people received me gladly. I have a list of fifteen new subscribers to the S. W. C. A., which I shall send in just as soon as they comply with their promise. We intend to do all we can on the 10,000 subscribers.

Waco, Texas.— J. W. Womly: I write you that a storm passed through Waco Saturday night, Jan. 15th, and took in north C. street, swept through the parsonage; aroused the sleepers from the bed, with a sweet song, "Somebody is Knocking at your Door." Happy the pastor and wife was when recognizing in the storm the faces of the loved ones. Sister Jane Williams, Anna Jackson, G. L. Lineville. Many good things were left on the table. God bless them. Call again angels. I have a few subscribers for the Advocate.

R. G. Glenn, P. C.—Tuscaloosa, Ala.—Our first Quarterly Conference was held Jan. 8th and 9th, with Rev. F. L. League, P. E., in the chair. Had a glorious time. The presiding elder said that there had been marked improvement along all lines of the church work. We paid the presiding elder $12.50, and we are very well up on the other claims. Several of our members take the Southwestern; others have promised to take it. As soon as I can collect the money, I will send them in. We have a good E. League. I have organized all the departments, and they are hard at work. At one of our literary meetings we were agreable surprised. A large number of young people, headed by Mrs. Robinson and Mrs. Carr, filled the table and altar with many valuable pounds of groceries. We were very much delighted with the surprise, and ask them to surprise us again.

Rev. H. C. Cooper, P. C.—I came from the Conference to this place; held my first meeting, asked the church officers did they expect to stand by the cause of Christ this year and do more, or try to do so, God being their helper, and all said yes. I also brought the Southwestern Christian Advocate before my board, and you may expect for me to do that until the last one takes that paper. All seem proud of me as their pastor. I left there for Biddleville, my next point. There I met with a lot of loving disciples of our church and carried them through the same mill for the paper. I shall not rest until all have got that paper in their homes. I left Biddleville on the 22d for McTennell. Here I met a loving set of members, those that love God, the church and the paper. There we had a nice little church, well seated, as I ever saw in the country. On the 23d I tried to preach. God met us and gave us one accession to the church. There I met one of our members in the person of Sister Louisa Moore, who said she could not do without that paper in her home, and you will find one dollar enclosed which will tell you that she means what she says.

E. Thompson, Aberdeen, Miss. I desire to say a few words about my pastor, who has just gone to serve other people. We, the Union Grove Circuit, have lost one of the best workers in the upper Mississippi Conference, in the person of W. H. Whitlock. He is up to the time in every respect. He is one of our best preachers, a great financial worker and can study as many plans to build up the cause of Christ as General Grant did to take Vicksburg. We have lost him, but our loss is some one's gain. He has gone and carries with him a spotless record. May God bless him, is my prayer.

R. T. Thomas, P. C., Hamburg, Miss.—Now that Conference is over and I am reappointed to the Hamburg work, having served one year on this work already, I take hold with a stronger realization than ever to do more for the cause of Christ and Methodism than ever I have in all my past days put together. Last year I sent in about fifteen annual cash subscribers to the Southwestern Christian Advocate, built one new church: conversions and accessions to the church 120, and I mean to double this over and over. I must make a round report at the next Annual Conference at Vicksburg, Miss. So far as I am concerned this, the Vicksburg District, can and must cope with any district in the State of Mississippi. We have space, people, time and energy enough, and will make things tell this year. We have the right man in the right place as presiding elder, and we have every reason to come up. We sorrowed much in the loss of the Rev. S. A. Cowan as presiding elder, for he was indeed a good man. But now we rejoice in the gain of the Rev. Wm. McMorris. He, too, is a good man, and a man of intelligence, quite humble in position, even more so than his armor bearers. However, right will triumph in the end. If our brethren hold on to true Christian principles we are bound to succeed. If to a political ring, then my chances are but small. I am doomed now.

Miss Annie L. Upshaw, LaGrange, Ga.—An unusual demonstration of respect was paid to the LaGrange M. E. Church's pastor, the Rev. S. C. Upshaw, and family, who have been transferred to the Atlanta Conference and appointed to the Chapel St. Church. On the night before the day of their departure a crowd of the sisters, brothers and freinds of the church came in with laden baskets of various kinds of refreshments. Soon a table was stretched across the spacious room. After all were through feasting, Dr. Epps was called upon to give a toast, which was rendered in the most fitting language and responded by the pastor; after which, at the request of Rev. J. T. King, they sang, "God be with you until we meet again," which brought tears from many eyes. The present pastor, Rev. A. N. Jackson, and family, who were jointly honored in the occasion, enjoyed the banquet greatly. Rev. James Jackson, the presiding elder, was also a prominent participant.

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Faith charges us in relation to Christ, but it does not change him in relation to us. Faith does not create, but merely finds its object; it does not bring the vision near, but merely opens the eyes to behold what was already there for the seeing; it does not make Christ present, but it clears away the earthborn mists and clouds which hide him from sight and makes him vividly present to the inner consciousness as a real and actual Savior. An old writer remarks that "when the boatman with his hook grapples the rock he does not pull the shore to the boat, but the boat to the shore; so when we by faith lay hold on Christ we do not pull Christ to us, but ourselves to him."—James M. Campbell.

In putting man to struggle against misfortune God purifies him from his past faults, puts him on his guard against future ones, and ripens him for Heaven.—J. de Maistre.

They who scatter with one hand gather with two; not always in coin, but in kind.—Wray.

As there are many wolves within the church, so out of it there are many sheep.—Aug[illegible]

UNITED FOR LIFE

SIMPSON—HOLMES:—Mr. Jim Simpson to Miss Lucy Holmes, on Dec. 22, 1897.

SALOAN—MALLARD:—Mr. Jake Saloan to Mrs. Malinda Mallard, on Jan. 18th, 1898, J. H. Everett, officiating, Baird, Miss.

JACKSON—FREEMAN:—Mr. Andrew Jackson to Miss Berthenier Freeman, a couple of our old true and tried members were quietly married at the home of the bride, Jan. 16th, the pastor, S. M. Bolden, officiated.

BURRO—SIMMONS:—Mr. W. D. Burro and Miss Mary Simmons were united December 16, 1897.

WILLIAMS—GADSON:—Mr. Noah Williams to Miss Belle Gadson, December 29, 1897, at the residence of the bride.

H. C. Gair, P. C.

McCLENDON—SCOTT:—Mr. Paul McClendon to Miss Lucy Scott, Jan. 21, 1898, John Mayo, P. C., officiating, at Aberdeen, Miss.

LATHEWOOD-McALLISTER:—Mr. Nathan F. Lathewood to Miss Sindid McAllister John Mayo, P. C., officiating, Aberdeen, Miss.

THOMPSON—SWINAGE:—On Jan. 19th, Rev. J. D. Thompson and Miss Maggie Swinage were united in holy wedlock. Bro. Thompson is our pastor at Benlah.

HUTSON—TUCKER:—Mr. Dan Hutson to Miss Amanda Tucker were united in wedlock on the same date.

M. T. Fairfax, officiated.

SHIREL—McGARY:—Mr. Jackson Shirel and Miss Margaret McGary were joined in the bonds of holy wedlock at St. Peter's M. E. Church, on Dec, 26, 1897, at Friendship, Tenn. Both of them are members of the M. E. Church. Miss McGary is president of the Epworth League.

JEWETT—BERTHEART:—Mr. E. O. Jewett and Miss Laura Bertheart were joined in holy wedlock Jan. 16, 1898, at the home of the bride. Both of them are members of St. Peter M. E. Church

J. M. Moody, P. C.

THEY LIVE IN OUR MEMORY

Little Edna Wilson, the daughter of H. J. Wilson and Ida Wilson, members of the M.E. Church, was born June 14th, 1896, and died January 16th, 1898. She was 1 year, 7 months, 2 days old.

H. Christmas, Pastor.

Liberty, Texas.

Sister Adline Hays departed this life in full triumph of faith on Jan. 1st, '98. She had been a member of the Church forty years; Also Bro. Elias Cleggs, a faithful class-leader of our church, on the 18th of Jan., '98.

J. H. Everett, P. E.

Baird, Miss.

C. Monroe, P.C., New Orleans, La.—Mrs. Comfort Murrell, wife of the late Rem William Murrell, one of the founders of the Louisiana Conference, departed this life Dec. 14. She was a consistent Chrisitan, and died as she had lived in the faith. Aged 76 years.

Sister Mary Carter, a sister of Mrs. Fenola Edwards, departed this life in full triumph of faith, Dec. 7th, 1897. She leaves a husband and seven sisters, seven brothers, a mother and a little babe four months old, which she gave to Mrs. Edward. It is our loss, but heaven's gain.

R. Hillary, P. E.

E. Calvert Circuit.

Sister Delia Edwards departed this life Jan. 22, in full triumph of faith, being a member of Taylor's Chapel for fourteen years, and just before expiring she said to her mother, "Let me go!" And to her sister she said, "I am going, still death has such a sting, but Jesus is near. I imagine what a time I will have, as it takes nothing but a soldier to stand. Sing me this hymn while I am crossing over Jordan, 'Am I a Soldier of the Cross?'" Rest on. We shall meet you.

William Harrison, Pastor.

Pleasant Hill, La.

Bro. A. B. Garner departed this life Dec. 17th, '97, aged 66 years 10 months and 9 days. He lived a consistent Christian for 14 years. He professed religion under Rev. Ben. Anderson, and joined Hays' Chapel, M. E. Church, and was always on his Christian duty. The church lost one of its strongest members; though our loss is heaven's gain. His house was always the house for the preacher. He leaves a wife, a son and a daughter to mourn his loss. The funeral was conducted by the pastor, Rev. E. F. Carter, P. E.

On Jan. 18th, little Johnny Worth departed this life after five days' sickness, aged 7 years. Funeral conducted by the writer.

The infant of Bro. Charley Winford, on the same day. Funeral conducted by the pastor.

E. F. Carter, P. C.

Lebanon, Tex.

A WOMAN'S BURDEN

From the Evening News, Detroit, Mich.

The women of to-day are not as strong as their grandmothers.

They are bearing a burden in silence that grows heavier day by day; that is sapping their vitality, clouding their happiness, weighing them down wth the woe of ill health.

Mrs. Alexander B. Clark, of 417 Michigan Avenue, Detroit, is a typical woman of to-day. A wife with such ambition as only a loving wife can have. But the joys of her life were marred by the existence of disease.

Suffering as thousands of her sisters have suffered, she almost despaired of life and yet she was cured.

She wants others to profit by her experience: to grow well; to enjoy health; to be happy as she is.

"For five years I have suffered with ovarian trouble," is Mrs. Clark's own version of the story. "I was not free one single day from headache and intense twitching pains in my neck and shoulders.

"For months at a time I would be confined to my bed.

"At times black spots would appear before my eyes and I would become blind. My nerves were in such a state that a step on the floor unsettled me.

"Eminent doctors, skillful nurses, the best food and medicine all failed. Then I consented to an operation. That, too, failed and they said another was necessary. After the second I was worse than ever and the world was darker than before.

"It was then I heard of Dr. Williams' Pink Pills for Pale People.

"I heard that they had cured cases like mine and I tried them.

"They cured me! They brought sunshine to my life and filled my cup with happiness. "The headache is gone; the twitching is gone; the nervousness is gone; the trembling has ceased, and I have gained twenty-six pounds.

"Health and strength is mine and I am thankful to Dr. Williams' Pink Pills for Pale People for the blessing."

Dr. Williams' Pink Pills have proved a boon to womankind. Acting directly on the blood and nerves, they restore the requisite vitality to all parts of the body; creating functional regularity and perfect harmony throughout the nervous system.

The pallor of the cheeks is changed to the delicate blush of health; the eyes brighten; the muscles grow elastic, ambition is created and good health returns.

The Texas & Pacific run free Chair Cars daily to Memphis and St. Louis.

Pickens, Miss., Jan. 29, 1898. Bro. Frank Roberson, a devout member of Union Chapel, M. E. Church, departed this life Jan. 25, 1898. He was born in the year 1872; was a faithful member of the church nine years. His funeral was attended by the pastor, assisted Rev. O. Gilispie. Our loss was heaven's gain.

M. H. Wilkins, P. C.

It has been discovered that the ancient Romans practiced a system of shorthand, which was universally taught in schools. The Emperor Titus is said to have been an expert at it.—B. W.

The stupendous success of missions is one of the decisive proofs of the divinity of Christ.—Canon Farrar.

Christianity is a Life even more than it is a Doctrine.—Dr. Henry van Dyke, in The Church at Home and Abroad.

A REAL CATARRH CURE.

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Chicago limited, 7 45 pm	Chicago limited,9:00 am
Fast mail..... 8 30 am	Fast mail.....7.20 pm
Louisville and Cincinnati.	
Fast mail.... .8 30 am	Fast mail..... 7:20 pm
Louisville and Cincinnai, Limited.	
No. 3.....7:45 pm	No. 4.....9:00 am
McComb City	McComb City
Ac..... 9:10 a m	Ac..... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 1:30 a m	No. 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge ac'o... 9.15 a m.	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex... 7 45 am	No. 6, fast mail..7 55 am
No 7, coast acc 8 0 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal ex... 6 55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7:20 pm

Queen & Crescent Route.

Cincinnati and New York ... 8: 0 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:2) pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am
California ex.. 6:55 am	Texas & Mexico fast mail. ...8:35 pm

DON'T FORGET

If you secure the new book SACRED SONGS No. 1!! you will have good singing.

300,000 sold since Nov. 9, '96 with increasing demand.

Wide-awake Booksellers furnish it for 25 cents; 30 cents if wanted by mail.

THE BIGLOW & MAIN CO., New York.

THE LEADER!!
Sacred Songs No. 1

By Sankey, McGranahan and Stebbins.

325,000 Sold Since Nov. 9, 1897

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FOUNTAIN PEN.

ANOTHER FINE PREMIUM.

We have the finest fountain pen in the market, fully worth $2.50, which we sell for $1.00. No one would part with it for twice the money. The pen is of 14 kt, solid gold.

Those who have used a fountin pen know its value, if they have a good one. The "Diamond Point" Pen Co. makes a good one at a low price. Those who never have had one should not hesitate a moment. Here is a first-class pen, always ready, writes beautifully, never leaks and will last for years.

Do not say that it cannot be a good pen for such a low price. We have fully tested it. Others in our office have used it. It is a wonderful bargain, such, perhaps, as you never will get again.

Make sure of your chance to-day—now!

This most excellent Fountain Pen will be given free to any one sending us $3.75 for three yearly subscribers, or for $2.00 with one yearly subscriber. We will send it, postpaid, to any address for $1.00.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

Hood's Pills

Restore full, regular action of the bowels, do not irritate or inflame, but leave all the delicate digestive organism in perfect condition. Try them. 25 cents. Prepared only by C. I. Hood & Co., Lowell, Mass.

LAST CHOICE.

There was to be a Sunday-school concert in which a number of children were to take part. There was a good deal of excitement over it and all who had to recite or sing were much interested. Some of those who had not, as yet, been selected for any share in the work were interested too, but they did not all show it in as pleasant a way.

As it drew near the important time two of those who had been chosen for special parts were taken ill, and it seemed a little hard to fill their places.

"I shall not do a single thing," said Lena Martin. "I wasn't asked in the first place, and I'm not going to be second choice."

Then it was found that Sophie Leonard had taken the part, and had promised to do the best she could with it.

"Why, Sophie," said one of her mates, "you don't feel as Lena does, do you? Lena says she won't be second choice."

"Why, really," said gentle Sophie, looking up brightly, "I'd rather be even last choice, I think, for then I would know that nobody else would do it, and if I didn't it might fall through, and so I would feel sure it was right to try. If I should be first choice I should be afraid I ought to give the charge to somebody else who could do better."

"What a good way to look at it!" said her friend, and it happened that soon afterward this very girl was asked to take the vacant place, and because of Sophie's good example she did not refuse.

Those who really wish to help will be humble and do what they can, whenever asked, without insisting on being first choice.—Welcome.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind

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4 Fast Ex	11.15 a.m	7 Coast acc'm	8.10 a.m
8 Coast acc'm	3.45 p.m	1 Lim. Ex	7 15 p.m
2 Lim. Ex	7.40 p.m	5 Fast Mail	8.10 p.m
Sunday Ex	a.m	Sunday Ex	p.m

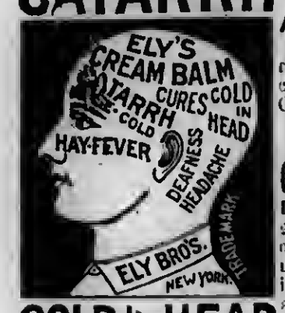
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A way to make quick coffee always possible is to have it on hand ready for heating. It takes six hours to make it in this way, in the first place, but it remains fresh and full of flavor till the last is used. Use the usual recipe for drip coffee, one tablespoon full of fine coffee for each cup of water. Put all the coffee in at once and measure the water, which must be cold. Pour the water on, a half cup at a time, and let it percolate through. When ready, bottle and cork tightly. Heat, but do not boil, as it is needed.—Weekly Post.

CATARRH A LOCAL Disease. A Climatic Affection



Nothing but a local remedy or change of climate will cure it. Get a well-known pharmaceutical remedy,

ELY'S CREAM BALM

It is quickly absorbed, gives relief at once, opens and cleanses the nasal passages, allays inflammation, heals and protects the membrane and restores the senses of taste and smell. No Cocaine, No Mercury, No Injurious Drug. Full size, 50c.; Trial size 10c., at Druggists or by mail.

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THROUGH FREE RECLINING CHAIR CARS.

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	Leave.	Arrive.
Memphis Express.	4:20 p.m.	10:30a.m.
Vicksburg and Natchez	8:15 a. m.	5:30p.m.
Baton Rouge Accommodation	4:30 p.m.	9:15a.m.

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WITH ALMOST UNLIMITED CAPACITY.

PRACTICALLY TWO MACHINES IN ONE



STYLE No. 4 PEERLESS "ADVOCATE" MACHINE.

The Southwestern one year and this Machine in Oak or Walnut for only $18.00.

We ship our machines direct from the factory. A machine made in the best possible manner, by the most skillful mechanics with the choicest material, elegant in appearance, simple in construction, durable as iron and steel can produce, with sewing capacity unlimited.

The Peerless Advocate is fully warranted for ten years, but will last a lifetime and outwear any two of the highest priced sewing machines made.

A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them

PERFECT IN EVERY RESPECT.

A SELF-SETTING NEEDLE and SELF-THREADING CYLINDER SHUTTLE are used in the Peerless Advocate High-Arm Sewing Machines.

THE SELF-THREADING SHUTTLE.

is so simple that with two motions of the hand backward and forward the shuttle is threaded.

EXTRA ATTACHMENTS

in velvet lined case, sent free with each machine, 1 Tucker, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.

Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

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that can be procured; finished and of modern design, making it handsomer that the ordinary style of woodwork.

NO. 4 MACHINE, (Same as Cut)

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CONFERENCE NOTICES.

Brookhaven—First Round.

Bowerton . . . . . Feb. 5-6
Hazlehurst . . . . . Feb. 7-8
Crystal Springs Circuit Feb. 10-11
Crytal Springs . . . . . Feb. 12-13
Barlow . . . . . Feb. 15-16
Summit and Magnolia Feb. 19-20
Brookhaven . . . . . Feb. 22-23
Georgetown . . . . . Feb. 26-27
Chinagrove . . . . . March 5-6
Buford . . . . . March 9-10
Tylertown . . . . . March 12-13
Spring Cottage . . . . March 16-17
Columbia . . . . . March 19-20
Kennolia . . . . . March 26-27
Terry . . . . . April 2-3
Steen Creek . . . . . April 9-10
King . . . . . April 16-17

I. L. Pratt, P. E.

Jackson District, First Round.

Yazoo City . . . . . Feb. 12-13
Yazoo City Circuit . . Feb. 12-13
Roseneath . . . . . Feb. 16
Green Hill . . . . . Feb. 19-20
Wolf Lake . . . . . Feb. 23
Benton . . . . . Feb. 26-27
Forest . . . . . March 2
Norton . . . . . March 5-6
Pelahatchie . . . . . March 9
Brandon . . . . . Mrach 10
Jackson . . . . . March 12-13
Clinton . . . . . March 12-13
Canton . . . . . March 19-20
Canton Circuit . . . March 19-20
Madison . . . . . March 22
Carthage . . . . . March 24
Couparle . . . . . March 26-27

J. C. Houston, P. E.

Jan. 27, 1898.

Greenville District— 1st Round.

Gunnison . . . . . Jan. 29-30
Greenville . . . . . Jan. 29-30
Greenville Circuit . . . . Feb. 5-6
Heathman . . . . . Feb. 5-6
Indianola . . . . . Feb. 12-13
Baird . . . . . Feb. 19-20
Southside . . . . . Feb. 26-27
Moorehead . . . . . March 2-3
Itta Bena . . . . . March 5-6
Itta Bena Circuit . . . March 5-6
Glendora . . . . . March 9-10
Webb . . . . . March 12-13
Clarksdale . . . . . March 19-20
Lula . . . . . March 26-27
Tunnica . . . . . April 2-3
Belen . . . . . April 9-10
Bobo . . . . . April 16-17
Shelby . . . . . April 19-20
Areola . . . . . April 23-24

Dear Brethren—You are asked to raise $254 this Conference year for benevolence. You will raise the Episcopal Fund at once. $34 is the amount apportioned. Let each charge raise $2, and forward to the proper source. Don't keep it on hand.

L. F. White, P. E.

Tupelo District— 1st Round.

Belle Circuit . . . . . Feb. 5-6
Houston . . . . . Feb. 9
Okolona . . . . . Feb. 11-13
Okolona Circuit . . . Feb. 12-13
Cotton Plant . . . . . Feb. 16
Ripley Circuit . . . . . Feb. 17
Ripley . . . . . Feb. 19-20
New Albany . . . . . Feb. 26-27
Pontotoc . . . . . March 4-5
Pontotoc Circuit . . . . March 5-6
Corinth . . . . . March 11-13
Corinth Circuit . . . March 12-13
Shannon . . . . . March 17
Amory . . . . . March 19-20
Amory Circuit . . . . . March 23
Fupilo . . . . . March 26-27
Union Grove . . . . . April 2-3

Dear Brethren—As you go to your charges, plan at once for your benevolent collections, and take those collections as soon as possible and send them to the proper places, for the different causes need the money. Then, too, you will not be strained up the latter part of the year. Get the Southwestern into every family, it will greatly assist you in your benevolent collections, as well as all of your church work. If the people read the grand old Southwestern, they will know their duty better. God bless you, brethren.

P. O. Jamison, P. E.

Meridian District— 1st Round.

Scooba . . . . . Feb. 12-13
Philadelphia . . . . . Feb. 16
DeKalb . . . . . Feb. 19-20
Fort Stephen . . . . . Feb. 23
Daleville . . . . . Feb. 26-27
Collinsville . . . . . March 2
Lauderdale . . . . . March 5-6
Chunkley . . . . . March 11
Hickory . . . . . March 12-13
Lake . . . . . March 14
Conehatta . . . . . March 16
Garlandsville . . . March 19-20
Missionary . . . . . March 22
Paulding . . . . . March 24
Lake Como . . . . . March 26-27
Enterprise . . . . . March 30
Mt. Jordan . . . . . April 2-3
St. Paul . . . . . April 9-10
Meridian Circuit . . . . . April 6
Haven . . . . . April 9-10

Brethren—Get everybody possible into your Quarterly Conference. Make full proof of your ministry.

A. M. Trotter, P.E.

Shubuta District—First Round.

Heidelberg . . . . . Feb. 5-6
Ellisville . . . . . Feb. 9-10
Hattiesburg . . . . . Feb. 12-13
Augusta . . . . . Feb. 15
Perkinston . . . . . Feb. 17
Poplarville . . . . . Feb. 19-20
Pearlington . . . . . Feb. 26-27
Bay St. Louis . . . . . Feb. 28
Pass Christian . . . . . March 2-3
Gulfport . . . . . March 4
Handsboro . . . . . March 5-6
Biloxi . . . . . March 7-8
Ocean Springs . . . . . March 9-10
Moss Point . . . . . March 12-13
Escatawpa . . . . . March 14-15
Basin . . . . . March 19-20
State Line . . . . . March 26-27
Waynesboro . . . . . March 28
Shubuta Circuit . . . . . March 29
DeSoto . . . . . March 30
Quitman . . . . . March 31
Shubuta . . . . . April 2-3

Brethren will please take due notice and govern themselves accordingly. District stewards will please meet me at Hattiesburg, Saturday, 10 o'clock a. m., Feb. 12, 1898. Please be prompt, brethren, and let us have a full attendance.

Your brother in Christ,

J. M. Shumpert.

PALESTINE DISTRICT.

Dear Brethren—Please secure your Easter programmes just as soon as possible and make an extra effort at each point on your charge, through the Sunday-schools, Epworth Leagues, and your committees, to raise your entire Missionary apportionment. Begin now. Put all hands to work. Do not fail to raise the amount apportioned for Episcopal Fund at once. Put the Southwestern in every home, if possible. I urge you to comply with the above.

Yours in Christ, W. A Forston.

CENTRAL ALABAMA CONFERENCE.

To the Officers of the Local Chapters of Epworth League:

My Dear Fellow-Workers—At the late Annual Conference I was elected secretary of the State League. Being anxious to come in contact with each local chapter in the State, I take this method of informing you.

Our success depends on the united efforts of the State organization with each local chapter. The outline of the State work has already been given by the president. He spoke to the pastors of the different charges.

In many appointments the pastors are there only two or three Sundays in a month. He will, doubtless, set plans which can only be successfully carried out by his officers during his absence.

Leaguers, let each one see to it that he does his whole duty towards saving souls for the Master and add to the church daily such as will be saved.

If you have not the necessary books and literature, write to Eaton & Mains, 429 Carondelet street, New Orleans, La., and get them; they cost but a trifle. The masses must be reached. This can be done by each individual doing his whole duty. Be ever at your post. Let no opportunity pass without an effort to better the condition of humanity.

During the winter few may meet you, but stick to it. When spring comes you will find yourself in a better position to do more than should you do otherwise.

Let us double our membership, both in League and church. Begin now to make reports for the "Gate City" in May next, spoken of by Bro. Penn. Do something and you will have something to report. Begin now to prepare for a large delegation. We want to see the League at work. Get ready to make good reports, and with all thy getting, get the benevolences of the church. Impress on the people the importance of giving to the causes of the church. Would be glad to correspond with as many officers of the local chapters as will—especially the presidents and secretaries.

P. P. Wright.

Lafayette, Ala.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRAUX, Wholesale Druggists, Toledo, O.
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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

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For the Whole Congregation to Sing—Sing in Earnest—Sing Like They Meant It.

When the singing has sparkle and snap and power in it, the preacher finds it easier to preach—the sermon takes better hold. Good music means good fellowship. The church ought to be the most attractive and harmonious spot on earth. Good singing will help make it so.

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has a sweet voice, and it sings right out. Organists are delighted with it, and singers enthusiastic in its praise. *It is sold direct—no dealer's profits to increase the cost.* It is sent on trial, no money asked in advance. *Our pianos are as good and as popular as our organs.*

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You can buy a Money Order at your postoffice, payable at the New Orleans postoffice.

If a Money Order Postoffice or an Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Cash Remittances.

Jan. 24 to 31.

Miss L. E. Taylor,	E. Thompson,
J. W. Evans,	D. A. Bragg,
M. E. Whitfield,	W. E. Smith,
Frank Walker,	W. A. Oats,
S. G. Smith,	W. Ellison, 5
P. T. Gorham,	P. R. Robinson,
J. J. Johnson, 2	C. H. Johnson,
D. G. Butler,	M. S. Jordan,
Jessee Williams,	L. M. Hagood,
J. Lovejoy, 1*	J. H. Gibson,
A. A. Williamson,	T. H. Gillin,
J. O. Williams, 2*	Pheobia How,
W. M. Bell, 1*	A. M. Brooks,
Wm. McMorris, 1*	R. P. Hanston, 1
W. S. J. Corcituly,	J. J. Cecil, 3*
A. B. Allen, 1	N. Taylor,
W. T. Brantley, 1	J. W. Warren,
Jeffrey Grant, 1	P. O. Jameson,
Aselend Lawrence,	John Han, 1*.
F. M. Higgins,	D. C. Cooper, 1*
S. B. Danley, 1*	W. A. Fortson, 1

Mrs. E. M. Carroll, 5* D. Green, 1*
Noland Bridgewater, John H. Orr, 1*
Parvin Dougherty & Co.,

* Yearly.

PUBLISHER'S NOTICES.

ABOUT CHANGE OF ADDRESS.

We have learned from long experience that when we have attempted to change the address of our pastors according to appointment as read out at Conference, they in very many cases are not correct as to post office address, and they have to be changed again before the right office is reached. Then in case of circuits, how are we to know on which charge the pastor will reside unless he tells us? The best way is for all who desire a change to request it. A postal will do it, or the postmaster will send us a notice on his blank form, without any expense, whenever requested. Another good plan is for each presiding elder to send us a list of all his his pastors, including supplies, with their correct post office address. It will save a deal of complaint and trouble if this should be done.

FOR RELIEVING THROAT DISEASES, COUGHS AND HOARSENESS, use "*Brown's Bronchial Troches*" Sold only in boxes Avoid Imitations.

SERVICE HAS ETERNAL LIFE.

Service has eternal life. Deeds never die. Men pass away, but their acts live forever. The only part of life which endures on earth after the flesh has become dust, and after marble monuments have crumbled into decay, is that part which had been put into other lives through deeds of loving service. And every bit of ministration done in life will be manifest in heaven. Each "cup of cold water" will help to swell the "river the streams where of shall make glad the city of God." Forward.

No delay on your return trip from the Southeast if you go via the Texas & Pacific.

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On all books "To be read" for the entire course the candidate is required to present a syllabus in writing.

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FOR LOCAL PREACHERS. FIRST YEAR.		
Outlines of Bible. Hurst	*	40
Theological Compend. Binney	60	50
Christian Baptism. Merrill	90	71
Discipline, 1896	30	26
Philosophy of the Plan of Salvation. Walker	75	60
Written Sermon or Essay. (Supplied by the student		
To be read: Hints to Self-Educated Ministers. Porter	1 25	1 02
Life of John Wesley. Telford	1 35	1 10
Tongue of Fire. Arthur. New Edition	50	45
The Revival and th Pastor. Peck	1 00	80
SECOND YEAR.		
Systematic Theology. Vol I. 12mo. Raymond	1 50	1 20
Short History of the Christian Church. Hurst	3 00	2 48
History of Methodism. (Abridged) Stevens	2 50	1 95
Written Sermon or Essay. (Supplied by the student		
To be read: Lectures on Preaching. Simpson	1 15	90
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English and American Literature. Wheeler		
THIRD YEAR.		
Systematic Theology. Vol. II. 12 mo. Raymond	1 50	1 20
Plain Account of Christian Perfection. Wesley	25	20
Doctrinal Aspects of Christian Experience. Merrill	90	71
Short History of the Christian Church. Hurst. (See price second year.)		
Principles of Rhetoric. Hill	*	80
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To be read: Living Thoughts of John Wesley. Potts	2 00	1 00
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Life of Bishop Simpson. Crooks	2 50	2 16
FOURTH YEAR.		
Systematic Theology. Vol. III. 12mo. Raymond	1 50	1 20
Introduction to the Gospel Records. Nast	1 20	94
Digest of Methodist Law. Merril	90	70
Review of the Course for the three proceeding years		
Written Sermon or Essay. (Supplied by the student		
To be read: Christian Life. Paulus	1 50	1 18
Life of Durbin. Roche	1 50	1 24
Love Enthroned. Steele	1 20	95

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For Rev. S. Duncan, our presiding elder, we must say that he, too, is a gentleman and Christian. He endeavored to do all he could for the success of our church. We ask the blessing of God upon his sick daughter and family; also upon our pastor.

"Praise God, from whom all blessings flow."

Respectfully, P. Smith, L. Madison, E. Riley, H. A. Johnson, S. Hurles, J. S. Weaver, Jr., Sec.

NOTICE.

The Preachers' Meeting of the Navasota District, Texas Conference, will convene at Hempstead, in Bethlehem M. E. Church, Feb. 8, 1898, at 9:30 a. m. Every pastor is expected to be present.

W. L. Duncan, P. E.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, FEBRUARY 10, 1898.—Vol. 33, No. 6. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

Many of the Methodist churches at the North are enjoying remarkable revival seasons.

* * *

Bishop Walden s 67 years of age to-morrow, Feb. 11. The Methodists of Cincinnati are to give him a great reception.

* * *

No wine or beer will be sold in the new Library Building at Washington. This is another victory for the W. C. T. U.

* * *

The bill to pay the Book Concern of the M. E. Church South $228,000 for damages sustained during the war passed the National House of Representatives by a vote of 188 to 67.

* * *

Rev. Dr. E. W. S. Hammand lectured to a full house in Centenary M. E. Church, Memphis, Tenn., on the 21st of January. His subject was "The measure of a man."

* * *

The Spaniards in Cuba have succeeded in killing Gen. Aranguren, a remarkably successful young officer in the army of the insurgents. His death is said to be the severest blow that the insurgents have received since the death of Maceo.

* * *

In a conference love feast one of the ministers said:

"All I have belongs to the Lord; I am ready to die for Him." Whereupon a brother seated near the editor said, sub rosa: "Yes, and you'll come pretty nearly dying too on that circuit you are going to next year."

Nevertheless, if the brother in question relies as fully on the Lord as he professes to a hard circuit will not kill him.

* * *

Dr. W. W. Foster and his inestimable wife are bringing Rust University to the front. There is already an increase in the attendance, the pupils are in better spirits and the faculty enthusiastic in this year's work.

The addresses and lectures of Dr. and Mrs. Foster at the recent session of the Upper Mississippi Conference won for them the hearts of the brethren.

* * *

It looks very much as though our brethren of the A. M. E. Church are going to succeed in clearing their Metropolitan Church, Washington, D. C., of debt. The present pastor, Rev. J. A. Johnson, has succeeded in reducing the amount to $18,000. The church has had right of way through out the connection for collecting wherever and whatever it can. We wish them success.

* * *

Rev. Geo. P. Mains, D. D., of New York, one of the publishers of the Southwestern Christian Advocate, was in the city last week on business connected with the paper. He has well defined plans connected with the Southwestern's future, and is much delighted with the success attained as the result of the canvass of the last few months. The doctor believes that the success of this paper means more to the colored men in the M. E. Church than that of any other question with which we are now contending. While here he looked into our business affairs and laid some plans which will, we think, simplify matters and aid very greatly in future. The brethren may rest assured he is greatly interested in the Southwestern Christian Advocate.

AN ATTEMPT TO DRIVE OUT NEGROES.

The Associated Press dispatches of a recent date tell of an attempt, at Lonoke, Ark., to drive out from that little town of about 2000 inhabitants, all Negroes, no matter how industrious or exemplary they may be as citizens. The population is understood to be about evenly divided between the two races and no reason is assigned for this attempt on the part of one half of the population to dispossess the other half of their homes and home comforts, except a bare desire to get rid of them. A number of colored citizens have been shot down and their murderers have gone unpunished, not a few have fled the country, leaving their homes in the hands of their enemies, but perhaps a majority have decided to stand their ground. To this end one of their number has addressed the following open letter to his fellows:

"The time has arrived," says he, "when the Negroes of Lonoke must look out for themselves. The law offers them no protection. The Negroes have been shot down and their white murderers gone unpunished. The law is in the hands of the men who perpetrate these crimes. Arm yourselves and protect your lives and your homes. When the Negroes of Lonoke County kill about twenty-five of these lawless white men the outrages against the Negro race will stop, and not until then." When it is considered that the assault in question is indiscriminate and purposes on driving from their homes people who have committed no offense whatever and have the same right to "life, liberty and the pursuit of happiness," that their assailants have, we believe that the man who writes the open letter is right; every man should protect his home.

Relative to similar outrages perpetrated recently near Gleason, in Weakly County, Tenn., the Christian Advocate, one of the official organs of the M. E. Church South, gives a ringing editorial, from which we take the following:

"Every citizen in the commonwealth is entitled to the amplest protection of the law. The poorest Negro in his cabin has the same rights in this respect as the richest white man in his mansion. To oppress or maltreat any man because he is black or weak is base and mean. It is a thing of which a Southern gentleman will not be guilty. The wretches who are engaged in this work of lawlessness know nothing of the traditions that regulate the conduct of well-bred people. If this outrage is carried further, we shall have something to say still more specific than what is written above."

We are glad, indeed, to find Dr. Hoss speaking out so bravely against such outrages; to have the positive influence of the great Southern Methodist Church thrown against all such forms of lawlessness will go a long way toward breaking them up altogether.

———o———

CONVICTED AND SENTENCED.

Wm. Bailey, white, of this city, has been sentenced to life imprisonment for committing an unnamable offense on the person of a respectable young colored woman in September last. Bailey was a policeman, and on his beat at the time the offense was committed. Miss Johnson, the young woman in question, was out in service and after finishing her day's work had to go home alone; she had to pass near one of the city parks, and Bailey, whom the law detailed as her protector, became her assailant. The first arraignment resulted in a mistrial, but this evident effort to have a human monster escape from some form of punishment for the enormous crime with which he stood charged, was most emphatically condemned by the leading dailies of the city, and the best people as well. The next trial resulted in Bailey's conviction, and last week Judge Baker sentenced him to imprisonment for life.

The case was prosecuted by J. Madison Vance, Esq., a talented young colored lawyer, and J. H. Collette, Esq., an equally talented white man. They have both done well and deserve the thanks of all good people; and they deserve the more credit because they did not take the case for what there was in it, but because of their love of justice and right. True somewhat of a purse was raised for them by friends of the cause, since the case has been before the courts, but we understand they took the case with little, if any, hope of renumeration for services rendered.

While it is, no doubt, a fact that had the conditions been reversed as to the race proclivities of the parties concerned, the accused would either have been lynched at the start or condemned by the court to be hanged, we nevertheless feel that the outcome is a great triumph for the law and order, no matter from what standpoint it may be viewed. It is better that the law should take its course, even though the accused were sentenced to only one year in the penitentiary; better for the Negroes of this country, better for the whole country. In either case, the law triumphs. And even though the judgment in the case is not as severe as it might have been, we still have reason for congratulation, when we consider that it is not the custom in these parts to punish whites for offenses against Negroes, no matter what the circumstances may be. We repeat, the outcome is a triumph for law and order. All honor to the judge presiding, the jury which rendered the verdict and the attorneys who so unselfishly prosecuted the case.

May the day soon come when every man of this great nation will consider it not only his duty, but his highest privilege to protect woman, no matter whether she be rich or poor; white or black.

———o———

HINTS TO CHURCH CHOIRS.

Don't be afraid to use the tunes, found in our hymnal, that were written for hymns of different metres.

Learn more than one tune for each of our different metres. It shows a choir woefully behind when every common metre hymn announced by the pastor must be sung in the same tune. The same is true of the other metres. Suit the time to the sentiment conveyed in the words.

Sing with spirit and with the Spirit. Slow, drawling singing causes your auditors to tire of it. Sing with that degree of spirit that indicates you mean it; if you would have others profit by and enjoy your singing, they must feel that you are interested and have some heart in what you are doing. Seek to make your singing helpful to others.

Sing with the understanding! Pronounce the words so as to have them understood. We are told that in a certain class of theatrical singing no effort is made to have the words understood, but it should not be so with our church choirs. They should make a special effort to be understood. Singing is a very important part of worship, especially in Methodist churches; every hymn written conveys its own measuring; if the listening congregation cannot understand the words they get no benefit from the author's meaning.

———o———

Some one writes that President McKinley's favorite hymn is that beginning:

"There's a wideness in God's mercy,
Like the wideness of the sea."

OUR CONTRIBUTORS.

THE PREACHER'S SUCCESS.

Number V

The Difficulty ot Measuring Success.

Rev. Geo. C. Wilding, D. D.

Let us continue to follow out this idea as to the mystery of ministerial success, and the exceeding great difficulty we experience in guaging it. Oftentimes when we think we know all about it we fall back in confusion at the extent of our failure to comprehend it. God alone fully understands our success and failure.

Of course you cannot measure a preacher's success by the grade of appointments he fills, as we now grade our appointments. Some of our very strongest men, intellectually, are in ordinary charges, viewed from the financial and social standpoint. And, morally and spiritually, this is more frequently the case than otherwise.

It is almost amusing to study and analyze the qualities that take some men into popular city stations. Some churches would blush for shame if they could only clearly see the principal reasons that have led them to make choice of certain popular pastors.

Some men have had a run of good churches because of their family connections and backing and prestige. They are related to prominent and influential personages, and the family flavor carries them through. Churches come to crave such men because it may bring their great relatives to their church, and give them a cheap sort of notoriety. The presiding bishop would frequently choose to do otherwise, but the pressure from presiding elder and people is too great to safely allow of forcing things.

Often a preacher's gentle breeding and refined manners float him into good churches, when men who are his superiors in every true sense of the word, travel the circuits that cluster about his fine city church. Agreeable and cheery social qualities take hold of young people, and they often urge their elders on to seek a man utterly unfitted to occupy their great pulpit.

I remember hearing one of our bishops tell a story about the pulpit supply committee, from a strong eastern city church, coming to him and demanding the appointment to their church of a surface man who was entirely incompetent to fill such a place. When the cautious bishop came to question them closely as to what they really knew about their prospective pastor, it leaked out little by little that not one of them had ever heard or seen him. But the daughter of one of them had heard him preach where she attended school, and declared that he was "just perfectly splendid." Here was a committee of level-headed business men about to choose a pastor for a great city church on the rhapsodical statement of a gushing boarding school miss of fifteen sunny summers. But the bishop helped them to another and more suitable man that year.

Others work their way into good churches as we label them—by their fine appearance and stylish way ot dressing. They are so imposing and impressive in appearance that people are captivated by them. They have an abundance of confidence in themselves, rate their powers away up, and so come to look wise and profound. Looking grand and wise, the good people, susceptible and tender-hearted, come to conclude they must be wise and deep. For a preacher, most certainly, would not dare to look or appear to be anything that he was not.

One Monday morning I met, in one of our Ohio Valley towns, a thoughtful layman, whose brow was wrinkled a trifle. I said to him: "You look cross." He blurted out: "Yes; it does irritate me for a man to be as fine looking as Rev. Mr. R., and not be able to preach a little bit."

Some men, for a season, secure good churches by working up calls for themselves to desirable charges, in a variety of ways. But usually the race of such is short unless they have the ability to win after the church is secured.

Others still get good appointments because of some specialty, such as holiness, revivalist, temperance, church building, etc. But if one sticks to a specialty, however good and important it may be, he becomes a weariness to his people, however good and patient they may be. And a short pastorate and a hurried move is usually the result of it all.

And it is not entirely safe to measure a man's success in the ministry by the length of time he stays in his various charges. Some very adroit and plausible men manage to hold on, year after year, when their people feel that the church is not prosperous, and that a change would be the thing both for pastor and people.

The more frank and honest man sees that he is not a fit, and he feels that the people are aware of it also. So he fully agrees with the board that a change of pastors would be a good thing all around. And, of course, the change is made at conference. He goes possibly at the end of the first or second year, but he carries from that charge to his new field his own self-respect and the profound respect of the people he has left behind him.

There are times when the very highest compliment that can be paid a pastor is his removal from a certain charge at a certain time. The Church has grown so worldly under the pastoral lead of some careless predecessor, that no man can be utterly true to Christ and remain. The only way for him to stay there is to be willing to seal his lips concerning the truth, and compromise with the situation.

However kind and tender he may be, if he is faithful he will wound and offend his people, who have become as spoiled children under an indulgent and unfaithful pastor. For a true man only one course is open. He must be loyal to Jesus Christ, from whom he has received his commission. And to be true to Christ is to move from his church to another.

But a man should leave such a church shouting the praises of God at the top of his voice. He is honored among men in that he is called to suffer distinctly for Jesus' sake. But let a man be sure that as he leaves such a church he has been prudent, tender, sensible and wise; then, as he goes, he carries the seal of the Almighty upon his conscience.

Nor is the financial condition of the Church an infallible indication of success or failure. I admit that usually it is an indication of the spiritual condition of a church. When people are right religiously, if properly instructed, they are likely to give freely to all good causes. And as they backslide, they are likely to grow stingy.

But this rule will not always work. Sometimes a church is moved to give by sentiments of pride or social position. A church may have such a position that out of very pride it contributes promptly and largely. And the individual members give certain amounts because those of their set do.

Again there are times when a pastor is, spiritually, a complete success, and the church is really quite prosperous. But the preaching of that pulpit is too close and faithful to suit some of the chief givers of that society, who are managers of the church's finances. So they cut down on their giving, and so manage that the finances run behind. Their idea is to "squeeze" the preacher and make it appear that he is not succeeding, and thus bring about the removal of the faithful pastor.

I know of an instance of this sort, in a Western city. The pastor had good success, and everything seemed to be prosperous in the church. But two wealthy trustees, who were not living as Methodist people ought to live, were not easy under his faithful ministry and wanted a change.

So to bring about the end they desired, they cut in their contributions, led others to do the same, and seriously crippled the church finances. This was all charged to the pastor's failure to draw and win. And that cowardly church consented to the removal of their pastor, feeling in their hearts that he was not in the least to blame.

While we cannot determine positively as to the success or failure of a pastor, we can observe cases where success is not so pronounced as it certainly should be, and could easily be increased. And in many cases failure is apparent to all—pastor, people and outsiders.

In such cases there comes the question: "Why is it so?" And this, later on, we may somewhat minutely look into.

Jersey City, N. J.

THE MISSISSIPPI CONFERENCE

The thirtieth session of the Mississippi Annual Conference convened in Dudley's Chapel, M. E. Church, Ellisville, Miss., Jan. 19, 1898, Bishop W. X. Ninde, presiding. The bishop conducted the religious exercises, after which the Lord's Supper was administered by the bishop, assisted by the presiding elders, and the pastor, D. F. Dudley.

The conference organized by electing the following officers: S. A. Cowan, secretary, and G. W. Smith, Nelson Toole, I. C. Rucker, N. N. Sidney, assistants; R. P. Threlkeld, statistical secretary, and L. W. Price, P. W. Baldwin, P. F. Robinson, N. W. Ross, assistants; J. I. Garrett, treasurer, and Aaron Davis, R. T. Thomas, assistants. The standing committees were elected. The remainder of the morning session was spent in hearing reports from presiding elders and a few pastors.

The conference reassembled at 2:30 o'clock p. m., to hear the welcome address by the Hon. J. T. Hardy, a leading attorney of South Mississippi. The address was a strong, conservative one, that reflected credit upon the speaker. The Bishop responded in a strong address, and called on Dr. M. C. B. Mason, who electrified the vast congregation with an eloquent address.

Rev. D. F. Dudley presided over the statistical session. The reports revealed the fact that the collections were smalller than those of last year. The overflow in the spring and the yellow fever scourge in the fall were a great hindrance to the financial success of the pastors.

Rev. Lewis Tate conducted the devotional services Thursday morning.

The persiding elders and ministers continued their reports.

Dr. I. B. Scott, editor of the Southwestern Christian Advocate, was introduced to the conference, and he made a strong speech in the interest of the Southwestern.

S. A. Cowan offered a resolution thanking Dr. Scott for his address and pledging the conference to loyal support of the paper. The resolution was adopted.

Rev. I. G. Penn was also introduced, and he delivered an address in the interest of the Epworth League. He made the conference feel that the Epworth League in destined to be a great organization among the young people of our churches.

J. M. Shumpert presented an appropriate resolution, which was adopted, pledging the conference to organize a League chapter in every church.

The conference organized into a conference Epworth League with the following officers: S. A. Cowan, president; J. C. Houston, first vice president; Mercy and Help, Mrs. C. H. Brown; third vice president, J. M. Shumpert; social, Miss S. J. Doby; secretary, D. B. Watkins; treasurer, A. M. Trotter; Junior League superintendent, Mrs. H. May; superintednent Epworth Guards, S. T. Gavins.

Friday the regular work of the conference of the under graduates was taken up, and the examination showed that most of the brethren had done admirably, and they were advanced.

The Rev. Dr. W. W. Foster, Jr., president of Rust University, was introduced to the conference, and he spoke in the interest of Rust University.

J. M. Shumpert presented a strong resolution indorsing the president and the university.

Saturday the regular work was resumed, the hearing of reports, etc.

Rev. R. E. Jones, assistant business manager of the Southwestern, was introduced, and his address made a favorable impression upon the conference.

Dr. J. M. Shumpert presented a resolution expressing appreciation for Brother Jones and his work.

Sunday was a glorious day for Methodism. The conference love feast, at 10 a. m., was a spiritual blessing to the brethren.

At 11 a. m., Bishop Ninde preached an able and eloquent sermon. After the sermon, six ministers were ordained deacons and one an elder.

The Bishop, on being informed that the reduced rates over the railroads would expire Monday night, adjourned the conference.

The appointments were read, and each min-

ister seemed to be pleased with the work assigned him.

At 3 o'clock Dr. Jones, assistant business manager of the Southwestern, preached a very able and soul-stirring sermon.

J. C. Houston preached the closing sermon at night.

D. F. Dudley and his noble-hearted people deserve great credit for the royal manner in which they entertained the conferenee.

The next session of the conference will be held in Vicksburg. There were many visitors present during the session. Dr. M. C. B. Mason's address was a powerful exposition of the work his society is doing, and the conference adopted strong resolutions endorsing him and his work.

Disciplinary questions were answered as follows:

Who received by transfer?

Simpson Jossel, an elder from Central Missouri Conference.

Who received on trial?

Val Trotter, J. D. Williams, S. H. Cannon, J. E. Webb and Alexander Howze.

Who admitted full membership?

R. T. Thomas, R. L. Brooks, H. P. Remberth, E. E. Chapman, D. D. Dukes, Wiley McNeal, A. C. Bardwell, G. W. Arnold.

Who ordained elders?

S. M. May.

Who odrained deacons?

J. H. Brooks, G. W. Stith, S. H. Cannon, J. E. Webb, Val Trotter, J. E. Wliliams, A. C. Bardwell.

Vote on propositions?

Proposition East Maine Conference—affirmative, 13; negative, 63. Rock River Conference, equal lay, etc.—affirmative, 24; negative, 52.

Aggregate benevolent collections?

$1,979.

Appointments appeared last week.

THE LOUISIANA CONFERENCE.

By Rev. Wm. Porter, Reporter.

The thirtieth session of the Louisiana Conference of the Methodist Episcopal Church was held in Trinity M. E. Church, Baldwin, La., Jan. 26-31st ult., Bishop W. X. Ninde presiding. The sacrament of the Lord's Supper was administered by the bishop, after which the conference proceeded to organize. Rev. A. E. P. Albert, D. D., was eleeted secretary; B. M. Hubbard, B. D., statistical secretary, and Z. T. Gayden, treasurer. The regular routine of business was then taken up, the various committees being appointed, and the time for convening and adjourning the conference fixed upon. There was an unusual amount of preliminary business to be transacted, so that the conference was not able to take up the disciplinary questions until the third day of its session.

The presiding elders, Revs. Frank Walker, H. J. Wright, Hampton Jones, F. T. Chinn, Addison Moore, Stephen Duncan, V. Chapman and L. G. Adkinson, reported excellent work during the year, and a small inerease in the benevolent monies. On Wednesday night of the session there was a grand Epworth League celebration, addresses being made by Bishop Ninde, and Rev. I. Garland Penn, assistant general secretary of the Epworth League. The big ehureh was filled to its utmost, and it was an oceasion of great inspiration to all present. On Thusrday night, Rev. I. B. Scott, D. D., editor of the Southwestern, obtained the floor, and presented the eause of his magnificent paper in a very masterly address. Dr. Parks, of Gammon Theologieal Seminary, was present, and made a stirring appeal to the young men of the conferenee in behalf of the institution he represented.

The question of the division of the conference came up, and was diseussed more at length than at any previous time; while they did not divide a commission of twenty elected, together with the presiding elders who are to decide upon a boundary line, and report at the next session of the conference.

A proposition was submitted by the East Maine Conference in favor of ehanging the ratio of representation in the General Conference. It was finally deeided to postpone action upon this proposition.

The question of equal lay representation in the General Conference was lost by a vote of 19 to 83.

A very animated discussion arose about changing the time of holding the session of the conference. Two propositions were submitted for changing it from mid-winter to either early in the fall or about the middle of spring. Both were lost and the time remains unchanged.

A State League was organized, with the following officers: C. D. Shallowhorne, president; W. S. Chinn, first vice; Mrs. S. A. Johnson, second vice; I. C. Clemons, third vice; Miss Olivia Thomas, fourth vice; D. J. Price, secretary; W. J. Chapman, recording secretary; J. A. Tircuit, treasurer; Mrs. Knox, superintendent Junior Leagne, and J. D. Pool, Epworth Guards.

Statistics.

Missionary Society	$1123
Church Extension	427
Sunday School Union	97
Tract Society	84
Freedmen's Aid Society	953
Education:	
Public Collections	58
Children's Fund	92
Bible Society	33
Woman's Foreign Mission	28
Woman's Home Mission	81
Conference Claimants	153
Episcopal Fund	251
General Conference Expenses	
Other Collections	
Total	$3320
Increase	75
Full Members	12786
Probationers	1723
Local Preachers	542
Total	15054
Received on Trial	18
Received by Transfer	
Continued on Trial	8
Discontinued on Trial	4
Received in Full Connection	2
Ordained Deacons	6
Ordained Elders	1

Resolutions were passed by the conference pledging itself to be more active in the future in the circulation of the Southwestern. Perhaps the greatest influence that was brought to bear upon the session of this conference was the presence of Bishop Ninde himself. His ruling as president of the conference was so strictly impartial that there was scarcely a single occasion for a dissent from his decision upon any question. His sermon on Sabbath morning was indeed a benediction to the conference. And it is no reflection to say that this conference has never had in its midst a more eonsecrated servant than the beloved Bishop Ninde.

The following visitors were present: Dr. Mains, of New York; Dr. Parks, of Gammon Theological Seminary; Dr. Scott, editor of the Southwestern; Dr. Mason, secretary of the Freedmen's Aid Society; Rev. I. Garland Penn, assistant general secretary of the Epworth League; Rev. W. W. Drake, of the M. E. Church, South, and many others whose names your reporter did not learn.

The conference adjourned Monday night about 12 o'clock; the Bishop read the appointments which will be found on page —.

LITTLE ROCK CONFERENCE APPOINTMENTS.

Forest City District.

J. W. Jackson, P. E., P. O. Marianna.
Augusta, to be supplied.
Auvergne Circuit, S. M. Stokes.
Batesville, J. W. Kilpatrick.
Bledsoe, S. B. Davis.
Brinkley, W. H. Higgins.
Brinkley Circuit, L. D. Daniels.
Cotton Plant, A. T. Stephens
Cotton Plant Circuit, D. W. Johnson.
Crawfordsville Circuit, H. M. Renfro.
Forrest City, C. W. Whitehead.
Forrest City Circuit, N. R. Bradford.
Jacksonport Circuit, C. A. Taylor.
Marianna Circuit, L. G. Hodges.
Marvill and Helena Circuits, J. A. Hamilton.
Newport and Mintura Circuits, A. J. Phillips.
Oak Forrest Circuit, G B. Donnelly.
Palestine Circuit, G. W. Wilson.
Park Place Circuit, S. T. Cooper.
M. H. Foster, conference evaneglist, member Canfield Quarterly Conference.

Hot Springs District.

J. E. Toombs, P. E., P. O. Hot Springs, Ark.
Bearden Circuit, D. W. Nelson.
Bingen Circuit, J. C. Adams.
Camden Mission, to be supplied.
Canfield Cicruit, W. H. Simpson.
Clan and Nashville Circuit, G. A. Hall.
Center Point, J. J. Freeman.
Caddo Gap Circuit, Philip Owens.
Fulton Circuit, M. N. Langston.
Fordyce Circuit, to be supplied.
Gurdon Circuit, G. W. Thompson.
Hot Springs, J. M. Johnson.
Lewisville Circuit, W. H. Flowers.
Locksburg Cicruit, David Hall.
Magnolia Circuit, D. H. E. Harris.
Texarkana (Wheeler Chapel), to be supplied.
Texarkana (College Hill), Haywood Bright.
Texarkana, Circuit, T. J. Thompson.
Wilton and Horatio Circuit, J. T. Hawkins.

Little Rock District.

W. R. R. Duncan, P. E., Little Rock, 2008 State Street.
Conway Circuit, B. J. Griffiin.
Danville Circuit, C. C. Wallace.
Fayetteville, G. N. Johnson.
Fayetteville Circuit, U. S. Kitchen.
Fort Smith, H. P. Strong.
Little Rock (Wesley), J. C. Sherrill.
Little Rock (White), Silas McDonald.
East Little Rock Mission, to be supplied.
East Little Rock Circuit, Waters McIntosh.
Lonoke and Rockwood Circuits, Lee Nelson.
Morrillton Circuit, G. W. Taylor.
Marche Circuit, J. M. Clark.
Solgohachie Circuit, H. C. Dunlap.
Van Buren, T. R. Wamble.
J. M. Cox, vice president Philander Smith College, member of Wesley Chapel Quarterly Conference.
T. Mason, principal Union High School, Little Rock, member Wesley Chapel Quarterly Conference.

Pine Bluff District.

W. O. Emory, P. E., P. O. Little Rock.
Altheimer and Sherrill Circuit, W. H. Morris.
Dermott Circuit, J. W. Burns.
Dumas Circuit, W. Brooks.
Hensley Circuit, M. F. Strong.
Monticello Circuit, to be supplied.
New Edinburgh, Squire Johnson.
Pine Bluff, W. S. Sherrill.
Pine Bluff Circuit, J. M. Aerheart.
Rison, W. E. Pruett.
Sweet Home Circuit, H. P. Coulter.
Tamo Circuit, J. C. Crawley.
Warren Circuit, B. J. Lewis.
Wilmot Circuit, D. L. Buford.
Left without appointment to attend one of our schools: M. B. A. Cain, D. B. Harston, J. H. Green, William Allen.

THE LIFE OF FAITH.

ALONE WITH GOD.

In these days of hurry and bustle we find ourselves face to face with a terrible danger, and it is this: no time to be alone with God. The world, in these last days, is running fast; we live in what is called "the age of progress," and "you know we must keep paee with the times." So the world says. But this spirit of the world has not confined itself to the world. It is, alas! to be found among the saints of God. And what is the result? The result is no time to be alone with God, and this is immediately followed by no inclination to be alone with God. * * * This "desert life," as many call it, is of an importanee that cannot be overvalued. Let us turn to the pages of God's book. On seanning its precious pages we find that the men of God—God's mighty men—were those who had been in "the school of God," as it has been well said, and his school was simply this, "in the desert alone with himself." It was there they got their teaching. Far removed from the din and bustle of the haunts of men—distant alike from human eye and ear—there they met alone with God; there they were equipped [illegible]

battle. And when the time came that they stood forth in public service for God their faces q[illegible]re not ashamed—nay, they had faces as lions; they were bold and fearless, yea, and victorious for God; for the battle had been won already in the desert alone with him.—London Christian.

THE FOURTEENTH CHAPTER OF JOHN.

If pastors ask the sick what Scriptures they desire, it is only a form, for there is one chapter which every man and woman wants to hear in great sorrow, or when the shadow is falling. The leaf which contains the fourteenth chapter of St. John's gospel should be made movable in our Bibles in order that it might be replaced every ten years. By the time a man has got to middle age that leaf is thinnng, and by old age it is only a brown film that is barely legible, and must be gently handled. Yet with every reading—say six times a week—the pastor notices that it yields some new revelation of the divine love and the kingdom of heaven. If one is sinking into unconsciousness, and you read, "In my Father's house are many mansions," he will come back and whisper, "Mansions," and he will wait till you finish, "Where I am, there ye may be also," before he dies in peace.—Ian Maclaren, in Cure of Souls.

SAYINGS OF SPURGEON.

A tame tongue is a rare bird.

One wishes these birds would multiply till they were numerous as sparrows.

A rich man makes a poor husband.

A mischievous dog must be tied short.

Don't roll in the mire to please the pigs.

Gossiping and lying are brother and sister.

A miser is like a hog—of no use until he is dead. Many are hoping he will cut up well. Our societies could do very well with a side of such bacon.

Better to have a treasure in the man than with the man.

Do nothing wrong to please those who take delight in evil.

Persons who injure others must have their power limited.

Alas, for the misery which is caused by a long tongue! The quantity of the gossip could not be kept up if it were restricted to truth, and so evil inventions are added thereto. These at first are a sort of spice and flavoring, but in time they become the principal ingredient. A modern essayist defines gossip as the putting of two and two together and making five of them. Say fifty, and you are nearer the mark.—Ex.

WHAT IS A CHRISTIAN?

"Christ did not come to cramp any one's manhood; He came to broaden it," writes Ian Maclaren on A Young Man's Religious Life, in the Ladies Home Journal. "He did not come to destroy our manhood; He came to fulfill it. A thorough-going Christian is a man with a stronger reason, kinder heart, firmer will, and richer imagination than his fellows—one who has attained to his height in Christ. A bigot, or a prig, or a weakling is a half-developed Christian, one not yet arrived at full age.

"What ought a Christian to read? Every book which feeds the intellect, Where ought he to go? Every place where the moral atmosphere is pure and bracing. What ought he to do? Everything that will make character. Religion is not negative, a giving up this or that, but positive, a getting and a possessing. If a man will be content with nothing but the best thought, best work, best friends, best environment, he need not trouble about avoiding the worst. The good drives out the bad. There are two ways of lighting a dark room: one is to attack the darkness with candles, the other is to open the shutters and let in the light. When light comes, darkness goes. There are two ways of forming character: one is to conquer our sins, the other is to cultivate the opposite virtues. The latter plan is best because it is surest—the virtue replaces the sin.

"Christianity is not a drill: it is life, full free, radiant and rejoicing. What a young man should do is not to vex himself about his imperfections, but to fix his mind on the right image of Perfection; not to weary his soul with rules, but to live with Christ as one liveth with a friend. There is one way to complete manhood, and that is, fellowship with Jesus Christ."

A MEMORY OF BISHOP HEDDING.

Rev. Dr. Thomas Armitage, for many years the distinguished pastor of Fifth Avenue Baptist Church in New York City, in a sermon delivered at the Sea Cliff camp meeting, August 27, 1872, in a passage referring to Bishop Hedding, said:

"The bishop was attending a conference at Schenectady, and the guest of an old friend of mine who lived next door to the church where the conference met. On Sabbath evening he was too much exhausted to attend service in the extreme heat of the weather, and kept his room, from the window of which he could hear the sermon. After serivce, Dr. Rawson, Brother Beckley and myself went up to his room to see if we could render him any service before retiring. We found him sitting in the dark, his face buried in his hands, and sobbing as if his heart would break. With some alarm we asked him if he was sick or in trouble. His only reply was:

"No, no, my brethren; you can do nothing for me."

"His tears fell fast, and his breast seemed to heave in its agitations more and more, until we became alarmed, and excitedly asked:

"What is amiss, bishop?

"At last he said:

"Dear brethren, I have been sitting here listening to that brother while he was preaching. I could hear every word, and I have been examining my poor old heart to see whether it loved the Lord Jesus as much now as it did when I was of your age, my boys.

"As he spoke his lips quivered and tears fell fast. I said:

"And what, bishop, is the result of the hour's investigation?

"O, my child, the result is written in the Word. I can say, with Peter, 'Thou knowest all things; thou knowest that I love thee!'

"I would rather have such wealth as that than all the riches in the world."—Rocky Mountain Advocate.

WITTY BEGGING.

Among the many stories concerning the late Sojourner Truth, the famous Negress, is this, which represents her as a begger, but as a witty one:

"At one time during the war she was in Washington, and called on President Lincoln and gave him her photograph, saying, "The face is black, but has a white back to it. Will you please give me a picture of your face, with a green back to it?' Mr. Lincoln smilingly handed her a ten-dollar greenback, the vingette of which was the picture of his face.—Rocky Mountain Advocate.

WOMAN'S DOMINION.

LIFE IS TOO SHORT, MY FRIEND.

Life is too short for any bitter feeling,
Time is the best avenger if we wait;
The years speed on, and on their wings bear healing;
We have no room for anything like hate.
This solemn truth the low mounds seem revealing—
That thick and fast about our feet are stealing—
Life is too short.

—Ella Wheeler Wilcox.

MRS. SPEER'S WRITING.

"Let's look at your copy book, sonny. You can't learn to write too well, now I can tell you. What kind of a letter do you call this 'ere Well, nobody would ever take it for an F; looks almost as bad as old Mis' Speers' writin', I declare if it don't," and Mr. Mosley removed his spectacles and looked reprovingly at his grandson. "Who was old Mis' Speers'?" inquired Nathan, thinking a new subject would be agreeable. Mr. Mosley looked again at the copy book and put it down with a sigh.

"I ain't one as believes in dwellin' on the ignorances of other folks, but maybe 'twill be a lesson to you and a warnin' when I tell you the way you are writin' now is a good sight worse than Mis' Speers ever dar's't to write. It may spare you considerable trouble in the future if you jest pay attention to your copy now.

"Mis' Speers wa'n't one to take much trouble 'bout her house, 'no morn'n she was 'bout her writin'. She lived some distance from the village and couldn't step over to the grocer's in case of company comin' in.

"Well, one day Elder Watkins drove over to see her, and as he didn't get there till 'bout an hour 'fore tea she felt 'bliged to ask him to stay, though she wa'n't prepared.

"She hadn't no tea or sugar in the house. So she writ a note and give it to Tobias, knowin' that he was slack in his memory, and he harnessed up and started for the store.

"He didn't get back as early as she expected, but she had everything on the table, and told the elder they'd wait a while for Tobias. When she heard him drive into the yard she rushed right out to meet him.

"'Well, marm,' says Tobias, 'here's your salt fish all right, but I dunno what on earth you hurried me over to the store for after a hoe.'

"You see the nearest they could make out her writin' was that, 'stead of tea and sugar, she wanted a hoe and salt fish.

"The elder had to take cold water that night, and 'Mis' Speers was considerably broken up. She was a well-meanin' woman, and I ain't meanin' to hold her up as anything except as a warnin' to you. You dunno what may happen to you some time or 'nuther if you don't pay 'tention to your copy."—Youth's Companion.

A MISSIONARY HEROINE.

At Rangoon, I attended a service at the chapel of the American Mission. Over one thousand adults were present, and the preacher, twenty-two years of age, who had arrived at Rangoon the day before, preached with marvelous fluency. He was a misisonary's son. As a child, he lived with his father and mother in the jungles of Burmah, where it was the business of the father to follow the Karens, who were nomads, on their wanderings. Cholera came, and the missionary died. It seemed the plain duty of the widow to return to America with her only child, that he might be educated. But the thought came, "If I leave these Karens, who is going to look after them?" She saw it to be her duty to let her son go home by himself, while she remained in the jungle to carry on the work. For seven years and a half she toiled, doing herself the full work of a missionary all alone. She preached, baptized, buried the members when they died, administered the sacrament, and saw a great harvest. All the time she prayed, "God save my boy." One day a letter came. He was converted, and wrote, "I think I will be a missionary." She replied, "That is what I want; come and take up your father's work." The day before she had welcomed her boy, and now sat hearing him preach. I said to myself, "If ever Christ had a heroine, this is done!"—Rev. Henry Haigh.

GIRLS WANTED.

It was only the other day that I heard a worried mother say: "Oh, dear! I do wish that girls would be girls again!"

"Why, what do you mean?" I asked.

"Well," she replied, "it does seem to me that so many of our girls nowadays are rather boyish and manish, and it is bad enough to have to put up with the 'new woman,' without having any 'new girls,' with all of their scorn of some of the things that give to girlhood its greatest charm. My daughters act as if the ordinary duties of home life, such as sweeping and dusting and washing dishes and making home neat and clean and sweet were beneath the notice of a 'progressive' girl, and that it is 'narrowing' to engage in occupations of that kind. Not one of them has any desire to become a good housewife, and they think it mere narrowing drudgery to perform the household tasks that must be performed by some one if the house is to be made a neat, clean, attractive and restful place for their father and brothers. Don't you think that too many girls have that feeling?"

"I am afraid so."

"Well, now the other day I met a company

of 'progressive' girls out on their 'bikes,' as they call them, and every girl had a boy's cap on the back of her head and several of them wore trousers and mannish looking jackets and men's collars and neckties, and they were wheeling along at a neck-breaking pace, trying to make 'a record' for the 'bike club,' of which they were members. Of course there was no harm in it, and I suppose that I am very 'narrow' and 'old fashioned,' but I watched them out of sight with a distinct pain in my heart and a longing for the old fashioned, quiet, modest and womanly girl who was willing to relegate boys' clothing and boys' manners to boys. I'm behind the age, am I not?"

"Oh, they do say. The 'modern' girl does not hesitate to say things of that sort to her parents. Respect for her elders has, in many cases, taken flight along with the girl's modesty. She does not hesitate to set her father and mother right a dozen times a day. I heard a girl tell her father the other day that he was not 'up to date,' because he said that it hurt him to have her do a great many things that she did. He said, as I often say, that he longed to see a generation of real girls again."

A good many of us have that feeling. We would like to see a generation of real, modest, womanly girls who have no desire to ape boys in dress or manners. We would like to have a generation of girls who would feel that in all this "progressive" age there is no crown a woman can wear more honorable and beautiful than the crown of pure, modest and noble womanhood, spent in discharging the ordinary, humble duties of home life. When we hear young girls and young women talking about the "limited sphere" of the old-fashioned girl we feel like quoting this verse for their profit:

They talk about a womans' sphere,
As though it had a limit;
There's not a place in earth or heaven
There's not a task to mankind given,
There's not a blessing or a woe,
There's not a whisper'd yes or no,
There's not a life, or death or birth,
That has a feather's weight or worth,
Without a woman in it.

OUR YOUNG FRIENDS.

A LESSON IN FINANCE.

"What can I do for you, madam?" asked President Jackson of an early caller at the White House.

"Mr. President," replied the visitor, "I am a poor widow and keep a boarding house on E street. Mr. H. has boarded with me for several months but declines to settle his account. He receives a good salary as a clerk in the treasury department, but I cannot collect any money of him."

"Why not?"

"He won't pay it, sir."

"How much does he owe you, madam?"

"Nearly $200."

"What is his salary?"

"Almost $2000 a year."

"That is a fair income," said the president, thoughtfully, "he ought to live on it."

"He has paid me nothing for five months, sir. I need the money and came to ask your advice how to get it."

"He admits his indebtedness?"

"He avoids me, sir, on pay days, and I can get no satisfaction from him, after repeated solicitations."

"He must pay you, madam."

"I hope he can be made to. I can ill afford to lose it."

"Go to him," said Jackson, "and get his note at thirtyy days for the full amount and interest."

"His note, sir! It wouldn't be worth a penny."

"Get his note," repeated the president," and come to me again. We shall see how much it will be worth."

The widow withdrew.

"I must have some kind of settlement of our account at once," she said to her delinquent boarder at noon; "if you cannot pay cash you must give me your note at thirty days for the full amount and interest."

"Note? Certainly," replied the clerk, carelessly, "I'll give you half a dozen notes, if that will do you any good. What are you going to do with it?" he continued, as he handed her the paper, without the slightest intention of paying it at maturity.

"Collect it," replied the landlady, firmly.

"Hope you'll have a good time and be successful at it," said H., smiling sarcastically.

"I certainly shall," said the widow. "This note squares our account in full. You will please find other accommodations, Mr. H., from to-day."

Mr. H. flet as requested, and next morning the widow called on the president a sceond time.

"Good morning, madam," said he, "did you get the note?"

"Oh, yes sir. He was very ready. But he laughed at me for being so easily satisfied with his mere promise to pay."

"Well, madam," said the president, as he took the note and wrote boldly across the back, 'Andrew Jackson,' "put this in the Washington bank for collection. You've got a good indorser at all events. The note will be paid at maturity. Good morning, madam."

In due time the landlady notified Mr. H. that his note for $210 was due at the bank, on a certain day, but he only smiled.

"But that note will surely be paid," said the widow confidently, "for I've got a good man's name on the back of it.

"Have you, indeed? asked the clerk, with a chuckle. "Who was fool enough to endorse my note for $200?"

Merely out of curiosity to see who the fool was, he called at the bank the day the note was due. But he didn't laugh when he read the endorsement. He couldn't afford to let that name go to protest, so he paid the note at once. Three days later he received the following letter:

Treasury Department,
Washington, D. C., —— ——, 183

Mr. L. H.

Sir: Your services as clerk in the —th auditor's office will not be required after this date. By order of the president.

Yours, etc.,

—— ——,
Secretary, etc.

EXAGGERATION.

The accounts of horrible events are greatly overdrawn and spun out and displayed. If the reality were accurately portrayed, then it would be better to omit nine-tenths. The facts are bad enough without magnifying their proportions ten-fold. Mark Twain was once reported dead, and a sympathetic friend telegraphed to his home for particulars. Twain answered as follows: "The reports of my death are greatly exaggerated."—Michigan Advocate.

EDUCATIONAL.

MERIDIAN ACADEMY GROUND-BREAKING.

January 18 was a great day in Meridian. St. Paul, which has an easy seating capacity for 800 was crowded.

Bishop William X. Ninde, D. D., LL. D., in a very lucid and Methodistic style, made the first speech, which as joyfully received.

Then our own M. C. B. Mason, D. D., in his characteristic way, presented to our view the personal responsibility of our own people in the proposed building that in this responsibility rested the success of the building; that he would bring to us aid from the outside, in proportion to our merit on the inside; that he was here to let the contract if the Mississippi Conference was equal to the emergency.

Many representative members of the conference and other friends of the school were present; among whom was our true friend and brother, Mr. L. P. Brown, of the M. E. Church, South, a leading business man of the city. Also each of the presiding elders—Rev. J. M. Shumpert, D. D., Shubuta District; Rev. I. L. Pratt, Brookhaven District; Rev. J. C. Houston, Jackson District; Rev. Wm. McMorris, Vicksburg District.

A purse of $2250 in cash and subscription was taken up.

The Bishop led in the ground breaking, and was followed by Dr. Mason and the presiding elders.

We school is held in higher esteem than the academy.

Rev. J. L. Wilson, A. B., B. D., principal; Rev. J. H. Brooks, A. M., and Mrs. Lilie R. Houston make up the faculty.

Notwithstanding they have so many to care for, they are actually and successfully leading our children up to a better and holier manhood. They truly merit the sympathy and support of all our people.

A. M. Trotter.

Meridian, Miss., Jan. 31, 1898.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

ADDITIONAL RESPONSES TO MISSIONARY SYMPOSIUM.

The first leading of the Spirit of God in every regenerate heart is for mission work—to labor for the conversion of others; therefore there should be no want of means to carry on all our missions and to enlarge them. God has given to the M. E. Church an abundance of means; let us use less for ourselves and give more to the Lord's work, and the debt will be paid. On our district the Church is reminded of our mission work at every quarterly meeting. Let all presiding elders do this. The German churches will do their part in the future, as in the past.

Jacob Rothweiler.

New Ablany, Ind.

The missionary debt will soon be paid when each member of the Church feels his personal responsibility and says of this duty as Paul said of his obligation to give the Gospel to the world, "I am debtor." Debts first, and luxuires when we can afford them, is not a bad motto for individuals and for churches.

Geo. H. Bridgman.

Hamline, Minn.

EASTER ENVELOPES FREE.

It is the desire ot make Easter Sabbath this year a great day in the Sunday schools of our Methodism. It occurs on April 10. This is Children's Missionary Day. Last year we sent out more than 200,000 collection envelopes to be used by the Sunday school scholars. This year we will make the same offer, sending these envelopes free to pastors and superintendents who will order them. Send us at once a request for as many as you may need and they will be forwarded post paid. Do not delay a single day.

Address all orders to missionary secretaries, 150 Fifth avenue. Do not send to the Book Concerns for these envelopes.

PLEDGES ON THE MISSIONARY DEBT FOR THE WEEK ENDING DEC. 25, 1897.

Alabama.	
W. G. Baker	$ 4
Altanta.	
J. C. Hunt	5
Balitmore.	
J. W. Fleming	8
California.	
Sunday School at Oakdale, by J. N. Cosley	5 50
North Carolina.	
D. Connell	1
North Montana Mission.	
F. A. Riggin,	25
Northern Minnesota.	
H. L. St. Clair	5
Northwest German.	
G. C. Kienle	7
Delaware.	
W. I. Bean	20
Oklohoma.	
J. L. Schaar	2
Pittsburg.	
G. D. Crissman	25
S. Keeble	2
Rock River.	
A. S. Haskins	5
St. Louis.	
F. B. Price	30
Savannah.	
"St. Mary's"	

Southern Illinois.	
F. M. Van Freese	20
Troy.	
A. E. Clapper	8
Wilmington.	
R. T. Coursey	20
Wyoming.	
F. Glendall	20
West Nebraska.	
J. H. Hill	3 12
West Virginia.	
Mrs. Emma Hubbard, by W. Anderson	5
Wisconsin.	
J. W. Olmstead	20
Miscellaneous.	
Mrs. E. C. Morse, Stanfordville, New York	1
W. H. Stout, Fort Scott, Kansas	5
Mr. and Mrs. Armstrong, Belt, Montana	20
Total	$ 1,018 22
Previously Reported	59,389 90
Total Received on the Steffy Plan	60,408 12
Honor Roll	14,646 84
Grand Total	$75,054 96

Honor Roll.

Mrs. Almira Milligan, Alford, Mass.	$100
"A Christmas Gift from a Friend," Ansonia, Conn., by F. Saunders, Pastor	100
Charles Parkin, New Kensington, Pa.	100
John D. Flint, Fall River, Mass.	100
Rev. G. F. Shepherd, Saranac, N. Y.	100
Rev. H. C. Clark, Lone Rock, Oregon	100
Frank H. Kieitler, Nebraska, Pa.	100
First Church, N. Y., by Rev. J. J. Reed, Pastor	221
Madison Avenue Church, New York City, by A. Longacre, Pastor	234
James Marvin, Lawrence, Kansas	100
D. G. Ferguson, Walla Walla, Washington	100
Miss Jennie Straun, Salem, Ohio	100
Mrs. Fannie Speed, Louisville, Ky.	100
Mrs. Elizabeth Iliff Warren, Denver, Colo.	100
Mr. and Mrs. S. Whitlock, Ladora, Iowa, in Memory of "Sammy Stockton"	100
W. L. Woodstock, Altoona, Pa.	100
Previously Reported	12,791 84
Total to Date	$14,646 34

EPWORTH LEAGUE.

OFFICERS OF THE LOUISIANA CONFERENCE—EPWORTH LEAGUE.

At its recent session the Louisiana Conference elected the following Epworth League officers for the State:

Rev. C. D. Shallowhorne, Thibodeaux, president; Rev. W. Scott Chinn, Morgan City, first vice president; Mrs. S. E. Johnson, Baton Rouge, second vice president; Rev. I. C. Clemons, Natchitoches, third vice president; Miss Olivia Thomas, Shreveport, fourth vice president; Rev. D. J. Price, Donaldsonville, secretary; Mr. W. J. Chapman, New Orleans, recording secretary; Rev. J. A. Tircuit, Shreveport, treasurer; Mrs. C. Knox, Lake Providence, superintendent Juniors; Rev. J. D. Pool, Zachary, superintendents; E. L. Guards.

During the late annual conference session at Okolona, Miss., Prof. I. Garland Penn, general assistant corresponding secretary of the Epworth League, was with us, and delivered a telling address to the large audience, upon the great work of the Epworth League, and what can be accomplished by it in this Southland. After this grand and inspiring address, our annual conference was organized into a conference Epworth League, with the following persons as officials, viz: Rev. W. H. Whitlock, of Ackerman, president; Prof. J. C. Wall, Okolona, first vice president; Mrs. P. O. Jamison, Yazoo City, second vice president; Rev. Fred. H. Bunton, A. M., Starkville, third vice president; Mrs. A. B. Morgan, Columbus, fourth vice president; Rev. T. W. Davis, Durant, treasurer; Mrs. L. D. Sewel, Holly Springs, Junior League superintendent; Rev. T. L. Inghram, Corinth, superintendent Epworth League Guards; Mrs. B. H. S. Ferguson, Columbus, recording secretary, and J. W. Winbush, Oxford, corresponding secretary.

Oxford, Miss.

TOPIC FOR FEBRUARY.

WALKING IN THE LIGHT.

Feb. 13.—God's Unfailing Promises. (2 Cor. 1:20; 2 Peter 1:4; 1 John 2:25.)

Rev. P. Ross Parish, A. M.

Richer than all the mines of South Africa or the Klondike are the promise-lodes of God's word. More precious than the crown jewels of kings' coronets are the pledges of a gracious God. "More to be desired are they than gold, yea, than much fine gold. The millionaire is a moral bankrupt without them. The poorest man on earth, claiming his birthright in the promises, is rich beyond compare.

They are almost limitless in number, variety, and scope. They cover every need of body, mind and heart for time and eternity. They do not become antiquated or outlawed. They are available to all on perfectly reasonable terms. How strange that we should ever feel poor or weak or discouraged in the presence of such a storehouse!

Here is the check-book of God to be used "according to your need and faith." The Word of God is at the same time the commissariat, the armory, and the arsenal of the Christian. Jesus fell back on the promises when tempted of the devil. Can we do better? Have we any other stronghold? Nay, verily.

This is our high tower. We must know more about these promises. We must seek that we may find. Let us search the Scriptures daily to see what the Lord has promised.

In Him.

All God's promises find their expression in Christ. There is no promise outside of the merit and offices of Jesus. This might seem to deny anything to the unregenerate, but it does not. For even the promises of natural life, temporal blessings, and the overtures of mercy, are the unconditional benefits of his grace who hath received "gifts for men." Christ is the Joseph to whom we must go for bread. His name is the charm that will always secure the extended scepter of mercy. His signature and cross alone give validity to these drafts and checks on the divine bank. Dr. Whedon says: "As the yea of God's promises is in Christ, so our responsive amen is through Christ to God's glory. Christ is thus made, by the apostle, the medium through whom God's promises become ours, and our praises become God's." Are you "in Christ?" Do you shelter beneath His cross? Do you abide in Him? Is He the dwelling place of your heart? Is He your all and in all? If you would "inherit the promises," distrust the world, the flesh, all human schemes of salvation—yes, even your own goodness, and "look to Jesus."

"In my hand no price I bring,
Simply to thy cross I cling."

God has already bestowed exceeding great and precious gifts. But he does more. He stipulates to do still greater things. These promises cover every possible contingency of life, present and future. Pardon, help, guidance, comfort, bread, answer to prayer, resurrection, heaven. "No good thing will he withhold from them that walk uprightly." Oh, the positiveness, fullness and blessedness of these promises! They are—

Great. In their source, in their scope, in number, in extent, in the eternal good they embrace. They originate in the boundless grace of God; they embrace all needed help and comfort for this life and the next, and are confirmed by the character, oath and providence of God.

Precious. Because of their cost, as proving God's exceeding love, purchased by Christ's atonement for undeserving rebels, applied by the Holy Spirit, always available to all who will trust and obey. All these promises are conditional, as was the serpent in the wilderness—we must look in order to live. Jesus is the bread of life; but one must eat in order to possess. Doubtless every promise has been tested by some saint in time of need and trial. What an additional ground of trust!—Epworth Herald.

WHY A COLORED EPWORTH LEAGUE CONVENTION?

Rev. J. H. Reed, A. M.

When the Methodist Episcopal Cuhrch organized our work in the South, there was but one thought uppermost in the minds of our aggressive leaders at the time, and that was the education and Chirstianization of a race, regardless of social conditions and political environments that played such an important part in the early history of this stupendous task. How well the attempt has succeeded must be determined by our network of conferences, our educational institutions, and our quarter-of-a-million membership, all gathered within the last quarter of a century.

Compromise after compromise has been made regarding our peculiar relation to the Methodist Episcopal Church, until we are practically becoming a black wing to a white dove that bears in its beak the olive branch of universal peace. I would not be misunderstood as desiring to be anything other than a distinct race, either in Church or State; but simply express the sentiment of those most deeply interested in our complete development that it is deplorable when our friends pander to the social whims and prejudiced caprices of any section of our commonwealth with respect to our position in the Church as men.

These things are not mentioned as a disgruntled pessimist, nor a disloyal member of the Methodist Episcopal Church; they are indeed the fundamental principles upon which the complete structure of race building in this Southland must be erected. What I am and what I hope to be, I owe to the Church of my choice, so that there is no spirit of ingratitude entering into the discussion of this vital quesiton of race relations in the Church.

The underlying principles upon which the Methodist Episcopal Church has ever contended for vantage ground has been to regard neither the climatic conditions of the zones nor the ethnic and social characteristics of mankind. Her pioneers have gone forth preaching the universal doctrine of the fatherhood of man. Every organization and auxiliary in the Church should be based upon these broad truths.

An International Epworth League convention, when all races of the earth can meet in one grand convocation of praise and service, foreshadows the unity of Christian fellowship and verifies the solidarity of the human race; but segregation into clans and classes mars the beauty of holiness for which the League stands and tramples its proud motto in the dust of sectional caste.

Chattanooga and Toronto stand out in Methodist history as two lofty peaks, from the summit of which the youths of all the great Methodisms have viewed with undimmed vision the brilliant future, and clasped hands for the salvation of mankind, while their hallelujah choruses sounded a requiem over the slumbering remains of prejudice.

In these memorable gatherings the North has come South and the South has gone North with the blood-stained banner of Christ unfurled to the breeze of Christianity, whose ample folds float over both black and white, native and foreigner, without the least inconvenience or infringement upon the personal liberty, the one of the other.

This is the spirit and genius of our world-wide Methodism, and anything else savors of unpardonable pretensions on part of those who make the lame argument that the races accomplish more by separate worship.

The proposition has gone the rounds of the Church press that a colored Epworth League convention be held at some central southern city, the date to be determined by the projectors of the proposed convention. On the face of it, there seems to be nothing objectionable to such a meeting; but sober consideration of our peculiar social relations in the South demands that we take a glance at the results of such a convention and the effects upon our membership in the light of modern criticism. In the first place, it will set a precedent over which colored Leaguers must be compelled to climb in order to obtain due recognition as Epworthians and not as colored Epworthians. This may seem, to many of our friends, to be straining at a gnat, and yet

it must be conceded that this is the very little gnat that blinded the eyes of our ecclesiastical leaders in the distinct separation of our Church work in the South. We should contend in this particular for the principle underlying our procedure rather than the mere sake of having a colored Epworth League convention. It may be argued that such a meeting will give an opportunity for our young people to make a better impression on the publicthan could be made in a general assembly without regard to race or color. While this may savor of truth, yet I doubt very seriously whether the brother in black could make any better impression in a distinctly black convention than he did at Chattanooga and Toronto. The whole argument, from press reports of the above mentioned meetings, seems to favor the truth that a more favorable impression was made upon the Christian world by the colored Leagues by reason of commingling and worshiping among the various races as a man and not as a black man.

But we are not on dress parade for impression alone; these, together with the events with which they are connected, pass away and die from the memory of the world—principles live! If we sought nothing higher than public notoriety, even this could not obtain in the highes sense through the proposed colored convention. Let the black Epworth Leaguer be placed on the same program with his white brother, appearing before the same audience, and I vow that the race will appear to better advantage. What addresses were more highly commended than those of Penn, Gary, Mason and our inimitable Bowen at former gatherings, where no race lines were drawn? These, together with many others, had the opportunity of bringing our needs before the assembled representatives of Christendom, rather than relating our injustices and wrongs to some little circumscribed gathering with the ban of color stamped upon its efforts.

We are not seeking comparisons in being placed on the same program and contending for one general League convention; the argument is for equality of service and the best principles for the highest development of the race along with other races. The Methodist Episcopal Church has stood and still stands as the mightiest factor in the solution of our problem in the South. Our leaders cannot afford to endorse any measure that is anywise in harmony with the doctrine of those who preach race inferiority and separation. This is the argument of Pierce, Steel and many other satellites that shine in that bright constellation of leadership in the Methodist Episcopal Church South, and certainly cannot be entertained by our Church that knows no North, no South, but has as her motto, written upon her banner in the blood of the world's Redeemer: "The world is my parish."

I am never to be an advocate of the "setting off" system, whether in the Epworth League or any other department of the great Church, the aggregate of whose membership makes up the sum total of the ecclesiastical forces that shall make this Southern desert rejoice and blossom as the rose.

There are only two issues remaining for the Church to settle as regarding the race, and these are, first, the question that is now before us as to whether our Epworth League shall be divided on the ground of color; and, second, the unrestricted supervision of a Negro bishop in the event of such an election by our General Conference. The candid discussion of these all-important questions should not be misconstrued as the argument of mischief makers in the Church, nor should the motives that prompt these discussions be misinterpreted in the light of indisputable facts before us.

With loyalty to principles rather than policy, I bow my knee with every colored worshipper at our Methodist altar, and pray that every department of our great Church work may constantly be imbued with the spirit of the Christ and march forward for the conquest of the world.

Should the time ever come (and come it must, as attested by Bishop Foster) when the colored man in the M. E. Church must reach the parting of the ways in the great Church that has founded our institutions and fostered our various benevolent societies, let him part as a man by the choice of sober judgment and not be thrust out by our ecclesiastical leaders assenting to the social conditions that stand as an instrumental barrier to our porgress in this Southland, and for that matter throughout the nation differing only in its degree of operation according to geographical confines.

In all these things I have no laudable ambition nor selfish motives save the highest development of the race with all the peoples of this babbling earth, and the glory of the kingdom of God. With unwavering faith in Him who rules the destiny of nations, I still remain a devout worshipper at the shrine of eternal truth and stand with expectant hope of a glorious future when the mists have rolled away.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)
By Rev. G. N. Jolly Kentucky Conference.
Lesson VIII, Feb. 20, 1897.

THE TWELVE SENT FORTH.

(Matt. 10: 2-15).

Golden Text.—"Freely ye have received; freely give" (Matt. 10:8).

1. Apostles. We have not time or space to give a sketch of the life of each of the twelve. A disciple is a learner, or pupil, and an apostle is a missionary, or one sent. The number was 12 according to the twelve tribes of Israel. Peter, the impulsive, and Andrew, the far-seeing, were brothers. James, the vehement, and John, the impetuous, were also brothers. These four were fishermen. Philip, the lukewarm, and Bartholomew, the quick-witted, are classed together. Thomas, the doubter, and Matthew, the faithful, were made companions. James, the practical, and Lebbeus, the doctrinal, are united. Simon, the patriot, and Judas, the economist, were sent out together. All types of men may find themselves represented by the apostles. They were plain, practical, business men. Some of them were poor, others were in easy circumstances. Some belonged in country villages, others to the city. They were far from faultless, but their failings were like flaws in jewels.

2. Called. Jesus had gone up into a mountain and spent the entire night in prayer. When it was morning He called unto Him His disciples, and from among them chose twelve, and ordained them apostles. They had long before this been chosen to be His disciples. For more than a year they had been intimately associated with Him. His influence over them was great. Our Savior never sends men forth to preach His Word, without first calling them unto Himself. They come along the way of faith, repentance, prayer, conversion and consecration. The plan of salvation may be taught in the schools, but the more important facts—the forgiveness of sins and joys of heaven—can only be learned by coming in contact with Jesus. No man is ready to preach the Gospel until he has been with Jesus and learned of Him.

3. Empowered. They were given power to cast out unclean spirits, and heal all manner of disease. This power was for that time and occasion only. That age needed it to prove the divinity of Christ. The anointing with oil, spoken of by James, and the doctrine of extreme unction, taught by the Roman Church, likely arose from the work of the apostles at this time. The ministry of to-day is not given this power. It is not necessary to establish the Gospel, yet they may be instrumental in the hands of God in bringing sinners to Christ that He may save them.

3. Field. (1) Jesus told them where not to go. The way of the Gentiles, and the cities of the Samaritans were excluded. The Gentiles meant all who were not Jews or Samaritans. To them the apostles were not at this time sent. The Samaritans were a mixed people—half Jew and half heathen, and they had a mongrel religion. They worshipped idols with the true God. The disciples were only prevented from entering their cities. They might pass along their ways. Jesus Himself had done this and on one occasion had preached to them. As half Jews they were half received, as half Gentiles they were half rejected. This command was only for this occasion. To-day "the middle wall" has been broken down, and the command is: "Go ye into all the world and preach the Gospel to every creature." "The world is my parish." (2) They were told where to go. Israel was the son of Isaac. He was first called Jacob, but after he triumphed over the angel at the brook Jabbok, his name was changed. The house of Israel is his family, or posterity. Many of his descendants had wandered away and were lost. The tribe of Judah, and a part of the tribe of Benjamin, remained in Canaan. They were called Jews because they descended chiefly from Judah. The apostles were not sent to all of them. The proud Pharisees and the cold Sadusees would not receive them. Hence they were told to go "to the lost sheep of the house of Israel." To those who felt that they were lost and had no shepherd to lead them out into the way.

4. Work. They were commanded to preach the Gospel. Their subject was "the kingdom of heaven." The spiritual reign of Christ is called a kingdom because it has its King, its subjects, and its laws. It is called the kingdom of heaven because it began in heaven, came down from heaven, and brings into the soul the joys of heaven. This kingdom "is at hand." That is, the reign of Christ is drawing near. They were told to work miracles, and be charitable. The power to heal had cost them nothing, therefore they were not to charge for healing others. If Simon had known the power of God, he would not have offered Peter money for the gifts of the Lord.

5. Proceeding. They were not to take money, clothing, or staves, but to go just as they were—in all the simplicity of their lives. Let every one see they were not practicing sleight of hand, or working for wages; that they had only the souls of men at heart. He would have them show faith in God and man. Afterwards He told them to take purse, scrip and sword when they went to preach the Gospel to every creature. The minister should not be burdened with earthly goods. Let him go in the name and strength of Israel's God, doing faithfully his part, and the Lord will take care of him. "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."

6. Treatment. They were informed how they would be received. They were commanded to enter the cities and say: "The kingdom of heaven is at hand." Not all in those cities were good; some were worthy and others were unworthy. They were to search out the worthy and enter their homes. We are known by the company we keep. They were to salute each house they entered, or speak in a pleasant way, to those who dwelt there. If the house received them kindly, then their peace was to "come upon it;" but if unkindly, then their peace should "return unto them" again. They were to let the peaceful influence of the Gospel abide in their heart. They were not to depart with a revengeful spirit, praying God to send down fire from heaven upon them. They were to "shake off the dust of their feet" against them, or see that none of their unkind spirit cleave to them. It is an awful thing to reject the minister and his message. It will be more tolerable for the cities of the plain than for those who do so.

Gideon N. Jolly.

Covington, Ky.

Was All Run Down

No Appetite and a Tired-Feeling All the Time—New Brunswick People Tell What Hood's Sarsaparilla Has Done for Them.

"I was all run down and had no appetite. I had a tired feeling all the time. I was advised to try Hood's Sarsaparilla, and it benefited me so much that I would not be without it." MRS. G. I. BARRETT, Central Norton, N. B.

"My father has been in poor health for a number of years. He took four bottles of Hood's Sarsaparilla and it has done him much good. It has relieved his cough and built up his system." EVA C. BENSON, Seal Grove, N. B.

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1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

HOLD OLD SUBSCRIBERS AND SECURE NEW ONES.

Mrs. E. M. Carroll, the wife of Rev. T. O. Carroll, Rockville, Md., has just sent us a list of renewals for 1898. She gave us a good list last year, and now enrolls most of them for 1898.

If every pastor will help us hold our own by securing all the renewals possible, we can soon build up our list. Get all the new ones you can, but be sure to hold the old ones.

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Mrs. Elsie E. Chinn, wife of Rev. W. S. Chinn, of the Louisiana Conference, and a daughter of Rev. Pierre Landry, of the same conference, passed away on the 21st ult., at Morgan City, La., where her husband was stationed as pastor. She was born Feb. 5, 1870, and hence died only a few days before her 28th birthday. She was married to the Rev. Mr. Chinn in 1892, and has, as a devoted young wife, shared with him all the joys and sorrows that have since come to them. Two children yet survive her, but the little one who saw the light only a few hours before its mother's translation followed her to the glory land in a half hour's time. To it the world evidently looked too strange, and the surroundings too uninviting, to be endured without "mamma," hence it cut short its visit to earth and winged its flihgt on golden pinions to that realm where there is neither death nor diyng.

Mrs. Chinn was well educated, an accomplished musician and a young woman who was controlled by a very high sense of right. She was an earnest Christian, and had spent her few short years of womanhood in an effort to help others, and thus make the world better for her having lived in it. But at this untimely period of her life, without having been marked as a victim by any form of disease whatever, she ceases at once to live and to move. Those who love her stand with uncovered and bowed heads before a merciful heavenly Father, and utter falteringly and yet trustfully, "Thy will be done." To them we extend our sincerest sympathy.

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Last week we had the pleasure of meeting in this city the Rev. T. W. Henderson, business manager of the Book Concern interests of the African Methodist Episcopal Church. It is easy to see in him evidence of that energy and push that has brought such remarkable success to the great interests committed to his hands. While here he rendered very valuable assistance in a series of meetings being conducted by Dr. L. H. Reynolds at St. James A. M. E. Church.

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The full and excellent report of the last session of the Florida Conference, published in this issue, is by Rev. Dr. J. B. L. Williams, of San Augustine. We are sure his many friends throughout the Church will be pleased to know that he is holding his own in Florida, and still sustains the reputation of being one of the ablest preachers in Methodism.

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In order to publish the proceedings of the annual conferences that are assembling within the bounds of our territory, much of our editorial matter is crowded out from week to week.

THE PRESIDING ELDERS AND THE EDITOR.

The editor of the Southwestern has, with very great regret, been compelled to exclude from the columns of the paper a great number of what are called presiding elder's quarterly reports. That is, we mean reports as to the condition of their districts as found from round to round. They are usually very lengthy, as each pastor and his work must be named in them, to prevent the elders being accused of partiality. They go over, from the elder's standpoint, just what the pastors themselves report from time to time in our column headed, "Doings of the Workmen." The presiding elders, who are among our most faithful helpers in the circulation of the paper, have taken this exclusion in the most kindly spirit; for, being intelligent men, they appreciate our position and are trying to help us.

We do our best to have their announcements for quarterly conferences, etc., go in promptly, and our purpose is to make the Southwestern as helpful to them as possible. We make this explanation, not that we have had any complaints, but because we desire to have the brethren understand our position.

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OUR NEW YEAR'S CALLERS.

We mean, of course, the new conference year for Louisiana, which began with the adjournment of the conference Monday night, Jan. 31. As they returned to the city, or passed through en route to their various fields of labor, a number of the brethren dropped in to greet the good old Southwestern. All seemed happy, and we enjoyed their visits. They are: Revs. J. O. Richards, J. H. Rylander, Hubbard Daniels, B. J. Reddix, J. W. and A. Hilton, A. J. Proctor, Wm. Porter, F. T. Chinn, Pierre Landry, Sam Bell, J. F. Marshall, Stephen Duncan, W. R. Butler, J. W. Turner, V. Chapman and H. Taylor.

PERSONAL AND GENERAL.

Mr. John D. Rockfeller gave $200,000 more to Chicago University.

Miss Elnora Johnson, a prominent member of Wesley Chapel, this city, gave our office a pleasant call.

Bishop R. S. Foster is spending a few weeks in St. Augustine, Fla. He will be 78 years of age Feb. 22.

Rev. M. A. Hobson desires his correspondents to note the change of his address from Hazlehurst, Miss., to Columbia, Miss.

Rev. J. Bickham wishes his correspondents to address him at Blooming Grove, Tex., instead of Hubbard City, Tex., as heretofore.

Rev. M. J. Cramer, D. D., a prominent Methodist minister who was a teacher in Dickinson College, died Jan. 23. He married Gen. Grant's sister in 1863.

We find the A. M. E. Church Review for January an exceedingly interesting issue, and hope to be able to call special attention to the article on "The Industrial Color Line in the North."

Mr. Jacob Collins, of Baldwin, La., a skillful and successful mechanic and contractor, who owns considerable property in his town, is prepairng to erect a $1500 residence for the use of his family.

Dr. D. W. Fields, the popular dentist of Memphis, Tenn., is an enthusiastic Epworth Leaguer and a devoted Methodist. His chapter has a lecturer visit it occasionally and all are glad to be thus entertained.

Boston Methodists united last week to do honor to the old missionary hero, Dr. Wm. Butler, who served the Church faithfully and successfully in both India and Mexico. He was 80 years of age, Sunday, Jan. 30.

The Book Committee is in session this week in Cincinnati, O. Rev. Harry Swann, presiding elder of the San Antonio District, West Texas Conference, who represents the 12th district, has gone on to the session.

Rev. Dr. E. M. Smith, formerly principal of Montpelier Seminary (Vermont), has been elected president of Illinois Wesleyan University, Bloomington, Ill. He has accepted and will enter upon his duties next June.

Hon. Louis E. McComas who was recently elected United States senator from Maryland, is a graduate of Dickinson College, and highly spoken of as a man of ability and moral worth. His election gives Maryland two republican senators.

Hamline University (Minnesota) has a debt of $35,000. On this, Mr. J. J. Hill, president of the Great Northern railway, proposes to pay $20,000, provided other friends of the institution will raise the remainder. Too good a chance to be lost.

We are pleased to acknowledge the receipt ot the official journal of the late session of the North Carolina Conference. Secretary Thomas is to be commended on the most excellent make up of the same; both he and the printer have done their duty admirably.

Zion Herald says:

"Bishop Vincent has been engaged to preach during the coming spring at Cornell University, Ithaca, N. Y., at Wellesley College, and at Battell Chapel, Yale University. He is also to deliver the commencement address at Randolph-Macon College, Richmond, Va.

Miss Nellie V. Landry, the accomplished and attractive daughter of Rev. Pierre Landry, left the city last week for Cheneyville, La., where she is to take charge of the Cheneyville Academy during the remainder of the session. She was attending New Orleans University, but yielded to the solicitation of her friends and went out to teach.

Rev. Manly S. Hard, D. D., assistant corresponding secretary of the Board of Church Extension, will represent that society at the following conferences during March, viz: South Kansas, 9th; Kansas, 10th; St. Louis, 13th; Southwest Kansas, 17th; Missouri, 19th; Northwest Kansas, 25th; Central Missouri, 26th; Lexington, 31st.

Rev. J. A. Tircuit, pastor at Shreveport, demonstrated the fact at the recent session of the Louisiana Conference that he is a most excellent presiding officer. He is familiar with parliamentary practice, keeps perfectly cool in the chair and states all motions clearly. Not only so, but on two occasions while we were present, he brought the conference out of a tangle by making the proper motion to settle matters. Guess he's been playing at politics.

In the column headed "Doings of the Workmen," we publish a brief communication from the Rev. B. L. Crump, Crystal Springs, Miss., relative to the circulation of the Southwestern. He secured one hundred and one cash subscribers last year, and now proposes to give us one hundred for 1898. Should he succeed, we will rejoice; but we feel confident we know a few other pastors in the larger circuits and stations who will not allow him to do more for the Southwestern than they; hence we should like to hear from them.

Rev. George Rose, who claims to be traveling in this country for the purpose of collecting funds for missionary work in Africa, is in this city, where he has spent some time speaking in the different churches and collecting money. He says he is a member of the Wesleyan Methodist Church, and that the money he collects goes to the self-supporting missions of that church in Sierra Leone. He has been in this country about three years, and collects at the North while the weather is warm and at the South while it is cold. He is quite an intelligent gentleman and, we hope he is all he represents himself to be.

Mrs. Mary McArthur Tuttle, widow of the distinguished scholar, Prof. Herbert Tuttle, of Cornell University, will give at Lasell Seminary for Young Women, Auburndale, Mass, a course of seven lectures on Color.

This course, or parts of it, has been given at Drexel Institute, Norwood Institute, Adelbert College, Wells College, University of Pennsylvinia, Chautauqua, as well as before many clubs and associations, and has met with distinguished approval.

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Let no one of all our readers, especially of the ministers, fail to read the contribution by Dr. Geo. C. Wilding, on page 2, on "The Preacher's Success." You cannot possibly read it without being greatly strentghened and encouraged whether you are a minister or a layman.

UISIANA CONFERENCE APPOINTMENTS.

Alexandria District.
Frank Walker, P. E.

Abbeville, A. J. Johnson.
Abbeville Mission and Springville, Robert Anderson.
Alexandria, J. J. Obee.
Avoca and Rigolets (Rapides), N. R. Randolph.
Booneville (Bunkie), W. S. Harris.
Bunkie, Thos. Williams.
Cade and Duchamp, M. L. Baldwin.
Cheneyville, W. J. M. Price.
Cottonport and Bordelonvlile, W. L. Amos.
Crawford and Island, C. W. Reeves.
Eola and Sunflower, H. W. Welch.
Evergreen, supplied by Andrew Jackson.
Hubertville (Jeanerette). Wm. Emmett.
Jeanerette, Edward Fields.
Jennings and Welch, supplied by Louis Nix.
Lafayette and Carencro, Stephen Tillman.
Lake Charles and West Lake, H. C. Gair.
Lecompte and Willow Elm, Edward Powell.
Long Pine and Dosmon, supplied by Carroll James.
Morrow and Big Cane, supplied by Aaron Kyle.
New Iberia, Z. T. Gayden.
Olivier and Patoutville, J. A. Vincent.
Opelousas, J. L. Augustus.
Pineville, C. W. Kershaw.
Rayne and Crowley, supplied by L. L. Green.
Spring Creek and Forest Hill, H. T. O. Abbott.
St. Martinsville and Breaux Bridge, E. B. Richards.
St. Peter (Jeanerette), Travis Larkin.
Sorrell and Union Chapel, supplied by J. C. Brown.
Washington and Plaisance, A. J. Pickett.
Waxia and Palmetto, Joseph Johnson.
Welchton and Poland, Willis Carr.
Cornelius Johnson, principal Alexandria Academy.

Baton Rouge District.
A. Monroe, P. E.

Albert Chapel (Zackery), J. D. Pool.
Argodine, Simon Mitchell.
Asbury (Clinton), supplied.
Baker and Plank Road, R. C. Worsham.
Baton Rouge (St. Mark), Frank Harvey.
Baton Rouge (Wesley), T. J. Johnson.
Bayou Goula, supplied.
Brusley, supplied.
Clinton, J. O. Richards.
Conrad (Manchac), J. H. Rylander.
Hartzell (Rosedale), I. R. Scott.
Island (Smithland), H. J. Robinson.
Jackson, D. W. Boatner.
Lettsworth and Union Chapel, A. G. Davis.
Macedonia (Clinton), Emerson Hutchinson.
Melville and Sumner Chapel, C. C. Wright.
Merrill Chapel and Mount Zion (Newtonia, Miss.), Cornelius Spears.
Musson and False River, H. C. McClellan.
New Roads, C. E. Bradford.
Plaquemine and Indian Village, S. E. H. Morant.
Port Allen and Mulatto Bend, E. C. Goins.
Priestley and Jones Creek, Samuel Green.
Slaughter and Rylander, M. J. Dyer.
St. Lukes and Pleasant View (Magnolia), A. Hilton.
St. Paul and Vincent (Clinton), David Harrison.
St. Peter (Clinton), F. M. Lashington.
Shiloh Chapel, supplied.
Stony Point, C. M. Angrum.
Wilson, to be supplied.
Wesley and Norwood, Sanders Carroll.
West Baton Rouge Mission, supplied.

Monroe District.
F. T. Chinn, P. E.

Andreson, supplied by Austin Jones.
Bastrop, J. H. Thompson.
Beulah (Ouachita), O. J. Harvey.
Bonita, supplied by M. L. Lawson.
Casper Circuit (Fouche), Bedford Carr.
Collinston, supplied by A. Turner.
Delhi (Goshen), A. Gaulden.
Knox Mission, supplied by A. L. Johnson
Lake Providence and Island, H. A. Sorrell.
Monroe, P. W. Clark.
Mount Nebo (Bastrop), A. B. Venable.
Mount Sinai (De Siard), Joseph Jones.
Oak Ridge, supplied by S. Jones.
Waco (Bosco), supplied.
Washington Chapel, M. T. Fairfax.
Wheeler, supplied by R. Hurd.
Winsboro, supplied.

Natchitoches District.
H. J. Wright, P. E.

Allen and St. Paul, George Johnson.
Alpha and Pine Grove, G. G. Goldston.
Bayou Rapides and Williamson, Eph Harrison.
Bedford and Wesley, Wm. Harrison.
Boyce and Village, M. S. Goins.
Campti and Mount Zion, A. McLaughlin.
Cane River and St. Maurice, M. C. Harirson.
Chopin and Old River, supplied by J. A. Williams.
Colfax and Fair Mount, W. L. Dyas.
Coushatta and Mount Zion, T. P. Norris.
Cypress, J. F. Fisher.
Fort Jessup and Bayou Sie,
Leesville and Columbus, Wm. Ector.
Many and Negreet, E. P. Harris.
Marthaville, Robeline and Provencal, J. W. Lewis.
Natchitoches and New Town, I. C. Clemons.
Pleasant Hill and St. Matthew, David Shelby.

New Orleans Central District.
L. G. Adkinson, P. E.

Hammond, C. H. Harris.
New Orleans:
City Mission, to be supplied.
French Church, to be supplied.
Italian Church, Jseph Vital.
St. Chalres Avenue, E. W. Osburn.

New Orleans North District.
Stephen Duncan, P. E.

Asbury and Algiers Mission, Nelson Burton.
Balltown, D. G. Pharris.
Darrowville, J. M. Bryan.
Franklinton and Hayes Creek, Jules Benn.
Gretna, A. J. Proctor.
Kenner and Hanson City, Wm. Davis.
Lutcher and Lees Creek, supplied.
Mandeville and Winans, Samuel Bell.
Nashua and Lower Coast, supplied by A. B. Harris.
New Orleans:
Malden, H. C. Armston.
Mount Zion, D. G. Buttler.
Pleasant Plain, Hubbard Daniel.
St. Matthew, A. H. Banks.
Scott Chinn, Eugene Baptiste.
Thompson, J. W. Turner.
Union, Henry Taylor.
Wesley, Pierre Landry.
Ponchatula and Springfield, A. Connerly.
St. Charles (Hahnville), J. W. Hilton.
St. John (Edgard), D. G. Taylor.
Slidell and Pearlville, C. D. Crockett.
Whitehall (Union), E. H. Clark.

New Orleans South District.
Valcour Chapman, P. E.

Beattieville (Shriever), supplied by T. A. Brown.
Camp Parapet (New Orleans), G. A. Payne.
Centerville and Bayou Sale, D. S Sloane.
Donaldsonville, M P. Franklin.
Franklin, Wm. Porter.
Godman (Baldwin), Allen Luster.
Houma and Dulac, J. H. Pierre.
Island, supplied by E. H. Scott.
Morgan City and Berwick, W. S. Chinn.
Napoleonville, B. M. Hubbard.
New Orleans:
First Street, W. R. Buttler.
Haven, D. M. Seals.
Mallalieu, Thomas McCary.
Simpson, J. F. Marshall.
University, supplied.
Williams, Charles Monroe.
Shriever, G. J. Rogers.
Thibodeaux, C. D. Shallowhorne.
Verdonville and Patterson, supplied by J. D. Patterson.
Vioron (Bell Rose), supplied by Paul Narcisse.
Winsted (Balwdin, F. D. Bowers.
Woodlawn (Bertie), R. C. Barrow.
L. G. Adkinson, president New Orleans University; W. D. Godman, president Emeritus; A. E. P. Albert, president Gilbert Academy and Industrial College, Baldwin, La.

Shreveport District.
Hampton James, P. E.

Benton and Buttler's Hill, supplied.
Bodcau, S. A. Mason.
Buchest and Red Bayou, Ferdinand Thomas
Brownlee, S. R. Hason.
Fairfield and Hayes, J. W. Pierce.
Flourney and Fairview, John McKee.
Kingston, Grand Cane and Stringfellow, James Robertson.
Homre and Gibbs, supplied.
Logansport and Mount Zion, C. D. C. Bryan.
Longstreet and Kuthcie, Pompey Bibbs.
Mansfield, J. O. Brown.
Minden and Oden, supplied.
Rocky Mount and Serepta, J. D. Brightop.
Round Grove and Mooringport, supplied.
Shady Grove (Mansfield), Alfred Gray.
Shreveport:
St. James, D. J. Price.
St. Paul, J. A. Tircuit.
Vanceville and Benson, P. C. Colton.
West Shreveport, supplied.
Samuel Davager, conference evangelist. P. W. Wimberly, transferred to Gulf Mission Conference. A. L. Jackson left without appointment to attend school.

A GREAT MEETING.

One of the most remarkable Epworth League demonstrations that we have ever witnessed in these parts was that at the last session of the Louisiana Conference. It was the night Bishop Ninde and Secretary I. Garland Penn spoke in response to the welcome address delivered by Rev. W. S. Chinn. The Bishop spoke briefly, leaving the principal address to be made by Secretary Penn, and right well did he do so. In addition to the hundreds of people, young and old, who had gathered from the immediate vicinity, the Rev. Wm. Porter, A. B., pastor at Franklin, five miles away, had secured conveyances and brought the Asbury Chapter of his church to participate in the exercises. They were a fine looking body of young people and made a fine appearance when called out and presented to the great audience present. The meeting was enthusiastic throughout, the singing spirited, and the occasion will, without any doubt mark a new era for the League in the Louisiana Conference.

HOW WRITE A SYLLABUS.

By L. M. Haygood.

1. Title of the book.
2. Give time required or used in reading the book, and benefits derived therefrom and new ideas obtained.
3. Note any difference between title and theme or mode of treatment in the book.
4. Make an analysis of the book to include:
(a) Authors object in writing the book.
(b) Did he carry out this design faithfully?
(c) In what respect, and did he fail?
(d) The following mistakes noted—give them.
(e) The following excellencies are noted—give them.
(f) Show the argument developed ahalitically.
(g) Point out the syllogistic arguments. Put the author's argument into proper syllogisms: making premises and conclusions, or fallacies.
(h) First, while readnig the book, mark items as you proceed. Do this work concisely. Do not write a larger book than the one you are reading.
(i) Write one or more copies with pencil. Carefully examine and mark out mistakes. Then write one clean, good paper with pen—only one side of the sheet. Put your name at the top, just over the subject. Do not forget to number eacn page and leave half inch margin for corrections.

Get some new subscribers if you can; but if not, be sure to get as many old ones to renew as possible.

During our asbence from the office before last we sent in an article on "Negro at the North;" it came out the "at the South." Cold type is

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DOINGS OF THE WORKMEN.

M. M. Walker, P. C., Fredericksburg, Tex.—I came immediately to my work after the Annual Conference held at Waco, Tex. I began a revival at Fredricksburg, which resulted in four additions to the church. At Keerville one of my points, where it has been said that the Methodist Church would never be planted, we have raised $40 and paid for a lot to build a church. We are planning to do great things for the cause of Christ this year. We shall do all we can to have each member take our church paper. Pray for us!

J. W. Winbash, Oxford, Miss.—Oxford College, Upper Mississippi Conference. I am pleased to say that my return for the second year to this charge meets the approbation of both Methodist and Baptists, which was indicated by the many pounds given the pastor and family. We are planning to rebuild our church this year without fail. The visit of Dr. H. R. Revels was highly appreciated; his most excellent sermons were rare treats to the large congregations assembled to hear them. The Doctor is indeed popular here. Five years have passed since he presided on this (Holly Springs) district. Come again, Doctor.

S. T. Miller, P. C., Fowlks and Hall Circuit—This is my first year here. I entered on my work after Conference and found everything in order. The people received me gladly. They seemed to be pleased with their pastor. They are loyal Methodists and love the church. We are presenting to them the Southwestern and I think will get a good number of subscribers.

S. H. Grant, P. C., Orange, Tex.—Our first quarter was a success on all lines. Collection $37 during the quarter. Sunday was a high day. The P. E., Rev. Wm. Bartley, preached three sermons that will be long remembered among the people. Sunday school and Epworth League are alive. The S. W. is not forgotten. The Elder spoke in high terms of the S. W. Doctor, look for ten cash subscribers from Orange this year.

[Thank you, Bro. Grant; you've made a good start and we are looking.—Ed.]

THINK ABOUT YOUR HEALTH.

This Is the Time to Give Attention to Your Physicial Condition.

The warmer weather which will come with the approaching spring months should find you strong and in robust health, your blood pure and your appetite good. Otherwise you will be in danger of serious illness. Purify and enrich your blood with Hood's Sarasparilla and thus "prepare for spring." This medicine makes rich, red blood and gives vigor and vitality. It will guard you against danger from the changes which will soon take place.

J. S. Pope, Cor. Sec., Machpelah, N. C.—At the annual election the following officers were elected: President, Mrs. Annie E. More Lead; first vice president, D. A. Farney; second, J. A. Graham; third, T. C. Headen; fourth, A. D. Faster; fifth, J. D. Pope; sixth, Kelly Smith. A few minutes were given to testimonies. Each officer pledged to do more League work in future than ever before. We feel proud of our new president and the zeal with which she is pushing the work. We are now having a prize contest with three other Leagues. We shall be glad to hear from the Leagues.

A. C. Carter, P. C., Opelika, Ala.—On Monday night, Jan. 31, the Board of Steward Sisters of St. Paul Church, with Lewis Webb, leader of Class No. 3, and a goodly number of friends, called upon the pastor and family at 10 p. m. When they came in and marched through to the kitchen they each put a package on the table and there were groceries enough for the next twelve or fifteen days. We cordially invite them to come again.

Rev. Aaron Taylor, P. C., Clarksville, Tex.—This is our third year here and we are beginning as never before. We have enjoyed spiritual blessings all of this month. Our first quarterly conference was held Jan. 29-30. Rev. C. C. Minigan, P. E., and all of the brethren were present with their reports except two. On Sunday the P. E. preached three grand sermons and administered the communion to 85. Two joined the church. Collection, $28.95. My people have begun to get ready to entertain the Texas Conference next fall. Several of us are going to have that fountain pen with the Southwestern.

B. L. Crump, P. C., Crystal Springs, Miss.—The resolution passed in the Mississippi Conference relative to the Southwestern was as follows: "Resolved, that the Mississippi Conference raise (800) eight hundred subscribers during the year 1898." This is a very commendable resolution, and can be easily executed by each pastor becoming deeply interested and bringing the Southwestern before his people often. The paper will commend itself, once read. During last year I secured one hundred and one (101) subscribers for this grand old paper with but little effort. This year I intend to do my best and pledge to secure one hundred more. I do sincerely hope that pastors of the larger charges will take the same number for their pledge, and thus secure the eight hundred subscribers, and if possible run the number up to one thousand. We can with God's help. We have a strong and able editor, the paper is better than it has ever been, and, to do justice to ourselves and to the church, we must support the paper.

O. W. Trammell, Rec. Std., Five Points Circuit—Our first Quarterly Conference convened at Five Points Jan. 22, 23, 1898, with Rev. H. N. Brown, P. E., in the chair. A few of the brethren present had written reports. The conference was not as well attended by the members as it might have been. Sisters Anna Collins, Tamar Cole, Mollie Cole and Alice Lee deserves special mention for the interest they took in preparing dinner for the Conference brethren on Saturday. The P. E. preached another one of his logical sermons Sunday at 11 o'clock a. m., after which he, assisted by Rev. S. H. Veil, pastor, administered the Sacrament of the Lord's Supper to sixty souls. At 3:30 o'clock p. m. the Presiding Elder delivered an able and masterly address to the Epworth League Chapter. After the address a few more joined the League at Five Points. Our P. E. is the President of the State League. He made us feel that he is certainly worthy of the position. The P. E. preached at 7:30 p. m. His sermons were full of spiritual power, and replete with gospel truths clothed in language of beauty and sublimity, and delivered with grace and power. Paid to Pastor this quarter, $7.66; Presiding Elder, $12.03. The grand old Southwestern Christian Advocate is now being represented by Rev. Samuel H. Veil, our new pastor, who is laboring to get some new subscribers for the paper. The writer intends to work to get your fountain pen, which is advertised in your paper.

A. Dickerson, P. C., Fayetville, Tex.—My first Quarterly Conference was held at Sweet Home Church Jan. 29-30, the Elder, B. F. Smith in the chair. On account of the bad weather there was not very many of the official members out on Saturday, but on Sunday the Lord blessed us with good weather and we had a good congregation and the Elder preached two good soul-stirring sermons. Twenty-eight took the Lord's Supper. Raised for the Elder, $28.10. I will try to send in some subscribers for the paper soon.

M. C. Cavines, P. C., Martin, Texas—The first Quarterly Conference was held Jan. 29-30. Rev. A. Brown, P. E., was on time and found himself equal to the task. The Conference was largely attended and reports were good. Eighty-one dollars raised for ministerial support; $30 for P. E., and $51 for pastor. Rev. Brown preached to the satisfaction and edification of the great congregation that was out to hear him.

Rev. F. Parker, D. D., Marshall, Tex., and Here and There—Within a few days of the adjournment of the Texas Conference, which was so ably and fatherly presided over by our own Bishop W. F. Mallalieu, D. D., we were found among our members at Marshall, Texas. We are braced up by the great words of advice and great sermon by Bishop Mallalieu, while in our midst, and sincerely hope that all our brethren are. We should all cherish a yearning desire for the interest and welfare of our Conference. Having lived at Marshall twelve years previous, we soon came across many familiar faces.

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A woman's attractiveness in the eyes of man depends largely on her physical appearance. Nature, in order to preserve the race, guides mankind by the instinctive preference for a mate who is physically sound and wholesome.

If intellect alone were chiefly sought, the offspring might be a generation of Solomons for wisdom, but they would perish in infancy for want of physical stamina.

A weak or unhealthy woman is unfitted to fulfil her part in perpetuating the race; she is unequal to the demands of motherhood and wifehood, she is robbed of her natural womanly attractiveness.

Many a woman is cheated of life's choicest gifts by a dyspeptic, bile-poisoned condition of the system, which shows itself in a pimply skin, sallow complexion, tainted breath, or thin, ungraceful form.

The most perfect remedy for all the mortifying symptoms of mal-nutrition and impure blood is Dr. Pierce's Golden Medical Discovery. Through its remarkable effect upon the liver and digestive organs it sweeps all impurities out of the circulation and creates a fresh supply of new, rich, life-giving blood.

It gives clearness and bloom to the complexion; sweetens the breath; rounds out the face and form, and invigorates the entire constitution with vital energy.

It restores the invincible beauty of wholesomeness and womanly capacity.

"I was a complete wreck; appetite gone, nervous system impaired; could not sleep, and was so weak that I could not stand on my feet ten minutes," writes Miss Ella Bartley, of No. 213½ South Grant Avenue, Columbus, Ohio: "I only weighed 95½ pounds when I commenced taking Dr. Pierce's Golden Medical Discovery. After I had taken a half bottle I began to improve; I could sleep soundly the whole night, and would awaken with an appetite for breakfast, which was a rare thing as I never had for two years back eaten a hearty breakfast. I now have an excellent appetite, and my friends say they never saw me looking better or in better spirits since they knew me. I tell them it is all due to Dr. Pierce's 'Discovery.'"

In all cases of obstinate constipation, the "Discovery" should be supplemented with Dr. Pierce's Pleasant Pellets.

More than a score of persons have greeted us with the words: "How do you do, Elder Parker? I remember you as having caused me to quit my sinful habits when you lived here before; I am really glad to see you," etc. I note that a great many of our old friends and acquaintances whom we used to do church work with have died and many material changes have taken place. Among the changes comes the new Ebenezer Church, which is a beautiful, neat and substantial church edifice. Like most of our best church houses, it is somewhat in debt, but our plan is to do much this year in the way of reducing our obligations. Our services are spirited and well attended. Several persons have joined the church. Ebenezer congregation is among the few that observes the new order of service right through. Our first Quarterly Conference, which convened Jan. 28-30, proved a season of spiritual refreshing. Rev. M. W. Dogan, President of Wiley University, faculty and a large number of bright and intelligent-looking students worshipped with us on Sunday of the Conference at 11 a. m. The college was never more crowded than now. I wish that our friends North, East, West and South fully understood how badly we are in need of material improvements at Wiley University. If they did, I believe that something would be done at once. I am determined to raise at least my full apportionment for Central Building this year. May all our pastors do the same. The Lord's Supper was administered to 246 persons. Elder W. H. Logan was at his best and preached us two very able and instructive sermons. We paid our quarterage. The first Friday evening in the new year, a large majority of the members and friends bundled themselves together, marched to the parsonage and took us by surprise. We had gone to bed and were much alarmed by the noise from without but gathered courage and permitted the members of the party to enter. What a crowd! Each one brought something useful to us. Their visit made us real happy and served as means of placing us under many religious obligations to them for such good expressions of their kindness. Our P. E. was along and towered above everybody in more ways than one. Our Sunday School, with Prof. S. S. Reid as superintendent, is doing well. He has a splendid set of S. S. teachers. The Epworth League, with Prof. H. B. Pemberton as president, is making itself felt along the lines of work prescribed for Leaguers. The Leaguers have solicited money and ordered fifty copies of the Methodist Hymnal (special edition) for congregational singing. I have visited the Public Central School since here and found the teachers in their respective rooms, commanding good attention and respect from their pupils. Prof. H. B. Pemberton is principal. These teachers are all members of our church except one.

—o—

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Dr. Kilmer's Swamp-Root is the discovery of the eminent physician and scientist and is not recommended for everything, but will be found just what is needed in cases of kidney and bladder disorders or troubles due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's Disease, which is the worst form of kidney trouble. It corrects inability to hold urine and smarting in passing it, and promptly overcomes that unpleasant necessity of being compelled to get up many times during the night

The mild and extraordinary effect of this great remedy is soon realized. It stands the highest for its wonderful cures. Sold by druggists, price fifty cents and one dollar. So universally successful is Swamp-Root in quickly curing even the most distressing cases, that to Prove its wonderful merit you may have a sample bottle and a book of valuable information, both sent absolutely free by mail, upon receipt of three two-cent stamps to cover cost of postage on the bottle. Mention Christian Advocate, and send your address to Dr. Kilmer & Co., Binghamton, N. Y. This generous offer appearing in this paper is a guarantee of genuineness.

Lottle Rock Conference Association—At the last session of the Little Rock Conference we succeeded in organizing the Preachers' Relief Association of the Little Rock Annual Conference. The object of the association is to care for members when sick and bury the dead and look after the families of deceased members. The organization was begun with the following members: W. R. R. Duncan, D. W. Nelson, G. W. Taylor, M. B. A. Cain, C. W. Whitehead, S. P. Davis, W. McIntosh. The following were elected the first officers: W. McIntosh, president, 20 Park avenue, Little Rock, Ark.; C. W. Whitehead, secretary, Forest City, Ark.; S. P. Davis, treasurer, Brinkley, Ark. The time for receiving members has been extended six months from the adjournment of the Conference. Any member of the Conference may become a member of the association by sending to the secretary one dollar and have his name enrolled. We trust that every one will send in his name and let us have our work well on by our next meeting. Come, brethren, let us push this among us. Wm. McIntosh.

ARE YOU TO LIVE IN ALASKA?

Some Requirements that will be Found Indispensible.

The universal article of diet in that country, depended upon and indispensible, is bread and biscuit. And to make the bread and biscuit, either in the camp or upon the trail, yeast cannot be used—it must be baking powder; and the powder manufactured by processes of the Royal Baking Powder Company, miners and prospectors have learned, is the only one which will stand in that peculiar climate of cold and dampness and raise the bread and biscuit satisfactorily.

These facts are very important for every one proposing to go to Alaska and the Yukon country to know, for should he be persuaded by some outfitter to take one of the cheap brands of baking powder, it will cost just as much to transport it, and then when he opens it for use, after all his labor in packing it over the long and difficult route, he will find a solid caked mass or a lot of spoiled powder, with no strength and useless. Such a mistake might lead to the most serious results. Alaska is no place in which to experiment in food, or try to economize with your stomach. For use in such a climate, and under the trying and fatiguing conditions of life and labor in that country, everything must be the best and most useful; and above all it is imperative that all food supplies shall have perfect keeping qualities. It is absurd to convey over such difficult and expensive routes an article that will deteriorate in transit, or that will be found when required for use to have lost a great part of its value.

There is no better guide to follow in these matters than the advice of those who have gone through similar experiences. Mr. McQuesten, who is called "the father of Alaska," after an experience of years upon the trail, in the camp and in the use of every kind of supply says: "We find in Alaska that the importance of a proper kind of baking powder cannot be overestimated. A miner with a can of bad baking powder is almost helpless in Alaska. We have tried all sorts, and have been obliged to settle down to use nothing but the Royal. It is stronger and carries further, but above all things, it is the only powder that will endure the severe climatic changes of the Arctic region."

It is for the same reasons that the U. S. Government in its relief expeditions, and Peary, the famous Arctic traveler, have carried the Royal Baking Powder exclusively.

THE LITTLE ROCK ANNUAL CONFERENCE

Of the Methodist Episcopal Church convened in its twentieth annual sesion at Van Buren, Ark., Jan. 21, 1898, Bishop S. M. Merrill, D. D., LL. D., presiding. The conference was called to order at 9 o'clock a. m. by the Bishop. Devotional services were conducted by the Bishop, who read the forty-third chapter of Isaiah and a portion of the first chapter of St. John and announced the 255th hymn, commencing "Jesus, the Lord of glory died," which was sung and the Bishop led in a fervent and impressive prayer. After a few words of greetings the secretary of the last session being absent, the Bishop asked the first assistant to call the conference roll, and fifty-one members and probationers responded. The Bishop stated that it was now in order to organize the Conference. On motion of B. J. Griffin the Conference elected by ballot W. R. R. Duncan secretary with J. C. Sherrill and J. J. Freeman assistants. Rev. T. R. Wamble was elected statistical secretary by acclamation, with W. S. Sherrill, L. G. Hodges, G. W. Wilson and J. M. Clark assistants. W. H. Higgins was elected treasurer, W. H. Morris and C. A. Taylor, assistants.

The usual standing committees were appointed. After fixing the bar of the Conference, the time of meeting and adjournment was fixed at 9 a. m. and 12:30 p. m. The Bishop introduced the following persons: Rev. A. J. Taylor, presiding elder of the Ft. Smith District of the Arkansas Conference of the Methodist Episcopal Church and Revs. Frank Cole, C. B. Littleton, Charles Edwards and F. A. Lark, of the same Conference; A. H. Shelton, of the Oklahoma Conference of the M. E. Church; J. B. Stevenson and Wm. Foster, pastors of the M. E. Church South and Mrs. H. M. Nasmyth, superintendent of the Adeline Smith Industrial Home. The usual documents were referred to the appropriate committees.

Hon. W. H. Neel, of Van Buren, was introduced by the Bishop and delivered the address of welcome to the Conference, to which the Bishop responded. The Bishop requested the presiding elders to report their district before passing upon characters, and Rev. J. W. Jackson, presiding elder of the Forrest City District, reported, as did Rev. J. E. Toombs, of the Hot Springs District, and Rev. W. O. Emory, of the Little Rock District In consequence of the death of Rev. E. D. Spencer, the Bishop asked Rev. H. P. Strong to report the Pine Bluff District. Each report showed some advance over the last year's work.

Second Day—Conference convened at 9 o'clock a. m. Devotional exercises were conducted by H. C. Dunlap. Minutes were read and approved. The characters of the effective elders passed and they reported. On motion of W. O. Emory respecting the case of the late E. D. Spencer against B. H Johnson for slander, H. P. Strong, his representative, was allowed to withdraw the charges, B. H. Johnson having been previously suspended. On motion his character passed and he was granted a superannuated relation. Rev. Seth Neel was asked to go before the committee on conference relations. The committee reported favorably in his case and he was granted a location at his own request.—On motion of J. E. Toombs the character of W. J. Cunningham passed and he was also granted a location at his own request. The motion offered by D. W. Nelson asking for an additional district to the Conference was lost. Mrs. H. M. Nasmith was called forward and addressed the Conference in the interest of the Adeline Smith Industrial Home.

The secretary was recognized and represented the Southwestern Christian Advocate and stated that he would look after the accounts.

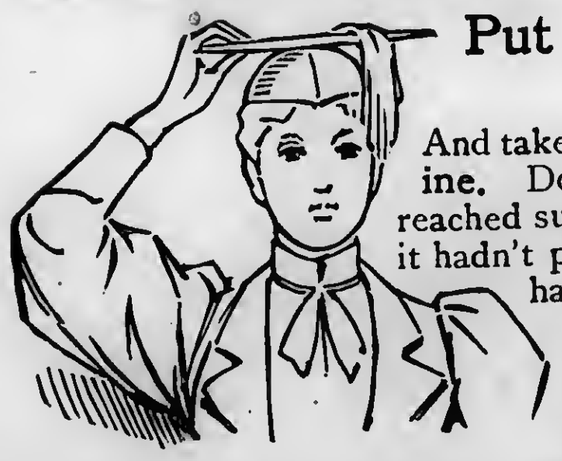
William H. Simpson, Mortimer F. Strong and David L. Buford were advanced to the class of the second year; William Allen and

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And take up the question of Pearline. Do you think it could have reached such an enormous success, if it hadn't possessed every merit that has been claimed for it? Do you think that millions of women would be using it every day, as they do, if they knew of anything like it for washing and cleaning? Do you think it could have grown so rapidly and so wonderfully, if women were not enthusiastic about it, talking of it, urging their friends to use it? Do you think that hundreds of millions of packages could have been used, as they have been, if there were anything that could be said against it?

P. S.—Don't you think you had better try a little Pearline, to your own saving and profit?

528

MILLIONS NOW USE PEARLINE

William E. Pruit were continued in the class of the first year.

The Bishop asked Rev. Lewis Curts, D. D., of the Western Book Concern, to come forward and he introduced him to the Conference He represented both the Western and Eastern house and stated that he would look after accounts for each. The agent understands the method of collections and many of the brethren settled their accounts Rev. R. W. McMaster, presiding elder of the Little Rock District of the Arkansas Conference of the Methodist Episcopal Church was introduced, also Dr. Berry and W. R. Grady, of the A. M. E. Church, and Prof. J. M. Cox, vice president of Philander Smith College.

The Freedmen's Aid and Southern Education Society anniversary was held at 7:50 and Prof. J. M. Cox, vice president of Philander Smith College; Bishop Merrill and Dr. Lewis Curts spoke. The Conference was elated over the fact that Prof. J. M. Cox now holds the vice presidential chair of the college and we all hope soon to see him made president of the same.

Third day.—Conference convened at 9 o'clock a. m. Bro. M. H. Foster conducted the devotional service. The minutes were read and approved.

Squire B. Davis and C. W. Whitehead were advanced to the class of the fourth year, as was also M. B. Cain who brought up the required course of the second and third years. The character of J. H. Greer, Thos. H. Baily, Squire Johnson and Phillip Owen passed and they were continued in the class of the third year. J. A. Hamilton was left over for the present, his character finally passed and he was asked to bring sufficient evidence of his marriage to the next Conference.

H. Bright, J. C. Adams, G. W. Wilson, W. S. Sherrill, J. W. Burns and M. B. A. Cain having completed the four years' course of studies were elected and ordained elders.

Squire Johnson, L. D. Danniels, T. J. Hawkins, J. B. Brown and D. W. Johnson's characters passed and the committee on examination reported them as falling below the required average. They were continued in the class of the fourth year.

L. G. Hodges, C. C. Wallace, A. T. Stephens and J. W. Killpatrick were called forward to the altar; excepting A. T. Stephens, who had been already ordained; they answered the Disciplinary questions and the Bishop addressed them and the Conference, in words most fitting for such an occasion, and they were admitted into full membership.

Rev. G. N. Wall, of the Cumberland Presbyterian church, was introduced to the Conference.

J. M. Johnson and N. R. Bradford were elected Local Deacons.

The Conference ordered the drafts as presented by the Bishop, paid; one from the Trustee of the church from Cincinnati, $10.00, and one from the book concern $420. William Fuller was continued in the list of supernumeraries. E. Robert, W. H. Crawford, S. J. Johnson, B. H. Johnson and ... J. Fletcher were continued superannuates.

Stephen T. Cooper and Lee Nelson, not making the required standing in their course, were continued in the class of the second year.

The two propositions coming from the Rock River and Maine Conferences, respectively, were presented, and on motion of B. J. Griffin, were made the order of the day for Monday morning at 10 o'clock.

The Conference chose as its next place of meeting Hot Springs.

Mrs. H. M. Nasmith was announced to lecture on Africa at 7:30 p. m.; D. Hall, to preach at 4 p. m.

Fourth Day. — Conference convened at 8:30 a. m. Minutes were read and approved. The committee reported in J. A. Hamilton's case and he was continued in the class of the 4th year.

The usual committees reported, etc.

Complementary resolutions were addopted respecting the Bishop, Secretaries, Treasurer. Thos Mason as former president of our school; Rev. B. J. Griffin and people; also Rev. J. B. Stevenson and his people.

The order of the day, as previously announced, was called and the proposition from the Rock River Conference, on equal lay representation, was taken up. The Conference's vote stands as follows: For, 19; against 27, and from the Maine Conference, on the reduction of the present rates substituting 60 for 45, stood for, 15; against, 26.

The Conference ordered a State organization of the Epworth League. Aaron Johnson, from the Missionary Baptist church, was recognized as a local on the Newport circuit, and Joel T. Brown, from the Protestant Methodist church as Local Deacon of the Sweet Home church.

On motion of W. O. Emory the Conference asked the Bishop to appoint Thos. Mason to the presidency of the Public Union High School of Little Rock, which was granted.

By order of the Conference, Rev. M. H. Foster was appointed Conference Evangelist.

The Evening Session.—Conference convened at 2:30 p. m. Dr. Lewis Curts led in prayer.

The Conference requested the Bishop to leave M. B. A. Cain D. B. Harston, Wm. Allen, J. H. Greer, without appointment to attend one of our schools. The Conference Board of Stewards made their distribution of Conference claimants funds.

Resolution respecting the Southwestern Christian Advocate were adopted.

The Bishop addressed the Conference briefly and read the appointments.

Benediction by the Bishop.

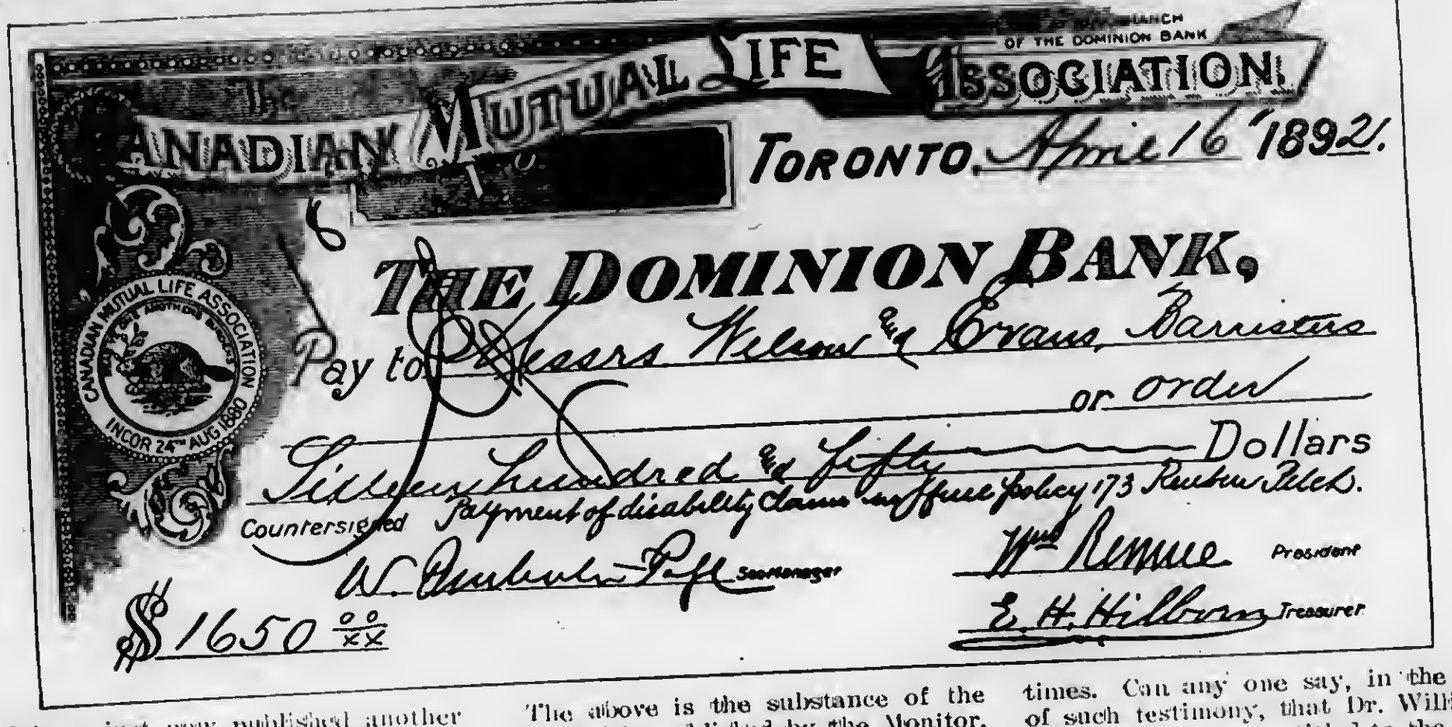
W. R. R. Duncan,
Secretary.

A Total Disability Claim of $1,650 Paid to a Man who was Afterward Cured.

The Monitor, a newspaper published at Meaford, Ont., Canada, first discovered this case two years ago, and published it at length, which now seems, owing to the cure of it, to be a miracle. The facts were so remarkable that many people doubted the truth of them. They said: "It is too remarkable; it cannot possibly be true; the paper is mistaken, and the man, although he may think himself cured, will soon relapse into his former condition," etc. etc. The accuracy of its report on the question, the Monitor determined to find out definitely whether the facts were as stated and whether the man would really stay cured. They accordingly kept a close watch on the case for two years after the first article appeared, and have just now published another article about it in which the original reports are completely verified, the cure is permanent, and they publish a fac simile of the check given by the Canadian Mutual Life Association for $1650.00 amount of total disability claim paid by them to Mr. Petch.

The first account stated that the patient (see address below) had been a paraletic for five years, that there was such a total lack of feeling in his limbs and body, that a pin run full length could not be felt; that he could not walk or help himself at all; for two years he was not dressed; furthermore that he was bloated, was for that reason almost unrecognizable, and could not get his clothes on. The paralysis was so complete as to effect the face and prevent him from openiug his mouth sufficiently wide to take solid food. The doctors called the disease spinal sclerosis, and all said he could not live.

For three years, he lingered in this condition. Then by some friends he was advised to take Dr. Wiliams' Pink Pills for Pale People. He took them and there was a slight change. The first thing noted was a tendency to sweat freely. This showed there was some life left in his helpless body. Next came a little feeling in his limbs. This extended, followed by prickling sensations, until at last the blood began to course freely, naturally and vigorously through his body, and the helplessness gave way to returning strength, the ability to walk returned, and he was restored to his old time health.



The above is the substance of the first article published by the Monitor. Now follow some clippings, taken from the same paper some two years afterwards, and there is not the slightest shadow of a doubt, in view of this testimony, that Mr. Petch's cure is permanent. Here follows the account:

On being again questioned, Mr. Petch said: "You see those hands—the skin is now natural and elastic. Once they were hard and without sensation. You could pierce them with a pin and I would not feel it, and what is true of my hans is true of the rest of my body. Perhaps you have observed that I have now even ceased to use a cane, and can get about my business perfectly well. You may say there is absolutely no doubt as to my cure being permanent. Indeed I am even better in health than when I gave you the first interview."

"Do you still attribute your cure to the use of Dr. Williams' Piuk Pills?" asked the Monitor.

"Unquestionably I do," was the reply. "Doctors had failed, as had also the numerous remedies recommended by my friends. Nothing I took had the slightest effect upon me until I began to use Dr. Williams' Pink Pills. To this wonderful medicine I owe my release from the living death. I have since recommended these pills to many of my friends, and the verdict is always in their favor. I shall always bless the day I was induced to take them."

Such is the history of one of the most remarkable cases of modern times. Can any one say, in the face of such testimony, that Dr. Williams' Pink Pills are not entitled to the careful consideration of any suffering man, woman and child? Is not the case in truth a miracle of modern medicine?

To make the evidence complete we publish above a fac simile cut of the check received by Mr. Petch from the Canadian Mutual Life Association, being the amount due him for total disability. It is unnecessary to add that this life insurance association did not pay this large amount of money to Mr. Petch, except after the most careful examination of his condition by their medical expert. They must have regarded him as forever incurable.

Mr. Petch's address is as follows: Reuben Petch, Griersville, Ont., Canada.

A REAL CATARRH CURE.

The 10 cent trial size of Ely's Cream Balm which can be had of the druggist is sufficient to demonstrate its great merit. Send 10 cents, we will mail it. Full size 50c.

ELY BROS., 56 Warren St., N. Y. City.

Catarrh caused difficulty in speaking and to a great extent loss of hearing. By the use of Ely's Cream Balm dropping of mucus has ceased, voice and hearing have greatly improved.—J. W. Davidson, Att'y at Law, Monmouth, Ill.

Hood's Pills

Best to take after dinner; prevent distress, aid digestion, cure constipation. Purely vegetable; do not gripe or cause pain. Sold by all druggists. 25 cents. Prepared only by C. I. Hood & Co., Lowell, Mass.

FARM AND FIRESIDE.

Secretary of Agriculture Wilson has issued a circular to railroad and transportation companies notifying them that a contagious and infectious disease, known as splenetic or southern fever, exists among cattle in the south and west. From January 15th to November 15th of each year, no cattle are to be transported except by rail or boat for immediate slaughter.

The hog has an appetite beyond its powers of digestion. The practical feeder, going about with his eyes open, need not be told that if hogs have corn by them all the time they will soon become "stalled" and will not eat nearly as much a day as if fed just what they want twice a day. Moreover, what they do eat will not be so well digested.

NO MORE CHANCES LIKE THIS, MY FRIENDS.

The counties of Matagorda, Wharton, Fort Bend and Brazoria have the soil to produce enough wealth, and to create a population within themselves large enough to build a city of 75,000 within the next twenty years.

R. L. Isaacs & Co. have 32,000 acres of this land for sale. Their land lies in the celebrated coast country that is being more rapidly settled than any other part of the United States. As soon as the San Antonio and Velasco Railroad is built you can't buy this land at all.

Lands at Dickenson, Alvin, Angleton and other places that sold ten years ago for $5 per acre, are now worth from $50 to $500 per acre. No more chances like this, my friends. The railroad is being surveyed right along every day. Matagorda county alone gave $100,000 for the road. No such chance as this will ever strike you again.—Helping Hand.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

COTTON SEED AS FOOD FOR ANIMALS.

Director Morrow reports that repeated inquiries come to the Oklahoma Station as to the value of cotton seed for animals. There is a widespread fear that it is an unsafe food. There is some foundation for this feeling but, used judiciously, cotton seed may be wisely fed to either cattle, horses or sheep—sometimes to hogs. Young stock continued high feeding with cotare more liable to injury than older ones. Rarely is it wise to make this the only grain food. Long ton seed sometimes gives bad results. But where it is not practicable to have the seed sent to an oil mill, it certainly should not be allowed to go to waste. Its high percentage of oil and good amount of "flesh-forming material" makes it a good food to use in connection with straw, corn stover, etc. It is not advisable to let young calves, lambs or pigs have free access to the seed, but older animals, except hogs, may have a supply before them, if other grain or sufficient "roughness" is also given.

The cattle grub is a source of annoyance and loss of thrift in the animal and a damage to the hide. Good feed will to a great extent counteract and prevent the unthrifty condition, but the little grub continues doing business at the old stand, living off the fat of the land. English cattle breeders use a strong emulsion wash or a dressing of fish oil. Mr. J. J. Rodgers, Abingdon, Ill., the enthusiastic champion of Angus cattle, says: "A solution of salt water, or even weak brine, applied to the backs of cattle in the months of February and March will kill every grub inside of their hides. Since 1893 I have followed it up, and have at no time known it to fail. The grub will shrivel up and come out like a small thorn. There will be no irritation after the brine is applied. I have applied it to hundreds of cattle, and with success every time—by putting them in pens, using a wisp of straw and a bucket of brine, and throwing it over their backs. However, it is best to thoroughly saturate the hair wherever the grubs are liable to be."—Rural World.



ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail; samples 10c. by mail. ELY BROTHERS, 56 Warren St., New York City.

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The Peerless Advocate

IS ALL THAT THE NAME APPLIES

A Strictly First-Class SEWING MACHINE.

HIGH ARM. LIGHT RUNNING. NOISELESS.

WITH ALMOST UNLIMITED CAPACITY.

PRACTICALLY TWO MACHINES IN ONE



STYLE No. 4 PEERLESS "ADVOCATE" MACHINE.

The Southwestern one year and this Machine in Oak or Walnut for only $18.00.

We ship our machines direct from the factory. A machine made in the best possible manner, by the most skillful mechanics with the choicest material, elegant in appearance, simple in construction, durable as iron and steel can produce, with sewing capacity unlimited.

The Peerless Advocate is fully warranted for ten years, but will last a lifetime and outwear any two of the highest priced sewing machines made.

A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them

PERFECT IN EVERY RESPECT.

A SELF-SETTING NEEDLE and SELF-THREADING CYLINDER SHUTTLE are used in the Peerless Advocate High-Arm Sewing Machines.

THE SELF-THREADING SHUTTLE.

is so simple that with two motions of the hand backward and forward the shuttle is threaded.

EXTRA ATTACHMENTS

in velvet lined case, sent free with each machine, 1 Tucker, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.

Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

THE WOODWORK IN OAK OR WALNUT IS THE BEST

that can be procured; finished and of modern design, making it handsomer that the ordinary style of woodwork.

NO. 4 MACHINE, (Same as Cut)

Drop Leaf Table, Gothic Cover, Case of two Drawers at each end, and Center Drawer. Price $50.00

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Southwestern Christian Advocate,

408 Carondelet Street, New Orleans, La.

CONFERENCE NOTICES

LEXINGTON CONFERENCE.

Examination in the Conference course of study will be held in our church, Terra Haute, beginning at 9 a. m. Tuesday, Jan. 29th, 1898. No questions will be sent students beforehand. Examiners will prepare written questions with answers. All examinations to be in writing. Syllabi to be written before starting to Conference and to be handed examiners at the beginning of examination. All candidates for admission on trial to register with committee at 9 a. m. Tuesday. No examination for admission on trial after Tuesday Board of Examiners will meet at 7 p. m. Tuesday, Jan. 29th, to complete report. P. E.'s will please notify all candidates.

L. M. Hagood, Chmn.

Palatka Dist.—First Round.

Hawthorne and Citra..Jan. 28-30
Orange Lake and Gordon.Feb. 1-2
Benedict and Lowell....Feb. 3-4
Reddick.....Feb. 5-6
Orlando and Woodbridge, Feb. 12-13
Sanford.....Feb. 14-15
Deland and Osteen....Feb. 16-17
Palatka.....Feb. 18-20
Cottonplant and Romeo,Feb. 26-28
Dunellon and Hernando, March 1-2
Twin Lakes, Tarpon Spring and St. Petersburg..March 3-6
Ocala.....March 12-13
West Tampa and Port Tampa City.....March 19-20
Tampa and Ybor City.Mar. 16-17
Santos.....March 19-20
Key West.....March 25-27
Miami and Cocoanut Grove, March 30
New Smyrna, Daytona and Ormond...March 31 to April 3
Lakeland.....April 9-10
Flowerland, Alafia and Bartow.....April 11-12
Myers and Punta Gorda, April 13-15

Peter Swearingen, P. E.

Gainesville District—First Round.

Sampulaski.....Jan. 29-30
Fort White.....Feb. 5-6
Newnansville.....Feb. 9
Liberty Hill.....Feb. 12-13
Otter Creek.....Feb. 17
Cedar Key.....Feb. 19-20
High Springs.....Feb. 24
Mikesville.....Feb. 26-27
Freedom.....March 5-6
Hague.....March 12-13
Arredondo.....March 19-20
Pineville.....March 26-27
Levyville.....March 28
Williston.....April 2-3
Waldo.....April 6
Pleasant Plains.....April 9-10
Micanopy.....April 13
Starke.....April 16-17
New River.....April 20
Gainesville.....April 23-24

J. P. Patterson, P. E.

New Orleans, North District—First Round.

Asbury Chapel.....Feb. 6
Gretna, Boynton Chapel, Feb. 10-13
Wesley Chapel.....Feb. 10-13
Scott Chinn Chapel...Feb. 14-15
Thompson Chapel....Feb. 16-17
Pleasant Plains.....Feb. 18-20
St. Matthew.....Feb. 20-21
Union Chapel.....Feb. 25-27
Malden Chapel.....Feb. 27-28
Mt. Zion.....March 2-6
Darrowville.....March 10-13
Whitehall.....March 19-20
Lutcher and La. Place, March 21-22
St. Johns.....March 23-24
St. Charles.....March 26-27
Kenner.....March 28
Nashua.....March 29
Slidell.....April 1-3
Mandeville.....April 11-12
Lee's Creek.....April 13-15
Balltown.....April 16-18
Franklinton.....April 19-21
Pontchatoula.....April 23-24

Brethren—We have commenced another Conference year. Let us start with the year in our revival meeting and getting up our benevolence. Make it the best year of our ministry.

S. Duncan, P. E.

Shreveport District—First Round.

St. Paul's Church.....Feb. 17-21
St. James.....Feb. 24-28
Round Grove.....Feb. 12-13
Fairfield and Hayes...Feb. 19-20
Bodcaw.....Feb. 26-27
Shady Grove.....March 5-6
Bonchest and Red Bayou, March 9
Kingston, Grand Cane and Stringfellow.....March 10
Mansfield.....March 12-13
Vanceville.....March 19-20
Benton and Buller's Hill, March 24
Rocky Mound.....March 26-27
Longstreet and Kictchie.April 6-8
Logansport and Mount Zion, April 9-10
Flournoy.....April 16-17
West Shreveport.....April 13
Brownlee.....April 23-24
Minden and Odom.....April 27
Homer and Gibbs.....April 28

H. James, P. E.

Vicksburg District—First Round.

Fayette and Rodney...Feb. 12-13
Natchez.....Feb. 15
Hamburg.....Feb. 17-18
Meadville.....Feb. 19-20
Gloster.....Feb. 26-27
Union Church.....Feb. 26-27
Harriston.....Feb. 28
Edwards.....March 5-6
Vicksburg Ct.....March 12-13
Bolton.....March 19-20
Vicksburg.....March 26-27
Anguilla.....April 2-3
Carey.....April 3-4

District Stewards' meeting at Fayette Monday, Feb. 14th. Notify your stewards.

Dear Brethren—I congratulate you upon your past year's work. You did well. But we must do better this year. Remember Easter Sunday is the Great Missionary Day. Do your utmost to raise entire apportionment on that day. Set plans and go to work now. Remember, again, that the fourth Sunday in April is F. Aid Day for Meridian Academy. Let every charge and circuit pay out on this day. Make it a grand rally day.

Wm. McMorris, P. E.

Aberdeen District—First Round.

Caledonia.....Feb. 5-6
Columbus Ct.....Feb. 8
Columbus.....Feb. 12-13
Athens.....Feb. 19-20
Aberdeen.....Feb. 26-27
Aberdeen Ct.....Feb. 26-27
Crawford.....March 5-6
Brookville.....March 12-13
Mashulaville.....March 19-20
Macon.....March 26-27
Macon Ct.....April 2-3
Hickory.....April 9-10
Shuqualak.....April 16-17
West Point.....April 23-24
West Point Ct...April 30, May 1

Dear Brethren—You shall soon hear from me as to the work that is before us, and which must be performed by us this year, by the help of the head of the church.

H. R. Revels, P. E.

Alexandria District—First Round.

Alexandria and Pineville, Feb. 12-13
Lecompte and Willow Grove, Feb. 12-13
Bunkie.....Feb. 15
Cottonport and Evergreen Feb. 16-18
Crawford and Islands..March 5-6
Sorrell and Union.....March 2-3
Olivia and Patoutville.March 9-10
Jeanerette, Hubertville and St. Peter.....March 12-14
Cades and Duchamp.March 16-17
New Iberia.....March 19-20
Abbeville Circuit and Abbeville Mission....March 24-27
St. Martinsville.....April 1-2
Rayne, Crowley and Lafayette.....April 6-7
Opelousas and Washington, April 9-10
Waxia and Palmetto..April 12-13
Eola and Sunflower...April 16-17
Lone Pine and Dosman, April 20-21
Boonville and Cheneyville, April 23-24
Welchton and Poor Land, April 27-28
Lake Charles and West Lake, April 30
Jennings and Welch....May 4-5
Spring Creek and Forest Hill, May 7-8
Avoca and Rigolets....May 14-15
Morrows.....Feb. 10

Dear Brethren—Sow early; get up your benevolent monies right away. Get souls for the Lord. Remember the Southwestern Christian Advocate; a copy in every family.

Frank Walker, P. E.

Hot Springs District—First Round

Fordyce.....Feb. 17
Bearden.....Feb. 19-20
Camden.....Feb. 22
Magnolia.....Feb. 26-27
Canfield.....March 5-6
Lewisville.....March 9-10
Texarkana, Wheeler Chapel, March 12-13
Texarkana, College Hill, March 12-13
Texarkana Circuit.....March 15
Fulton.....March 19-20
Wilton and Horatio..March 26-27
Locksburg.....April 2-3
Center Point.....April 9-10
Clow.....April 16-17
Bingen.....April 23-24
Caddo Gap.....April 30, May 1
Grudon.....May 7-8
Hot Springs.....May 14-15

Dear Brethren—Another conference year with all of its failures and successes has passed into history, to be reviewed by those who are to follow.

Now that we enter upon a new year with new men, let us convince the people that they must take new life and do much work in the vineyard of the Master.

The Hot Springs District held its own as the leading district of the conference, and we must hold this place of distinction in the future.

The eye of the whole church is upon us to see and note every degree of improvement that is being made by this part of the church.

Begin now to put the claims of the church before the people. Present every cause and take the collection and thereby help in the work and educate the people at the same time.

I shall visit you as above and hope to help in advancing the work.

Should any changes occur in appointments I will give timely notice.

I am yours at command,

J. E. Toombs, P. E.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Cash Remittances.

Jan. 31 to Feby. 7.

B. H. Forrest,	J. O. Williams, 2 *2
G. W. Gill, 1	W. N. Richardson,
H. Henderson,	Joseph Henry, *10,
R. N. Jones*1	C. P. Westbrook, *2
E. H. Langston,	Mrs. Annie Smith,
J. I. Garrett *2	Thos. Carter,
J. H. Hines,	F. E. W. Morton, *2
F. A. Rylander,	G. N. Johnson, *1
Clara Patton,	S. R. Gipson,*1
S. H. Grant,4	A. Middleton, 1
W. H. H. Gallion,	S. B. Danley, *2
J. O. Richards,	W. R. R. Duncan, *3
Wm. Payne, 1	A. J. Proctor,
B. J. Riddick,	T. H. Sheppard,
E. M. Jones, 1	D. M. Walker,
H. R. Allen, *1	A. Claud,
Frank Walker,	F. C. Weston, *1
J. H. Everett, 1	S. Duncan,

* Yearly.

PUBLISHER'S NOTICES.

ABOUT CHANGE OF ADDRESS.

We have learned from long experience that when we have attempted to change the address of our pastors according to appointment as read out at Conference, they in very many cases are not correct as to post office address, and they have to be changed again before the right office is reached. Then in case of circuits, how are we to know on which charge the pastor will reside unless he tells us? The best way is for all who desire a change to request it. A postal will do it, or the postmaster will send us a notice on his blank form, without any expense, whenever requested. Another good plan is for each presiding elder to send us a list of all his his pastors, including supplies, with their correct post office address. It will save a deal of complaint and trouble if this should be done.

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The Chesapeake and Ohio Railway with its connections offers by for the most interesting route to the conference in Baltimore in May. The route from Louisville is through the Blue Grass region of Kentucky, passing Frankfort, the State Capital, Lexington, and the home of Henry Clay. At Ashland the line from Cincinnati is joined, the route from Cincinnati being along the banks of the beautiful Ohio River, for 165 miles. Shortly after entering West Virginia the banks of the Kanawha River are followed, Kanawha Falls is passed and the canons of New River are penetrated. After skirting the picturesque Greenbrier for 50 miles the heights of the Alleghenies are reached, and next comes the Shenandoah Valley, the Blue Ridge Mountains and the Piedmont section, the most beautiful of the Appalachain valley. After passing through Charlottsville and Gordonville, the route is through the most memorable battle-fields of the Civil War, among them, Cedar Mountains, Culpepper, Rappahannock, Warrenton Junction, Manassas and Bull Run.

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Life of John Wesley. Telford	1 35	1 10
Tongue of Fire. Arthur. New Edition	50	45
The Revival and th Pastor. Peck	1 00	80
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English and American Literature. Wheeler		
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Plain Account of Christian Perfection. Wesley	25	20
Doctrinal Aspects of Christian Experience. Merrill	90	71
Short History of the Christian Church. Hurst. (See price second year.)		
Principles of Rhetoric. Hill	*	80
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The members and friends of Wesley Chapel M. E. Church, this city, were so anxious to welcome the return of their pastor, Rev. Piere Landry, that they went to his home the day following the adjournment of Conference to serve refreshments in his honor. He had not then returned, hence Mr. R. J. Nash, president of the Social Club made his appearance on Thursday night with the members and friends of the club and spent an hour or two in most pleasant association. Both the pastor and family will long remember the occasion.

SUFFERERS FROM COUGHS, SORE THROAT, etc., should be constantly supplied with "*Brown's Bronchial Troches*" Avoid imitations

The Rev. D. G. Butler, pastor of Mt. Zion Church, this city, went to the late session of the Louisiana Conference, well dressed and happy.

The Daughters of Conference of his church gave him a $48.00 suit of clothes and the Board of Deaconesses presented him a pair of $6.00 shoes and a $3.50 hat.

The Conference sent him back for another year and he is still happy.

Seekers after gold are often disappointed. Seekers after health take Hood's Sarsaparilla and find it meets every expectation.

Rev. W. McNeil got his new charge at Bay St. Louis Feby. 1st and found the church lighted for a reception. His people received him royally and give promise of a successful year.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, FEBRUARY 17, 1898.—Vol. 33, No. 7. EATON & MAINS, Publishers.

I DO NOT ASK.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take
Aught of its load;
from me
I do not ask that flowers should
always spring
Beneath my feet;
I know too well the poison and the
sting
Of things too sweet.
For one thing only, Lord, dear Lord,
I plead:
Lead me aright—
Though strength should falter, and
though heart should bleed—
Through peace to light.

—Christian World.

EDITORIAL COMMENTS.

It is said that 5000 Japanese are to go to the Klondyke gold mines.

* * *

The new Roman Catholic archbishop for this diocese, Louis Chapelle, arrived on Wednesday of last week, and was installed with great pomp and ceremony. "Mardi Gras," some one said when he saw the procession.

* * *

The matter of excluding colored men from federal juries in this State is being investigated by U. S. Senate at the instance of Senator Chandler of N. H.,—a protest having been filed by L. A. Martinet, Esq., and others.

* * *

An appropriation has been made by Congress to make a survey of the jetties through the southwest pass of the Mississippi, the present channel through the south pass not being sufficiently wide and deep for the increasing tonnage to and from this port.

* * *

The war in Cuba still goes on as it has for the past year, except that greater hardships and starvation prevail in the island. Spain's scheme of autonomy is rejected by both Spaniards and insurgents. The U. S. Congress is getting very impatient because the president does not recognize Cuban independence and may pass strong resolutions urging such action.

* * *

Senor Depuy de Lome, the Spanish minister to this country, has resigned, and his resignation accepted by his government for writing a letter to a friend in Havana, in which he used disrespectful language regarding President McKinley, and which is a very naughty thing to do by one in his position. Considering the fact that President McKinley has treated the Spaniards with great forbearance since his inauguration, it was a very ungracious act, and will at least not help the cause of Spain in her Cuban troubles.

* * *

The United States Senate is holding executive sessions while considering the Hawaiian question. What is said by the various speakers is not supposed to be known by the public, and yet things leak out some way nevertheless. In this way Senator Teller, of Colorado, is reported to have delivered a speech in favor of annexation. Among other things he is reported to have said that Hawaii would be an ideal place for the colored people who desire to leave the United States. We are obliged to the Senator for his kindly consideration of our interests, but if the friends of annexation can assign no better reason than this, they would better give it up. We are not going out from this country except as the senator's people go, and do not ask that any special preparation be made for us. We advise that President Dole be allowed to keep his brown elephant.

THE LAND OF GOLDEN FRUIT AND SUNSHINE.

II.

Take away from Florida its orange crop and its mild climate and there is not much of it left. That is to say these two, the one naturally growing out of the other and absolutely dependent upon it, have given Florida its reputation beyond the confines of its own boundary. Hitherto the principal inducements held out by the sharpers who were selling town lots and fertile lands were that in a very short while his victim would possess an orange grove as the result of a very small expenditure of either money or labor and that the most equable climate in the world would be furnished free of any cost whatever. Both these might have ben true a few years back, but of late Florida has kept the orange growers guessing on the subject of climate as much as the cotton grower in other parts has had to guess on the question of a "good season." The freeze of four or five years ago simply paralyzed the orange industry in some parts of the State; and since it will require about two years more before the trees then killed will begin to bear, many persons have been compelled to give their attention meanwhile to raising cotton and other products. There has also been another slight freeze this season which, as some think, was sufficiently severe to kill some of the young trees; should this prove to be the case they will not, of course, bear in two years. Some of the residents of Jacksonville told us that the climate grows colder and colder each winter. At any rate, if Florida loses her climate it means the loss of her orange crop also.

The Sheat's School Law.

State Superintendent Sheats, who was the father of the law which forbade the association of white teachers and their colored pupils as they are supposed to associate in all such schools as those run by the Freedmen's Aid Society, and which law was annulled by a State court some months ago, made an attempt to have the legislature patch up and re-enact the law, but without success. It is gratifying to note that the legislators are learning something if he is not. This means that the "Sheat's Law" is not only dead but burried. To which we most gladly say, Amen.

Partners Still.

In our first letter we made genearl reference to the fact that there were six physicians in Jacksonville; we now desire to make special reference to two of these. They are Drs. J. Seth Hills and A. W. Smith. These two young men became "partners" as students of Cookman Institute several years ago. They were classmates and chums, and plodded away in the literary department till they were prepared for a professional course. Then they went to the College of Physicians and Surgeons, New York City, and hung on there till both graduated. They immediately returned to Jacksonville and began their professional career as partners and are partners yet. We found that they are ranked among the most talented and successful physicians in the city; this their large run of pracitce shows; and besides they are regarded as Christian gentlemen of the best type and this is indicated by their standing in the churches and among the best people of all races. Dr. Hill has, since his graduation in medicine, taken a degree in the literary department of the Central Tennessee College, preparatory to the further prosecution of his studies in surgery in one of the great universities of Europe. He is making this subject a specialty. We learned that his practice leads him into many of the best white families in the city, and that his calls are about evenly divided between the races.

Both thes gentlemen take very great interest in the affairs of Cookman Institute and the church as well.

The Conference.

The Florida Conference assembled for its 26th session in Ebenezer M. E. Church, Jacksonville, Thursday, Jan. 13, 1897. To our mind, Bishop Andrews appeared to no better advantage either as a presiding officer or a preacher in any conference in which we have seen him than he did at this conference. True, he is older than when he presided at the Texas Conference in 1883, but the increase of years has tended to a refined scholarship and a most thorough knowledge of conference details and intricacies, rather than imbecility. This is a little conference, but a bishop can't very well study Hebrew and preside at the same time; it requires his attention, and it got it too. This was the tenth session since the white and colored work separated; and, while we have no means of knowing how the brethren handled their business before that important event took place, they are certainly measuring up splendidly now. They debate a little more than some conferences we have seen, but we see no reason to object to that; especially not when the speakers have something to say, and in this case most of them had. Some conferences have a way of crowding resolutions and committee reports through without stopping to consider what is meant, or impressing the necessity of living up to the same; when the vote is taken in some cases not more than one in five realize fully what wsa done. This conference has the advantage of having what impressed us as a strong board of presiding elders. When we took occasion to remark as much in the presence of some of the teachers at the Home, one remarked: "Yes, and we believe them as strong morally as otherwise." Of course, we were pleased to receive such testimony, for we believe Patterson, Huger and Swearingen will compare favorably with the presiding elders in any of our conferences. In addition the conference has a number of growing men; these we could name but for the fact that the number is large. The most thorough union of heads and hearts in the interests of the upbuilding of the conference and a little more dash and independence will make the Florida Conference felt to a greater extent, not only in the State but throughout the Church.

Ebenezer M. E. Church.

This is our first church in the city, although there are four others. It adjoins our school property and is most convenienlty and pleasantly situated. The church is a neat brick structure, lighted with gas, nicely carpeted and contains a beautiful pipe organ. It is the same to which Dr. J. B. L. Williams was transferred some years ago, and where he served five years. At present the pastor is Rev. Jeffrey Grant, in whose well-ordered and exceedingly pleasant home we had the honor to be entertained. He has matters well in hand and is serving his third pastoral term. The choir, led by Mrs. Johnson, is a credit to any church, and gave us some very excellent music during the session of the conference.

The conference is going to work for the Southwestern with their coats off; they say they are going to help us, and we believe they will.

Worry Not.—There really is no place in a true, earnest, Christian life for worry. Do your very best in the circumstances, and leave the rest with God. We should aim only to be faithful in duty, and then be at peace whatever may come. We should work without worrying.—S. S. Times.

OUR CONTRIBUTORS.

BIBLE VIEWS OF ANCIENT HAM.

Relation to the Jewish Religion.

VII.

Rev. J. C. Houston

Biblical narrators assign Ham a very important place in that sacred composition that goes to complete the Old Testament religion. A little scriptural investigation brings certain significant facts comprehensibly to the surface, which, when taken collectively, carry with them much weight, closely associating the primeval history of Ham with the temporal and spiritual life of the Mosaic religion. That branch of the Jews into whose hands were divinely intrusted the perpetuation of a pure religion, early moved into the land of Canaan among the Hamites in the person of Abraham and his descendants, who, including Isaac and Jacob and their descendants, lived among these people over 200 years prior to their total removal down into Egypt, from whom they receievd the kindest treatment during their long stay together. And when they are driven by apparent starvation out of Canaan into Egypt among another branch of Hamites, they are hospitably received and given homes, where a long season of happy association is enjoyed prior to their enslavement. On their return to Canaan, under divine commission to dispossess it for their exclusive use, we soon see the creation and permanent existence of certain blood relations that bring them together in a more significant sense than even that which we have seen. The first case of this character to which our attention is drawn is the fact that Moses married an Ethiopian woman (Num. 12:1), and thus a Hamite is permanently planted hard by the congenial side of the very founder of Judaism, and becomes the affectionate companion of his bosom during the discharge of the sacred functions of his high office. The far-reaching mutuality of the two races is vividly put in Judges 3:6, where the sacred writer says: "The children of Isarel dwelt among the Canaanites and they took their daughters to be their wives, and gave their daughters to their sons." Here we have a plain and ostensably universal intermixture of Shemitic and Hamitic blood constituting that sacred line that leads direclty to the prophetic Shiloh, forming a national social amalgamation which could not be utterly obliterated, while they might have as a race some time separated, the Hamitic blood remained in their posterity. This Hamitic blood is continued in the house of Israel and takes a higher sweep as it steps up into the imperial palace of David, the sacred sovereign, who himself marries Bathsheba, a fair daughter of Ham (2 Sam. 11-3 and 27), and through this woman, whose innocent beauty dazzled the royal brain of David into conjugal insanity, we have Solomon (2 Sam. 12-24), and thus we see that this king Biblically declared to be the highest embodiment of intellectual power that the world has ever produced was a half Negro. In him we have the Hamitic blood not only retained and given a liberal place in the royal family of the kings, but very grealty enlarged in its numerical increase and practical results. Solomon married women of three different Hamitic nationalities (1 Kings 11-1), Egyptians, Sidonians and Hittbites, and also Edomites, who were only half Negroes (Gen. 36:1). We are not told how many of these Hamitic women from each of these nationalities were honored with the exalted fortune of becoming the princesses in the palatial home of the Hebrew sovereign, but we are not to suppose that they were among his "concubines," but his wives. They being foreingers, he was civilly obligated to marry them in order to make practically binding the national end for which they were evidently married; these wives then were the legitimate and indeed the happy subjects of the king's highest affections. It was to these that his great heart "clave" with an iron tenacity that the omnipotent decrees of heaven itself could not break. As a natural result we can see the palace filled with descendants of Hamitic blood, which would unavoidably continue its effectual course down the royal line of the Judean kings. Then all the lineal descendants of the royal line of Judah, including our Lord himself, must have had Hamitic blood in their veins. It was Bishop Haven who wisley said that Christ had the blood of the races (white and black) combined in His veins that He might blend them into one sacred whole. The early Hamitic nations were manifestly far above all others in social aristocratic wealth and culture; therefore it was nothing more than natural that the Hebrew nation, including its kings, should feel themselves civilly and socially elevated when allowed any special association with their national nobility. They felt themselves transcendently honored in the rare prilivege of legitimate conjugal relations with the Hamitic aristocracy, whether in the importance of its local dominion or foreign realms, which assigned them a recognized place and made them an essential part of the most exalted nation of the age. The Mosaic law forbade it, but social elevation demanded it, and they found themselves continuously denying the former for the benefit of the latter. So anxious were the Hebrews, as well as other important nations to improve their intellectual as well as their social status by habitual contact with and close imitation of the advanced civilization of the Hamitic races, they assumed their language as the most cultured tongue in the known world which became thereafter the universal Hebrew vernacular and the divinely honored language of the Old Testament Scriptures. This fact profoundly important in itself, as well as far-reaching in its credit to the race of its origin, finds a substantial verification in the literary world's standard Encyclopaedia Britannica, which observes: "The Moabites, and doubtless also the Ammorites and Edomites, spoke the language of Canaan as well as the Israelites. They must have learned it from the Canaanites in the land eastward of Jordan, prior to the period at which Jacob immigrated to and returned from Egypt." The author further states: "By the Hebrew language we understand the ancient tongue of the Hebrews in Canaan—the language in which the Old Testament is composed. * * * But we do not find that the language was called Hebrew by those who spoke it. It is the lip, i. e., the speech of Canaan. It is a matter of no small degree of honor to the race that God was pleased to use the native language of his primitive ancestors to speak His Word to all coming generations, making their tongue the bed-rock of all sacred literature, as well as the source of other national languages.

The Hebrews were never great in any sense of national civilization until the days of Solomon, whostrengthened his comparatively weak kingdom only as he found himself able to obtain the wealthy support of Hamitic nations, Egyptians, Ethiopians and Sidonians, all contributed immensely to its internal growth and future greatness. Especially is this true with Hiram, the famous Hamitic king of Sidon (1 Kings 5-6, who contributed a liberal share in the erection of Solomon's great temple and thus become an important factor in the national wealth of the country. His elaborate participation in the erection of that marvelous building marks him as a benefactor of no mean order and fully establishes his high claim to the spiritual and temporal prosperity of the Hebrew sovereignty. The fact that King Solomon was half brother to these Hamitic nations readily explains the chief reason of their profound interest in him and the prime cause of the unparalleled prosperity of his kingdom.

Melchisedek.

Perhaps the principal spiritual Hamitic representative in its supreme primeval dominion is the exalted personage of Melchisedek (Gen. 14-18). Some of the Biblical references to him are a little obscure, but the facts relating to him with which we have to deal are all plain. First, he was a king over the civil affairs of a Canaanitish kingdom, and therefore a Canaanite, and if a Canaanite of course a Hamite. Second, he was priest of the true God over the spiritual affairs of his dominion. He is at once presented to us in the vivid description of St. Paul (Heb. 7) as the most majestic character of his age. As king, he was righteousness itself, standing forth as the divinely appointed type of all that was pure and good in the kingly life of the Judean kingdom and reaching further on to connect itself with the King of Peace. As priest, he towers pre-eminently above the whole line of the Levitical priesthood in the fact that priesthood in the full entirety of its duartion is represented in Abraham (Heb. 7:9-10), as paying tithes to him—in Abraham they stood at his feet to do him the homage due his exalted station. The difference in the two priesthoods is obvious. That of the Levites in its sacrificial operation was typical of the physical side or the incarnation of Christ, and therefore ended in his sacrificial death. That of Melchisedek in its prime significance was typical of his spiritual or divine side, and therefore eternal in its nature, and stands as high above the former as the immortal stands above the mortal. Such is the obvious import of the apostle's reasoning. St. Paul, a native Jew, justly proud of the high relation which his nationality sustained to the Mosa religion, and yet when he wishes to find a true similitude of the immaculate personage of the world's Christ he must lift his hand of divine narration over the whole Jewish dispensation and let it rest upon the venerable brow ot Melchisedek, a son of Ham, and with holy awe picture him in the most sublime language to the anxious gaze of the Christian world as the highest typical embodiment of the Messiah in the eternal discharge of His priestly functions. In this respect he stands alone as the most transcendent character from the Garden of Eden to the Manger of Judea. As we study Melchisedek in the effectual operation of his kingdom we must view him as the supreme center of pious regard and universal attraction; the magnetic soul of the community drawing even foreingers to his realm for the benefit of his sacred association. The relatives of the patriarchs, Abraham, Isaac and Jacob, were addicted to idolatry (Gen. 31:19). It was therefore an extraordinary part of divine love and far-seeing providential protection which sought to shield them (the patriarchs) from the possibility of its permanent defilement, by requiring their early removal out from among them into the land of Canaan, the righteous dominion of Melchisedek, in order that they might lose the stain of idolatry, imbibe the sanctifying spirit of his kingdom and enjoy the lasting benefit of his pious influence. Hence we are to view Melchisedek, not as the imitator, but as the creator of a kingdom of righteousness under systematic operation and in mature growth even before the active days of the patriarchs, the creator and operator of a church prior to that of the Hebrew. The latter did not properly start under Abraham, but under Moses, its recognized founder. Chronologists fix the space between Noah and the beginning of the Mosaic Church at nine hundred years, giving ample time for the birth and successful aspiration of the church of which Melchisedek was manifestly only an important part, a conspicuous figure of a well-ordered religious domain. This is self-evident from the fact that he could not be a priest without some one to be a priest over. The very fact of his official position declares a universal supervision over a religious host of well trained followers constituting an immense church which evidently covered his whole dominion. In the light of this fact we can see the most natural reason why the Lord would have the Hebrews on their return from Egypt plant their Church in Canaan. It was holy ground, having been sanctified by Hamitic righteousness long before the Jewish Church was planted there. The latter was built upon ground made sacred by the former. David finally established his capitol on the same spot of the old Hamitic Church and capitol (Ps. 76:2). It was Salem, under King Melchisedek, but was Jerusalem under King David. It was the same old spot previously dedicated to God by Hamitic faith, making it clear that as to the history of divine religion, Ham was first, Shem second, and Japheth third, and I expect we will have to go round again before we can get the world right. The Hamitic Church of God then existed before the Shemitic, a fact of which Melchisedek, in the entirety of his kingdom is prominently held out by divine hand as an imperishable proof. The facts embodied in this

chapter are so far-reaching in the effectual glory of their spiritual scope and so immeasurable in the sacred grandeur of their height, they become a fitting climax for the rich embellishent of the whole Hamitic career in the beauty of its holiness and in the magnificence of its primeval supremacy.

Yazoo City, Miss.

HELP THOSE WOMEN!

By Miss A. L. Townsend.

Work is very necessary for all of us as Christians. We show our faith by our works. We strengthen our faith and our zeal by working for some one else. To us is extended the blessed privilege of working for God and of working with God.

All of us do not find great work to do, that is work that men call great; but there are many little good deeds we might do each day and it rests with each of us whether we will seize the opportunity to work with God or not. The apostle in this verse (Phil. 4:3) says: "And I entreat thee also, true yokefellow; help those women which labored with me in the Gospel." Those words mean as much now as ever. Help those women who labor in every good cause. Woman's work is far-reaching in its extent and its influence.

Although women are not called to preach the Gospel, they show the Gospel in their lives and by their works. They labor for God and with God in their homes; they are active in temperance and other reforms; they take great interest in church work; they go as missionaries to foreign lands to work there, as teachers and physicians, and as workers in other fields of labor, they are doing a great work. Then women have organized themselves into societies to help other women. This seems to be woman's special work. There is so much to be done along that line and so many ways in which to help. But these large-hearted Christian women need our help. They need our aid, our encouragement, and our sympathy for their labors.

All women are not able to be missionaries, and teachers, and physicians; nor can all women fill positions where there are many opportunities to do good. Many women have to do work in which, as they think, there are few opportunitites to do good. They think that they are too busy to take an active part in church work and that they are not needed in the Christian societies. These women need help. They need to be brought into active service.

There are girls, and women too, who never seem to have a serious thought on any subject worth thinking about. They need help. They need to realize that life ought to be more than a mere existence.

There are women, young and old, who live in darkness. They have nothing to make life worth living. I am not speaking of women who live in heathen lands, but of those who live here in a civilized land. To them there is no hope, no glimpse of a better life. These women need help. All women need help in some way. And one of the ways in which all of us can labor for God and with God is by helping these women.

Orangeburg, S. C.

THE LIFE OF FAITH.

TRANSFORMING POWER.

The test of the truth of Christ's religion is personal experience Men who have never sought knowledge of Jesus by the way of faith may truthfully declare themselves agnostics. But they are such from deliberate choice, and their non-faith is met by the personal experience of millions who have realized in their lives that Jesus is the Christ. Here, for instance, is a man whose whole life has been transformed. It was not his own will that gave him power to master the evil appetites and the low passions which for a time dominated him Of himself, as he well knows, he could have done nothing. But the Spirit came, and behold, all things were new. We may see such trophies of grace on every hand, if we will but open our eyes and look for them, men and women who were brutish in their ways, bound in chains to debasing sin, the willing slaves of the devil, who suddenly shook off debasing habits and desires and companionships, and have since walked erect among their fellows, the Lord's freedmen. Such amazing changes cannot be accounted for on material grounds. They present psychological facts worthy of the attention of the philosopher; but more than this, they furnish a conclusive proof and illustration of the transforming power of the Gospel. St. Paul's words, written to the church of Corinth, and recalling the contrast between the former estate of its members and their then present happy lot, is true of many in our own time: "And such were some of you—but ye are washed."—Central Christian Advocate.

THE BLOOD OF CHRIST.

Yes, the blood of Jesus Christ does and can save from sin. And thank God it is freely offered. And we need it sorely. Sometimes a man may be found who has a deadly disease but does not know it. If he is told of his danger he insists that there is nothing the matter with him, and says: "I will be well in a day or two." Now, the best and kindest thing that can be done for him is to make him realize how sick he is before it is too late. Perhaps the best thing that could possibly happen to him would be to suffer enough pain to alarm him and cause him to submit to the doctor's orders.

Touching the soul-life it is just so with us in regard to sin. Sin is deadly, and, if let alone, will destroy both soul and body. We are sick unto death and full many do not realize it. And some will not see it. But we learn that God has a remedy in the blood of Jesus Christ, his Son—a remedy which is able to cleanse from all sin. Alas, that those who need it most do not feel the need of it, but carelessly go on until it is too late. The costly salvation cannot help if we refuse to take it.—Rev. E. J. Robinson, in Rocky Mountain Advocate.

HOW TO COME.

Mr. Moody, addressing a meeting on this theme, said: "My friends, I have laid on my bed and racked my brain, and tossed and rolled, trying to know how to explain to people that word 'come.' I'll never preach on 'come' again as long as I live. Do you know why? You listen. Just the best definition to 'come' is just 'come;' the best explanation to 'come' is just 'come.' The first thing you and I were taught to do was to look. The mother takes the child to the window; she sees the father coming, and points and says to the child, 'Look! look!' The next thing she teaches it is to come. You were all taught to come before you could speak or remember. A woman came to me once and said, 'Mr. Moody, I would like to become a Christian; but I'm so hard-hearted.' I said, 'My good woman, did He say, "You soft-hearted people, come?" Nothing of the kind. He said, "Come unto me"—all; black hearts, vile hearts, corrupt hearts, deceitful hearts—all.' If your heart is hard, who will soften it? You can't. The harder the heart the more need of coming. Isn't that so? The harder, the viler, the more deceitful the heart, the more need there is for the Savior; so come along and get rest. If you can't come as a saint, come as a sinner; if you can't run, walk; if you can't walk, creep to Him; but come. I see some people smiling. They say, 'I'm glad Mr. Moody is giving that to the unconverted; that is what they need.' Now, I am after you Christians. Now, listen. There isn't one out of ten of you that isn't laboring under a terrible delusion. You have an idea that Christ is a sin-bearer—that he will bear our sins all the way; but it has never dawned on you that Christ is a burden-bearer. Come with your burdens, with your care."—Religious Telescope.

A minister called upon a member who had been neglecting the week-night service, and went straight up to the fireplace in the sitting-room, and with the tongs removed a live coal from off the fire, and placed it on the hearth, then watched it while it turned from the red glow of heat to a black mass. The member in question carefully observed the proceeding, and then said: "You need not say a single word, sir; I'll be there on Wednesday night."—The Christian.

HOLDING UP CHRIST.

A gentleman was visiting a friend who was an ardent admirer and lover of Mr. Spurgeon, and was continually extolling him as a preacher. "I have never heard him," said the visitor, "but next Sunday I will go and see whether he deserves the praise you so liberally bestow upon him." So he went to the tabernacle, and on his return from the morning service, his host met him with the eager quesiton: "Well, what do you think of him?" "Nothing," was the reply. Then, seeing the look of astonishment and sorrow on his friend's face, he said again: "No, nothing." But his eyes filled with tears of joy as he added: "All I can think of is the preacher's Savior!"

No finer eulogy than this could be passed upon any man's preaching.—Ex.

WOMAN'S DOMINION.

WOMEN WHO SHOULD NOT MARRY.

The woman who proudly declares that she cannot hem a pocket handkerchief, never made up a bed in her life, and adds with a simper that she has "been in society ever since she was fifteen."

The woman who would rather nurse a pug-dog than a baby.

The woman who thinks she can get $5,000 worth of style out of a one thousand dollar salary.

The woman who wants to refurnish her house every spring.

The woman who buys for the mere pleasure of buying.

The woman who does not know how many halves, quarters, dimes, nickels and cents there are in a dollar.

The woman who thinks that men are angels and demigods.

The woman who would rather die than wear a bonnet two seasons old.

The woman who thinks that the cook and nurse can keep house.

The woman who reads cheap novels, and dreams of being a duchess or a countess.

The woman who thinks it is cheaper to buy bread than to make it.

The woman who marries in order to have somebody pay her bills.

The woman who expects a declaration of love three times a day.

The woman who expects to have a "good, easy time."

The woman who cares more for the style of her winter cloak than she cares for the health and comfort of her children.

The woman who stays at home only when she cannot find a place to visit.

The woman who thinks embroidered centerpieces and "dollies" are more necessary than sheets, pillow-cases and blankets.

The woman who buys bric-a-brac for the parlor and borrows kicthen utensils from her neighbors.

The woman whose cleanliness and order extend no further than the drawing-room.

The woman who wants things just because "other women" have them.

The woman who thinks she is an ornament to her sex if she wins a progressive euchre prize.—New York Times.

RENEWED THEIR PRIVILEGES.

Women used to have a few of the political privileges they are now demanding. Women sat in council with the Saxon tribes; abbesses deliberated with the king, bishops and nobles at Beconceld in 649, and five of them signed the decree of the assembly; in the reign of Henry III and of Edward I four abbesses were summoned to parliament, and in the reign of Edward III six countesses were distinguished in the same way.—Ex.

The fatuous way in which young [illegible] undertake parental duties, without preparation for them, is one of the tragedies of [illegible] life. Woman is enlarging her sphere of periphery without finding the center. [illegible] over, when you have got down to the level of your boy's boyhood, in order to bring him gradually to the level of your manhood, you have enriched his life from your [illegible] you have laid the true and only foundation of filial affection.—Dr. W. L. Hervey, in Christian Commonwealth.

OUR YOUNG FRIENDS.

THE REASON WHY.

I know a little maiden who is always in a hurry,
She races through her breakfast to be in time for school;
She scribbles at her desk in a hasty sort of flurry,
And comes home in a breathless whirl that fills the vestibule.

She hurries through her studying, she hurries through her sewing,
Like an engine at high pressure as if leisure were a crime;
She's always in a scramble, no matter where she's going,
And yet—would you believe it?—she never is in time.

It seems a contradiction, until you know the reason,
But I'm sure you think it simple, as I do, when I state
That she never has been known to begin a thing in season,
And she's always in a hurry because she starts too late.

—Sunday School Visitor.

TIME'S GOLDEN DUST.

Fred Douglass, born a slave, crawled into an old bag head first at night, and covering his feet with ashes to keep warm. See this poor boy learning his alphabet from bits of paper, notices and signs on barns and trees on the plantation, where it was almost criminal to teach a slave to read; but somehow he managed to learn the alphabet, and he gradually lifted himself up, purchased his own freedom, and became the foremost of his race.

Many readers are familiar with the story of the early life of the newsboy, Thomas A. Edison, and how he studied on the train and fitted up a mechanical laboratory in the corner of a baggage car.

The lonely island of Nantucket would not be considered a very favorite place to win success and fame. But Maria Mitchell, on seventy-five dollars a year, as librarian of the Nantucket Athenaeum, found time and opportunity to become a celebrated astronomer.

A glover's apprentice in Scotland, who was so poor that he could not afford a candle or a fire to study by, after his day's work was done would read by the light of the store windows until the lights were extinguished, when he would climb up the lamp-post, holding on with one hand, while he held his book in the other. This poor boy became one of the greatest scholars of his day.

You have read of young Thurlow Weed, who was so hungry for an education that he once traveled two miles in the snow with only rags tied about his feet in the place of shoes, to borrow a book which he could not afford to buy, which he sat up all night to read by the light of the sap-bush fire.

Lincoln once took the office of postmaster at New Salem, on purpose to get an opportunity to read all the papers and magazines which came to town, that being the privilege of the postmaster. He thought he was rich when he borrowed the lives of Washington, Franklin and Clay, and got possession of "Æsop's Fables" and "The Pilgrim's Progress." He read the Bible through and through till he could almost repeat it.

When Joseph Cook was a student at Andover, his boarding mistress said that while the students were chatting and idling their time away while waiting for meals, he would take up a dictionary or some other book, even if he only had a minute, and learn something which might be of use.

Although young Henry Wilson was bound out on a farm where he had to work nearly all of the day, and often after dark, yet he managed to read a thousand volumes of good books before he was twenty-one, borrowing nearly all of them.

How many boys of to-day would be willing to get up before light in the morning and work till after dark, and then walk for miles to borrow books from neighbors and rob themselves of sleep that might read the volumes?

Wilson seized every spare moment as though it were gold and made it a rule never to let an opportunity slip by him unimproved. Few boys have ever known so well the value of spare moments.

Theodore Parker used to get up at daylight in the morning and pick blackberries to send to Boston, spending the money for Latin books. Before his father was aware of it, he had fitted himself for Harvard during his odds and ends of time while working hard on the farm. He went through Harvard College with credit, although he had to assist on the farm, much of the time, besides.

How often we hear a youth exclaim, "It is only ten or fifteen minutes to dinner time, not time enough to do any thing in." But how many utilize these precious ten or fifteen minutes, learning a bit of knowledge which may prove useful in after life!

What young man is so busy as not to be able to get one hour a day for self-culture, self-improvement? And yet think of what an hour a day, conscientiously devoted to study, would do for one in ten years. Regularly and systematically used, it would give the equivalent of a high school education.—Success.

HOW TO REACH THE NORTH POLE.

We know that dogs are the cavalry horses of the arctics, and that we must have plenty of dog-power to drag all the loads over the good ice, in order to save the strength of the men for the rougher places; and plenty of man-power to get everything quickly over the rubble, ridges and leads—the dogs resting at these bad spots and the men resting while the dogs do the work on the long reaches of level or undulating surface.

With a party of six hardy men, with fifty draft dogs from Siberia, with a rubber pneumatic boat which has no rigid surface to receive injurious blows in ice, with specially built sledges that are drawn each by one dog and that may capsize without injury or the need of righting, so that the dogs go along practically without attention or driving, with light weights, constantly becoming lighter, with man-power and dog-power enough to keep moving straight ahead all the time with all the loads without the need of "doubling up"—that is, to divide the load into two parts and thus go three times over the road—with careful attention guided by experience to every minute detail of food and equipment, it is possible to travel an average of from thirteen to seventeen miles per day.

At an average progress of only twelve miles per day the pole could be reached and returned from in eighty-eight days. Ample time would remain for the party to make its way back to the station on the southern coast to meet the steamer sent out after it.

In this way, with a very small expenditure of money and with only a year and three months' absence from civilization, I believe the North Pole can be attained without the loss of a single human life.—From "Arctic Exploration and the Quest of the North Pole," by Walter Wellman, in American Monthly Review of Reviews for February.

TEACHING POLITENESS.

A mother noticed a remarkable change in the deportment of her six-year-old son. From being rough, noisy and discourteous, he had suddenly become one of the gentlest and most considerate little fellows in the world. He was attending the kindergarten, and his mother naturally inferred that the change was somehow due to his teacher's instruction.

"Miss Smith teaches you to be polite?" she remarked in a tone of interrogation.

"No," said the boy, "she never says a word about it."

The mother was puzzled, and all the more when further questioning brought only more emphatic denials that the teacher had ever given her pupils lessons in good breeding.

"Well, then," the mother asked, finally, "if Miss Smith doesn't say anything, what does she do?"

"She doesn't do anything," persisted the boy. "She just walks around and we feel polite. We feel just as polite as—anything."

That was all he could tell about it, and his mother began to see through the mystery.—Educational News.

RULES FOR DIVISIBILITY.

The Journal of Education gives the following rules which boys and girls will do well to commit to memory:

Any number is divisible by—
2, if the right-hand figure is divisible by 2.
3, if the sum of the figures is divisible by 3.
4, if the last two figures are divisible by 4.
5, if the last figure is 0 or 5.
6, if the number is divisible by 2 and 3.
8, if the last three figures are divisible by 8.
9, if the sum of the figures is divisible by 9.
10, if the last figure is 0.
11, if the difference between the sums of its figures in the odd and even places is 0 or divisible by 11.

BOB'S DECISION.
(A True Incident.)

Does any boy know what it is to want a wheel, and want it until the want grows from small letters into capitals? I suspect there are many such.

When at length Bob Thurston's desire was gratified, he was happier than can be told. Learn to ride? Bless you, he didn't have to learn! Boys take to the wheel naturally. A boy who can stand on his head, or dance on the beams in a barn, doesn't find much difficulty in balancing on a bicycle. Then Bob had had more than one ride on the other boys' wheels. So he was quite ready to begin when he had a wheel of his own.

"I shan't need my life insured, either," he comforted his mother, who felt a little anxious.

The precious machine came on a Tuesday, and there were four days before Sunady. The novelty wear off in four days? No, indeed!

The Thurston's lived about a quarter of a mile from church, and Bob suddenly felt as if he couldn't walk. He approached the subject with the wisdom of a lawyer, in a way to disarm objections—so he intended.

"There's the Olmstead's driving by. Wonder what makes 'em always drive to church. They live only two houses beyond us. Do you think it's right, papa?"

"Certainly; what a queer question! You know Mrs. Olmstead is lame, and couldn't possibly walk."

"What is the boy up to?" thought Mr. Thurston. Pretty soon he knew.

"I thought—papa—maybe I might ride my wheel to church; 'twould be just the same as going in a carriage." Bob considered that a clincher.

Mr. Thurston was a wise man. He liked to make his boy see the reasons, instead of giving him a sharp, irritating "No!"

Just then two or three young men wheeled past the house.

"Look there," said Mr. Thurston. "Do you think those fellows are going to church?"

"No, sir," Bob was forced to confess.

"Now, Bob, it's this way. When old Mrs. Olmstead drives by, everybody knows she is bound for church, going early, too, so she can get her lame foot propped up comfortably before many get there. But when a wheelman goes by, everybody doesn't know he is bound for church; in fact, the supposition is against that. I like to please you, however, and I'll tell you what I'll do. If you'll hang a placard on your back with the words on it, 'I am on my way to church,' I'll say "Yes,' and you may ride the wheel. But until it is more common to go to the service in that way, I shall feel obliged to make such a condition. See?"

Bob did see, and looked rueful. Much as he wished to ride, and brave as he certainly was, he couldn't decide to show his colors by a placard on his back.

"I think I'll wait, papa, until it becomes the custom."

"That's the better way, my boy. When it is the custom to go to church on the wheel, there'll be no 'appearance of evil.' But in this case, it is hardly wise for a lad like you to be a pioneer."—Zion's Herald.

EDUCATIONAL.

MEHARRY MEDICAL COLLEGE COMMENCEMENT.

The commencement exercises of the Meharry Medical College were held Wednesday night, Feb. 2, at the Tabernacle, in Nashville, Tenn. Among those who were present were city officials and legislators besides a laige number of colored citizens, who feel the deepest interest in this center of education for the colored race. There were a large number of graduates, forty-two in all the departments. Among the number were a few women who had taken the course in medicine. All were of an intelligent appearance and the various addresses delivered by the graduates were very meritorious.

Rev. Zigler, of Clark. Chapel, offered a prayer.

The salutatory was delivered by Robert C. Williams, of Montgomery, Ala. The young man was introduced by President John Braden and spoke especially of "The Colored Physician."

Ernest W. Brown, of Selina, Ala., was valedictorian of the graduating class in pharmacy. He spoke upon the subject, "Pharmaceutical Research."

The address wound up with feeling words upon the occasion and many expressions of thanks for the faculty and officers of the college, whose patient care and untiring interest had prepared the class for the struggle for life. On the part of the entire race, he said, he wished to express thanks to the Meharry family that had given the institution where Afro-American youths could obtain scientific instruction.

The Meharry Quartette, composed of Messrs. Ware, Patterson, Gregg and Yerby, gave a song, "'Oh, Restless Sea." The rendition was of a pleasing character.

The dental department valedictory was delivered by Thomas N. Harris, of Montgomery, Ala. His subject was "The Age of Dentistry."

"Preventive Medicine" was the subject of the valedictory of the medical department, which was delivered by E. J. Brinson, of Dawson, Ga.

President Braden announced that Hon. Jesse L. Rogers, representative of Knox County in the General Assembly, would say a few words to the graduates, who declared that the advance which the African race had made was something wonderful.

It was next in order for the degrees to be conferred, but before they were, Dr. G. W. Hubbard, dean of the medical department, spoke briefly of Meharry Medical College, announcing that it was the largest colored medical school in the world and the attendance for the present year had been very gratifying. In the other two departments the attendance had not been so large, but there was a pleasing increase. He announced the following prizes:

A medal offered by Morrison Brothers, for plate work, won by G. W. Macker; medal for best examination in dental metallurgy, by T. N. Harris; medal offered by Dr. D. S. Martin in pathology, by E. J. Brinson; medal offered by Dr. U. S. Mason in gynaecology, by S. P. C. Cowan; Dr. D. L. Johnson's prize in pharmacy, by E. W. Brown; Dr. Baker's prize for the best examination in the theory of medicine, by E. J. Brinson.

The degree of Ph. G. was conferred upon B. F. Easter, of Franklin. La., of the class of '96, and F. B. Coffin, of Little Rock, of the class of '93.

The graduates in the medical department and their theses were as follows: J. C. Abrams, "Scientific Disinfections," Montgomery, Ala.; W. S. Brabham, "Preventive Medicine," Dawson, Ga.; J. W. Buggs, "Bacterium Coli Commune in Appendicitis," Brunswick, Ga.; R. A. M. Benton, "Medical Diagnosis," Live Oak, Fla.; D. H. Brown, "Phthisis Pulmonalis", Lake City, Fla.; S. P. C. Cowan, A. B., "Perineal Urethrotomy," Cotton Plant, Ark.; W. S. Carrion, "Inguinal Hernia," Orangeburg, S. C.; A. M. Cooper, A. B., "Pneumonia," King's Tree, S. C.; Wm. Datcher, "Parenchymatous Nephritis," Honea, S. C.; R. R. Duckett, "Chronic Rheumatism," McCool, Miss.; J. F. Garrett, "Ulcus Ventriculus Pendiculum," Meridian, Miss.; C. E. Gowdy, "Cerebral Meningitis," Nashville, Tenn.; W. S. Hambrick, "Recto-Vaginal Fistula," Nashville, Tenn.; H. W. James, "Septicaemia and Pyaemia," Ocala, Fla.; Fannie Kneeland, "Acute Cervical Endometritis," Stanton, Tenn.; J. L. Light, "Laceratio-Perineul," Dyersburg, Tenn.; M. H. Lambright, A. B., "Puerperal Eclampsia," Long Ridge, S. C.; J. A. Manker, "Coryza," Live Oak, Fla.; J. H. Moore, "Ectopic Gestation," High Point, S. C.; Mary S. Moore, "Sterilitas Matrimonii," Atlanta, Tex.; J. P. Miller, "Surgical Anatomy of the Lower Extremities," Patterson, Ga.; E. B. Odom, "Urethritis", Eudora, Miss.; William Sevier, Ph. G., "Articular Rheumatism," Brownsville, Tenn.; J. F. Shannon, "Myo-Fibromata," Greensboro, N. C.; D. T. Stragn, B. D., "Typhoid Fever," British Guiana, S. A.; C. S. Sunday, "Vaccinia," Pensacola, Fla.; A. L. Taylor, "Oophosalpingitis," Dallas, Tex.; J. H. Tyler, A. B., "Anatomy in the Practice of Medicine," Bowling Green, Ky.; R. C. Williams, Ph. G., "The Colored Physician," Montgomery, Ala; W. J. Yerby, A. B., "Malaria," Memphis, Tenn.

In the dental department the graduates and their theses were: R. H. Cobb, "Periodonitis," Stockton, Ga.; T. N. Harris, "The Age of Dentistry," Montgomery, Ala.; G. W. Macker, "Catarrhal Stomatitis," Landrum, S. C.; Y. E. Redmond, "Hhyperpothetatis," Franklin, Tenn.

Hattie L. Hadley was given a certificate in a special course in obstetrics.

The pharmaceutical graduates were: Z. L. Jerry, Lake City, Fla.; D. M. Smith, Savannah, Ga., and E. W. Brown, of Selma ,Ala.

After a number of prizes had been distributed the graduates were dismissed with a few earnest words by President Braden.

This college takes its name from the Meharry family, who have so liberally contributed to its establishment and support.

The first members of this family who lived in the United States were Alexander and Jane Meharry, and who were of Scotch-Irish descent, who came to this country in 1794. Five of their sons, Hugh, Jesse, David, Alexander and Samuel, have made liberal contributions toward erecting the buildings and carrying on the work of the school.

Samuel Meharry, who is now 86 years of age, resides at Lafayette, Ind., is the only one living.

The medical department was established in 1876, and was the first medical school opened in the Southern States for the education of colored physicians. At that time there was probably not more than a score of regularly educated colored physicians practicing in the Southern States. The following table shows the small beginning and the gradual growth of this work at Meharry:

	Enrollment.	Graduates.
1876-7	9	1
1877-8	18	3
1878-9	22	8
1879-80	22	8
1880-1	35	3
1881-2	29	8
1882-3	30	5
1883-4	31	8
1884-5	38	8
1885-6	39	10
1886-7	54	10
1887-8	62	18
1888-9	55	14
1889-90	59	14
1890-1	80	13
1891-2	121	25
1892-3	121	36
1893-4	109	41
1894-5	102	29
1895-6	115	11
1896-7	151	34
1897-8	151	32
Total	339	

The Dental Department was opened in 1886. It was formerly thought that the colored people very rarely required the services of a dentist. This is not true now, whatever may have been in the past. This school is now a member of the National Association of Dental Faculties, and its diplomas receive due recognition wherever they are presented.

The Meharry Pharmaceutical Department was establisehd in 1889, and since that time twenty young men and young women have completed the prescribed course and most of them are now pursuing their profession. The demand for thoroughly trained colored druggists has exceeded the supply. A three years' course of study is required in pharmacy. Graduates from this department either own or manage drug stores in the following cities: Lexington and Louisville, Ky.; Nashville, Columbia and Chattanooga, Tenn.; Atlanta, Columbus and Macon, Ga.; Fernandina and Pensacola, Fla.; Meridian, Miss.; New Iberia, La.; Little Rock, Ark.; Austin, Dallas and Calvert, Tex.

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We are pleased to learn that the Central Tennessee College at Nashville is having a larger attendance than for two yeasr past. The medical commencement was a success, of which we have the promise of an account. The health of Dr. and Mrs. Braden is improving, for all of which let God be praised.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

NOTICE.

The monthly meeting of the Louisiana Conference Woman's Home Missionary Society will be held Feb. 21, at Wesley Chapel Mission Room, on Poydras street, New Orleans, at 3 p. m. Members are requested to be on time. By order of the president, Mrs. S. E. Johnson.

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San Antonio, Feb. 2, 1898.

To the Members of the Woman's Home Missionary Society of the West Texas Conference:

Dear Sisters:

At the session of our annual conference, held in Waco, the society was given one service on the first Sunday in June for our Training and Industrial Home of the West Texas Conference. On that day we want and must raise five hundred dollars. We cna if we will. All that is needed is will power. I appeal to each district manager and president of auxiliaries to stir your people as never before. Keep before them all claims of the society—dues, school funds, contingent fund, mite box money, etc. The W. H. M. paper, is thirty-five cents per year, and the Children's Home Mission is fifteen cents per year, continue to increase in good, wholesome reading. I desire a special wacth kept over the Mother's Jewels. Organize where there are none. Sisters, I compliment you upon your reports at the last session in Waco. Never in the history of the W. H. M. S., of the West Texas Conference, was the work more thorough than at the present. We must save our young women and men of our conference, and more attention must be given to the ministers, their wives and children, who are placed in poor charges and circuits; that is our work. Let us do it with our whole heart, thankful for tne blessed privilege. Begin now to raise your traveling expenses to and from the annual convention. Let this year be one of work and prayer throughout the conference. Let the watchword be five hundred dollars for the W. H. M. School and all other claims raised. I ask that every member will pray daily at noon for the success of our work, remembering your faithful sister in this Home.

Mrs. E. S. Spriggs, corresponding secretary and president of the W. H. M. S., of the West Texas Conference, 201 Bowie street, San Antonio, Texas.

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W. H. M. S. Notes.

A beautiful flag was sent to Alaska by Mrs. Clinton B. Fisk, to float over the Jesse Lee Home at Unalaska, under the care of the W. H. M. S. The flag was twelve by twenty feet, and the flag-staff, provided by the women of Tacoma, was eighty feet in length. May it yet wave over a redeemed land.

The Detroit Deaconess Home, which was the first one organized under the auspices of the W. H. M. S., has an interesting and inspiring history. Until recenlty it has been conducted in rented property, but the site is now owned by the Board. At present there are nine evangelistic and two nurse deaconesses in the Home. The report for the quarter shows 2,888 calls, 201 visits to hospitals, jails, etc., 816 religious services held, 3,284 hours spent in nursing the sick, 7,549 religious papers and tracts distributed, 1,274 garments and baskets of food given out, and 145 families aided. The deaconesses have helped seven churches and pastors in special service.

A precious work among the students and members of the New Jersey Industrial Home, Morristown, Tenn., is reported by Miss Anna E. Mosher, the superintendent. Many have been soundly converted, and a fervent spiritual atmosphere pervades the Home.

Miss Elliott, superintendent ot King Home, Marshall, Texas, writes:"The hard times have been a blessing in many ways. The girls have been more than ever thoughtful and earnest in their work. We have been enabled to do much for the poor and suffering carrying food and clothing. The young women of our Industial Homes in the South are zealous to do missionay work in the neighborhood. One of the most important lessons inculcated in these Homes is simplicity of dress, and its influence will be great in overcoming the fondness of this people for gaudy finery Our girls learn that gay or fine clothes do not make a true woman.

Miss Ida Gibson, who has charge of the Italian work in New Orleans, gives the following incident connected with her work: "In one of our Sunday meetings at the Ridge a man by the name of Manecceso was converted. His wife was under conviction, but would not yield, because of her husband's father in Italy, who was a Roman Catholic in Italy and had great wealth. He had sent for them to come and take care of his property while he lived, and at his death it should be theirs. Before they left Mrs. Palmissano, an Italian lady prominent in Christian work, put a Bible into their hands. When they reached home they gave it to the old father. He read it earnestly, not knowing what it was. When they told him it was God's Word he gave his heart to God. Mrs. Manecceso was at the same time converted, and the three together told the story. The entire comumnity became excited. Their people drove them from home and persecuted them. They have suffered much affliction, but they are preaching salvation through Jesus Christ. I am sure this repays for all the effort made last year."

A friend, recently deceased, who was a member of hte Protestant Episcopal Church, has left a bequest of $5,000, and a residuary interest in her estate, to the "Woman's Home Missionary Society of the Methodist Episcopal Church," for the benefit of the Cunningham Deaconess Home and Orphanage at Urbana, Ill.

EPWORTH LEAGUE.

Februrary 20.—Saved to the uttermost.
(Heb. 7: 25;Eph. 3: 17-19.)

Rev. P. Ross Parrish, A. M., in Epworth Herald.

This topic comes as the natural successor of the last one. What should follow a genuine appropriation of "God's unfailing promises" but this uttermost salvation? There is no doubt about the teaching of the Bible on this subject. It provides for a real and full salvation. Whatever our realization may have been, the glorious possibilities of grace stand before us full and clear. The Lord having begun a good work in us proposes, by our consent, to carry it on to perfection. He does not plan for a partial deliverance and a stunted growth. Doctrinally, Methodism has been true to the scriptural type. She has held aloft the biblical ideal even when it condemned her experience and life. Will the Epworth League continue to lift high the banner of the apostles and the Methodist fathers, or will she, in carelessness and cowardice, trail it in the dust?

God grant not only that we may nail "Saved to the uttermost" to our masthead, but that we may prove it in our lives. It is not a rare rapture for a select few. It is a precious boon for all. It is meant to be a permanent and dominant state. How the heat of trial scorches us and the cold of indifference freezes us! How the caustic of temptation burns us, and the infection of sin seeks to poison us! How the tides drift us, and the storms beat down fierce and wild! No matter. "He is able to keep." "He is more than all that can be against us."

He is our strenth and song and salvation. Our sins and trials are real, insidious and terrible. Our Savior must be a present, powerful and victorious deliverer. Our religion must be a conscious, comforting, conquering force. No book nor bead nor bandbox piety will suffice. Oh, for a glorious, supernatural, keeping, overcoming faith!

First Clause of the Pledge.

"I will earneslty seek for myself, and do what I can to help others attain the highest New Testament standard of experience and life." Wholesome vows are good and profitable. The pledge is the spinal column of an Epworth League. Our pledge is at the same time reasonable and Biblical. We should memorize it, analyze it, oft con it, and, more than all, practice it. Our hints here must be few and brief. Take this clause and study it, not only in its main scope and purpose, but take each important word and define it to yourself. "I will." Here is an emphatic personal resolve. Are you thus determined? "Seek." Here are effort and the use of means. "Earnestly seek." My seeking shall be of the most sincere, hearty and persistent type. I will not be readily discomforted. "The New Testament standard." I will not obtain my views of truth and duty from public opinion, nor luke-warm Christians—no, not even from the best specimens of the Christian life, but from the Lord Jesus and the apostles. Even then I will not find my ideal in some fractional teaching or example, but in the fullness and scope of the Word. I will give heed to both experience and life, knowing that neither can exist apart from the other. Moreover, while I covet this blessed grace for myself, I will at the same time help bring it to others.

The Ground of Comfort.

First, we have here a great fact to be considered: "Seeing he ever liveth to make intercessions for us." Our Lord died. Never one more utterly dead than he, with broken heart and spear-pierced side. But our Lord rose out of death. And he rose out of death, not smitten and broken and invalid, but as though even such death had been to him but as a kind of refreshing and healing bath. He rose utterly alive, in all the vigor of an unconquerable life. In his resurrection death was completely vanquished. Henceforth death hath no more dominion over him. This is a great fact—our Lord is a living Lord, and with Death, to the last limit of his black empire, utterly beneath his feet. Based upon this great fact and this mighty ministry, we are offered a glorious consolation. "He is able." "The dignity of his person, the perfection of his obedience, the merit of his sacrifice, his resurrection, and his exaltation to the right hand of God leave no room to doubt his saving power; while his free choice of the office of Redeemer, his constant deportment while in the world, and his generous offers of mercy to the chief of sinners may justly lead us to conclude that he is no less willing than able to save."

To the Uttermost.

"To the uttermost." What does that mean? Various translators have caught or emphasized different phases of the significance of this wonderful word, but they have all and always interpreted it as being meaningful and almost limitless. Some translate it fully, completely, entirely. Stuart has it "evermore." Bloomfield, "always." Pickering renders the phrase, "quite wholly, having accomplished every purpose." Schleusner, "altogether, wholly, utterly, perfectly, fully, richly, abundantly." Hammond considers that the phrase applies not so much to perfection as to duration. Owens takes in both.

The entire verse is an exhibit of the infinite fullness of the salvation that is in Christ. There is a wonderful comprehensiveness about this declaration. Why, then, should man limit what God has not limited, or anyone have painful misgivings lest he should have exceeded the measures of God's willingness to pardon, or the limit of Christ's power to save? Christ has provided to the uttermost for the pardon of human transgressors; satisfied to the uttermost all the claims of the divine government; provided to the uttermost for the relief of human fears; secured to the uttermost by the prevalency and power of his perpetual advocacy, salvation for each one who comes unto God by him. The phrase, "to the uttermost," is to be taken in all its unqualified fullness. There is no limit which should bound the reach and purpose of Christ's sacrifice."—From Homiletic Monthly.

"The uttermost," which defines the measure of Christ's infinite ability, is referable to no finite standard whatever. It is not the utttermost of man's sin or of angel's thought, but the uttermost of infinite love to compassionate, the uttermost of an infinite sacrifice to atone, and the uttermost of abundant grace to rescue and redeem.

Grace Much More Abounds.

Let us make a few practical applications of this thought of an uttermost salvation:

1. He is able to save all men; there is not one in the universe outside the pale of his love and compassion. "Whosoever" is the all-inclusive word, and that means me. None are so peculiar, so blind or indifferent, so full of doubt and darkness but he can save. He is able to save to the uttermost of human sin, whatever that uttermost sin may be. Paul called himself "the chief of sinners," and yet was saved. Thousands of the worst people have been rescued by grace. What a door of hope this opens!

2. He is able to save to the uttermost of evil habit. Often the heart yearns for deliverance, but the chains of sin bind hard and fast. He came to loose the captives. No leper, nor palsied, nor demon-possessed ever came to him in vain.

3. He can save to the uttermost of doubt and despair if the victim will only call on him even in gloom and desperation. He would seek until he finds the soul, even though it be in the portal of perdition.

4. He is able to save us perfectly and completely in our temptations.

5. He is able to save us completely, though we slip and fall into sin. He seeks the fallen and brings back the backslidden. "And Peter."

6. He is able to save to the uttermost the giddiest, weakest and most worldly youth who will truly "let Christ have his way."

7. He is able to save from ignorance and fear and idleness, as well as from the guilt of sin.

8. He is able to save to the uttermost of cleansing and peace.

9. He is able to save to the uttermost of service and fruitfulness.

10. He is able to save and keep amid the cares and distractions of middle-life.

11. He is able to save in times of sorrow and despondency.

12. He is able to save to the uttermost in old age, infirmity and death itself..

13. He can save to the uttermost of family destitution and need, whether the family be smitten with the curse of fashionable pride or cankering poverty. How many families have been born anew and saved to a new life!

14. He is able to save from the uttermost to the uttermost dead churches and lost and decaying communities.

15. He is able to save us from the ills of a disordered social condition.

16. He is able to save nations lost in conceit, bribery and moral pollution.

17. He is able to save a prodigal world and an apostate race from the uttermost darkness and helplessness to the uttermost of grace and glory.

GROUP LEAGUE MEETING.

The first group meeting of the Epworth Leagues, Meridian District, Mississippi Conference, will convene Friday, Feb. 25 and 26 at Daleville Church. Philadelphia, De Kalb, Scooba, Fort Stephen and Collinsville charges and Circuits are cordially invited.

Program.

Friday, Feb. 25, 3 p. m., devotional exer-

cises, J. H. Nickles; essay, Miss Nancy Griggs; address, Rev. P. W. Baldwin.

Devotional exercises at 7 p. m., by Rev. H. E. Morgan; address, Rev. J. H. Brooks, M. A.; recitation, A. Pollock; address, Rev. P. F. Robinson.

Saturday, Feb. 26, 10:30 a. m., devotional execises by Rev. E. L. Wilbon; sermon, Rev. J. L. Wilson, A. B, B. D.

Devotional exercises at 7 p. m., by Mr. I. H. Hunt; essay, Miss H. B. Morgan; address, Rev. R. L. Brooks.

Rev. A. M. Trotter, P. E.
Prof. J. H. Banks, Pres.
D. B. Watkins, Sec.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)
By Rev. G. N. Jolly Kentucky Conference.

Lesson IX, Feb. 27, 1898.

WARNING AND INVITATION
(Matt. 11:20-30).

Golden Text.—"Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

The events of this lesson occurred about six months before those we studied last Sabbath. Jesus was at this time in Galilee, and near Capernaum; John was in prison at Macherus, east of the Jordan. He was told of the works of Jesus. He sent two of his disciples to ask Him if He was the Christ, or if they should look for another. This was likely done to satisfy the doubts of his disciples. Some, however, think the ealge's eye of faith in John had begun to film. Jesus told them to return and tell John of the works that were being done. When they were gone He asked the people what they went out into the wilderness to see. A pliable man, or one beautifully attired, or a prophet? John was more than a prophet. No greater man had ever lived, yet the least in the kindgom of God is his superior. The most distinguished person under the law is less than the least noted one under the Gospel. That generation was inconsistent. They acted like children at play. Neither John or Jesus suited them. John was retired and boldly denounced their sins. They said he had an evil spirit. Jesus was sociable, attended marriages and feasts, and they called Him a glutton and wine-biber. No minister can please all. But there was a class who believed and were justified.

I. (1) The "mighty works" of Jesus (20-24) were the miracles He wrought. A miracle is an event contrary to the established course of nature, wrought by the power of God, in defense of some person or doctrine. Jesus wrought miracles to establish His divinity, and to do the people good. He made the blind to see, the deaf to hear, and the dumb to speak. He cast out evil spirits, cleansed lepers, and raised the dead. His miracles were wrought at different times, on divers persons, and in many localities. They were wrought in an open, frank way, by a word or touch. Miracles alone are not sufficient to establish the divinity of Jesus. The Savior Himself, the apostles and the church fathers looked upon them as being strong proofs of His Messiahship.

2. These "mighty works" were done chiefly in Chorazin, Bethsaida and Capernaum, or where the inhabitants of these cities could see them. These three cities were located on the northwestern shore of the Sea of Galilee. They have passed away. The places where they stood cannot be located with certainty. We have no record of any miracles wrought in Chorazin or Bethsaida. But this only shows the fragmentary nature of the Gospels. The writers did not set out to tell all that Jesus said and did. We have only a few of His sermons and miracles on record. The conversion of a sinner is as much a miracle as is raising the dead. In this way the "mighty works" of Jesus are done among us every day.

3. The people did not repent when these "mighty works" were done among them. They did not change their mind, their heart, and their life. They lived on just as they had always done. This is a general assertion, and must be applied to the masses. There were some who did repent and believe in Jesus when they saw His miracles. These were the exception and not the rule. The people, as a body, rejected Him. They are doing the same to-day. His embassadors are daily beseeching the people to be reconciled to God, but they turn back into their old ways. A few choose the path of life.

4. Those who refuse to believe in Jesus will perish, as did Chorazin, Bethsaida and Capernaum. Not only the cities, but the inhabitants also. All who reject Christ will be lost. He is the only way of salvation. There are degrees of punishment. Those who have the best opportunities to know Jesus, and do not improve them, will receive greater punishment than those who have poor opportunities to know Him. It will be an awful thing to go out into eternal night from a land illuminated with Gospel light. Tyre, Sidon and Sodom had not the opportunities of the cities of Galilee, therefore their punishment will not be so great. I know not why this is true. All cities could not be honored with the presence of Jesus while on earth, yet some must be. Why God chose the Jewish people to be the ancestors of Jesus, and Palestine to be His native land, is best known to Himself But all that Jehovah does is right.

II. The thanksgiving prayer (25-26.) This petition is another part of the same discourse. We need not suppose any one addressed Jesus. The "answered" refers to another thought of the address, or possibly the Father forcibly impressed Him with the truthfulness of the facts just presented, and the prayer is an answer to that impression. (1) The person addressed was "the Father." God is the Father of all who are born of the Holy Spirit, but He is, in a higher and holier sense, the Father of the Lord Jesus. Christ was of the same essence of Deity, and possessed His natural and moral attributes. (2) Jehovah is "Lord of heaven and earth." He is the Creator, brought all things into existence, and sustains them by the Word of His power. He has established the course of nature and governs the same so that His desired results are brought about. (3) The burden of the prayer lies in the facts meant by "these things." They point to God's plan of salvation, and to the fact that this scheme was revealed to some while others were passed by. God has ever been ready, willing and anxious to reveal this plan to every one who desires to know it. It was not hid from parts of the race because God did not desire them to know it, but because they did not wish them to learn it. Jesus did not thank God because one class knew Him not, but because another class did know Him. (4) The wise and the prudent are the cultured in every class who do not know Jesus and who have no desire to find Him out. They are satisfied with their own wisdom and goodness. The babes are those who are not wise in their own eyes, who are not skilled in the arts and sciences, but who believe with child-like faith in Jesus. (5) We may not understand all of God's plans, but we should feel that He is too wise to err, too good to do wrong, and like Jesus pray—"Even so Father, for so it seemeth good in thy sight."

III. The dealings of the Father with the Son. (1) He knew Him before man was created, or the world existed. There was perfect knowledge, complete harmony and absolute sympathy between them. (2) The Father hath delivered all things unto the Son. The government of the world, the affairs of men, and the prosecution of the plan of salvation. (3) The Son is the Word and reveals the Father as language makes known thought.

IV. Coming to Jesus (28-30). (1) The class addressed are those who "labor and are heavy ladened." Those who are burdened and desire relief. (2) They are invited to come to Jesus. They are away from Him, they can come to Him; there is a way by which they should come; and He desires them to draw near. (3) We may learn of Jesus through His Word, by His Spirit, and from His children. He is "meek and lowly in heart." (4) With yoke we associate obedience, labor and a companion. The yoke of Jesus is easy, but that of Satan is hard. (5) The rest Jesus promised is not in activity, not the removal of difficulties, not ease in self-indulgence, but pleasant activity.

Plan of Episcopal Visitation

Conference.	Place.	Time.	Bishop.
Upper Mississippi	Okolona, Miss	Jan. 12	Ninde
Florida	Jacksonville, Fla	" 13	Andrews
Mississippi	Ellisville, Miss	" 19	Ninde
St. John's River	De Land, Fla	" 20	Andrews
Louisiana	Baldwin, La	" 26	Ninde
Little Rock	Van Buren, Ark	" 27	Merrill
Arkansas	Siloam Springs, Ark.	Feb 3	Merrill
Gulf Mission	Crowley, La	" 3	Ninde
Baltimore	Washington, D C	Mar. 2	Merrill
Washington	Cumberland, Md	" 9	Andrews
St. Louis	Springfield, Mo.	" 9	McCabe
Kansas	Lawrence, Kan	" 9	Fowler
Virginia	Falls Church, Va	" 9	Goodsell
South Kansas	Ottawa Kan	" 9	Cranston
Central Penn'vania	Danville, Pa	" 16	Andrews
Missouri	Hannibal, Mo	" 16	McCabe
Philadelphia	Chester, Pa	" 16	Goodsell
Southwest Kansas	Lyons, Kan	" 16	Cranston
Central Missoori	Topeka, Kan	" 23	McCabe
North Indiana	Hartford City, Ind	" 23	Fowler
Wilmington	Lewes, Del	" 23	Newman
Northwest Kansas	Minneapolis, Kan	" 23	Cranston
Delaware	Orange, N. J	" 24	Hurst
New York	New York, N. Y.	" 30	Hurst
New York East		" 30	Mallalieu
Lexington	Terre Haute, Ind	" 30	Fowler
Newark	East Orange, N. J	" 31	Goodsell
New Jersey	Camden N. J	" 30	McCabe
New England	Worcester, Mass	Apr. 6	Newman
Northern New York	Fulton, N. Y	" 13	Ninde
Wyoming	Nanticoke N. Y	" 13	Fowler
N. Eng and South'n	Attleboro, Mass	" 13	Vincent
New Hampshire	Dover, N. H	" 13	Newman
East German	Rochester, N. Y	" 17	Hurst
Troy	Amsterdam N. Y.	" 20	Mallalieu
Vermont	Springfield, Vt	" 20	Vincent
Maine	Norway, Me	" 20	Cranston
North Dakota	Casselton, N. Dak	" 27	Joyce
East Maine	Bangor, Me	" 27	Cranston

Foreign Conferences.

South India	Bangalore	Dec. 16	Foss and Thoburn
Bombay	Bombay	Jan. 5	Foss and Thoburn
North India	Bareilly	Jan. 12	Foss and Thoburn
Mexico	Puebla	Jan. 19	Fitzgerald
N. W. India	Allahabad	Jan. 20	Foss and Thoburn
Bangal Burma	Mazaparpur	Jan 27	Foss and Thoburn
Liberia	Greenville	Feb. 3	Hartzell
Cent. Conf of India	Lucknow	Feb. 9	Foss and Thoburn
West China Mission	Chentu	Feb 17	
Malaysia Miss'n Conf	Singapore	Feb. 24	Foss and Thoburn
W. S. Am. Mis Con	Concepcion	Feb. 24	Warren
South America	Rosario	Mar 30	Warren
Congo Mission Conf		May 4	Hartzell
Bulgaria Miss. Conf	Rustchuk	May 11	Walden
Italy	Turin	May 25	Walden
Switzerland	St Gallen	June 8	Walden
South Germany	Frankfurt	June 22	Walden
North Germany	Hamburg	July 6	Walden
Denmark Mission	Copenhagen	July 13	Walden
Japan	Yokohama	July 6	
Norway	Larvik	July 27	Walden
Sweden	Upsala	Aug 4	Walden
Korea Mission	Seoul	Aug. 10	
Finl'd & St P'b'g Mis	Helsingfors	Aug. 17	Walden
Cen. China Mission,	Kinkiang	Sept. 8	
North China	Peking	Oct 12	
Foo-Chow	Foo-Chow	Nov. 9	
Hinghua Mis. Conf	Hinghua	Nov. 30	

By order and in behalf of the Board of Bishops.

EDWARD G. ANDREWS, Secretary.

Baltimore, Md., Nov. 1, 1897.

Bisohp Keener is credited with the saying that children are best reared by the help of the father's switch and the mother's kiss. A great many people now-a-days have laid the switch aside as a useless implement. Some even call it barbarous. But very gentle men have insisted that it has a useful and merciful function. Even Mark Hopkins insisted that it is the right thing to "whip the mule in growing children." With this dictum we heartily agree. Much of the corporal punishment that parents inflict does no good, but that is because it is not inflicted in the proper way. It takes wisdom and love to handle the rod correctly. We are personally thankful for having been reared in a generation that had no mawkish sentiments on this subject.—Nashville Christian Advocate.

Every true disciple, by the indwelling of the Holy Ghost, is a revelation of the living God. Every false disciple is like a cloud that hides the sun. God has trusted his own cause to us, and even his own reputation among men. Except by his constant assistance, how shall we be worthy of the trust?—The Congregationalist.

Dreadful Misery

"My wife was a terrible sufferer from dyspepsia. The **Dyspepsia** dreadful misery was constantly with her. She tried many remedies recommended. We saw Hood's Sarsaparilla advertised and she began taking it. I cannot express the good results my wife realized after the first bottle. She took three bottles and is perfectly cured, now being a well and hearty woman." T. W. COVERT, Cape Sable Island, Nova Scotia.

Wonderful cures of Scrofula, Salt Rheum, Ulcers, Dyspepsia, Rheumatism and other diseases, prove

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. All druggists. $1; six for $5. Get Hood's and only Hood's.

Hood's Pills act harmoniously with Hood's Sarsaparilla. Cure all liver ills. 25c.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

Cotton is a dollar a bale higher than two weeks ago, and there are indications of its still rising in price.

The trial of Sheriff Martin, whose posse killed so many striking miners during the great strike, is now going on at Wilkesbarre, Pa.

Adolph Leutgert, whose trial for wife murder at Chicago excited so much interest, has been convicted and sentenced to a life imprisonment.

The Senate has not yet confirmed the nomination of Mr. Demas for naval officer of this port. The other principal nominations for federal positions in this State have not yet been made.

First Street M. E. Church, this city, gave us a large list of subscribers last year, and now the pastor, Rev. W. R. Butler, promised thirty annual cash subscribers within sixty days or forfeit $10. Rev. Pierre Landry says Wesley Chapel will give us twenty-five and Rev. J. F. Marshall says Simpson Chapel will most certainly do her part. That looks encouraging, and we feel we are getting on shouting ground. We hope to hear from others.

COMMISSION ON ENTERTAINMENT OF GENERAL CONFERENCE.

The last General Conference referred the matter of arranging for the entertainment of the next General Conference to the Book Committee, which, in accordance with this action, appointed a sub-committee to make all necessary arrangements for the forthcoming session. This committee is composed of the following: Rev. Henry Spellmeyer, chairman; Rev. S. O. Benton, secretary; Mr. Richard Dymond, treasurer; Messrs. J. E. Andrus, T. J. Preston, H. A. Salzer and O. P. Miller.

Thus far Saratoga, Indianapolis, Chicago and San Francisco are applicants for the General Conference, and the committee will consider the merits of each and report to the Book Committee at its next session.

ANOTHER STRONG MAN SURRENDERS.

Just a week or two past we announced that Rev. William Nast Brodbeck, of the New England Conference, had been invited to become pastor of the First M. E. Church, Baltimore, and now we are called to state that he has since been invited to join the church triumphant and has accepted the call. He died at the parsonage in Charlestown, Mass., Friday, Feb. 4, after an illness of three weeks. He was born in Marietta, Ohio, June 25, 1847; and was one of the strong men of New England Conference, to which he went as a transfer some years ago. Dr. Brodbeck was a member of the General Conferences of 1892 and 1896, and his name was there mentioned in connection with more than one important office. He once declined the office of general secretary of the Epworth League, which position Dr. Schell now holds.

Dr. Brodbeck was identified with many important interests of the Church, and will no doubt be greatly missed in other parts as well as New England.

SECRETARY MASON'S ACCIDENT.

Although Dr. M. C. B. Mason was injured in a wreck on Saturday before our last issue, the news reached us too late for publication last week. He left Little Rock, Ark., over the Iron Mountain Railway, Friday evening, Feb. 4, enroute to Cincinnati, via St. Louis. All went well till 5:45 o'clock Saturday morning when within 36 miles of St. Louis, at Hematite, six miles from De Soto, the engin struck a cow and ditched the whole train. The car in which the doctor was riding was thrown clear off the track and lodged on the adjoining embankment. Dr. Mason felt stunned, but had no idea he was hurt; he climbed out of a window, jumped to the ground and joined the party of rescuers. The engineer and fireman were killed outright and one of the mail clerks supposed to be fatally injured. Many of the passengers were more or less injured, but none fatally.

As soon as Dr. Mason got over the excitement which followed the accident he found that he too was injured. An ugly wound was cut in the palm of the right hand and another little less severe on the back of the same; the little finger and wrist of his left hand were also quite badly cut; painful, though not dangerous, wounds were found on his head and the calf of the right leg. The railroad people offered to send him to their hospital, but he preferred to go directly home to Cincinnati, which he did after having his wounds properly dressed. There we found him snugly tucked in bed, and a skillful surgeon, Mrs. Mason and other friends doing their utmost to relieve his pains and repair all damages He is doing as well as could be expected, and if the trouble with his back, which was seriously wrenched, does not prove more severe than it is hoped it will, will be out in two or three weeks as good as new.

When we consider how many thousands of miles not only Dr Mason, but all the general officers of the Church, travel from year to year, we feel that the Church has great reason for gratitude that they meet with so few accidents. Secretary Mason has been a ceaseless traveler for about seven years, and this is the first wreck he was ever in. It might have been much more serious than it is, hence we thank God that, notwithstanding his painful injuries, his life and invaluable services are still spared to the Church of his choice. Our own experience teaches us, however, that whether a man receives a single scratch in such a wreck as that through which the doctor passed, the damage to his nervous system cannot be atoned for in dollars and cents.

A MORNING PRAYER FOR THE CHILDREN!

We are confident there are thousands of people all over the South who are interested in anything that emanates from the fertile brain of our long-time friend and brother, Dr. R. S. Rust, hence we give the following from the Christian Advocate:

"Our venerable but still energetic secretary emeritus, Dr. Richard S. Rust, like John Quincy Adams, has all his life had the highest estimate of that simple prayre:

"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep;
If I should die before I wake,
I pray Thee, Lord, my soul to take."

He often wished for some corresponding and equally comprehensive prayer to utter when he rose in the morning, and one night as he thought upon his bed, these words formed themselves almost spontaneously; and who shall say they are not worthy of the service which for him each day they now perform:

"As now I rise and go to work,
I pray Thee, Lord, I may not shirk;
If I should die before the night,
Take me unto eternal light."

In one of the conferences which we attended some months ago, a brother looked us over carefully and then said: "Well, I am glad to meet you, but I thought you were a white man."

"THE OLD FLAG NEVER TOUCHED THE GROUND."

These are the immortal words of that brave Negro soldier of the late civil war, William H. Carney, of the 54th Massachusetts Regiment, who, when twice wounded in the charge at Fort Wagner, crawled to his comrades and delivered up the colors. This brave deed is still remembered, and patriotic friends have shown their appreciation for the hero of Fort Wagner in many ways. The last that has come to the notice of the public was that Congressman Simpkins presented a private pension bill in Congress last month to provide a pension for Mr. Carney. He still lives where he enlisted, New Bedford, Mass., and where he has served as mail-carrier for 28 years.

He was not the color-bearer of the 54th, but when in that now famous charge he saw the colors fall, dropped his gun and caught them and rushed up the parapet So deadly had been the fire that he soon found he was standing alone and too near the enemy for comfort. His retreat to reach his command is best described in his own language. He says:

"As I mounted the incline a musket ball shattered my leg. Still I could crawl, and I did so till I had made the opposite side of the wall. At the summit an officer came to my assistance.

" 'Let me carry the colors for you,' he said.

" 'No, sir,' I replied, 'I will never give up these colors to any man unless he belongs to the 54th Massachusetts.'

"So we struggled on, and in a moment I received my second wound, a fragment of a shell struck me in the head, but it did not render me unconscious. With the assistance of my comrade, I managed to crawl along till we came to our own lines, and at length delivered the flag into the hands of Lieut. Johnson and a squad of our own men. You can imagine the cheer they gave me as they saw the old flag. It made me feel like a new man, and in my enthusiasm I shouted: "The old flag never touched the ground!" And that is all I do remember, except that I was in a hospital in Beaufort a long time afterward."

Rev. B. H. Ferguson, of Columbus, Miss., rejoices over the advent of a fine girl (his first born), which arrived Feb. 4.

Rev. A. E. P. Albert, D. D., has served several years as vice president of Gilbert Academy, Rev. Dr. W. D. Godman being president; on President Godman's recommendation Vice President Albert becomes president, and he president emeritus. President Albert is to be congratulated on this merited promotion.

Rev. G. N. Johnson, who has proven himself such an earnest and successful worker for the Southwestern, was changed at the last session of the Little Rock Conference from Fort Smith to Fayetteville, Ark. He goes to this new point commissioned by his conference to build a new brick church, and feels confident that he will be able to do so.

We publish this week the last of the series of articles on "Bible Views of Ancient Ham," by Rev. Dr. J. C. Houston. We hope our readers have kept up with them; but if not, they should be sure to read this one anyway. Dr. Houston is the author of that excellent work on "Sprinkling Christian Baptism" and a writer of no mean ability. We trust he may some day put these papers in book form.

Rev. W. R. R. Dunean, of the Little Rock Conference, who reported the proceedings of the late session of that conference for the Southwestern, was elected secretary and also appointed presiding elder to fill the vacancy occasioned by the death of Rev. E. D. Spencer. In the death of Elder Spencer, the Southwestern lost one of its most active helpers, but has reason to congratulate itself on the appointment of Elder Duncan, who has for years labored so faithfully for the success of the paper. We congratulate him and the whole conference on his appointment. With Jackson, Emory, Toombs and Duncan in the saddle, no interest of the Church will suffer.

THE CONSTITUTIONAL CONVENTION

The Constitutional Convention of this State met in Mechanics' Hall, this city, on Wednesday of last week, and organized by the election of E. B. Kruttschnitt, president; R. S. Landry, secretary, and Major Hearsey, printer. The following committees were named by the president:

On Judiciary.

Thos. J. Semmes, of Orleans.
W. H. Wise, of Caddo
J. M. Thompson, of St. Tammany.
F. A. Monroe, of Orleans.
A. C. Allen, of St. Mary.
Chas. J. Boatner, of Orleans.
Phanor Breazeale, of Natchitoches.
L. P. Caillouet, of Lafourche.
A. V. Coco, of Avoyelles.
J. L. Dagg, of Concordia.
W. P. Hall, of De Soto.
W. O. Hart, of Orleans.
F. G. Hudson, of Ouachita.
Thos. J. Kernan, of East Baton Rouge.
T. Alxeander, of Caddo.
J. E. Monton, of St. Martin.
O. O. Provosty, of Pointe Coupee.
A. P. Pujo, of Calcasieu.
J. E. Randsdell, of East Carroll.
R. N. Sims, of Ascension.
F. P. Stubbs, of Ouachita.
L. K. Watkins, of Webster.
J. D. Wilkinson, of Red River.
Geo. W. Flynn, of Orleans.
Henry Chiapella, of Orleans.

On Suffrage and Elections.

T. F. Bell, of Caddo.
Chas. J. Boatner, of Orleans.
R. H. Snyder, of Tensas.
Thos. J. Kernan, of East Baton Rouge.
I. D. Moore, of Orleans.
Albert Estopinal, of St. Bernard.
Fred. Zengel, of Orleans.
John Fitzpatrick, of Orleans
H. Dickson Brus, of Orleans.
Peter Farrell, of Orleans.
L. H. Marrero, of Jefferson.
Andrew Price, of Lafourche.
J. E. Mouton, of St. Martin.
J. Y. Sanders, of St. Mary.
M. T. Gordy, of Vermillion.
M. A. Strickland, of St. Helena.
H. C. Stringfellow, of Red River.
Amos L. Ponder, of Sabine.
J. R. Thornton, of Rapides.
John St. Paul, of Orleans.
R. B. Dawkins, of Union.
E. P. Stubbs, of Ouachita.
C. C. Cordill, of Tensas.
S. McC. Lawrason, of West Feliciana.
E. B. Dubuisson, of St. Landry.

An exchange says: "If a preacher won't try to put denominational papers in the homes of his people, he is hardly loyal enough to his church to deserve a place in its ministry; if he can't succeed in this work, he is too weak a character to be a minister of the Gospel." We would put it a little stronger and say If a pastor will not try, and try hard, to put the organ of his own church in the homes of his members, he is utterly unworthy of a place in its ministry; and if he cannot succeed fairly well in that important part of his work he should honor himself by quitting the pastorate and thereby cease dishonoring the work of a true minister of the Gospel. All honor to our pastors who constitute such a noble corps of Telescope workers.—Religious Telescope.

The Union Signal says: "The young women of Kansas University have formally and publicly taken a stand against the practice of liquor-drinking at parties given by the members of the different fraternities. Thirty-five of them, re-enforced by a few of the wives of the faculty, met for action. They bound themselves individually and their fraternities to leave the next party in a body the moment the odor of liquor should be detected, a signal given by the one who discovers it to be a peremptory sign to the young women to go home. Such manifestation of independence, of grace and grit, is only what might be expected of young women reared in the healthy atmosphere of a prohibition and woman-suffrage commonwealth."

PERSONAL AND GENERAL.

Bishop Turner, of the A. M. E. Church, sails for Africa this month.

Rev. J. C. Adams desires his correspondents to address him at Bingen, Ark.

If God puts mountains before us, it is that we may obtain nearer views of heaven from their summits.—Anon.

Rev. Dr. L. M. Hagood, pastor of Ninth Street M. E. Church, Covington, Ky., has been elected secreatry of the Cincinnati Preachers' Meeting. Of the 35 or more members of this body only 6 are colored, hence the doctor was elected by his white brethren.

While in Cincinnati last week, attending the Book Committee, Rev. Harry Swann of the West Texas Conference, held an extended conference with the authorities of the Freedmen's Aid Society relative to the completion of the Sam Houston College, Austin. The building is to be pushed as rapidly as possible.

Mr. Martin L. Campbell, of Chicago, is in the city, with the combined purpose of business and recreation. He has been a wholesale shipper of fruits, vegetables, etc., for 12 years, hence is giving attention to matters pertaining to his business. Mr. Campbell is an active and loyal Methodist, being a member of Woodlawn Park M. E. Church, South Chicago. Mrs. Campbell accompanies him in his Southern tour. He looked up our office and gave us a pleasant call.

Rev. C. D. Shallowhorne, pastor at Thibodeaux, La., was in the city last week to visit Mrs. Shallowhorne, who is a student at New Orleans University. He was elected president of the Conference Epworth League at the late session of his conference and visited several chapters while in the city. He is anxious to have the brethren organize chapters on all their charges that they may not only be ready for the meeting in Atlanta in May, but to hold a great State convention at some time during the year.

Bishop Walden and Bishop Goodsell were present at the recent meeting of the Board of Trustees of Gammon Theological Seminary. In addition to other work, Bishop Walden gave his lecture on "The New Sick Man of the Orient" and Bishop Goodsell lectured on "Roman Days." Both lectures were heard by large audiences with deep interest and profit. Secretary J. W. Hamilton was also present and spoke most hopefully before the seminary. The affairs of the seminary were found to be in excellent condition.

Rev. Dr. R. S. Rust, who has been so intimately connected for many years with every advanced movement made in this country for the education of the Negro, has been invited to deliver an address on the 24th inst., Founder's Anniversary Day, at Wilberforce University This institution, now the leading school of the African Methodist Episcopal Church was established in 1856 by the Cincinnati Conference of our Church for the colored people of Ohio, and Dr. Rust was its first president. To invite him to deliver such an address on this, the 40th anniversary, since his election to the presidency is an appropriate thing to do. We congratulate both the doctor and our brethren who have invited him.

We are sure it will be gratifying to the friends to know that Mrs. A. H. Smith, who was a member of Simpson Chapel M. E. Church, this city, and who, some months ago, moved with her family to Brooklyn, N. Y., was most cordially received by letter into one of our white societies in that city. Where Mr. Smith purchased his home he found himself surrounded by white neighbors, and that there was no colored church within easy reach of his section. His good wife was much concerned about her children attending Sunday school, and, after learning of a Methodist church nearby, sent them there and finally attended the church service herself and tendered her letter with the result already announced. We mention this because we know that were the facts to the contrary they would be most gladly and faithfully promulgated by others.

The Baptist Argus states as a result of the observations of "a student of social phenomena" that recently at Hamilton, Ohio, when the employees of a certain shop were being paid, one man, after ordering the cashier to honor a bill presented against him by the collector of a saloon, received only five cents, that being all that was left of his week's earnings. The "student" then went to the laborer's home and found that the wife was at work, late in the evening, on the third wash for that week. Is it not wonderful how the rum traffic "helps business" and improves the condition of the workingmen and their homes!—Ex.

The Supreme Court of Wyoming has decided that the educational requirement of the Constitution which declares that no foreign-born citizen can vote unless able to read the Constitution means that the Constitution must be read in the English language. Massachusetts, Rhode Island and South Carolina demand that only those who can read be permitted to vote, and in many other States public sentiment is strongly set in the direction of such restriction of the ballot. It is our conviction that hereafter no one should attain to the right to vote unless he can read the Constitution of the State in the English language. An intelligent American ballot and an honest count are essential to the preservation of American liberty.—Religious Telescope.

The most astonishing commercial transaction of the past year is what is known as the Leiter wheat deal at Chicago. Joseph Leiter, a young man only six years out of college, has bought over 8,000,000 bushels of wheat, and is still buying. At the present prices he could sell out at an advance of perhaps a million and a half dollars; but he persists in holding for a still higher figure. He is backed by his father, L. Z. Leiter, formerly a great dry goods merchant of Chicago, and now a resident of Washington. The latter is etsimated to be worth $30,000,000. Mr. P. D. Armour, who was opposed to young Leiter in the wheat deal, has lost, it is said, $1,000,000. The transactions have been bona fide sales and purchases, and the farmers have been greatly benefitted by the advance in prices. Of course, consumers must pay somewhat more for flour.—California Advocate.

A worthy old gentleman from the country visited a nephew in Boston who took him to the top of a tall office building. They prepared to descend, and entered the elevator. It began its swift journey downward.

"Don't be frightened, Uncle Silas," said the younger man, as his visitor grasped his arm, shut his eyes, and held on for life. "There's no danger."

"I wasn't afraid, George," gasped Uncle Silas, after they had stepped out of the elevator, "but I—I left my stomach up there!"—Woman's Journal.

Says the Northwestern Advocate: "Thirteen young men, students of Portland University, have been camped near Yankton, Ore., for several weeks cutting cordwood, most of which will be used at the university. Something like eight hundred and fifty cords is the result of their vacation, which will materially aid them, financially, in getting through the next school year." Look out for those young men. The world is going to hear from them later, and favorably, too.

Alta Battalora, the little nine year old dauhgter of Mr. Geo. Battalora, who was, for a number of years, a highly respected employee in the office where the Southwestern is printed, fell from a moving train on the Louisville & Nashville Railway last Sunday evening and was killed. We extend our tenderest sympathy to the grief stricken family.

As we go to press we learn from the daily papers that Miss Frances E. Willard, the great temperance agitator, is in a dying condition in New York City, whence she had gone for treatment for cancer of the stomach.

The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.

ROYAL



BAKING POWDER

Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

DOINGS OF THE WORKMEN.

P. M. Brookins, R. S., West West Point, Texas:—We had a rally Jan. 30th for missions. The Lord seems to be in our midst once more at Mt. Olive Church. We raised for missions $2.75. We have a pastor loved by all. We think he is the right man in the right place, and we think this will be a year of ingathering of souls for Christ. I have five subscribers.

J. P. Calvin, P. C., Mineola, Texas:—Having just arrived in Mineola and attempted to stay at the parsonage quietly, late in the night, Feb. 4th, there was a great outburst of vocal music in the yard. For a few moments we could not exactly understand, but finally they gained admittance and marched in with joyous song, and one by one they they ladened the bed, chairs and the floor with a nice variety of groceries. I found it a Christian band from Johnson Chapel M. E. Church and friends of other churches. God bless the dear friends with good hearts and benevolent hands; may they see and feel the pastor's care in all the future and call again.

David Royal, Heflin, Ala:—I have forty members at Salico and I want to build a church there. We are asking the Church Extension to help us to $100. This place is twelve miles from Heflin. We are moving along nicely.

L. Tate, P. C., Biloxi, Mississippi:—Monday night, Jan. 17th, after the pastor and family had retired to bed, there came a large concourse of people singing, "There is a Stranger at the Door.' I opened the door and let them in, and they presented the pastor with a new suit of clothes and one hundred pounds of edibles. Quite a surprise, that the pastor was much pleased with. He will be glad to welcome the "Strangers" again.

W. E. Mitcholl, P. C., Morristown, Tenn.:—Our class rally was quite a success on the 23d of Jan. The steward realized $14; Class No. 1 reported $5. There were five classes in the race. Our parsonage burned Jan. 31st with many of our belongings, and if it had not been for our many friends, with Rev. J. S. Hill, D. D., and his students, wo would have lost overything. Our beloved presiding elder, O. Hypshire, being present on Tuesday, Feb. 1st, he went soliciting for the parsonage among tho good people of the town, and they contributed freely, and in a few weeks we will be able to occupy it again. Pray for us in our distress. Our Epworth League is doing a good work with A. Newburn as president.

E. Micheaux, P. C., Corrigan Circuit, Texas:—My first Quarterly Conference was held Feb. 5-6, with Rev. A. C. Culbreath, presiding elder. Most of the brethren were present with written reports, showing an increase along all lines. This is my third year at Corrigan. We have started in to make this one of the best year's work. We have a good Epworth League, with twenty-six members. Sunday-schools are good.

M. C. Gillespie, P. C., Dangerfield, Texas:—I am going from house to house getting subscribers. I believe if the pastors would stop and think what they are called to do in the ministry and have the work at heart, and let the stewards and class-leaders look after their salary, seeing that they are men of sound judgment, and that all their officers take the paper, we should succeed much better. The minister must be filled with the Holy Spirit. I hope that every pastor on the Marshall District will stand by the presiding elder and bring up all claims with twenty subscribers from each charge this year. Brother, let us stop saying, "I am going to send some subscribers in a few days," and never send any.

R. M. Jones, P. C., Handsboro, Miss.:—At a late hour last Saturday night a band of sisters, brothers and friends aroused the pastor and family with their tender-voiced singing, "Let Them in." They passed through the hall to the kitchen and loaded my table with many good things to make us comfortable. They also brought one cash subscriber for the Southwestern.

S. T. Miller, P. C., Fowlkes Station, Tenn.:—Our second Quarterly Conference convened Feb. 5th and 6th, with Rev. H. W. Key in the chair. We had a grand time. The elder preached a grand sermon Sunday. Raised for the elder $5.80; paid to the pastor $29. We have a grand Epworth League, which is moving as it never did before. We have some good working people, such as W. M. Smith, Calvin Fowlks, Opholia Prichard, Julia Harris and others.

President Foster, of Rust University, in a private letter, says: "Students are coming in finely now and we are having a large enrollment. A matter of great joy is the deep religious life manifested at present. Several students have recently started in the Christian life. Our students are more comfortably accommodated in Rust Hall this year than since the new building was put up, as we have about twenty-five more rooms finished. If some generous friends would give us money enough to finish the recitation rooms, we would be happy."

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRAUX Wholesale Druggists, Toledo, O.
WALDING, KINNAN MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

J. D. Haskell, Weimar, Tex.:—February 5th and 6th my first Quarterly Conference met, with B. F. Smith in the chair. We had a nice time on Sunday at 3 o'clock. The elder preached and our hearts were made glad. At night he preached again. The Lord's Supper was administered to twenty-six. Weimar will come to the front this year. Rev. I. T. Sanford is a young man that can lead the people.

THE OPIUM AND MORPHINE HABIT.

"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio.

B. F. Woolfolk, P. C., Columbus, Miss.:—While we were in class meeting on Tuesday evening, Feb. 1, the parsonage was invaded by a crowd of brethren and sisters, and the result of their intrusion was the table was ladened with many good things that gladdened the hearts of the pastor and his family. These friends will find a hearty reception any time they knock at the door.

J. H. Thompson, P. C., Beulah, La.: Our fourth quarter was held Dec. 6th and 7th. Presiding Elder Chinn came with his usual dignity and eloquence. Reports from pastors and committees showed progress and improvement. Trustees reported two lots for church and parsonage, nicely fenced, a nice pulpit and altar, four new windows and a platform for choir and organ. Each committee on on benevolence reported their work in good shape.

Jessie Molton, Trustee, Delaware City Circuit: We have never given you any information in reference to our work, yet in justice to our people and our highly esteemed pastor, Wm. J. Wilson, I send you this note. Rev. Wilson has done more ministerial work in these twelve months than has been done for years. We had nothing but an old school house, bought from the white people, in St. George, Del. Our pastor, in December, laid the corner-stone. Rev. J. F. Molock, Salem, N. J., preached; collection, $54.70. Two weeks later our pastor had the Mission dedicated. Colection, $56.79.

Wm. Smith, Fowlkes, Tenn.: The 14th day of December was one of great joy to me. I was visited by a very dear friend, Rev. J. Booth, who has been attending Gammon Theological school at Atlanta. On Tuesday he gave the young people a beautiful lecture, showing the great need of an education and the many possibilities of obtaining it. It made quite an impression. On Sunday he preached a fine sermon.

C. D. Crockett, P. C., Slidell, La.: Sunday, January 9th, was a day long to be remembered by all who witnessed the laying of the corner-stone of the Mt. Zion M. E. Church. In spite of the bad weather, the service was opened by the pastor. An eloquent sermon was delivered by Rev. Cheeks, pastor of the A. M. E. Church. Mrs.

All Kinds of Feet

look better and feel better when dressed in VICI KID. All kinds of shoes look better and wear better when dressed with

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a medicine for leather, an antidote for wear, a perfect polish for russet shoes or calf. Ask your dealer for it.

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THE EPWORTH PIANO



DON'T WAIT TOO LONG. It has been a cherished plan of yours to get your daughter a Piano some day. You want her to become accomplished. This has been your dream. If you get her the Piano soon enough, that dream will yet be realized. But don't put it off too long.

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Fills the requirements of those who want a thoroughly good and sweet-toned Piano; who are willing to pay a fair and honest price for it; but who are not willing that the price should include the expenses and profits of traveling agents and salesmen, which, of course, can add nothing to the value of a Piano, or to the sweetness of its tone. We sell direct to homes.

Write to-day for catalog and trial order plan. Mention this paper.

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A True Maxim.

Nothing succeeds like success, is a maxim well applied to Dr. Bull's Cough Syrup, for this famous remedy succeeds in curing every case of croup, cough and cold which it undertakes, and to this alone is due its wonderful popularity. Mrs. E. W. Richards, 2214 E. Cumberland St., Philadelphia, Pa., states: "I have had Dr. Bull's Cough Syrup on my bureau for the last nine years, and have found it a certain and safe cure for croup. I have also found it efficacious in extreme membraneous croup, and would advise all mothers to use it." Dr. Bull's Cough Syrup costs only 25 cents, and you should bear in mind, that substitutes simply benefit the dealer's purse. Insist on getting Dr. Bull's Cough Syrup.

Izella Lawrence rendered valuable services at the organ. The laying of the stone was placed in the hands of the following masonic brethren: W. D. Morris, Acting G. M.; L. H. Josey. Dep. G. M.; Frank Brown, G. S. W.; W. E. Hymen, Act. G. J. W.; Mosser Gibs, G. C.; Chas. H. Eugene, G. S. D.; H. C. Butts, G. J. D.; Wm. Alexander, G. S.; Jas. Thompson, G. T. We return many thanks to both white and colored for the liberal contribution. May God's blessings rest upon them all.

T. S. Morris, P. C., Temple, Tex.: This is my first year at this place. The church was blown down last June by the great cyclone. When I came here in December we had nowhere to worship. We have taken the partition out and converted two rooms of the parsonage, built a neat little stand; and so we worship here with a seating capacity of fifty or more. We are in close quarters, but we are endeavoring to work and rebuild our church and hold high the Christian standard. The Sunday school is fully organized and meets every Sabbath with a good attendance. A regular chapter of the Epworth League is organized known as the "Lone Star." Prof. W. C. Hardeman, President, is assisted by his amiable wife and Misses Jefferson, Tyler and many others. It is doing a grand work every Sunday evening. Old and young people are very much interested in the work of the League. Presiding elder, Rev. Moses Smith, held our Quarterly Conference on the 26th and 27th of last month. The Elder preached an eloquent sermon and we had a glorious time. The Sacrament was administered to twenty-seven. The Elder lectured on Samuel Houston College. He is very much interested in this school. Despite our great strain to rebuild our church, we gave him $25 to help on the erection of this school. The Woman's Home Missionary Socicty is to be organized in this church very soon.

Wm. Drake, Hempstead, Tex.: The members of Bethlehem M. E. Church are well pleased with their new pastor, Rev. S. M. Bolden, as the army of Israel was when David killed Goliath. He has taken into the church over a dozen members since his arrival. The church is doing well spiritually and financially. On the night of the 31st ult. a large crowd gave a storm party for the pastor. They came with pounds of many good things. Brief remarks were made by the pastor, Prof. S. Johnson and others.

J. P. Price, P.C., Martin, Tenn: Rev. I. G. Penn, assitsant secretary of the Epworth League, paid us a visit January 6th and 7th, in the interest of the Leagues Thursday at 3 p. m., the Epworth League conference met in St. Paul church. Miss Ella A. Boudurant was chosen secretary and Miss Josie Shepherd assistant. The president of the conference league read his report. Reports from the various departments were read, showing an active interest in the work. Welcome address was delivered by Miss Gertie Bondurant in an attractive way, which was ably responded to by the secretary. Prof. Penn gave a lecture on the Epworth Wheel and the general work of the Epworth League. Distinguished divines were introduced — Rev. Charles Moore, of Jackson Baptist Church; Henry Tuberville, G. Baugh, Jno. Russ, W. Heron, of the C. M. E. Church; Prof. R. D. Owen, Miss Ella Shaw and Miss Fannie McGavock, teachers of the city school.

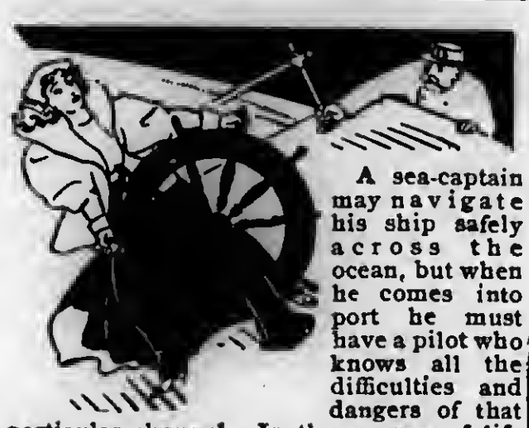
R. Hillary, P. C., East Calvert, Tex.: Publishing the death of Sister Mary Carter instead of Sister Delia Edwards, in the issue of February 3rd, was a mistak . I wrotc you, Sister Mary Carter, a sister of Mrs. M. L. Edwards, departed this life December 7th.

J. J. Cabbell, P. C., Manhattan, Kan.: Elder R. E. Gillum was with us January 29-30th, to hold our fourth quarterly meeting for this year. We raised all the elder's claims and the largest part of our benevolent collections: Thirty-eight persons partook of the Lord's supper and thirteen children and two adults were baptized.

M. Q. A. Fuller, P. C., Palestine, Tex.: Our first quarterly conference was held in St. Paul M. E. Church, January 28-30th, with Rev. W. A. Fortson, P. E., in the chair; nearly all the officers were present and a goodly number of the members of the church. The reports show that the work is in advance of that of last year at this time. Paid the P. C. and P. E. more money and raised some on our claims. At 11 o'clock Sunday the P. E. preached at Pleasant Hill where we have thirteen members and administered the Sacrament at 3 p. m. At night he preached in town to a large congregation, who said that they never heard him preach so well before. The P. E. told the local preachers and exhorters that they need not apply for renewal of license if they failed to take the Southwestern.

Martin C. Jennings, John Wesley M. E. Church, Baltimore, Md.: We are in the midst of a great revival. Over 250 persons have been converted, and the meetings continue to increase in power and in results. One of the most remarkable features of the meetings is the class of persons converted. The majority have passed middle life. The ages of many men and women range from 50 to 75 years. An old lady 80 years of age, so bent she could not kneel at the altar, but when she received forgiveness, she leaned like a maid of tender years, and she has been rejoicing ever since. The interest has been so great and the crowds so large that the meetings had to be transferred to the main auditorium, and hundreds have been turned away for want of space. The main room seats 1200 people, but we can pack 1500 into it. The meeting reached its climax last Sunday night, when the converts, 250 strong, turned out to celebrate the anniversary of their spiritual birth. Long before the hour for opening the crowd had gathered, making it difficult to reach the church. An impartial observer declared that nearly 1000 people were turned away because of a lack of room. The voluntary offering at the door amounted to $203. Dr. Lyons, our pastor, has proven a success in his pastorate here. Every department of the church is alive. Seats are at a premium at every service. His wife, who is a wonderful and impressive singer, nobly helps him in his work, and attracts large crowds. He has raised during the year for all purposes, nearly $4000. He will leave for the seat of the annual conference with all current expenses met, with his benevolent assessment raised, and with $1000 in the bank for needed repairs.

Simpson Chapel M. E. Church is enjoying a season of prosperity. The pastor, Rev. J. F. Marshall, is highly appreciated by his people and begins the year with a bright outlook for the future. Some of the good ladies of the church saw to it that a fine overcoat was put on the Christmas tree for him and on the night of the 10th inst. a large number of the members of the church stormed the pastor's residence. After singing and prayer, appropriate speeches and response by the pastor and a brother preacher, a large number of useful articles, together with a cash collection, were left as an evidence of the love and esteem in which the pastor and his family are held.



A sea-captain may navigate his ship safely across the ocean, but when he comes into port he must have a pilot who knows all the difficulties and dangers of that particular channel. In the voyage of life there are many perilous places where we need the help of a pilot who has a thorough knowledge of the special difficulties and dangers to be avoided.

In those delicate physical weaknesses and diseases peculiar to women a general practitioner or ordinary doctor has no opportunity to become thoroughly proficient. Still less to be trusted is the advice of any mere nurse or unscientific person.

Only a specialist who has given a life of study to this particular field of practice, is competent to treat the diseases of woman's intricate and complicated organism.

Any woman suffering from these delicate troubles may obtain the most eminent professional advice free of charge by writing to Dr. R. V. Pierce, chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y. During nearly 30 years' at the head of his splendid staff of specialists, he has successfully treated many thousands of cases of obstinate feminine complaints.

His "Favorite Prescription" was devised for the sole purpose of curing the diseases and weaknesses of the feminine organs. No other medicine has been so marvelously successful in this particular field of practice. No other medicine so completely overcomes all the dangers and nearly all the pains of motherhood.

"It is with pleasure I recommend Dr. Pierce's Favorite Prescription to suffering ladies," writes Mrs. J. Ferguson, Box 29, Douglas Station, Selkirk Co., Manitoba. "After suffering untold tortures I thank God I found relief and cure in Dr. Pierce's Favorite Prescription."

The greatest book for women ever published is Dr. Pierce's thousand-page illustrated "Common Sense Medical Adviser," sent free in paper covers for cost of mailing *only*, 21 one-cent stamps; cloth-bound 31 stamps. Address Dr. Pierce as above.

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Vicksburg and Natchez	8:15 a. m.	5:30p.m.
Baton Rouge Accommodation	4:30 p.m.	9:15a.m.

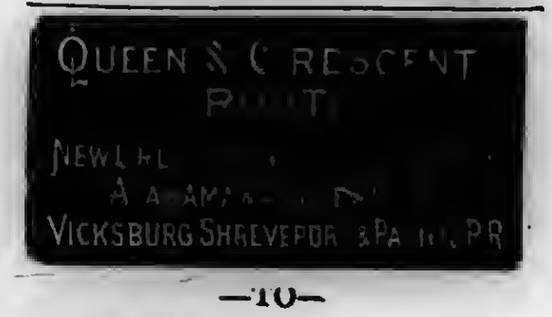
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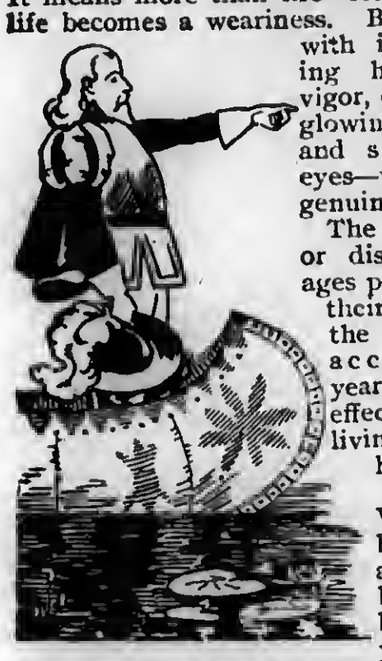
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THE FOUNTAIN OF YOUTH.

We all remember the story of Ponce de Leon seeking the fountain of eternal youth; and we all sympathize with him in his search. Youth means so much. It means more than life—for sometimes life becomes a weariness. But youth—with its abounding health and vigor, elastic step, glowing cheeks, and sparkling eyes—we all covet genuine youth.



The weakness or disease which ages people before their time, is not the result of accumulated years; it is the effect of wrong living and unhealthy blood. When the blood is pure and fresh the body will be full of youth.

Thousands of people who seemed to have lost their youth by disease and suffering have found it again through the use of Dr. Pierce's Golden Medical Discovery, the most perfectly natural and scientific rejuvenator of the physical forces ever known to medical science.

It gives the blood-making organs power to make new blood, full of the life-giving red corpuscles which drive out the disease, builds up flesh tissue, solid muscular flesh and healthy nerve forces. It gives constitutional power, deep and full and strong; rounds out hollow cheeks and emaciated forms; gives plumpness, color and animation.

It does not make flabby fat like cod liver oil. On this account, it is a perfect tonic for corpulent people.

It aids digestion and natural action of the liver, and by feeding the nerves with highly vitilized blood banishes nervousness, neuralgia and insomnia.

When a constipated condition exists, the "Discovery" should be used in conjunction with Dr. Pierce's Pleasant Pellets, which are the most perfect, mild and natural laxative in the world. There is nothing else "just as good." There is nothing that will do the work so thoroughly, surely and comfortably.

"Your medicines have done me good; in fact they have cured me," writes Mrs. Eva T. Church, of No. 7 Wall St., New London, Conn. "As I told you before, I doctored over two years and did not get any better. You kindly advised me what to do. I did as you told me and the result is, health. You may publish this statement in your own way. You may speak the very best for your medicines. I have taken one-half dozen each of the 'Golden Medical Discovery' and 'Favorite Prescription' and four bottles of the 'Pellets.'

"I forgot to say what I used your medicines for. I was all run down; pains in back and shoulders, also in chest; was nervous, felt always tired. You will know how to express the joy I feel for the use of your medicines better than I can write it."

"For several years I felt a dull heavy pain in my chest (often after bleeding at my nose) accompanied by a hacking cough," writes Geo. A. Whillock, Esq., of Urbana, Dallas Co., Mo., "Three years ago my disease began to develop very fast by very severe pains in my chest, an almost constant cough, and spitting a white fatty substance very tough. There also appeared to be something in my throat which I could never cough up. During this interval I was constantly losing flesh, had lost twenty-five pounds, and had no appetite to eat, so I came to the conclusion I had consumption and also catarrh. I tried two home doctors and received no relief. After three months of lingering along in this deplorable condition I began to take Dr. Pierce's Golden Medical Discovery and 'Pellets.' After I had used nine bottles of the 'Discovery' and four bottles of Dr. Pierce's Pellets I could tell that my disease was yielding a little, but I had to use fifteen bottles of the 'Golden Medical Discovery,' six bottles of the 'Pellets' and thirteen packages of Dr. Sage's Catarrh Remedy before I was entirely well."

A good, practical, medical book is worth more in a home than a thousand novels. Dr. Pierce's Common Sense Medical Adviser is that kind of a book. It contains 1,008 pages and over 300 illustrations. A new edition given away absolutely FREE. If you want a paper-covered copy send 21 one-cent stamps (the cost of mailing *only*), to World's Dispensary Medical Association, Buffalo, N. Y. For cloth binding, 31 stamps.

ORGANS.—Do you want an Organ for your Home, Church of Sunday School? If you do write to
W. E. Mask, Winona, Miss.
Discount to Ministers and Sunday Schools.

LITERARY NOTES

President David Starr Jordan opens the February number of Appleton's Popular Science Monthly with a paper on "The Evolution of the Mind," in which he traces from the laws which govern the growth of a single cell, those determining national and individual greatness and ethical morality. "What is Property?" is the title of David A. Wells's fifteenth chapter (Principles of Taxation). Mrs. Bernard's concluding paper on "Feet and Hands" is fully as interesting as its predecessor. Kate Kingsley Ide discusses oicology, or the science of housekeeping, under the title "The Primary Social Settlement"— a study which she thinks is going to occupy more and more attention as the woman question wanes. New York: D. Appleton and Company.

The Living Age issues for January show that the spirit of its founder still lives: but they show more. Their contents are gleaned from a wider field, and there is an up-to-dateness in the articles which evidence renewed life and vigor. The Living Age is a complete compendium of the world's best current literature. $6.00 a year. Living Age Co., Boston.

The National Sound Money League, non-partisan, Chicago, have issued a "Patriotic Almanac" for 1898. There is not a word in it which is not calculated to make better men and better citizens of all who read it.

"The perfect Human Being" is the subject of an article in the current number of Harper's Bazaar. It forms the first of a series entitled "Health and Life," contributed by Dr. Grace Peckham Murray. The same number contains a second paper on "The Mother's Library," by Mrs. Margaret E. Sangster. A very large assortment of fashions is represented, including Parisian evening gowns, and calling, street and dinner costumes, with cut paper patterns.

The special features of the American Monthly Review of Reviews for February are an illustrated article on "Arctic Exploration and the Quest of the North Pole," by Walter Wellman, followed by a collection of expert opinions on the question, "Why Should Arctic Exploration be Continued?" an article on "The Traveling Library—A Boon for American Readers." In the editorial department, entitled "The Progress of the World," national and international topics of the day are elaborately treated.

The part taken by New England men in the history and development of California, from the time of the great gold fever of 1849 down to the present day has been leading and brilliant. The names of Justice Field, Thomas Starr King, Andrew L. Stone, Collis P. Huntington, Hon. Geo. C. Perkins, Hon. Horace Davis and Martin Kellogg, are only a few of the many New England names which have been identified with what has been most important in the story of California politics, business, education and the church. The story of these "New England influences in California" is told by John E. Bennett in the February number of the New England Magazine. Warren F. Kellogg, 5 Park Square, Boston, Mass.

The readers of this paper have frequently seen the advertisements of the Williams Organ and Piano Co., of Ill., whose offices are in the Methodist Book Concern Building. We desire to say that this is a reliable concern. Their Epworth Organs and Pianos are first-class instruments, and not only that, but the concern is thoroughly reliable. You may send to this concern for organs or pianos with the assurance that you will be treated right every time. The business manager of this paper is personally acquainted with the Wiliams people, and knows them to be reliable and honorable men to deal with. In buying from this concern you will not only be helping your own people, but you will be helping yourselves by getting first-class organs and pianos at about the same price you would have to pay others for the commoner instruments.

New Orleans.—Bro. Jos. Dorsey, a probationer of Mt. Zion M. E. church, died at his home on Magnolia street, Feb, 7th. D. G. Butler.

IT WILL SURPRISE YOU.

In order to prove the great merit of Ely's Cream Balm, the most effective cure for Catarrh and Cold in Head, your druggist will supply a generous 10 cent trial size or we will mail you for 10 cents. Full size 50 cents.
ELY BROS., 56 Warren St., N. Y. City.

Ely's Cream Balm has completely cured me of catarrh when everything else failed. Many acquaintances have used it with excellent results.—Alfred W. Stevens, Caldwell, Ohio.

LOST FRIEND.

To Editor of Southwestern:

Dear Sir—You will please allow space in your columns for inquiry of first cousin.

I want to find a cousin by the name of Simon Vince. When last I saw him he was on the Northeastern Railroad, some eight or ten years ago. I heard he was in Alabama since that time. If any one can inform me of his whereabouts please address

C. L. Kyles, 202 Broadway St.,
Memphis, Tenn.

IF YOU WISH TO BE WELL

You must fortify your system against the attacks of disease. Your blood must be kept pure, your stomach and digestive organs in order, your appetite good. Hood's Sarsaparilla is the medicine to build you up, purify and enrich your blood and give you strength. It creates an appetite and gives digestive power.

HOOD'S PILLS are the favorite family carthartic, easy to take, easy to operate.

If it is true, as the best critics say, that only editors, emperors and men who are afflicted with a tapeworm, have a write to use the editorial "we," then a very large per cent of preachers must be thus afflicted. In proof of this note how often in preaching and writing they use "we" when they only mean the one speaking or writing. The habit should be corrected.—Ex.

"BROWN'S BRONCHIAL TROCHES" are unrivalled for relieving Coughs, Hoarseness and all Throat Troubles. Sold only in boxes.

THE MOST ATTRACTIVE ROUTE TO BALTIMORE VIA WASHINGTON CITY.

The Chesapeake and Ohio Railway with its connections offers by far the most interesting route to the conference in Baltimore in May. The route from Louisville is through the Blue Grass region of Kentucky, passing Frankfort, the State Capital, Lexington, and the home of Henry Clay. At Ashland the line from Cincinnati is joined, the route from Cincinnati being along the banks of the beautiful Ohio River, for 165 miles. Shortly after entering West Virginia the banks of the Kanawha River are followed, Kanawha Falls is passed and the canons of New River are penetrated. After skirting the picturesque Greenbrier for 70 miles the heights of the Alleghenies are reached, and next comes the Shenandoah Valley, the Blue Ridge Mountains and the Piedmont section, the most beautiful of the Appalachain valley. After passing through Charlottsville and Gordonville, the route is through the most memorable battle-fields of the Civil War, among them, Cedar Mountains, Culpepper, Rappahannock, Warrenton Junction, Manassas and Bull Run.

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Solid train, composed of baggage car, first and second-class coaches and Pullman Sleeping cars between New Orleans and Washington, providing first-class accommodation without change of cars for all classes of travel between New Orleans and the East. Drawing Room Buffet Sleeping Cars between Atlanta and New York. Pullman Tourist Sleeping Cars weekly between San Francisco and Washington via Southern Pacific, New Orleans, Montgomery and Atlanta, leaving Washington Saturdays, arriving San Francisco Thursdays, leaving San Francisco Saturdays, arriving Washington Thursdays.
For tickets sleeping car reservations, or reliable information, call on or address
M. R. POWERS, Dist. Pass. Agent,
JOHN. M. KNIGHT Pass. & A. T. A.
Southern Railway Company,
704 COMMON STREET,
Next to Ladies' Entrance, St. Charles Hotel.
Telephone No. 1557.

UNITED FOR LIFE

Clinton, La., Jan. 21st.—Mr. Joseph Thomas to Miss Amanda Knox, at residence of the bride.

Jan. 22nd, 1898.—Mr. Joe Harrison to Miss Amelia Dunn at the residence David Harrison, P. C, officiating.

Orange, Texas.—Mr. Will Banks to Mrs. Lesse Turner.

Mr. Orange Sholars to Miss Elizabeth Garrett.

Mr. Hamp. Macmilon to Miss Sarah Bouye.

S. H. Grant, P. E.

Lawrenceville, Ga., Jan. 31, 1898.—The following named persons were united for life in the holy bonds of matrimony Jan. 23, at 6 o'clock p. m., Mr. Henry Maddox and Miss Martha Harney; Jan. 27, at 9 o'clock in the evening, Mr. Wesley Hendrix and Miss Francis Sims all of Lawrenceville. We wish them a happy and long life.

G. W. Lamar, officiating.

New Orleans.—At the residence of the bride, Feb. 6th, Mr. Geo. Griffin to Miss Mary Allen. D. G. Butler, officiating.

On the 25th ult., Mr. J. H. Franklin, of Laurel, Miss., and Miss Bathsheba E. Doby, of Enterprise, were married. Brown were maried on the 27th ult. May happiness follow these young people. J. C. Campbell.

Summit, Miss.—On the night of Feb. 4th, M. John Youngblood and Miss Mary Jones were joined in holy wedlock at the parsonage in the presence of many friends. P. Blue, officiating.

Cheneyville, La.—Mr. Robertson Blockton and Miss Mary James, Jan. 17.

Mr. William Beasley and Mrs. Ida Snowden, Jan. 18th.

Mr. Geo. Washington and Miss Dollie Tippett, Feby. 7th, 1898.

W. J. M. Price ,officiating.

Danville, Arkansas.—On Wednesday, Dec, 22nd, at the A. M. E. Church, Dardanelle, Mr. H. H. Townell, of Danville, and Miss Emma Bugby, of Dardenelle, Arkansas, were united for life. They are both worthy young people and a bright future is hoped for them. C. C. Wallace officiated.

On Wednesday, Nov. 22nd, at the home of the bride Mr. Will S. Adams and Miss Emma Howell were united in holy wedlock. Best wishes for success. C. C. Wallace officiating.

Elliott, Miss.—At the residence of the bride, Conard Watts to Miss Ella Marshall. S. P. Troupe officiating.

Newton, Miss.—At the M. E. Church Jan. 30th, Mr. Tim Thomas to Miss V. O. King. Miss King was the superintendent of the S. S. A crowded audience witnessed the ceremony. May peace and happiness atten.. them. P. R. Crump, officiating.

THEY LIVE IN OUR MEMORY

Fowlkes and Hall Circuit.

Brother Sam Smith departed this life Nov. 19th, 1897. He was a faithful member of the M. E. Church and died in full triumph of faith.

H. T. Miller, P. C.

Milford, Texas.

Once more the Death Angel has visited this place and taken from our midst one of the members of the church and Sunday school, in the person of Ammi Sims, who was born March 1st, 1885, died Dec. 3d, 1897. His funeral was attended by Rev. B. J. Goff, pastor in charge. He leaves a mother, father, sisters and brothers, also a host of friends to mourn their loss. The church has lost a jewel, the Sunday school a faithful member. He was always in his class at Sunday school and class meeting. He was raised up in the Sabbath school and joined the church in June, 1897. His death resulted from a wound he received by a fall. We know we will miss him but we weep not as those who have no hope. We know we shall see him again in that land beyond this vale of tears.

Dearest Ammi, thou has left us,
And thy loss we deeply feel,
But 'tis God who has bereft us;
He will all our sorrows heal.

Susie J. Burgess, his Class Leader.
Rev. B. J. Goff, P. C.

Opelika, Ala.

On Jan. 16th, 1898, Sister Hannah Bostic departed this life in full triumph of faith. She lived a consistent Christian from the age of 13 to 67, at which time she died. She was a faithful member of St. Paul M. E. Church, Opelika. She leaves one daughter, two sons and a host of friends to mourn her loss.

Also, Sister Rose Miller died a' shouting Dec. 16, '97. She sent for the writer, her pastor, and her class leader and requested that they meet her in heaven.

"Servant of God, well done;
The battle is fought, the victory is won."

A. C. Carter, P. C.

[Received Feb. 3, '98.—Ed.]

Corrigan, Tex. — Sister Martha Sims, a faithful member of the M. E. Church for a number of years, went from labor to reward on Feb. 1. She leaves a husband and four children. The funeral was attended by the writer, and Rev. Peter Enins of the Baptist Church.

Sister Siles Smith died Jan. 28.

E. Micheaux, P. C.

Rev. Thomas H. Bailey, a former student of Gammon Theological Seminary and a member of Little Rock Conference, passed away from labor to reward Jan. 31st, at Shaw, Miss. He was born in the State of Alabama about thirty-four years ago, and was converted and joined the church at the age of 16. He joined the Little Rock Conference in 1894. He leaves a wife and one child to grieve over his departure. May God bless and help them.

Lina Ham, mother of Rev. Thomas H. Ham, pastor of the M. E. Church at Bellemina and Oakland, died in full triumph. She leaves several children and a host of friends to mourn her loss. But thank God, our loss is heaven's gain.

Miss Lena Bostick, aged 18 years, died also in the full triumph leaving many encouraging words to relatives and sorrowing friends. She was a charming young lady and first vice president of our Epworth League. Her place in the church and league will be hard to fill. William Trammell, P. C.

The many friends of the Rev. Edward Fields, of Jeanerette, La., will be sad to learn that his wife, Mrs. Fanny Fields, departed this life after a long illness, Sunday, Feb. 6th, and was buried at the St. Peter Church Cemetery on Monday the 7th. She lived the life of the righteous, and went home to heaven in triumph. She was a quiet, but faithful and loving disciple. In her death our beloved brother loses a safe counsellor, and the unmurmering, sympathizing partner of all the sorrows and joys of his itinerant ministry of twenty-one years. All who came within the circle of her influence were blessed and made the better thereby. As such she was of invaluable help to her husband in every charge they were called to serve. The funeral services, which were attended by a vast congregation, gathered from points far and near, were in charge of the Rev. Dr. A. E. P. Albert, of Baldwin, who was assisted by the Revs. Travis Larkins, Allen Luster, Willis Carr, Joseph Jones, J. H. Thompson, J. C. Brown and Henry Gant. The following Baptist elders were also present and took part in the services, viz: Elders James, Miller, Richardson and Banks. Sister Fanny Fields was born in Nashville, Tenn., March 22, 1842; was married to the Rev. Edward Fields Dec. 1, 1860, and died Feb. 6th at Jeanerette, aged nearly 56 years. She now rests from her labors and her good work from her labors, and her good works do follow her. Peaceful be her slumber. A. E. P. Albert.

Gordonsville, Tenn: Sister Ann Gordon, wife of Rev. G. G. Gordon, pastor of Green Briar Mission, died in the full triumph of faith, Feb. 3rd. She was a member of Seward Chapel and lived a consistent Christian twenty-five years. She leaves seven children, a mother, father and six brothers and sisters. Rev. Samuel Knight, ex-pastor, and others attended her funeral.

J. A. W. Moore, Pastor.

Mrs. Cynthia Cutler Mitchell was born in Wilton, Me., Jan. 18, 1829, and died in Nashville, Tenn., Feb. 6, 1898. She was married to Andrew Mitchell in 1848, and moved soon after to Amherst, Mass., where her husband died in 1869. Wishing to secure the education of her two daughters, she moved to Kent's Hill, Me., where her daughters attended the Kent's Hill Seminary. She entered the Southern work at Atlanta, Ga., in Clark University, where she remained ten years, from 1879 to 1889. In 1891 she was at Wiley University, Marshall, Tex. In 1894 she began her work as matron in the Central Tenn. College, and continued to discharge the duties of her office until her death. Mrs. Mitchell was a very competent matron, interested in providing for the wants of the students, and taking delight in making them comfortable. She was remarkably patient, and seldom had any difficulty with those connected with her, or who were under her supervision. Her aim was to secure the best results for dining-room and kitchen she endeavored to inculcate those habits of neatness and industry that were necessary in order to prepare the students for the home life that they needed so greatly. She was faithful and prompt in the management of the very difficult position into which she was placed, seeing that the meals were regular and prepared in the best possible manner with the means she had at her command. She gave clear evidence of being a Christian in her life, and it was her Christian character that supported her in her difficult and often trying position. She was taken suddenly ill on the 30th of Jan, and was nearly unconscious until life closed, Sunday morning, Feb. 6th. She will be remembered by her co-laborers in the South as an earnest worker, enduring the hardships of her position patiently and cheerfully and as a faithful servant of the church and a devoted follower of Christ.

Lawreneebnrg, Tenn. — Eliza Buckhanon, a member of the M. E. Church, died Feb. 3, at the age of 36. She said she was not afraid to die. She left sisters, brothers and friends to mourn her loss. H. Robinson, P. C.

Woman's Drawback.

BUSINESS MEN CANNOT DEPEND ON WOMEN FOR HELP.

They are Ill Too Often Because Negligent of their Health—A Business Woman's Telling Words.

From the Free Press, Detroit, Mich.

The greatest drawback to-day with women that work in the stores and factories is, that they do not take the right care of their health. Business men frequently say they can't depend on women because ther are ill too often. If every young woman would take the right care of herself this complaint would never be heard.

Many thousands of young women are working, suffering agonies that would force a man to a sick bed. They bear their tortues in silence because of their inborn modesty and blame their mother for not advising them.

Mrs. C. W. Mansfield, of 58 Farrar Street, Detroit, Mich., is a business woman, and a sucessful one too. Employing many young women and having years of experience in the business world she is in a position to speak of women who earn a livlihood.

"For years," she says, "I suffered in silence and was so worn out at night that I could not sleep. I visited a female specialist who said I had a complication of ailments peculiar to women I could not find relief from her remedies and had tried so many kinds of medicine that I had given up all hope of ever getting better.

"I was given a box of Dr. Williams' Pink Pills for Pale People, by a young lady in my employ. The first box gave me much relief and I was able to rest at night for the first time in many months.

"I then bought more pills and I think I must have used a dozen boxes in my own case, but have given away to suffering women double that amount. Without a doubt these pills are a good medicine for they cured me and have cured several people to my knowledge.

"I think that if you should ask any of the drugists of Detroit, who are the best buyers of Dr. Williams' Pink Pills for Pale People, they would say the youug women.

"These pills certainly build up the nervous system and many young woman owes her life to them.

"As a business woman I am pleased to recommend them as they did more for me thnn any physician and I can give Dr. Williams' Pink Pills for Pale People credit for my general good health to-day.

No discovery of modern times has proved such a boon to women as Dr. Williams' Pink Pills for Pale People. Acting directly on the blood and nerves, invigorating the body, regulating the functions, they restore the strength and health to the exhausted woman when every effort of the physician proves unavailing.

For the growing girl they are of the utmost benefit, for the mother indispensible, for every woman invaluable.

Everywhere Dr. Williams' Pink Pills for Pale People are recognized as a specific for diseases of the blood and nerves. For paralysis, locomotor ataxia, and other diseases long supposed incurable, they have proved their efficacy in thousands of cases. They are one of the greatest blessings ever bestowed upon mankind.

Hood's Pills

Are much in little; always ready, efficient, satisfactory; prevent a cold or fever, cure all liver ills, sick headache, jaundice, constipation, etc. Price 25 cents. The only Pills to take with Hood's Sarsaparilla.

FARM AND FIRESIDE.

GOOD HOG MEAT.

Several weeks ago the Texas Stock and Farm Journal gave the methods of rearing and feeding hogs for the production of the Smithfield ham in Eastern Virginia, a meat that is not only highly prized by epicures in this country, but has won its way to faver in some of the finest restaurants in Europe, where it has come in competition with the famous hams of Westphalia.

Recently the Dallas News had from its Fort Worth correspondent the following:

"Certain prominent hog raisers now in the city claim that a use at last has been found for the hitherto useless razor-back hog. They state that after these hogs have been allowed to run in the bottoms for the summer months, subsisting on mast and roots, they can be easily fattened in the autumn by being turned into cornfields where the black-eyed pea has been planted between the corn-rows, and that although they do not acquire any very great size or weight, their meat, owing to their wild diet during the summer, gives the hams a flavor that equals, if not excels that of the celebrated Westphalia hams of the Black Forest in Germany.

"The process is the same as that which makes the Smithfield hog of Virginia, it, too, being a 'thorough bred razor-back,' except that the Smithfield hog after feeding on corn-waste and the cow-peas in the field, is turned on ground planted in peanuts, and on sweet potatoe beds from which the large potatoes have been gathered. It is probable that the Tarrant County razor-back, properly handled throughout, would make a ham as finely flavored as the razor-back of Smithfield. The Journal has long thought that any specially good thing that can be raised anywhere can be raised in Texas, but at the same time thanks theNews for calling the attention to another fact sustaining that belief."— Indiana Farmer.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

DIVERSITY OF CROPS.

We have before urged our farming constituency to raise a greater variety of farm products and not confine their efforts to the production of cotton. If our advice had been more fully followed the past season there would not now be the very lamentable condition prevailing in many sections of the cotton region. It is proven by accurate figures that the South get $21,580,944 less money for the cotton sold up to Jan. 1st., although selling 861,841 more bales, causing a total loss of over $54,000,000. It is not wise to risk so much on a crop that will not sustain life in the family if it cannot be sold at a profit, when stock, grains and vegetables are both edible and marketable. Try it this year.

Small Spice Cakes.—To one cupful of molasses add ono teaspoonful of soda dissolved in a cupful of boiling water, two tablespoonfuls of melted butter, one teaspoonful of powdered cinnamon,one-quarter of a teaspoonful of cloves, one-quarter of a teaspoonful of mace, one-quarter of a teaspoonful of salt, and three cupfuls of flour. Beat until smooth and bake in gem pans in a moderate oven.—Western Advocate.

Housekeepers who cook dried fruit properly prepare it by washing it thoroughly, letting it soak in cold water until all dirt or sediment has been loosened and washed off, then rinse it thoroughly and put it to soak for twenty-four hours in clear water. Cook it slowly and not very long in the water in which it has been soaked. This process brings out the real fresh fruit flavor better than any other.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

Use milk pudding and stewed fruit for bilious dyspepsia.

Vaseline makes the best dressing for russet shoes.

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contains no cocaine, mercury nor any other injurious drug.

It is quickly absorbed; gives relief at once; it opens and cleanses the Nasal Passages; allays inflammation; heals and protects the membrane; restores the Senses of Taste and Smell. Full size 50c.; Trial size 10c. at Druggists, or by mail. ELY BROTHERS 56 Warren St., New York City.

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8 Coast acc'm.	3.45 p.m	1 Lim. Ex.	7.15 p.m
2 Lim. Ex.	7.40 p.m	5 Fast Mail.	8.10 p.m
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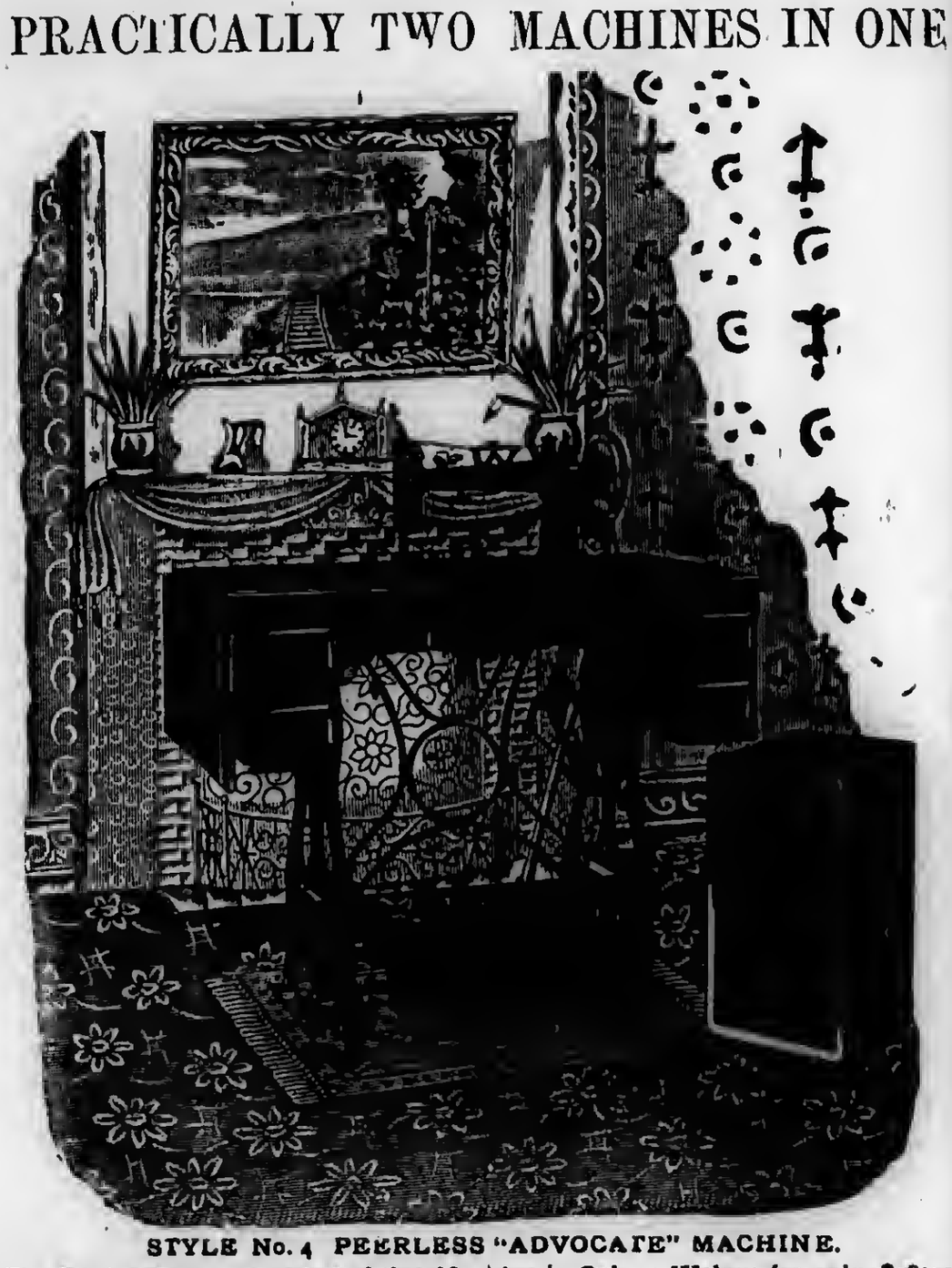
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A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them

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CONFERENCE NOTICES.

Washington Conference Anniversaries.

Epworth League. — Tuesday, March 8th, at 8 p. m.: M. W. Clair, chairman; speakers, I Garland Penn, S. H. Norwood, J. A. Holmes.

Freedman's Aid and Southern Education. — Wednesday, Mareh 9th, at 8 p. m.: J. W. E. Bowen, chairman; speakers, M. C. B. Mason, S. R. Hughes.

Church Extension.—Thursday, Mraeh 10th, at 8 p. m.: W. H. Draper, chairman; speakers, Dr. A. J. Kynett, C. S. Withrow, N. M. Carroll.

Missionary Society. — Friday, Mareh 11th, at 8 p. m.: P. G. Walker, chairman; speakers, Dr. W. T. Smith, B. T. Perkins, H. A. Carroll.

Educational Society—Saturday, March 12th, at 8 p. m.: T. B. Snowden, chairman; speakers, Dr. C. H. Payne, Earnest Lyons, Joseph Wheeler.

NOTICE.

To the Pastors of the Huntsville District: The fourth Sunday in February is Missionary Debt Paying Day. Dear Brethern: Please get your members all to pledge something on the debt. And you also pledge something, at once, and send it in. We want the Huntsville District to stand second to none in the Texas Conference. Be sure and take subscriptions for the Southwestern, every second Sunday and send them in.

A. C. Culbreath.

LEXINGTON DISTRICT.

Lexington Conference.

Dear Brethren: I have just received a letter of an urgent character relative to the mission debt, from our missionary secretaries. As presiding elder, I have brought this important matter before the quarterly conference and congregations, and asked your hearty cooperation in the plan now before the church to provide for the debt of that society.

I have received from the secretaries the very reasonable amount of $40 to be raised by this District of the $186,000 necessary to pay the whole debt.

I am asked to apportion this sum among the charges within this District, which apportionments are as follows:

Asbury Temple, $4; Gum Tabernacle, $3; Paris, $5; Flemingsburg, $3; Washington, $3; Falmouth, $3; Georgetown, $2; New Zion, $3; Versailles, $2; Winchester, $2; Kenney Circuit, $1.50; Leesburg Circuit, $1.50; Cleveland, $1; Moorefield, $1; Sharpsburg, $1; Sherbune Circuit, $1; Ruddels Mills Circuit, $1.50; North Middletown, $1.50.

Dear Brothers: Will you please raise these small amounts at once, and let your charge go on record as helping to pay the debt of that great society. I am yours for suecess.

Joseph Courtney, P. E.

BATON ROUGE DISTRICT.

First Round.

Musson Circuit, Feb. 12-14.
Melville and Runner, Feb.15-17
Lettsworth and Union, Feb. 18-20.
Island, Feb. 21-22.
Merrill and Mt. Zion, Feb. 26-27.
New Roads, Feb. 28 and March 1-2.
Jackson, March 5-6.
St. Paul and Vineent, March 7-8.
Wilson and Norwood, Mareh 12-13.
Asbury, March 14.
Baker and Plank Roads, Mareh 18.
Albert Chapel, March 19-20.
Slaughter Circuit, March 21-22.
St. Luke and Plainview, March 24-25.
Stony Point Cir., March 26-27.
Conrad, March 31.
Mt. Carmel, April 2-3.
Clinton, April 3-4.
Macedonia, April 5-6-7.
St. Peter, April 9-10.
Bayou Goula, April 15.
Plaquemine, April 16-17.
Rosedale, April 18-19.
Shiloh, April 20.
Port Allen, April 21.
Wesley Chapel, Baton Rouge, April 22-24.
St. Mark, April 23-24.
Priestley and Jones Creek, Apr. 30 and May 1.
Argodine Cir. April 27-23.

Dear Brethren: As we have just closed a very successful conference year, comparatively speaking, let us go in to accomplish even more this year. Yours in the work.

A. Moore, P. E.

N. O. SOUTH DISTRICT.

First Round.

First Street, Feb. 13-15-16.
Mallalieu, Feb. 13-14-17.
Simpson, Feb. 18-19-20.
Williams, Feb. 20-23-24.
Haven, Feb. 25-26-27.
Camp Parapet, Feb. 27-28.
University, March 2.
Donaldsonville, March 4-5-6.
Island and St. James, March 7-8.
Voiron, March 10-11.
Napoleonville, March 12-13-14.
Woodlawn, March 13-15-16.
Thibodaux, March 17-18-20.
Shriever, March 19-20.
Beatieville, March 21-22-27.
Houma, March 23-24-27.
Morgan City and Berwick, Meh. 28-30.
Verdernville and Patton, March 31 and April 3.
Centreville and Bayou Sale, April 1-2-3.
Franklin, April 4-5-10.
Winstead, April 6-7-10.
Charleston, April 8-9.

Remember, Brethren, the victory just won. Let us go in for more glorious results than ever before. The desire of our heart is, 500 souls saved, $1000 for benevolences and 200 cash subscribers for the Southwestern Christian Advocate. All other interests of the church looked after.

Valcour Chapman, P. E.

WACO DISTRICT.

Second Round.

Mexia Circuit, Mareh 18-20.
Grosbeck, March 25-27.
Bremond, April 1-3.
Calvert, April 8-10.
Marlin, April 15-17.
Lampassas, April 22-24.
Mayfield, April 29 and May 1.
Mooreville, May 6-8.
Waco (New Zion), May 13-15.
Waco (St. James), May 20-22.
Waco (Mt. Zion), May 28-30.
Waco (East), June 3-5.
Hillsboro Cir., June 10-12.

Dear Brethren: You see from the time card that your quarters embrace Friday, in order to be with you in love feast. Please, if it is convenient, to have it on such night, as I cannot always remain over till Monday night. Prepare for Easter, April 10th. Raise all or as much of your claims as possible. The notice of the date and program of the District Conference will appear shortly. Yours in the work.

Alfred Brown.

LOUISIANA CONFERENCE.

Natchitoches District—1st Round.

Kynett, Feb. 19-20.
Bayou Rapides, Feb. 26-27.
Chopin, March 1-2.
Marthaville, March 5-6.
Pleasant Hill, March 12-13.
Cypress, March 15.
Kateland, March 19-20.
St. Maurice, March 22.
Cane River, March 24.
Natchitoches, March 26-27.
Campte, April 2-3.
Union April 5-6.
Coushatta, April 9-10.
Bedford, April 16-17.
Rosa, April 23-24.
Many, April 30.
Monny, May 1.
Columbus, May 7-8.

Brethren: I trust you will bend every effort for a grand year's work. Let us report half of our benevolnet apportionment at the District Conference at Natchitoches. Yours fraternally,

H. J. Wright, P. E.

LITTLE ROCK DISTRICT.

First Round.

Fayetteville, Feb. 19-20.
Fayetteville Cir. Feb. 26-27.
Van Buren, March 5-6.
Fort Smith, March 6-7.
Danville, March 12-13.
Solgohachie, March 19-20.
Morrillton, March 26-27.
Conway, April 2-3.
Marche, April 9-10.
Little Rock Circuit, April 23-24.
Little Rock, Whites Chapel, April 23-24.
Little Rock, Wesley Chapel, April 24-25.
Little Rock, East Mission, April 26.
Lonoke, April 30 and May 1.

Dear Brethren: You will observe that I have given each charge Sunday serivces, for the reason, I hope to see all the people of your appointments. Hoping to be of service to you and your people during the week evenings; hence plan well to have a good time. As you know dear brethren, Easter Sunday came on the 10th of April, observe it as Missionary Day.

W. R. R. Duncan, P. E.

MURDER IN TEXAS.

Old man Calvin Toston, who lives in Fort Bend county, Texas, near Richmond, whose relatives live in and around Hempstead, entered Sister Mary Beuchley's house Friday night, Jan. 29th, about 12:30 and shot her through the head and also broke her jawbone with a hammer, from the effects of which she died a few hours after.

Sister Mary Beuchley lived at 907 Waverly street, Houston. She had been a consistent member of Mt. Vernon M. E. Church for twenty-one years. She was killed while in bed with her 17-year-old daughter, Etta. A little boy was in an adjoining room. None of them heard the shooting.

Toston confessed that Andrew Atkins, whose home is somewhere in Louisiana, hired him to kill Mrs. Beuchley. Andrew Atkins married Sister Beuchley's oldest daughter, Annie. They lived together awhile and then separated, because he did not provide a living for her and also treated her badly. Atkins tried to get her to receive him back, and she would not. He charged his mother-in-law with keeping his wife away from him. He is now in jail in Houston.

Sister Beuchley's husband has been dead for a number of years. She and family were much loved by the members of Mt. Vernon Church and other people of the city of Houston. She leaves five children and a host of friends.

A. H. Jenkins, P. C.

WHAT THEY HAVE THEY LEAVE.

There are souls in the world who have the gift of finding joy everywhere, and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to shine. Their bright hearts have a great work to do for God.—F. W. Faber.


$12 3000 BICYCLES
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You can buy a Money Order at your postoffice, payable at the New Orleans postoffice.

If a Money Order Postoffice or an Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

CASH REMITTANCES—Feby. 7 to 14.

We, this week, and intend hereafter to publish this list by Conferences, that the people may see who are working for the Southwestern and our publishing interests.

Alabama Conference—
L. B. Smith, *1 — J. Barnes,
J. P. Rowe, — E. B. McCauley, 1
J. W. Sheppard.

Atlanta and Savannah—
J. A. Landry, — W. H. Lovelace, *1
S. J. Harris, 1 — Aaron Graddy,
J. L. Nichols & Co.,

Central Missouri—
D. G. Franklin, 1

East Tennessee and Tennessee—
W. M. Neal. — Mrs. R. O. Spears, 1

Louisiana—
J. P. Crowder, C. D. Shallawhorne, *1
(No Name). — Mary Grant,
Wm. Porter, — W. S. Chinn,
J. W. Hilton, *1 — D. J. Price,
D. G. Pharris, — M. Seither,
H. W. Welch, 1 — Miss L. M. Alton,
B. F. Williams, — J. D. Brightop,
F. T. Chinn, — L. G. Adkinsou,
A. Claude, — D. G. Butler, 2
Aug. Romain, — Elnora Johnson,
Horace McCoy, — Ferdinand Thomas,

Mississippi and Upper—
T. W. Davis, *1 — E. Troupe, *1
F. H. Bunton, 1 — W. H. Smith,
W. M. Lester, 3 — G. H. Heavy, 1
C. H. Brown, — P. O. Jamison, *1
J. I. Garrett, — R. H. Pantton, *1
M. H. Wilkins, — J. H. Everett, 2
R. N. Jones, *1 — W. E. Logan,
W. McNeil, — E. D. Cameron,
W. H. Smith, — R. L. Brooks, *1
J. W. Wimbush, *1

North Carolina—
R. P. Hairston, *1

South Carolina—
J. R. Townsend.

Texas and West Texas—
Wm. Bartley, — Mrs. R. D. Pegues,
J. O. Williams, 3 — G. W. Nevils, 1
E. J. Warren, — E. Holliday, *1
A. D. Jones, — L. Felder, 2
A. L. Carper, *1 — J. W. Taylor,
H. R. Smith, *1 — G. D. Jordan,
D. C. Lacy, — Alfred Brown, *1
H. C. Watson, *2 — W. B. Rankin,
L. H. Richardson, — J. Jones, 1
E. G. Williams, — T. S. McMorris, 1
M. C. Gillespie, 2 — E. M. Wyatt,

Washington—
J. H. Goodrich.

* Yearly.

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Chicago limited, 7 45 pm	Chicago limited, 9 00 am
Fast mail..... 8 30 am	Fast mail.....7 20 pm

Louisville and Cincinnati.

Fast mail.... .8:30 am	Fast mail..... 7:20 pm

Louisville and Cincinnai, Limited.

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No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
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		Retail Price.	Our Price.
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Theological Compend. Binney		60	50
Christian Baptism. Merrill		90	71
Discipline, 1896		30	26
Philosophy of the Plan of Salvation. Walker		75	60
Written Sermon or Essay. (Supplied by the student			
To be read:	Hints to Self-Educated Ministers. Porter	1 25	1 02
	Life of John Wesley. Telford	1 35	1 10
	Tongue of Fire. Arthur. New Edition	50	45
	The Revival and th Pastor. Peck	1 00	80
	SECOND YEAR.		
Systematic Theology. Vol I. 12mo. Raymond		1 50	1 20
Short History of the Christian Church. Hurst		3 00	2 48
History of Methodism. (Abridged) Stevens		2 50	1 95
Written Sermon or Essay. (Supplied by the student			
To be read:	Lectures on Preaching. Simpson	1 15	90
	How to Study the Bible. Clifford, Mole, &c.	50	41
	English and American Literature. Wheeler		
	THIRD YEAR.		
Systematic Theology. Vol. II. 12 mo. Raymond		1 50	1 20
Plain Account of Christian Perfection. Wesley		25	20
Doctrinal Aspects of Christian Experience. Merrill		90	71
Short History of the Christian Church. Hurst. (See price second year.)			
Principles of Rhetoric. Hill		*	80
Written Sermon or Essay. (Supplied by the student			
To be read:	Living Thoughts of John Wesley. Potts	2 00	1 00
	Portrait of St. Paul. Fletcher	60	51
	Life of Bishop Simpson. Crooks	2 50	2 16
	FOURTH YEAR.		
Systematic Theology. Vol. III. 12mo. Raymond		1 50	1 20
Introduction to the Gospel Records. Nast		1 20	94
Digest of Methodist Law. Merril		90	70
Review of the Course for the three proceeding years			
Written Sermon or Essay. (Supplied by the student			
To be read:	Christian Life. Paulus	1 50	1 18
	Life of Durbin. Roche	1 50	1 24
	Love Enthroned. Steele	1 20	95

Governor Pingree, of Michigan, declares that the men of the country who believe in the government of Abraham Lincoln should not hesitate to denounce the men of their party who would make ours only a government for the benefit of the almighty dollar and the possessor thereof. He ought to be the next President of the United States.—Ex.

—o—

A bill has been introduced in the Iowa Legislature to legalize the manufacture of liquor in the State. That it will become a law in due time is certain. The time-serving politicians who killed prohibition by enacting "the Mulct law" will not hesitate to go the full length in debauching the youth of the State at the bidding of the rum power. And yet the party in power is "the party that favors temperance and good government," and "sympathizes with all efforts to restrict and mitigate the evils of the liquor traffic!" How the American people do love to be humbugged! — Religious Telescope.

—o—

The Berean system of lesson books published by our book concerns contain the Sunday-school lessons for the entire year, graded according to age or rank of pupil. They are comprehensive, compact and convenient, and should be possessed by all workers in the Sunday-school. They are entitled Beginners, Intermediates and Senior, and sell for 18 cents each postpaid, or $1.80 per dozen not prepaid. Supplied by this office.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, FEBRUARY 24, 1898.—Vol. 33, No. 8. EATON & MAINS, Publishers.

MY PRAYER.

By Mary McGee Snell Hall.

If lowlier yet I need to be
That I may learn still more of Thee,
Thy work complete, O Lord, my God,
By furnace heat, or chast'ning rod.
I welcome every will of Thine
That brings me nearer the Divine.
—Ram's Horn.

EDITORIAL COMMENTS.

Renew! Renew! Renew at once!

* * *

Your light may be shining, but who can see it?

* * *

The first part of "time enough" is the best part.

* * *

The sweetest, dearest word in language is mother.

* * *

"Watch your friends and your enemies will never hurt you."

* * *

Some people may be following Christ, but they are very far off.

* * *

Put yourself in a position so that God can use you when he needs you.

* * *

It counts but little if you were converted forty years ago unless you are converted now.

* * *

The church needs men who can face the frowns of the world and still stand for the right.

* * *

The Holy Spirit is the best commentary that the preacher can have. "He will guide you into all truth."

* * *

The utterance of Christ, "Thy Kingdom come," was a prophecy that the kingdom was coming.

* * *

At last accounts the South Carolina Separate Coach law had passed both houses of the legislature and was awaiting the governor's signature to become a law. This no doubt has been granted and the Anglo-Saxon South Carolinian's superiority placed far beyond contamination for years to come. This course, we learn, is absolutely necessary, for some superiority does not keep under any and all circumstances.

According to the dispatches, the law providing for first and second-class fares continues in force and the new law requires the separation of only first-class passengers. That is to say, the railway lines are to provide one second-class or smoking car and two-first-class cars. The second-class passengers won't hurt each other, but those of the first class will; hence must be separated.

Such a law simply strengthens us in the conclusion we reached long ago, namely, that the Southern white man does not seek to get away from the ignorant Negro because of his uncouth ways or untidy dress but from the negro of education and refinement who feels he has rights which should be respected. The effort is evidently to humiliate him, to cause him to feel that he is naturally inferior and thus check the growing spirit of manhood and independence; but we see him now, and it will require more than unjust and oppressive laws to accomplish this purpose.

ONE BIG STEAL, NO BETTER THAN MANY LITTLE ONES.

The State Constitutional Convention, which is now in session in this city, is grinding away on what it considers the chief problem with which it has to contend, and that is: How to frame a law so as to disfranchise the ignorant shiftless Negro without including the equally ignorant, poverty-stricken white man. But for this there would have been no convention called; but for this its task would be an exceedingly easy one. Every individual, every newspaper that has advocated holding such a convention has proclaimed again and again that the good people of Louisiana are tired of the corrupt practices that maintain in the elections of this State, hence the necessity for such a gathering. The question with them seemed to be how to have fair elections in Louisiana. But now the question is, "How can we perpetrate one big steal in favor of the Democratic party and those who vote that ticket, so that we may have no more fraudulent work to do hereafter?" "We want to be honest," they say, "hence we shall steal all we wish at once and then stop. We want to raise our children right." Such wholesale corruption as is now proposed may not be retroactive in its effects, but it most certainly will perpetuate its influence so as to prove a blight, a withering curse upon the posterity they now pretend to desire to protect.

On Jan. 1st, 1897, the registered voters of the State were put down at 294,432; of these 164,088 were classed as white and 130,344 as colored. There were 28,371 whites who could not write and 94,489 colored. These figures do not show the total Negro vote by several thousands, for that exceeds the white vote; nevertheless they indicate the immense number of colored voters who would be disfranchised by a simple, honest educational test, and at the same time the small number of whites. And further, when we consider the fact that, as shown by the same registration from which these figures are taken 21,713 of those classed as white voters are of foreign birth, it is fair to assume that the number of native whites who would be shut out by an educational test is very much less than the foregoing figures indicate. And who are classed as foreign born voters? In reply we can safely say not only those who have taken out naturalization papers, but according to the law of this State, those who have simply declared their purpose so to do. In addition, in view of the free and easy manner in which most things of the kind are run in Louisiana, it is perfectly reasonable to conclude that those figures include many hundreds, and possibly thousands who have never made any such declaration. And yet to save the small ignorant white vote thus composed, the good and wise men of the State of Louisiana prefer to disgrace the State by placing a section in the constitution that must be conceived in the spirit of fraud, and will be a perpetual monument to political corruption. We ask in all sincerity, is not the price thus to be paid too dear?

But as small a number of white voters as the educational test will shut out, the number will be still further reduced by the property test proposed. That is to say, if the suffrage clause of the new constitution should allow even an ignorant man to vote, who owns or controls $300 or $500 worth of property, we dare say there are thousands of ignorant whites who are property holders. True this would let in a few negroes but a far less proportion than of whites. The fact is the more the question is examined the more evident it is that there is no reason whatever for "gerrymandering" in, any voter. How much better is an ignorant, shiftless white man than the same kind of a negro, anyway? It is evident that if any allowance or excuse is to be made for either class, it should be for the Negro; but under the circumstances he will take his medicine like a man, only asking that he be dealt with as are others of his class. If he do this uncomplainingly, when just one generation removed from slavery, why should any man who is the descendant of freemen for centuries past, ask more? And yet whatever may be the result of the convention's labors, the Negro can better afford to suffer wrong than can the State of Louisiana afford to perpetrate a fraud so unwarranted and demoralizing.

A GREAT NAVAL DISASTER.

On Tuesday night of last week the United States battleship Maine was blown up in the harbor at Havana, Cuba. The calamity occurred at 9:45 p. m., after most of the sailors had retired for the night; their sleeping quarters proved a veritable death-trap, and 248 lost their lives. Some were of course killed by the explosion, some burned to death and others were drowned. All the officers were saved but two, as the explosion occurred in the part of the vessel occupied by the sailors.

The question that has agitated the public mind since the sad occurrence is, was it the result of an accident or of Spanish treachery. This cannot be positively determined till after the investigation, but there is no denying the fact that there is a general suspicion, which is not altogether unfounded, that the Spaniards are responsible for this fearful destruction of life and treasure. Their feeling against Americans is said to be exceedingly bitter and many threats have been made.

Captain Sigsbee has had all survivors of the Maine's crew who could be moved brought to Key West, Fla.

At the reception given on the 10th inst. by the Methodist Social Union of Cincinnati in honor of the Book Committee, Dr. Tiggert, editor of the Methodist Review, of the Southern Methodist Church, was a welcome guest. The doctor seemed to enter thoroughly into the spirit of the occasion and enjoy it greatly. Two little incidents may serve to indicate the spirit which prevailed. In addition to the badge which was pinned to Dr. Tiggert's coat was a tiny United States flag; this evinced his loyalty. When the orchestra played "Dixie," the old Southern war tune was heartily applauded and thus the vast company showed its liberality.

The Christian Recorder is inclined to "kick" because President McKinley is leaving the prominent men of the A. M. E. Church out in the appointments. We thought of counselling Bro. Johnson to be patient but are reminded of the fact that only a few of our men have "landed" yet, and they in small appointments at that. Nevertheless, while waiting our turn, we are glad to see the more fortunate gathering fruit and are really pleased that there are so many good men in each of the churches.

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No. 408 Carondelet Street.

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$1 a Year to Pastors.

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There are four ways by which money may be sent by mail, our risk—Postoffice Money Order, by Bank Check or Draft, or an Express Money Order; and, when none of these can be procured, in a Registered Letter.

You can buy a Money Order at your postoffice, payable at the New Orleans postoffice.

If a Money Order Postoffice or an Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

CASH REMITTANCES—Feby. 7 to 14.

We, this week, and intend hereafter to publish this list by Conferences, that the people may see who are working for the Southwestern and our publishing interests.

Alabama Conference—
L. B. Smith, *1 — J. Barnes,
J. P. Rowe, — E. B. McCauley, 1
J. W. Sheppard.

Atlanta and Savannah—
J. A. Landry, — W. H. Lovelace, *1
S. J. Harris, 1 — Aaron Graddy,
J. L. Nichols & Co.,

Central Missouri—
D. G. Franklin, 1

East Tennessee and Tennessee—
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English and American Literature. Wheeler		
THIRD YEAR.		
Systematic Theology. Vol. II. 12 mo. Raymond	1 50	1 20
Plain Account of Christian Perfection. Wesley	25	20
Doctrinal Aspects of Christian Experience. Merrill	90	71
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Principles of Rhetoric. Hill	*	80
Written Sermon or Essay. (Supplied by the student		
To be read: Living Thoughts of John Wesley. Potts	2 00	1 00
Portrait of St. Paul. Fletcher	60	51
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Systematic Theology. Vol. III. 12mo. Raymond	1 50	1 20
Introduction to the Gospel Records. Nast.	1 20	94
Digest of Methodist Law. Merril	90	70
Review of the Course for the three proceeding years		
Written Sermon or Essay. (Supplied by the student		
To be read: Christian Life. Paulus	1 50	1 18
Life of Durbin. Roche	1 50	1 24
Love Enthroned. Steele	1 20	95

Governor Pingree, of Michigan, declares that the men of the country who believe in the government of Abraham Lincoln should not hesitate to denounce the men of their party who would make ours only a government for the benefit of the almighty dollar and the possessor thereof. He ought to be the next President of the United States.—Ex.

—o—

A bill has been introduced in the Iowa Legislature to legalize the manufacture of liquor in the State. That it will become a law in due time is certain. The time-serving politicians who killed prohibition by enacting "the Mulct law" will not hesitate to go the full length in debauching the youth of the State at the bidding of the rum power. And yet the party in power is "the party that favors temperance and good government," and "sympathizes with all efforts to restrict and mitigate the evils of the liquor traffic!" How the American people do love to be humbugged! — Religious Telescope.

—o—

The Berean system of lesson books published by our book concerns contain the Sunday-school lessons for the entire year, graded according to age or rank of pupil. They are comprehensive, compact and convenient, and should be possessed by all workers in the Sunday-school. They are entitled Beginners, Intermediates and Senior, and sell for 18 cents each postpaid, or $1.80 per dozen not prepaid. Supplied by this office.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, FEBRUARY 24, 1898.—Vol. 33, No. 8. EATON & MAINS, Publishers.

MY PRAYER.

By Mary McGee Snell Hall.

If lowlier yet I need to be
That I may learn still more of Thee,
Thy work complete, O Lord, my God,
By furnace heat, or chast'ning rod.
I welcome every will of Thine
That brings me nearer the Divine.
—Ram's Horn.

EDITORIAL COMMENTS.

Renew! Renew! Renew at once!

* * *

Your light may be shining, but who can see it?

* * *

The first part of "time enough" is the best part.

* * *

The sweetest, dearest word in language is mother.

* * *

"Watch your friends and your enemies will never hurt you."

* * *

Some people may be following Christ, but they are very far off.

* * *

Put yourself in a position so that God can use you when he needs you.

* * *

It counts but little if you were converted forty years ago unless you are converted now.

* * *

The church needs men who can face the frowns of the world and still stand for the right.

* * *

The Holy Spirit is the best commentary that the preacher can have. "He will guide you into all truth."

* * *

The utterance of Christ, "Thy Kingdom come," was a propheey that the kingdom was coming.

* * *

At last accounts the South Carolina Separate Coach law had passed both houses of the legislature and was awaiting the governor's signature to become a law. This no doubt has been granted and the Anglo-Saxon South Carolinian's superiority placed far beyond contamination for years to come. This course, we learn, is absolutely necessary, for some superiority does not keep under any and all circumstances.

According to the dispatches, the law providing for first and second-class fares continues in force and the new law requires the separation of only first-class passengers. That is to say, the railway lines are to provide one second-class or smoking car and two-first-class cars. The second-class passengers won't hurt each other, but those of the first class will; hence must be separated.

Such a law simply strengthens us in the conclusion we reached long ago, namely, that the Southern white man does not seek to get away from the ignorant Negro because of his uncouth ways or untidy dress but from the negro of education and refinement who feels he has rights which should be respected. The effort is evidently to humiliate him, to cause him to feel that he is naturally inferior and thus check the growing spirit of manhood and independence; but we see him now, and it will require more than unjust and oppressive laws to accomplish this purpose.

ONE BIG STEAL, NO BETTER THAN MANY LITTLE ONES.

The State Constitutional Convention, which is now in session in this city, is grinding away on what it considers the chief problem with which it has to contend, and that is: How to frame a law so as to disfranchise the ignorant shiftless Negro without including the equally ignorant, poverty-stricken white man. But for this there would have been no convention called; but for this its task would be an exceedingly easy one. Every individual, every newspaper that has advocated holding such a convention has proclaimed again and again that the good people of Louisiana are tired of the corrupt practices that maintain in the elections of this State, hence the necessity for such a gathering. The question with them seemed to be how to have fair elections in Louisiana. But now the question is, "How can we perpetrate one big steal in favor of the Democratic party and those who vote that ticket, so that we may have no more fraudulent work to do hereafter?" "We want to be honest," they say, "hence we shall steal all we wish at once and then stop. We want to raise our children right.". Such wholesale corruption as is now proposed may not be retroactive in its effects, but it most certainly will perpetuate its influence so as to prove a blight, a withering curse upon the posterity they now pretend to desire to protect.

On Jan. 1st, 1897, the registered voters of the State were put down at 294,432; of these 164,088 were classed as white and 130,344 as colored. There were 28,371 whites who could not write and 94,489 colored. These figures do not show the total Negro vote by several thousands, for that exceeds the white vote; nevertheless they indicate the immense number of colored voters who would be disfranchised by a simple, honest educational test, and at the same time the small number of whites. And further, when we consider the fact that, as shown by the same registration from which these figures are taken 21,713 of those classed as white voters are of foreign birth, it is fair to assume that the number of native whites who would be shut out by an educational test is very much less than the foregoing figures indicate. And who are classed as foreign born voters? In reply we can safely say not only those who have taken out naturalization papers, but according to the law of this State, those who have simply declared their purpose so to do. In addition, in view of the free and easy manner in which most things of the kind are run in Louisiana, it is perfectly reasonable to conclude that those figures include many hundreds, and possibly thousands who have never made any such declaration. And yet to save the small ignorant white vote thus composed, the good and wise men of the State of Louisiana prefer to disgrace the State by placing a section in the constitution that must be conceived in the spirit of fraud, and will be a perpetual monument to political corruption. We ask in all sincerity, is not the price thus to be paid too dear?

But as small a number of white voters as the educational test will shut out, the number will be still further reduced by the property test proposed. That is to say, if the suffrage clause of the new constitution should allow even an ignorant man to vote, who owns or controls $300 or $500 worth of property, we dare say there are thousands of ignorant whites who are property holders. True this would let in a few negroes but a far less proportion than of whites. The fact is the more the question is examined the more evident it is that there is no reason whatever for "gerrymandering" in, any voter. How much better is an ignorant, shiftless white man than the same kind of a negro, anyway? It is evident that if any allowance or excuse is to be made for either class, it should be for the Negro; but under the circumstances he will take his medicine like a man, only asking that he be dealt with as are others of his class. If he do this uncomplainingly, when just one generation removed from slavery, why should any man who is the descendant of freemen for centuries past, ask more? And yet whatever may be the result of the convention's labors, the Negro can better afford to suffer wrong than can the State of Louisiana afford to perpetrate a fraud so unwarranted and demoralizing.

A GREAT NAVAL DISASTER.

On Tuesday night of last week the United States battleship Maine was blown up in the harbor at Havana, Cuba. The calamity occurred at 9:45 p. m., after most of the sailors had retired for the night; their sleeping quarters proved a veritable death-trap, and 248 lost their lives. Some were of course killed by the explosion, some burned to death and others were drowned. All the officers were saved but two, as the explosion occurred in the part of the vessel occupied by the sailors.

The question that has agitated the public mind since the sad occurrence is, was it the result of an accident or of Spanish treachery. This cannot be positively determined till after the investigation, but there is no denying the fact that there is a general suspicion, which is not altogether unfounded, that the Spaniards are responsible for this fearful destruction of life and treasure. Their feeling against Americans is said to be exceedingly bitter and many threats have been made.

Captain Sigsbee has had all survivors of the Maine's crew who could be moved brought to Key West, Fla.

At the reception given on the 10th inst. by the Methodist Social Union of Cincinnati in honor of the Book Committee, Dr. Tiggert, editor of the Methodist Review, of the Southern Methodist Church, was a welcome guest. The doctor seemed to enter thoroughly into the spirit of the occasion and enjoy it greatly. Two little incidents may serve to indicate the spirit which prevailed. In addition to the badge which was pinned to Dr. Tiggert's coat was a tiny United States flag; this evinced his loyalty. When the orchestra played "Dixie," the old Southern war tune was heartily applauded and thus the vast company showed its liberality.

The Christian Recorder is inclined to "kick" because President McKinley is leaving the prominent men of the A. M. E. Church out in the appointments. We thought of counselling Bro. Johnson to be patient but are reminded of the fact that only a few of our men have "landed" yet, and they in small appointments at that. Nevertheless, while waiting our turn, we are glad to see the mare fortunate gathering fruit and are really pleased that there are so many good men in each of the churches.

OUR CONTRIBUTORS.

ORIGIN AND DEFINITION OF CREEDS.

By Rev. I. C. Clemons, A. B., B. D.

Name and Definition.

A creed or rule of faith, or symbol, is a confession of faith for the benefit of the public, or a form of words setting forth with accuracy certain articles of belief which are regarded by the framers as indispensable for salvation, or for the life and growth of the Christian Church.

Some people who have faint ideas of creeds think that they cover the whole ground of Christian doctrine, necessarily, or contain only the basic point, or points, which have been disputed; but they may or may not. They are cloaks large enough for men, and long enough for women, and without any alteration they may fit children.

It has been said that faith, like all other strong convictions, has a desire to proclaim itself. (Matt. 12:34) "For out of the abundance of the heart the mouth speaketh." If a man's faith is rooted in the good, it will proclaim the good; but if rooted in the evil, it will proclaim the evil. (Luke 6:45). This is true because a man's life is no broader than his faith. "I believe, therefore I confess" ("Credo ergo confiteor").

This confession becomes necessary when we are received into the Christian Church to distinguish ourslves as followers of Christ and to bring others to Him, by the influence of our profession. Note Matt. 10:32: "Every one who shall confess me before men, him will I also confess before my Father who is in heaven."

This is the origin of Christian creeds. Creeds as such are impossible without faith, but faith is possible without creeds; that is to say creeds depend upon faith, but faith does not depend upon creeds. The Christian Church is built on confession or faith, but not upon creeds. Creeds are expressions of one's faith. (Matt. 16:18) "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

There are many creeds, but only one faith. Sometimes a man's faith transcends the bounds of all creeds, but this is the rare exception, because most men express their faith through some creed. It is well for every individual to understand to some extent the three great creeds, viz: The Apostles', the Nicene and the Athanasian, and to know which one is used by his Church.

The Methodist Episcopal Church expressed her faith through the Apostles' Creed; not simply because it is an admirable production, or summary of the apostolic teaching, but because it is in full harmony with the spirit and the letter of the New Testament, and because it is the creed of creeds. It contains all the fundamental articles of the Christian faith necessary to salvation, and is Trinitarian, dividing itself into three chief articles and expressing faith in God the Father, the Son and Holy Ghost; the chief emphasis being placed upon the second article (the supernatural birth death and resurrection of the Lord Christ).

J. T. Muller says: "It retains the double significance of being the bond of union of the universal Christian Church, and the seed from which all other creeds have grown." It is held that this creed is a shoot which sprang out of the confession of Peter (Matt. 16:16), which furnished its germ, and out of the baptismal formula which determined the Trinitarian order and arrangement.

This creed cannot be traced to any individual as its author, but is the product of the Western Catholic Church. It is not God speaking to men, but men speaking to God in answer to His revelation. It was originally a baptismal confession springing out of the practical needs of Christianity. It was called by the Anti-Nicene fathers "the rule of faith," "the apostolic traditions," "the apostolic preaching;" afterwards "the symbol of faith." All churches argue as ot the essential articles of faith in the general order of arrangement on the basis of baptismal formula and in the prominence given to Christ's death and resurrection.

We received our first text of the Latin Creed with a commentary from Pufinus near the close of the fourth century—390, and our Greek text from Marcellus, 336 or 341, A. D.

2. The Nicene Creed is the Eastern for of the primitive creed; but with the impress of the Nicene age and more definite and explicit than the Apostles' Creed in setting forth the divinity of Christ and the Holy Spirit.

In the midst of the hot controversies touching the divinity of Christ the Nicene Creed was the first to obtain universal authority.

This creed has three forms: "Nicean, the enlarged Constantinopolitan, and the still larger Latin."

The original Nicene Creed dates from the first Ecumenical Council, held at Nicea, A. D. 325, for the settlement of the Arian controversy. This Creed has an abrupt conclusion, viz: "And in the Holy Ghost" The Latin or Western form differs from the Greek or Eastern form by the little word "Filliogue," which shook Christendom to its very center.

Note the contents of this creed. "We believe in one God the Father Almighty, maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father; Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made. And in the Holy Ghost."

3. The Athanasian Creed. The origin of this creed, like the Apostle's Creed, is unknown. The author is also unknown; however, it has been ascribed to Athanasius, bishop of Alexandria, the most prominent defender of the divinity of Christ, and the orthodox doctrine of the Trinity, A. D. 73. This authorship has been rejected both by learned Catholics and Protestants. This creed is used by the Catholic Church.

This creed is said to have been later than Athanasius, but received much of its inspiration and cast from his teaching.

This is the more prevalent opinion. Consult Schaff: "Creeds of Christendom." We would give the context, but its length will not permit it. We simply note the leading points of this creed: "That we worship one God in Trinity, and Trinity in Unity, neither confounding the persons nor dividing the substance.

'The glory equal; the majesty co-eternal. So the Father is God; the Son is God; and the Holy Ghost is God, and yet there are not three Gods; but one God."

This creed was adopted by the great reformers.

Luther regarded it as the most important and glorious composition since the day of the apostles.

Individuals do well to know just what they do believe; and what they do not believe.

Natchitoches, La.

SUFFERED FOR OTHERS.

1. There are two ways of suffering for others. One is, suffering because one is obliged to; the other is, suffering becausc one wants to. I scarcely need ask which is the noblest and most effective way. A man who suffers for others because he cannot avoid it is not entitled to any thanks nor credit. Others may receive much benefit from that man's sufferings yet he deserves no praise for his endurance. It is he who voluntarily and heartily suffers for others, that they may be helped, as they in no other way could be helped that is deserving of credit and approbation. The following is suggested: "Some time ago a war raged in India between the English and a native monarch named Tippoo Saib. On one occasion several English officers were taken prisoners, among them one named Baird. One day a native officer brought in fetters, to be put upon each of the prisoners, the wounded not accepted. Baird had been severely wounded and was suffering from pain and weakness. A gray-haired officer said to the native official, "You do not think of putting chains upon that wounded young man?" "There are just as many pairs of fetters as there are captives," was the answer, "and every pair must be worn." The officer said: "Then put two pair on me; I will wear his as well as my own." The end of the story is that Baird lived to regain his freedom, lived to take that very city; but the generous friend died in prison. He wore two pairs of fetters. But what if he had worn the fetters for all in the prison! What if, instead of being a captive himself, he had been free and great and had quitted a glorious palace to live in their loathsome dungeon, to wear their chains, to bear their stripes, to suffer and die in their stead, that they might go free! Such a thing has been done." Yes, Christ has done it. He voluntarily left his gorgeous glory-palace, came to this dark earth, took the sinner's place and suffered most awfully for a whole world of ungodly and condemned men and women. Not a soul could have been freed from the condemnation pronounced by a righteous law had not Christ suffered for all. Are you not going to accept His sacrifice for you? Why not now? C. H. Wetherbe.

DIVINE HEALING.

By Rev. E. M. Collett.

When Rev. R. E. Jones was at the seat of our last annual conference he asked me to write an article for the S. W. C. Adovcate on the above named subject. I have been so busy that I have not had time to write, neither have I now, but according to promise I write these few lines. My position upon this subject, you know, created quite a sensation at our last session of the North Carolina Conference, and I was criticised by quite a number of my brethern. I thank the Lord there was no spirit of resentment in my heart against any one that criticised me. The brethren were honest in their criticisms and I am willing to wait patiently with them until they see as I see. I know that my position is not a popular one, and therefore I expect criticism.

But what is this divine healing of which we now speak? It is the healing of the sick by prayer through faith by the laying on of hands according to the Word of God.

I believe that many sick are healed by the aid of medicine. I believe that Jesus Christ is the healer of his believers, and that all true believers may be healed by Jesus Christ through faith without the aid of medicine. I believe that God would have all his children healed through his Son, Jesus Christ, without the aid of medicine. I believe that it is our duty to look to Him for the healing of our bodies just as we look to Him for the healing of the soul and spirit. I cannot stop here to discuss what theologians say about this question. It is enough to say that I do not now agree with them, for the simple reason that the hundreds of object lessons that have passed under my immediate observation within the last twelve months in the instantaneous healing of the sick convince me that all that theologians have said about divine healing belonging to past ages only, falls to the ground. All sin, sickness and disease come from the devil, and are therefore the works of the devil. The Son of God was manifested that He might destroy the works of the devil (1 John 3-8). No devil, no sin; no sin, no sickness and disease. I can only cite a few passages of Scripture here which, I think, clearly prove that Jesus Christ came to take away our sickness as well as our sins. "And Jesus went about all Galilee, teaching in their synagogues and preaching the Gospel of the kingdom, and healing all manner of sickness all and manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them" (Matt. 4:23-24).

"When the even was come, they brought unto him many that were possessed with the devils; and he cast out the spirit with His word and healed them that it might be fulfilled which was spoken by Esaias, the prophet, saying, Himself took our infirmities and, bare our sickness" (Matt. 8:16-17).

1 Peter 2:24 read: "Who his own self bare our sins in his own body on the tree," etc.

I carry my sins to Jesus in prayer and faith, and He frees me from them. I carry my sickness and disease to Jesus in prayer and faith, and He takes them all away and heals my body.

Acts 10-38 reads: "How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil;

for God was with him." Now Jesus sent forth His twelve and the seventy to preach the Gospel and to heal all manner of sickness. (See Mark 16:15-18, James 5:14-17.) And in John 14-12 Jesus says: "He that believeth on Me the works that I do shall he do also," etc

For many years I have been troubled with liver and kidney trouble; in vain I looked to medicine for a cure. But nearly a year ago I was healed in faith through Jesus Christ by the laying on of the hands of Rev. H. Wilson, of New Bedford, Mass. My age and sight so failed me that I could not see how to read at night, but my eye-sight was restored with the healing of my body. In the last four months I have prayed for more than four hundred sick people. I have seen the helpless fevered, consumptive and rheumatic raised up in an instant; and this before the eyes of hundreds of witnesses. Praise God for all His goodness.

Oxford, N. C.

MUCH DEPENDS UPON HOW YOU BEGIN.

By Mrs. Estella M. Wyatt.

Now that all of the fall and some of the spring conferences are over, no doubt each preacher has gone to his work with a determination to succeed. Well, much depends upon how you begin. If you go there criticising the preacher who preceded you, finding fault with his omissions and commission just to talk about, your success will be slow. Beware, my brethren, how you spend your opinions, and take hold of everything that is brought to you without due caution and consideration. This is what some pastors call "cleaning out the church." But if you have gone there praying with a consecrated heart to do your whole duty you may look for success, for it will surely come and the church cleaned out in a proper way.

It is natural for all to want to see the new pastor, to see how he looks and to hear how he preaches. They, too, will show their appreciation and love by the collections, presents, storms and surprises. But mark you, this is the most critical time of your year's work. And much depends upon how you begin in order to keep the storms and surprises from coming from another way before the year closes.

In your official meetings it will depend upon what you say, how you say it and when you say it, to secure the confidence of your leaders that you understand church law and possess the ability to lead.

Next you will begin to get invitations to suppers, dinners, socials and the like.

Remember, you must be cautious and discreet on this point. Don't forget that there is a difference between social calls and pastoral visiting. And if you go too often to any one place it will not be good for you. While some members are better fixed, more entertaining and make you feel like visiting them often you must restrain yourself because it will create jealousy among the members and suspicion in the outside world.

Remember, you should never forget your wife it she is homely and does not read and understand things as you do. She is your bosom friend and has true interest in you. And if, from lack of apparel or other reasons, she is not prepared to accompany you sometimes, do not let it be your fault. Instead of getting a thirty dollar suit, get one for fifteen dollars, and give her the other fifteen to fix up too.

Much depends upon the life you live as to the Christian influence you will have. It may be that you are a good financier and can bring a full report on that line, but will have to get some other preacher to conduct your revivals, because he has more spiritual power than you. That is all right, for you may want to report one hundred converts when you reach the annual conference! You make the report and get the credit, though it was not through you the souls were saved. No matter, so long as your life is all right. Why not live so that if your pastorate extends through five years you can be instrumental in saving souls. Save them by the life you live.

Hills Prairie, Texas.

THE LIFE OF FAITH.

JUST FOR TO-DAY.

Lord, for to-morrow and its needs
I do not pray,
Keep me, my God, from stain of sin
Just for to-day.

Let me both diligently work
And daily pray;
Let me be kind in words and deeds
Just for to-day.

Let me be slow to do my will,
Prompt to obey,
Help me to overcome my flesh,
Just for to-day.

Let me no wrong or idle word
Unthinking say,
Set thou a seal upon my lips,
Just for to-day.

Let me in season, Lord, be grave,
In season gay,
Let me be faithful to Thy grace,
Just for to-day.

So for to-morrow and the needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for to-day.

—Canon Wilberforce.

WHAT TO READ.

If you are down with the blues, read the twenty-seventh psalm.

If you feel lonesome and unprotected, read the ninety-first psalm.

If you are out of sorts, read the twelfth chapter of Hebrews.

If people pelt you with hard words, read the fifteenth chapter of John.

If you are losing confidence in men, read the thirteenth chapter of 1 Corinthians.

If there is a chilly sensation about the heart, read the third chapter of Revelations.

If you don't know where to look for the month's rent, read the thirty-seventh psalm.

If the stovepipe has fallen down and the cook gone off in a pet, put the stove pipe up, wash your hands and read the third chapter of James.—Bible Reader.

NO FOOLISHNESS NOW.

A man was seriously hurt and carried to the hospital. At first it was thought he would recover. But unexpected complications soon showed that he must die. A minister was invited to see him. When he came he talked upon general themes, and, to cheer the sick man, spoke in a vein approaching lightness. The poor fellow looked at him steadily for a moment, and then said: "I will be in eternity within a few hours; deal with me straight, and let there be no foolishness."

Thousands of our ministers and people are in the midst of an eventful evangelistic campaign. They are dealing with men and women who will soon be in eternity.

Some persons are particularly susceptible to impressions just now. The judgment is convinced. The emotions are stirred. The door of the heart would easily swing upon its hinges to admit the heavenly guest. The right word spoken in love may move the awakenend soul heavenward. The wrong word may move him hellward. Deal with them straight, and let there be no foolishness.

Other persons are under deep conviction. They are eagerly inquiring concerning the way of life. But a dense darkness has settled down upon them. The road to the cross seems crooked. The plan of salvation seems complicated. The devil has suggested many doubts. They hesitate. They fear. They long for a deliverance which does not come. A critical moment. Oh, Christian worker, deal with them straight, and let there be no foolishness!

"No room for mirth or trifling here,
For worldly hope or worldly fear,
If life so soon is gone;
If now the Judge is at the door,
And all mankind must stand before
The inexorable throne."

THE DEEPER WORK OF GRACE.

One may be a Christian for years, and not probe the glorious reality of "the life more abundant." Christianity deepens and mellows with time. If there is one among you who has been just gliding along calmly on God's river, content to feel His presence and power occasionally—rouse yourself. There is that before you which will lift your soul out of itself. Go on your knees and pray for light—pray earnestly and it will come. Read with a praying heart God's Word; do something for creatures needy, those less fortunate than yourself. Visit the sick, sing and pray with them, regularly attend the church services, be a witness for Christ whenever called upon to do so by circumstances, give a smile and "Methodist" hand-shake when you speak to any one; in a word, "live close." Those of you that are more worldly-minded will say, "Oh, that means cut ourselves off from many things in which we now indulge." True, that is just it. Come out from the world; take a decided stand for God. A man or woman cannot dabble with one hand in the devil's work and with the other work for Him. No, no; all or none is what He wants.

If you will but live close to God, there is for you a glorious experience.

THE CHRISTIAN SOLDIER.

A more appropriate term, perhaps, could not be applied to the follower of Christ. Paul to Timothy left these words: "Endure hardness as a good soldier."

It is the common experience of every child of God that "this vile world is no friend to grace." He must constantly meet temptations, disappointments, foes without and within, seen and unseen; what better can he do than to fight.

In the late war, in the thickest of the battle, the soldiers of the contending armies could be easily distinguished apart. The Union soldiers wore the "blue," while the Confederate wore the "gray." In the present warfare the soldiers of darkness and of light are to be known by their uniform. It may be said to the shame of the Christian soldier that too many of those whose names are enlisted in the army of Christ wear the apparel of the world.

Let the Christian soldier "put on the whole armor of God;" having his loins girt with truth, his feet shod with the Gospel of peace, having on the "breast-plate of righteousness, upon his head the helmet of hope, in his left hand the shield of faith, and in his right the sword of the spirit.

The contrast of such a uniform and that of the soldier of the evil one is so apparent that in the darkest hour of midnight this armor may be distinguished.

Let the Christian soldier take great pride in wearing constantly the uniform of his kingdom.

It is said that the soldier, even in the time of peace, is required to keep his gun in good condition. It is to be constantly oiled, rubbed and loaded, so that at the most unexpected call he may be ready for battle.

So should it be with the Christian soldier. Short are his periods of peace, and the contending armies are alert to catch him just when he is not ready for battle. By prayer, meditation, reading of God's Word, doing deeds of mercy and kindness, the Christian soldier may keep his armor bright and ever be in readiness for battle.

It is not only the duty of the soldier of Christ to defend his flag, land and those of the household of faith, but it is his absolute duty to attack sin. Attack it anywhere, any time, and that too uncompromisingly. "Go up and possess the land." The battle of the Lord will not be over; his soldiers must not ground their arms until society is reformed, politics purged, governments revolutionized, the oppressed made free, every wrong righted and all sin destroyed. No, not unitl every man, woman and child of every land and nation of this broad world shall bow at the feet of Christ, the Lord, and own him King.

"Against him who can ground his defense upon a good conscience the harvest invectives and abuse of his enemies will accomplish nothing. A Christian is bound to appeal to his good conscience when his enemies revile and slander him without cause."—Lange.

WOMAN'S DOMINION.

BE PATIENT.

O heart of mine, be patient!
Some glad day,
With all life's puzzling problems
Solved for aye,
With all its storms and doubtings
Cleared away,
With all its little disappointments past—
It shall be thine to understand at last.

Be patient; some sweet day
The anxious care,
The fears and trials, and the
Hidden snare,
The grief that comes upon thee
Unaware—
Shall with the fleeting years be laid aside,
And thou shalt then be fully satisfied.

Be patient; keep thy life-work
Well in hand;
Be trustful where thou canst not
Understand;
Thy lot, whate'er it be, is
Wisely planned;
Whate'er its mysteries, God holds the key;
Thou well canst trust Him, and bide
patiently.

—Presbyterian Messenger.

ABOUT WOMEN.

Remember, woman is most perfect when most womanly.—Gladstone.

Earth has nothing more tender than a pious woman's heart.—Luther.

All I am, or can be, I owe to my angel mother.—Abraham Lincoln

Disguise our bondage as we will, 'tis woman, woman rules us still.—Moore.

The society of ladies is the school of politeness.—Monfort.

Heaven will be no heaven for me if I do not meet my wife there.—Andrew Johnson.

Even in the darkest hour of earthly ill, woman's fond affection grows.—Sand.

No man can either live piously or die righteously without a wife.—Richter.

Eternal joy and everlasting love there's in you, woman, lovely woman.—Otway.

Women need not look to those dear to them to know their moods.—Howells.

Yes, woman's love is free from guile, and pure as bright aurora's ray.—Morris.

What a woman wills, God wills.

A woman conceals what she does not know.

GIRLS WITH MONEY.

Lilian Bell, in a letter from Paris to the Ladies' Home Journal, writes that the most shameless thing in all Europe is the marriage question, and proceeds to narrate the experience of a rich American girl who came to Paris with letters to friends. On account of her wealth she was invited everywhere by mothers of marriageable sons, but being unable to speak French was not much of a success. She went to a convent to learn French and was shown much attention by the Duchesse de Z—, who was determined that her son should marry her. "Suddenly, to the amazement of everybody, the heiress sailed for America without a word of warning. The duchesse was furious. 'You must follow her,' she said to her son. 'We cannot let so much money escape.' The son said he would be hanged if he went to Amcirca, or if he would marry such a monkey, and as for her money she could go anywhere she pleased with it, or words to that effect. So that ended the affair of the Marquis de G—. When the other impecunious young nobles heard that the duchess no longer had any claim upon the American's money they got together and said: 'Somebody must marry her and divide with the rest. We can't all marry her, but we can all have a share from whosoever does. Now we will draw lots to see who must go to America and marry her.' The lot fell on the Baron de X—, but he had no money for the journey. So all the others raised what money they could and loaned it to him and took his notes for it with enormous interest, payable after his marriage. He sailed away and within eight months he had married her, but he has not paid those notes; his wife won't give him the money."

LILLIAN'S LONELY LIFE.

A strange life for a girl to lead is that of Lillian Small, who lives in a little house near the big Highland Light, down on Cape Cod, where the sandy beaches are littered with the bones of dead ships. Miss Small is not the keeper of the light, but a singal station operator.

The small house is perched on the high cliffs to which it is guyed. It faces the water, and Miss Small's first duty is to keep perpetual watch over the ocean for every sail running close enough to be distinguished. All the regular ships know the station and keep near enough the coast to be made out. A four-foot telescope is arranged through a pane in the window, and when a sail comes in sight the girl makes out the vessel's name and reports it to Boston together with any message there may be.

Several sets of flags of the international code are provided. Then there are rockets and Coston lights and lanterns. A big pole stands outside, on which Miss Small runs up signals, making whole sentences, to carry on conversation with the ships sailing slowly by. It seems a lonely life, but there is always the man at the Boston end of the wire, with plenty of messages.

In her dainty white and blue bedroom are a bell from the telephone and a ticker from the telegraph key. Sometimes in the middle of the night one or the other breaks into her dreams. Three important life-saving stations along the Cape Cod coast, covering the dreaded Rips section, are connected with this telephone, and when the patrol discovers a wreck word is sent quickly into this room.

The worst night she has ever known was in one blizzard, when the three stations rang up successively within a minute of each other, and each reported a big ship ashore with many lives in danger.

Miss Small has a bicycle, although Cape Cod roads are scarce, and bad when they are found; but there is fun coasting down the hills, even if walking back is necessary, and Miss Small is an expert in coasting. Then she has her own rifle, for ducks and other game are to be found.—Youth and Home.

THE ART OF STOOPING.

Benjamin Franklin, when a young man, visited Rev. Dr. Cotton Mather. At the close of the interview the doctor showed him out of the house by a back way. As they proceeded along a narrow passage he said to the lad, "Stoop! stoop!" Not immediately comprehending the meaning of the advice, he took another step, bringing his head rather violently against a beam that projected over the passage. "My lad," said Dr. Mather, "you are young, and the world is before you; learn to stoop as you go through it, and you will save yourself many a hard thump." And yet it is no easy lesson to learn—this science of stooping wisely and gracefully at the right time and in the right way. When you have to deal with a man in a passion, who fumes and foams and uses bitter words, how you long to stand up straight, tell him he is wrong and unreasonable, and fight the matter out boldly. But it is of no use—it is the veriest folly to argue with an angry man, and by far the wisest course is to stoop. It is no more a disgrace to do this than it is to bow before a passing tornado, or bend before a sudden gust of wind. Stoop—as gracefully as you can—and when the storm has begun to subside, whisper the kindly word that turns away warth.—F. A. Atkins.

CHRIST WAS A HEALER.

"You take the Bible to the heathen, and they spit upon it, or burn it, or throw it aside as worthless and harmful. You preach the Gospel to him and he may regard you as a hireling who makes preaching a trade. He may meet your arguments with sophistry, your appeals with a sneer. You educate him and he may change from a heathen to an infidel.

"But heal his bodily ailments in the name of Christ, and you are sure at least that he will love you and bless you, and that all you say will have to him a meaning and power not conveyed by other lips."—Dr. Post, of Beirut.

OUR YOUNG FRIENDS.

MY DOG PADDY.

Would you like to hear of my dog Paddy? Then just listen to this:

Every night and morning we have family prayers, as I dare say you do, and we all sit about the room while my father reads the verses from the Bible, and then we kneel down to pray.

Well, Paddy took to coming in to prayers, and after a few days he seemed to think that he ought to take his part in them. So one day, when the servants had come in and taken their places, Mr. Paddy jumped on a chair and sat down, with his funny black nose stuck in the air, as much as to say, "I am just as good as you are."

This very nearly made us laugh; but what was our surprise, when kneeling down, to see Paddy turn round in his chair, with his face to the back, place his paws on the top, and bury his nose in them! This he now does every day, and very solemnly. Do you not think that we (who know what we are doing) might learn a lesson from this animal, who only copies what he sees others do?

Perhaps the next time you are tempted to laugh in church or at family prayers, you will think of Paddy and how good he is.—Bertha Goldie in Lutheran Observer.

THE SHOEMAKING VICE-PRESIDENT.

A writer in The Christian relates an interesting thing about Henry Wilson, once vice-president of the United States, and a native of New Hampshire. His parents were poor, and it was the poverty which strong drink so often causes. The family name was Colbath; and to free himself entirely from surroundings so unhappy and repulsive, the young man left his home and changed his name. He set out for Natick, Mass., going by way of Boston and visiting Bunker Hill. The expense of his journey of about one hundred miles, mostly performed on foot, was one dollar and five cents. In Natick he was employed in the shoe shop of one William P. Legro, who agreed to teach him shoemaking for five months' work. It was rather a hard bargain, as Wilson soon found, and he at length agreed with his employer to release him for fifteen dollars; and so at the end of seven weeks, instead of five months, he had mastered the trade, and was earning regular wages.

The present division of labor in the shoe trade was then unknown. Each man made an entire shoe instead of learning to polish a heel or peg a sole. As each man began and completed his shoe himself, Wilson, eager to help his father and mother, and to obtain an education for himself, soon began business on his own account, and often worked sixteen hours a day. He knew enough about strong drink to let that alone to the end of his life. Mrs. Parry, with whom he boarded, said:

"He was a very good young man. We liked him very much; but he kept us awake at night with his continual pounding."

This is the way Henry Wilson attained success and won his way.

"Continual pounding" made him independent and prosperous; "continual pounding" sent him to Congress, and "continual pounding" afterwards made him an associate of Grant and vice-president of the United States.—Forward.

THE BELL STRUCK ONE.

No greater misfortune can happen to a wrong-doer than to go undetected and unpunished. The divine dictum, "Be sure your sin will find you out," utters a law so universal, and so entirely for the best, that the transgressor who escapes it seems like a providential outcast. Cain branded is safer than Ephraim let alone.

A few years ago the inhabitants of a town in Connecticut were disturbed by the frequent depredations of a midnight thief. Goods and money were missed and usually an open door or window in the morning showed how the burglar had come and gone; but no vigilance sufficed to

direct suspicion or guard threatened property.

One night the bell in the steeple of the village church (there was no town clock) suddenly rang—one stroke. The sound awoke a man who was a light sleeper, and he sprang out of bed and looked out.

The moon at that moment slipped from behind a cloud, and he saw a person with a bundle steal out of the village store and creep away.

Some peculiarity of movement or appearance made him mistrust who it was; and sure at least that something was wrong he made haste to rouse his nearest neighbors. More than one had already been awakened by the strange stroke of the bell, and soon pursuers were on the track of the thief. He was caught and was afterward tried and convicted and served for three years in the state prison.

He was a boy 17 years old, who a year or two before had run away from his home and his widowed mother and had not been seen or heard from since his disappearance.

Wandering habits and bad company had done their worst to train the fatherless youth to a life of crime. But with that solemn, midnight stroke of the church bell his evil life came to an end.

At the expiration of his sentence he returned to his native village, where his sorrowing but faithful mother welcomed him, and friends were found magnanimous enough to extend to him a helping hand.

At twenty he began the world with a determination to be a man. So far he has succeeded nobly. His past is forgiven if not forgotten, and his future is full of promise.

There is no mystery in the story of that sudden midnight bell-note. There had been a funeral the day before, and the sexton who tolled the church bell left it inverted, or poised yoke downward in the steeple. It finally fell to its natural position by its own weight and struck one.

Was the sound less impressive because so easily explained? It was the voice of mercy to one human soul.—Youth's Companion.

SUPREMACY OF YOUNG MEN.

The greatest man that ever lived spoke all his wondrous words and finished his earthly career as a young man under the age of thirty-three years. Many of the great workers and thinkers have done their best service in early life.

Luther was only twenty-nine years of age when he proclaimed his position and faith, inaugurating the great Reformation. Calvin was only twenty-seven when he published his "Institutes" that gave a new statement of doctrines and shaped religious thought for more than a century. Newton made his great discovery in the realm of natural forces at twenty-five, and by his generalization brought about a revolution in philosophy. Bacon had started on his own lines of thought when only twenty years of age. Mozart, great among the greatest musicians, was not thirty-seven when he died. Pitt was prime minister of Great Britain and one of the foremost men of Europe at twenty-five. Alexander Hamilton was a leading spirit in Congress and the brightest-minded statesman of America at twenty-six. Charlemagne was master of France and Germany at thirty. Napoleon was only twenty-seven when he showed superiority over the veteran generals of Europe on the plains of Italy.

Thus in religion, in philosophy, in art, in statesmanship and in war young men have attained efficiency and supremacy. Energy and enthusiasm, so characteristic of youth, when wedded to ability, and consecration to some great purpose must lead on to success.

The great event in every young man's life is his awakening. There comes a time when he is aroused from the dreamy carelessness of boyhood by the opening possibilities of life. If then he drops into indifference and begins life in an easy, shiftless way, he fritters away his chance. If he comes to a deep, earnest purpose to be his best and to do his best, he arrives at the highest rank among equals in business, profession or trade. Enthusiasm leads him to attempt the seemingly impossible. Energy will achieve the marvelous. Effort will seize transcendent leadership in the chosen sphere. These forces in youth look forward while age looks backward. They make youth radically venturesome, while age becomes conservativeyl cautious. Youth may make mistakes, but is doing something. Age, less active, may be less mistaken. It is well for enthusiasm and energy to be guarded by experience, but not to be paralyzed by fear.

"Days should speak, and multitudes of years should teach wisdom; but there is a spirit in man, and the inspiration of the Almighty giveth them understanding." It is not the grat that are wise, nor the aged that understand judgment.—Guide to Holiness.

EDUCATIONAL.

RECRUITS FROM GAMMON FOR AFRICA.

Not only has Gammon Seminary given the noble and devoted Camphor to Africa, but she has other graduates and students who have consecrated their lives to the redemption of the Dark Continent. Their spirit recalls the moral heroism of MacKay, the brave English missionary, of whom we have the following incident: When Alexander MacKay bade farewell to the committee of his society, before leaving with some other young men for Central Africa, he said: "Is it at all likely that eight Englishmen should start for Central Africa and all be alive six months after? One of us at least—it may be I—will surely fall before that. But what I want to say is this: When the news comes do not be cast down, but send some one else immediately to fill the vacant place."

Brother Camphor has a fine physique and has stood the African climate remarkably well. It must cheer him and Bishop Hartzell and the other friends of missionaries in that dark land, to know that two of the noblest graduates that Gammon has sent forth, both college graduates, stand ready, with their devoted wives in full sympathy with their plans, to go to Africa whenever the call comes to them. At least two of the present graduates have Africa upon their hearts. This is largely the outcome of the work of the Stewart Missionary Foundation for Africa, which has probably done more to spread intelligent views with reference to Africa among the American Negroes than all other influences combined since emancipation. Hundreds of prize-essays, hymns and orations have already been written and delivered before enthusiastic audiences in many colleges, academies and churches.

Great will be the "Africa Day" planned in connection with the coming Fifteenth Anniversary of the Preachers' Assembly, next May. Bishop Hartzell will be there with a glorious, inspiring message fresh from Africa. Bishop Taylor is expected. Other representatives of Africa and its missions will speak. This Assembly promises to be one of the most notable occasions in the entire history of the Negro race. All are invited to enjoy this feast for a week, and the wise minister and Christian worker will plan to be there.

The twenty-second anniversary of the Meharry Medical Department of the Central Tennessee College took place in the Tabernacle of Nashville Wednesday evening, Feb. 2d. The house was well filled, and the program, which was as follows, was carried out with great satisfaction to the audience:

An anthem was rendered by the Choral Society in excellent style and was followed by prayer by Rev. Zeigler, pastor of Clark Chapel. Another chorus was rendered by the Choral Society, "Away to the Forest." Then followed the salutatorian, Robt. C. Williams, whose thesis was "The Colored Physician." The pharmaceutical valedictorian was Ernest W. Brown. A quartette was rendered by Messrs. Ware, Yerby, Patterson and Gregg, which was followed by the dental valedictory by Thos. N. Harris. After the medical valedictory, by Eugene J. Brinson, Mr. S. A. Ware sang a solo which was encored, and another song showed the capacity of Mr. Ware's voice, which is certainly excellent.

The degree of M. D. was conferred upon thirty-one; the degree of D. D. S. upon four; the degree of Ph. G. upon three graduates. Certificates of completing the course in pharmacy were granted to three, and one to a lady who had taken the course in obstetrics, making the total who graduated from the college forty-two. Honorable Mr. Rodgers, of Knoxville, who is a member of the Legislature, was present and made some very pertinent remarks as to the responsibility and obligations of the doctors, and gave them advice against estimating themselves above their real merit. He related an experience of his own, which he gave them without any hesitancy, in which he, as a young lawyer, thought that he knew just how to manage every case, until his first case, when an old lawyer put his foot on him, very much as an overgrown rooster would put his foot on a chick of a day old. This was a lesson, and he desired to give the benefit to the class of graduates.

The department has been very successful during the past year. They have had the clinics regularly, and some important surgical operations have been performed. The clinics have been well attended, and many have had medicines and operations performed without cost. The department has had a very successful history, and it is in contemplation to make arrangements for a hospital the coming year, which will add to the usefulness of the department. It is also thought to be practicable to add a school for the training of nurses, which will open a wide field of usefulness for colored women. The attendance during this session has been equal to the attendance in all the medical colleges for colored physicians in the United States.

The graduates of Meharry have taken excellent positions in nearly every case where they have settled, and have received kindest consideration from the white physicians. The aim of the instruction is to be most thorough, so that the graduates will have no trouble in passing the examinations which are required in almost every Southern State.

Nashville, Tenn.

CONGRESS OF RELIGIONS.

The present year will be an especially notable one in the religious history of the West, many of the denominational bodies having perfected arrangements for the holding of their national annual sessions at Omaha during the season of the Trans-Mississippi and International Exposition. Among the number that will meet in Omaha during next summer are the Swedish Evangelical Association, the Swedish Epworth League, the Danish Luthern Church of America, and the General Assembly of the United Presbyterian Church. Aside from the regular proceedings of these different denominations pertaining to the annual business and welfare of the chruches, many eminent preachers and laymen will be present and discuss questions of religious interest. Foreign talent will be invited to participate in the meetings, and the sessions made of the most interesting character, aided by the brightest pulpit intellect that the respective churches afford.

A Liberal Congress of Religions will be held under the auspices of the Woman's Board of Managers of the Trans-Mississippi Exposition. Dr. Jenkins Lloyd Jones of Chicago, general secretary of the Liberal Congress, will deliver an address on the opening of the Congress, which is designated for October 18. Mrs. Ida S. Foorde of Chicago, a representative of Dr. Jenkins Lloyd Jones, visited Omaha and was well satisfied with the arrangements that have been made for holding the Congress. The Congress will be conducted daily, with day and evening services, partici-

pated in by representatives of Hindooism, the Jain religion, Mohammedanism, Buddhism, Judaism and Christianity.

The object of the Congress, as given in the articles of incorporation, is to unite in a larger fellowship and co-operation such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, and to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty.

The officers of the Liberal Congress of Religions are: President, Hiram W. Thomas, Chicago; general secretary, Jenkins Lloyd Jones, Chicago; treasurer, Leo Fox, Chicago; vice presidents, Col. T. W. Higginson, Cambridge, Mass.; Rev. E. G. Hirsch, Ph. D., Chicago; M. J. Savage, D. D., New York City; R. Heber Newton, D. D., New York City; Alfred Momerie, D. D., London.

The array of pulpit orators, scientists and students of the world's religions will include many of the greatest thinkers and reasoners who are eminently known in this country and in the Orient for their professional learning.

A day will be set apart to be known as Fellowship Day, at which the representatives of the various sects will deliver addresses. A conference of different religions is set for one day of the Congress.

The local committee in Omaha is composed of preachers and elders of the Protestant and Jewish Churches. The Congress will open its session in the Auditorium on the Trans-Mississippi Exposition grounds.

Edward Bok, the famous young editor of The Ladies' Home Journal, has finally been persuaded to appear on the lecture platform, and he will make his debut as a lecturer in the South next October. He will lecture in twenty of the principal cities and in a few of the neighboring Western States. The title of his lecture will be "The Keys to Success." Mr. Bok has chosen the Southern field entirely because he wishes to acquaint himself with the South and its people.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

DEBT-PAYING DAY.

Sunday School and Epworth League Day for Debt-Paying, February 27, 1898.

New York, January 25, 1898.

Rev. Jesse Lyman Hurlbut, D. D., corresponding secretary of the Sunday School Union, in the Missionary Symposium on debt-paying published in our Methodist papers, says:

"If the Sunday schools of the Methodist Episcopal Church would contribute an average of only two cents per member, the sum realized would more than pay the last fifty thousand dollars of the missionary debt. Why not have on some Sunday a universal debt-paying offering in our schools?"

Rev. Edwin A. Schell, D. D., general secretary of the Epworth League, in the same Symposium, says:

"Look up, lift up, pay up, and that is the motto of the Epworth League and the supreme missionary duty of the hour. Let us pay that last $100,000 ourselves. We are the trusted heirs of the great Methodist estate. Let us pay off the missionary debt, and then there will be no troublesome claims against the estate when we come into the possession of our inheritance. Besides, we shall thus clear the way to raise $1,500,000 for missions this year and next and for all the years to come."

In harmony with the suggestions of these two eminent leaders of our Sunday school and Epworth League hosts, we name Sunday, February 27, 1898, as Sunday School and Epworth League Day for making contributions for the payment of the debt of the Missionary Society. Let every Sunday school and Epworth League fall into line and take an offering on the day named and forward it immediately to the Missionary Office. This offering should be separate and apart from the regular contributions made to the cause of missions and to be applied specifically to the payment of the debt. Let there be a universal uprising among our young people in the interest of the cause of missions, which means the evangelization of the world.

We also request that, in harmony with the suggestion of Mrs. Louise Manning Hodgkins, editor of the Woman's Friend, the organ of the W. F. M. S., the prayer meeting of the week preceding be devoted to the cause of Missions in all our churches, and that on the Sabbath named the pastors call attention to the payment of the debt and give their congregations an opportunity to contribute. Since the letter was written with which this leaves the Missionary Office, the debt has fallen below $100,000. One universal pull together, February 27, will wipe it out.

A. B. Leonard,
A. J. Palmer,
W. T. Smith,
Missionary Secretaries,
150 Fifth Ave., New York.

MISSIONS AMONG THE INDIANS.

The last census gave the number of Indians in the United States, exclusive of Alaska, as 248,253. Of these 51,279 were in the Indian Territory, 58,806 were civilized Indians not on reservations, 133,417 were under the control of the Indian office of the United States government. 212,900 were self-supporting. It is not probable that there were ever more than 500,000 Indians in what is now the territory of the United States.

The Indians believe in a great power or spirit which inhabits and animates everything, and whose help is to be secured by sacrifice and supplication chiefly through their priests or medicine men. In the Indian Territory a little more than one half the Indians are professing Christians, but among the 197,000 living outside the Territory only a very small portion are Christians, and some of them receive no Christian instruction.

The Roman Catholics began mission work among the Indians in 1573 in Florida, and have now missions amongs most of the tribes.

The most noted of the Protestant missionaries among the Indians was John Eliot, who in Massachusetts translated the Bible into the Indian language, finishing it in 1658, and in 1663 it was printed and published.

James Oglethorpe, who founded the Colony of Georgia in 1733, instructed the Creek Indians of Georgia in Christianity.

Most of the Protestant Churches have missions among the Indians, the most successful being those of the Presbyterians, Protestant Episcopalians, Baptists and Methodists.

The work of the Methodist Episcopal Church among the Indians began in 1816, when John Stewart, a colored man, was converted, and the same year commenced preaching among the Wyandot Indians of Ohio. Afterwards missionaries were sent among the Indians of Georgia, Tennessee, Alabama, Mississippi and New York. The Missionary Society of the Methodist Episcopal Church now expends about $9,000 a year in mission work among the Indians, among whom it supports in whole or in part 29 missionaries, and has 1,513 Indian members and 436 Indian probationers. There are 31 missions. Of these 18 are in Michigan, 5 in New York, 2 in California, 2 in Washington, one each in Minnesota, Montana, Oregon and Wisconsin. The mission among the Navajoes in New Mexico has been transferred to another church.

EPWORTH LEAGUE.

Topic for February: Walking in the Light.

February 27.—Temperate in All Things. (1 Cor. 9: 25-27.) (Temperance Meeting.)

Rev. P. Ross Parrish, A. M.

Temperance may be viewed in its physical, social, financial, political, historical, moral and religious bearings. The word in our day has come to have a more exclusive meaning than it contained in the original. In the New Testament, temperance means continence, self-control over all passions and evil affections. It covers thus vastly more than one class of prohibitions, as understood in our day. Of course, one of the worst forms of intemperance is the indulgence in alcoholic liquors as a beverage. Hence the discouragement of this evil practice must be for a long time to come one of the most important applications of this great principle. Liquor-drinking is bad and only bad. The saloon is an unmitigated curse. The organized liquor traffic is the juggernaut of America. It has not one redeeming feature. It threatens every sacred interest of society. It seeks by all means to enthrall the nation in its deadly coils. It lifts its brazen head everywhere, even in pious Princeton and at Methodist College (Wesleyan alumni) banquets. It is the American upas. It is our national plague. How anybody other than a downright rebel against the constitution and the flag can defend it or apologize for it, is beyond comprehension. How any good citizen, much less a Christian, can do other than oppose it by all honorable means, cannot be easily explained. How the decent people of this nation can tolerate the intrigues and outrages of the saloon a single day is a wonder. Meantime the battle is drawn; many are careless, many are indifferent, many are cringing and cowardly. A few are awake, active, trustful and determined.

Abstinence and Moderation.

Our discipline declares, in chapter three, "Special advices on temperance," that "temperance, in its broader meaning, is distinctively a Christian virtue, enjoined in the holy Scriptures. It implies a subordination of all the emotions, passions and appetites to the control of the reason and conscience. Dietetically, it means a wise use of suitable articles of food and drink, with entire abstinence from such as are known to be hurtful." This last definition is complete, both by inclusion and exclusion. It is a two-edged sword, and cuts both ways. Moreover, it applies just as certainly to all other questions of life, from the least to the greatest, as it does to dietetics. It has to do with dress and reading, temper and religion as certainly as with arsenic, alcohol, beefsteak and mince-pie. You will note, too, that it is positive as well as negative. Temperance is a wise and proportionate use of good things, as much as abhorrence of evil things. We may be intemperate by neglect, as well as by excess. We may sin by restraint as well as by indulgence. It may be just as wicked to impoverish our lives by careless or willful neglect as to destroy them by gormandizing.

Moderation.

Other general applications of this great principle will occur to thoughtful minds as will the natural exegesis of the beautiful Scripture reference given us to-day. For the rest let us mark a few of the probable applications of the topic. While Paul makes special mention of the weaknesses and sins of the body, he includes, without doubt also, all mental, social, and spiritual starvation and gluttony as well.

"I keep under my body." How? By abstinence from bad food and drink. By the reasonable use of good food. This means pure water, good cooking, careful eating, exercise, bathing, generous bodily care. It means proper rest, medicine when really sick, and a sacred regard for the temple of the Holy Ghost. It implies a cheerful resistance of disease and depression. It teaches youth not to waste or exhaust life-force in any doubtful way nor in any immoderate degree. It admonishes us to gather energy, store vigor, conserve power, and then pour it out wisely in the accomplishment of the best results. How much all this means! What learners we need to be! How blessed if some of us had mastered these important lessons sooner!

Dress.

But temperance applies to dress as well as to food, to clothes as well as to culinary matters.

What we wear and how we wear it comes within the range of Christian ethics as much as our bill of fare. There is no room to discuss the subject here, but ponder it well. As far as our circumstances will permit, we should dress comfortably, modestly, plainly, cheerfully, and in general good taste. There should be no gaudy display, nor waste, nor immodesty in connection with the attire of a Christian. How far we are to be devotees of style and slaves of the fashion-plate is an enigma. Are Christians generally circumspect and duly temperate in dress?

Speech.

Speech is at the same time one of the most blessed and most dangerous of endowments. The tongue is an implement of life and death. It contains honey and poison. It may be an agency of heaven or a tool of hell. Appreciate, guard, control, use well your tongue. Avoid gossip, exaggeration, falsehood, slang, boasting, criticism, and all else that is not of grace. But don't let your tongue be idle. Use it to bless in the home, at school; everywhere.

Amusements.

Here is a fine field in which young people may test their self-control. Good cheer, happiness, wholesome recreation are fitting to youth and to the Christian life. But beware, for many of us are weak at this point. Have fun, play games, take a taste out of the ginger-jar, but watch thou in all. Avoid the questionable. "Touch not, taste not." Select the best. See that your recreations are not in disproportion, nor at unseemly times, nor with undue publicity. Invent your own pleasures, create your own social life within the Christian fellowship. Don't be dependent on the world nor let it lead in anything.

Be Temperate.

In business—avoid avarice, neglect of mind and heart.

In your temper—fire is good, but must be controlled.

In your reading—don't neglect, don't gorge, don't read poor things nor all of a kind.

In your friendships—don't be hot to-day and cold to-morrow. Don't be excessive, indifferent, nor partial.

In doctrine—don't be so single-eyed you can only see one thing. God's firmament is full of stars.

In your denominational preference—be an intelligent, earnest, working Methodist—not a bigot.

In your league work—don't be on to-day and off to-morrow. Don't imagine the league is all of the Methodist Church. Don't be erratic and abnormal in anything, but cultivate sight, sense and a well-balanced life.

A Castaway.

A tool or book or bicycle may become a castaway because it is broken or false or antiquated. Just as machinery and text-books, philosophies and fashions may be outgrown and abandoned either because they are useless, or because something better has been found, so may ministers and Christians and Epworthians.

We are all preachers in the sense that by lip and life we are expected to testify to the truth. It is possible for us to fall away from the Christian pulpit, from Christian efficiency, from the Christian faith.

Think of some of the temptations of a minister. If he yields he may fall behind the measure of his possible usefulness, or out of the ranks altogether, or even away from the faith of Jesus. How near to the flames we may walk! How wonderfully we are kept! How gloriously delivered! What a golden crown rests on the head of that superannuated minister who has been true and faithful and above reproach.

And just as worthy of approval is that disciple who has kept himself unspotted from the world, and who has not wearied in well-doing. Epworthians, you must be tried. Temptations abound on every hand. God grant to keep you, "lest by any means you should become castaways."—Epworth Herald.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)
By Rev. G. N. Jolly Kentucky Conference.

Lesson X, March 6, 1897.

JESUS AND THE SABBATH

(Matt. 12:1-13.)

Golden Text.—"The Son of man is Lord even of the Sabbath day" (Matt. 12:18).

Just before our lesson, Jesus, while in Jerusalem, at the pool of Bethsaida, healed a man who had been afflicted 38 years, on the Sabbath. The Pharisees soon sought to slay Jesus for breaking the Sabbath. He and His disciples returned to Galilee. Note.—A minister may give general satisfaction, but he cannot please every one.

On the following Sabbath, as they drew near to Capernaum, passing through a field of wheat or barley, His disciples plucked some head of the golden grain, rubbed them out in their hands and ate them. This seems to us to have been a very innocent act. It was allowed by the law of Moses. It was really not the deed, but the time of the deed, they condemned. The disciples were at this time very hungry and exceedingly poor. A person is not forsaken of the Lord because he has but little of this world's goods.

The Pharisees desired to know why they had broken the Sabbath. They held Jesus responsible for the conduct of His disciples. Our Savior, in His sermon on the mount, has shown us that they gave to the third, sixth and seventh commandments very broad interpretations. Here He teaches that they were too narrow in their views of the fourth commandment. They would not kindle a fire, set a broken bone, put back a dislocated joint, or carry a burden, or extinguish a fire, or take up arms in self-defense, or rescue one from perishing on the Sabbath. They would not, on that day, catch a flea, for that was hunting; or wear nailed shoes, for that was bearing a burden; or feed chickens grain, for that was sowing; or pluck ears of corn, for that was reaping; or rub them out in their hands, for that was threshing. These, and many other like matters, were the traditions of the elders on Sabbath observance. They, and not the real Sabbath, is what Jesus condemns. To overdo is to undo. Hypocrites are noted for observing non-essentials, and for neglecting essentials.

Jesus, in defending His disciples, referred to the conduct of David: The show-bread consisted of twelve small loaves, placed fresh on the table in the sanctuary every Sabbath morning. The old ones could only be eaten in the sanctuary, and by the priests. David fled from Saul. He was hungry, came into the house of the Lord, and begged the priest for food. There was nothing to eat but the show-bread. He and those that were with him ate it. Jesus does not commend this act. He only desires to teach that in cases of necessity the law may be broken. (2) He referred to the work of the priests, and showed that the law was broken every Sabbath by them. They offered sacrifices, baked the show-bread, and circumcised children, on the Lord's day. Yet they were blameless, because works of devotion might be done on that day. (3) He appealed to the design of Deity, and showed that "the Sabbath was made for man, and not man for the Sabbath." Man was created before the Sabbath. He is in every way its superior. It was created for him. For his body— it needs one day in seven for rest. For his soul—it should have one day in seven for devotion. For his mind—it needs one day in seven for religious instruction and meditation. (4) He spoke of His authority, and let them know that "the Son of man was Lord of the Sabbath." Not Lord of it to abolish it, or teach a loose observance of it, but to tell what may and what may not be done on that day.

It is likely Jesus and His disciples, when they were passing through the wheat field, were on their way to the house of worship. After the conversation recorded above they entered some city, likely Capernaum, and passed on into the synagogue. There Jesus taught the people. (Luke) In the congregation was a man with a withered hand. His hand and arm were, no doubt, lifeless, motionless, and smaller than the other. There are many dead branches on the true vine of life, but the Father will, by and by, remove them if they are not made alive by the power of Jesus.

The Pharisees watched and questioned Jesus about healing on the Sabbath. Their curiosity had ripened into hatred. He had taught, at Capernaum and Jerusalem, that He was the Son of God. They sought to slay Him for blasphemy. He at the pool of Bethsaida, had broken the Sabbath by healing a man, and His disciples had done likewise by plucking the heads of wheat. And now they are watching to see if He will desecrate that holy day again by healing the man with the withered hand. They hoped, no doubt, to have Him arrested, tried and stoned. We can usually find what we search for in others.

Jesus wished to know of them "if it was lawful to do good on the Sabbath?" As He wished to treat that man. "Or to do evil" on that day, as they desired to serve him. Our Savior was very pointed in His question. They knew it was never lawful to do evil, and if they had said it is lawful to do good on the Sabbath, they would have surrendered their point. They knew their whole object or temple service, and synagogue worship, on the Sabbath was to do good. They could not answer Him without condemning themselves, therefore they held their peace.

Jesus, in healing this withered hand said (1) "rise up and stand forth in the midst." (Luke) He was likely in the congregation, and the Master called him to the front. There was no deceit in our Savior. He used no cunning arts, but desired all to know He possessed divine power. Those who do crafty things are not like the Son of God. If we would be healed we must approach Jesus. (2) "He looked round about on them with anger." He moved his eyes over them, and expressed a feeling of indignation. Here we behold, for a moment only, the Judge of the whole earth. Anger is not sinful within itself, for He who knew no sin did at one time express anger. Anger is wicked when it is accompanied with a spirit of retaliation or revenge. "God is angry with the wicked every day" (Ps. 7:11). (3) "He was grieved for the hardness of their heart." Their eyes were blind, they could not see. Their ears were heavy, they could not hear. Their heart was callous, they could not feel. They were "twice dead plucked up by the roots." (Jude 21) There is a kind of knowledge that produces ignorance, and a cast of religion that makes worse. (4) "Stretch forth thine hand." His hand had, no doubt, hung motionless and lifeless by his side for years. Likely many efforts had been made to move it, but there was no life or power of motion in it. Yet at the command of Jesus he endeavored to stretch it forth. This showed great faith in the power of Jesus. (5) "And he stretched it forth." Surprised no doubt at his ability to do so. Our salvation depends on the power of Jesus, and efforts of our own. When He commands we should attempt to obey. (6) "His hand was restored as whole as the other." A result ot the union of God and man. This was the opportunity of his life. If he had not been made whole then, he would likely have remained a cripple all his life. We must improve the moments as they pass.

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Thousands are in exactly this condition and do not know the cause of their suffering. They are despondent and gloomy, cannot sleep, have no appetite, no energy, no ambition. Hood's Sarsaparilla soon brings help to such people. It gives them pure, rich blood, cures nervousness, creates an appetite, tones and strengthens the stomach and imparts new life and increased vigor to all the organs of the body. It builds sound, robust health on the solid and lasting foundation of pure blood.

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Is the best—in fact the One True Blood Purifier. Sold by all druggists. $1; six for $5. Be sure to get Hood's.

Hood's Pills are mild, effective, easy to take, easy to operate. All druggists. 25c.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

THINGS POLITICAL.

Mr. Judson W. Lyon did not get the Angusta Ga., Postoffice; he is to get something equally as good we learn. But President McKinley, not to be outdone, appointed Mr. J. H. Deveaux Collector of Customs at Savannah, Ga. So Georgia fares well. North Carolina comes to the front again in the appointment of Hon. John C. Dancy, editor of the Review, as Collector of Customs at Wilmington, N. C. A strong fight was made during the week in opposition to the confirmation of Mr. Demas, of New Orleans, as Naval Officer of this port.

The difficulty between Spain and the United States caused by the letter written by Minister DeLome, Spain's representative to our government, is about settled, the Spanish government disclaiming any responsibility whatever for its minister's action and announcing its disapproval of the same. The new Minister's name is Senor Polo De Bernabe.

OUR NEW CITY PASTORS.

In every Annual Conference interest centres mainly in the city appointments. Not only are the churches interested to know whom they are to have as pastors but the ministers are equally interested to know whom the churches are to have. There were not many changes made in this city by the last session of the Louisiana Conference, in fact none of the larger churches were disturbed. But in a city like this every church is important whether large or small, for each supplies our Methodist doctrines to some particular community, and the small church of to-day only waits that special season which will make it the large church of to-morrow. We note the following changes made in the city appointments:

Rev. D. M. Seals comes from Houma to Haven Chapel, and was, we learn, chosen for this point because of his special ability to achieve success wherever his lot may fall. At last accounts he was not able to seat his Sunday night's congregation. He has served Jackson, Clinton, Marthaville and a church near Shreveport.

Rev. Hubbard Daniels comes from St. Marks, Baton Rouge, to Pleasant Plains, and though a young man in the conference, has the reputation of staying the full term wherever sent and of leaving a charge greatly improved over what he finds it. He has served only two churches in nine years.

Rev. H. C. Armston comes from Kennerville to Malden Chapel. Bro. Armston is one of the old men of the conference who is exceedingly faithful in his work and is held in high esteem by his brethren. He organized Malden Chapel some years ago, hence simply comes back home.

Rev. A. J. Proctor makes a long jump from Lake Providence, in Northeast Louisiana, to Boynton Chapel, Gretna. He has the reputation of making things go and much is expected of him in his new charge. He is a young man in the work and full of energy and ambition. Bro. Proctor feels confident of success.

Rev. J. Wesley Turner has already served a year in the city and was introduced to our readers last year. He moves from Pleasant Plains to Thompson Chapel this year; hence is still with us.

DIVIDEND REDUCED.

The brethren of the Annual Conferences will note that at the recent session of the Book Committee the dividend to the Conferences was reduced from $100,000 to $80,000. This, of course, means a reduction in the allowance to all widows, orphans and superannuates and is very greatly to be deplored. However, there is this encouraging feature about the whole thing, and that is, the remedy is in the hands of the Annual Conferences. In the first place, if they would have these needy ones better provided for, they must collect more money from the people. It is really painful to note what small amounts many of our annual conferences raise for their conference claimants. Not a few of the pastors seem to have no interest whatever in this fund till they get to the conference, then, and then—

In the second place, one reason assigned for reducing the dividend is that the concern has to pay out so much in subsidies to support different newspapers, the Southwestern among the rest. Hence we advise every pastor, presiding elder and superannuate to turn in and help make the Southwestern self-supporting, and it will be out of the way. And further, let every preacher urge the people of all our congregations to patronize our Book Concerns; purchasing from them all necessary books, periodicals and Sunday school supplies. Thus we will help ourselves, help the church and help those who are largely dependent upon our annual conferences for support.

MISS FRANCES E. WILLARD, DEAD.

We announced in our last issue that Miss Willard was in a dying condition. She passed peacefully away on Wednesday night of last week, the 16th inst., at the Hotel Empire, New York City.

She was born in Churchville, New York, Sept. 28, 1839, and was, therefore, a few months short of 59 years of age. She was a graduate of the Northwestern Female College, Evanston, Ill. (1859), and has served in many important positions. She became professor of natural science in her Alma Mater in 1862, and principal of the Genessee Wesleyan Seminary in 1866. In 1867 she went abroad and spent two years in travel and study in Europe.

In 1871-74 she was professor of esthetics in Northwestern University, and dean of the Woman's College, where she developed her system of self-government, which has been adopted by other educators. Miss Willard left her profession in 1874 to identify herself with the Woman's Christian Temperance Union, serving as corresponding secretary of the national organization until 1879, and since that date as president.

She has written a number of books besides numerous pamphlets and magazine contributions. She was an honored member of the M. E. Church and was named as a lay delegate to the General Conference of 1888, held at New York.

Miss Willard was truly a great woman and has done untold good in the great temperance movement with which she was so closely identified. Because of her connection with this great cause her name became a household word throughout the Nation and in England as well.

Funeral services were conducted in New York and in Evanston also, where the body was taken.

John Wesley M. E. Church, Baltimore, Rev. Dr. Ernest Lyon, pastor, has been enjoying a remarkable revival season. There were 250 persons converted, 220 of whom joined the church. The Doctor has raised a total of $4,000 for all purposes.

Notwithstanding the fact that North Carolina seems to be getting the lion's share of the appointments at the hands of the President, we must congratulate our friend and brother Editor, Hon. John C. Dancy, on his appointment as Collector of Customs at Wilmington, N. C. We dare say no better selection could have been made.

"GOOD WORDS" FROM OUR READERS.

It has been the aim of the publishers of the Southwestern to give our constituency a paper that meets every need of the territory, and to keep its readers informed on all lines of Church work.

While the paper has not yet been brought up to the ideal (for this depends largely upon the support that is to come from our conferences and membership thereof), it is gratifying to receive so many letters of congratulation and of "God speed." In order that these "good words" may not waste their fragrance in some pigeon-hole or file, I have thought well to resurrect a few and give them to our readers.

Prof. W. L. Bulkley, A. M., Ph. D., Claflin University:

"I am truly proud of the success that is being made of the Advocate. The editorials have a clear, strong ring. The whole paper is a credit to the editor and his co-workers."

Rev. S. B. Darnell, D. D., New Jersey:

"I most heartily congratulate you on the enlargement of pages, better make-up of both matter and product, the wider scope, broader range of articles, the valuable utterances as an educating force in the conferences, so greatly needing such truth. I think your recent issues have never been equalled since I have been a reader of Southwestern. Inclosed find five dollars, which you will place to my credit.

This letter has the right ring all the way through.

Rev. J. W. Sheppard, Wedower, Ala.:

"Find enclosed one dollar in payment of my subscription to the Southwestern for this year. No preacher or leader can lead the people at this age unless he reads his church paper."

Mrs. R. D. Teague, Navasota, Texas:

"I haven't had any paper in my home that would excel it. I love to read it. I would be at a loss without it. I therefore renew my subscription.

Miss L. A. Spencer, Wilmington, Del.:

"I am a ten times better Methodist since I've received The Southwestern than I could ever have been without it."

Rev. A. G. Townsend, A. M., South Carolina Conference:

"I congratulate you for having made The Southwestern so readable. May you get all the subscribers you need to make it a financial as well as a literary success."

R. L. Smith, member of Legislature, Texas:

"I have read the Southwestern Christian Advocate for many years, and I must say that the paper as it is now, is something extra. Indeed it makes more and more of an impression upon me, and I can see more plainly in each issue the wisdom of our General Conference in placing Dr. Scott at the head of it. While it is an excellent exponent of Methodism, it is more than that; it speaks for the whole race and that in no uncertain tone."

Rev. P. O'Connell, Ph. D., Philadelphia:

"Dr. Scott is making The Southwestern great. I enjoy the paper very much. It is perhaps unequaled by any Negro paper in the country."

L. C. Webber, Morristown, Penn.:

"I love the Southwestern and speak of it in the most glowing terms possible when there is an opportunity. I think it is what the race needs, containing as it does good wholesome food; the best, purest, uplifting thoughts from our own men and women. My prayers and best wishes are with you and all such Christian efforts for the redemption of my people."

R. E. Jones, Assistant Manager.

Rev. J. C. Houston, presiding elder of the Jackson District, Mississippi Conference, had a tumor taken from his back recently at Meridian, Miss., and we are sure his many friends will be gratified to know he is doing well and expects to be able to resume his work on the district in a few days.

PERSONAL AND GENERAL.

Dr. W. J. Paxson, of the Philadelphia Conference, is dead. His funeral took plaee Feb. 10th.

Rev. D. W. Boatner, of the Louisiana Conference, has joined the A. M. E. Church. May he be happy and sueeessful.

Mrs. Mary Randall, of Donaldsonville, La., is in the city for a few days visiting Mrs. D. M. Walker and other friends.

Mrs. T. L. Mason, of this city, who has been quite sick for some time, is now convalescent to the real joy of her relatives and many friends.

Rev. L. H. Reynolds, D. D., pastor of St. James A. M. E. Church, has been returned for his third year. His conference endorsed the "African Methodist," edited by the doctor, and he is happy.

Bishop J. N. Fitzgerald met with a slight accident while traveling in Mexico by a coach. One of the wheels of the coach was broken and the bishop and party were thrown to the ground but no one injured.

Rev. Stephen Duncan has just returned from a trip of about two weeks to Alexandria and Shreveport. He went to Alexandria on business connected with the Academy, and to Shreveport for a rest and a brief visit to his old friends. He is highly gratified with his trip.

Mr. Emmett J. Scott, formerly of Houston, Tex., now of Tuskeege, Ala., was in the city a day or two since on business connected with the Institute. He enjoys his work in connection with Mr. Washington's great school, but he enjoys most of all the fact that the greatest boy born in recent times is his son.

Rev. Joseph Irons, temporarily of Asheville, N. C., but a member of New York East Conference, gave us a pleasant call last week. He is representing the Wm. Rogers Manufacturing Co. of Hartford, Conn. This is the old reliable company for plated table ware through which we expect soon to be able to make our canvassers and the churches an offer that will be worth their while to consider.

Our genial friend C. H. J. Taylor, ex-recorder of deeds and present dean of the Law Department of Morris Brown College, Atlanta, Ga., edits a newspaper in connection with his other duties. The Appeal has reached us and we like it; the editor's bow is graceful and business-like. If he can appreciate us for what we are worth, without regard to our polities or our church, we are sure we can do the same for him. Here's our hand!

Rev. W. H. H. Gallion, conference evangelist, Upper Mississippi Conference, has closed a successful meeting with Rev. W. T. Wright on the Carrollton, Miss., circuit, and commenced a series with Bro. P. B. Blewitt at Carrollton. He finds that the best way to hold converts to the church and ultimate salvation is to induce them to subscribe for the Southwestern, and works on that line, sending in a good list from each place.

The Editor of the New York Age, Mr. T. T. Fortune, who is one of the gamest and brainiest writers of the Afro-American press, has been in poor health for some months and is now spending a few days in rest and recreation at Tuskegee, as the guest of Prof. Washington. We certainly trust Mr. Fortune's indisposition is only temporary. We desire to offer our condolence on the death of his sister, Mrs. Hearn, of Jacksonville, Fla.

We regret very much to learn that Haven Chapel, our second charge at Meridian, Miss., was recently entirely destroyed by fire, having caught from a burning building near by. Rev. P. R. Crump, the undaunted pastor, says they propose to rebuild at once. Nevertheless, we are sure that any assistance which may be rendered by congregations or individuals will be highly acceptable and helpful, for we learn the building was not insured.

Now, brother pastor, if you can't get us any new subscribers, get the old ones to renew.

BOSTON LETTER.

We are just now mourning with deep grief because "a prince and a great man has fallen" in our Methodist Israel, Rev. William Nast Brodbeck, D. D.

We have just laid away in the open and ever unsatisfied "receiving tomb" all of our good brother that could possibly die. Soon, when the mild sun of spring shall shine, an Ohio grave in the home of his childhood and youth will open for the final resting place of his precious dust.

Dr. Brodbeck's illness was brief and his death unexpected. To most of us it was like a shock. Lightening from a cloudless sky could hardly have been more unlooked for. And he is gone! Only fifty years of age, strong, vigorous, robust! What means this? For a generation to come men will say in moments when a leader is needed, when a stirring voice should speak, "Oh, for an hour of Brodbeck!" And that he is not forthcoming will, for thirty years, seem a calamity.

Dr. Brodbeck was the son of a German-American Methodist preacher. His name, William Nast, is that of the founder of German Methodism, and suggests at once his traditions.

He began to study law, but the Gospel fastened its hold upon him. The young lawyer became, by the grace of God, the young preacher. Joining the conference in 1872, he labored in various Ohio pastorates with great success till 1886, when he was transferred to the New England Conference, and stationed at Tremont Street Church, Boston. In this, our most important church, he won many victories "in the name of the Lord." It was a church for families, a church of traditions and, it may be said most kindly, was not specially evangelistic in its workings or choices. But with the coming of Dr. Brodbeck a change soon was apparent. He speedily went to work for immediate results in the conviction and conversion of sinners. Altar services were instituted. Earnest exhortations to present repentance followed heart-searching sermons, and the blessing came. Jacob wrestled and the angel yielded.

For five years Tremont Street Church was in an almost constant revival Over six hundred were brought into their fellowship. Going to our elegant suburb of Brookline, Dr. Brodbeck led the small society there in the great enterprise of building a Methodist church of cathedral-like proportions. While there he received the appointment by election of general secretary of the Epworth League. This was a magnificent opportunity for any man. Dr. Brodbeck recognized it, and felt its possibilities. His heart inclined him to it. He wanted to accept, but he felt that duty kept him at Brookline, and he declined. Then on to Trinity Church, Boston, where he was just closing four years of most successful service, and to whose pastorate he was unanimously invited to return for the fifth year, then accepting a second call to First Church, Baltimore, then—heaven.

Our hearts ache, our eyes fill with tears, our lips are dumb.

We know not why this sudden illness, this swift disease, this unlooked-for taking away. God only knows, and to Him we leave their disclosure till the day when we shall know as we are known.

Dr. William Butler, the missionary hero of India and Mexico, has just celebrated his eightieth birthday. What a varied life his has been. Romance mingles with his years as readily as the common-place does with the lives of most men. In Ireland he was born a Protestant, and in Dublin, the chief city of South of Ireland, at that!

A member of the established church, he was evangelically converted in a little Methodist chapel.

He tells in one of his books the story of his conversion. Possibly, briefly written, it would be of interest here.

A wife of a noble judge in the city of Dublin, a woman of much refinement and leisure, employed a blind old Welshman to give her lessons on the harp. One Monday morning, as this little Welshman, looking for all the world with his long-flowing white hair like an ancient minstrel, came to her house for the usual lesson, the lady said: "Oh, I heard such a funny sermon yesterday. Pray, where did you attend church and whom did you hear?" The blind teacher had never told his religious life at all, but here was his chance. Offering a silent prayer for help, he said: "I go to the Methodist Chapel; I'm a Methodist." "A Methodist," said she, laughing; "and what is a Methodist—tell me."

Here was an "open door," and our little Welshman prayed for more help. His prayer was answeerd, and he went right about telling his experience. He told it simply, and, as he went on his blind eyes filled with tears, which rolled down his cheeks till his holy joy quite overcame him. His noble patroness was moved. She too wept. Next Sunday morning, with her coach and four horses, she drove up to the door of the little Methodist Chapel. She entered and heard an earnest sermon preached by one of the mighty men of God of those early days, Rev. Gideon Ouseley.

Next Sunday she went with a coach and two horses. Her pride was falling. The third Sunday she walked there. Soon she came into the blessed light herself, and became an humble follower of Jesus. At her country home she was walking one morning, when she met a young man on the road. She stopped and spoke pleasantly with him, and then, rather abruptly said: "Young man, do you pray?" The Holy Spirit used this simple question as just the arrow to pierce his heart. He knew not what to say. Soon after a number of conversations she led her young friend into a "like precious faith" with herself, and William Butler found Christ!

How much from how little! A blind harper's simple story is the seed. A world-wide missionary harvest is the mighty growth! This letter cannot tell at length of the young Irishman preaching his first sermon in the streets of an English city, of his coming to the United States, of his appointment to Africa but his final assignment to India, of Mexico, and a hundred well won fields! What a life he has lived.

Five great conferences now in India, where, in 1856, he started our work with nothing! In Mexico a magnificent conference assembles and sends him loyal greetings as their beloved father in Christ. God bless this aged veteran of the cross, this hero of the Church militant!

We Boston Methodists love him with peculiar affection. His home is with us, and we pray for a prolonged "even tide," wherein he may abide on this side of the Jordan, witnessing the Lebanon cedars shake, whose seed, like "a hand full of corn upon the mountains," he faithfully planted years ago!

"A Thrilling Conversion" took place in a St. Louis church (M. E. Church, South,) not long since and was reported in the St. Louis Christian Advocate. Judging from the way that very interesting report has gone the rounds in some of our exchanges, one would suppose such occurrences are seldom witnessed by our white brethren.

Two clergymen who were invited to a ball that took place the other evening in Knobnoster, Mo., "queered" the whole performance by appearing in full clerical dress and reading a chapter from the Bible, after which they prayed for the dancers. The guests say they wouldn't have minded so much if they had read the chapter relating how King David once danced before the Lord. But, for some reason, the reverend visitors chose another chapter.

CHURCH EXTENSION BOARD.

The Board of Church Extension of the Louisiana Conference will meet at the office of the Southwestern Christian Advocate at 12 o'clock Thursday, Feb. 24th. A full attendance is desired.

W. R. Butler,
President.

Rev. C. A. Jordan should be addressed at Coahoma, Miss., instead of Lula, as appears in the conference appointments.

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DOINGS OF THE WORKMEN.

Rev. P. H. Jenkins, P. C., Mt. Vernon M. E. Church, Houston, Tex., should be addressed at 1205 McKee St.

M. H. Wilkins, P. C., Pickens, Miss. — On arriving here with my family, we found the parsonage safe loaded down with good things, and we have been eating ever since from the dainty contents. We also found the parsonage rooms beautiful with a nice set of furniture, which adds greatly to the looks of the same.

S. D. Trompe, Elliott, Miss.—I was received with a warm reception and the outlook for good is better than it has even been before. The whole church is awake. We are expecting one new church and two other to be built by Conference. The parsonage is being furnished by the sisters. A storm brought us 100 pounds.

H. L. Kenedy, P. C., Ocean Springs, Miss.—On Wednesday night, Feb. 9, many of the members and friends of the church and Epworth League gave the pastor a very agreeable storm party. It was led by Hon T. J. Keys and friends. An able address of welcome was tendered the pastor and family by Hon. T. J. Keys, which was responded to by Prof. W. O. Smyer. The pastor bade them come again.

Presiding Elders ...Endorse...

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WE RECENTLY wrote 500 Presiding Elders to tell us how the preachers and people were pleased with the Epworth Organs and Pianos in their churches and homes. We have received hundreds of answers, stating that our Methodist people in all parts of the U. S. are delighted with the fine cases, easy actions and sweet, pure tone of the Epworth. We have no agents, but sell direct to the people. This plan saves you enough to pay for a goodly number of music lessons. No money wanted until instruments are tested and found as represented.

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T. O. Carroll, P. C., Rockville, Washington Conference, Washington District.—I am glad to say to the public that I am closing up my third year at Rockville very fine. Our late revival, which was held at Rockville in the month of January, was a success; 22 added to the Church, members much revived. We have lost by death this quarter three members: Sisters Harriet Tyler and Ellen Sims and Bro. George Bremer. They all died in full triumph of faith. Our much beloved P. E., Rev. M. W. Clair held our fourth quarter Feb. 4th with much delight to all. Eleven classes all had written reports. Much improvement on churches. Old debts have been paid. Everything is moving on nicely. The P. E. preached on Sunday night a very able and soul stirring sermon, after which a collection was taken amounting to $16.72. Mrs. E. M. Carroll also spoke to the brethren about the Southwestern in Conference.

THE OPIUM AND MORPHINE HABIT.
"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio.

Mrs. H. E. Taylor, Conroe, Texas.—The people of Conroe and Montgomery gave the Rev. B. M. Taylor a cordial reception on his return to this work for another year. The year starts off favorably with bright prospects for a big year's work in all departments of the Church. The Sunday-schools, at each end of the work, under the leadership of Miss Susie E. Pitts and Miss Lizzie Johnson, as superintendents, are brightening up. The Epworth Leagues, with Mr. A. F. Johnson and Miss Mary Washington, presidents, are taking new life. Mr. Ed. Bass is leader of the spiritual department of the league. Peter Young, in charge of mercy and help. The preaching services are becoming more interesting. The first quarterly conference was held Jan. 15 and 16. Rev. A. C. Culbreath, P. E., was present and rendered good service. As a token of appreciation of the pastor's return several have promised to subscribe for the Southwestern Christian Advocate, some have complied and are now readers of the Southwestern, and say if they had known that it was such a good paper they would have been subscribers long ago. The Southwestern is bearing its fruit in this charge. Mr. and Mrs. Major Summerville, after reading in the Southwestern of so many storms in the different parsonages, concluded to have a storm to pass through this parsonage and with the assisstance of members and friends, including Baptist, and white friends, they stormed this pastor, on the night of Feb. 4th. The storm blew many good and useful things into the parsonage. Led by Bros. Peter Young and A. F. Thompson. They gave the church a swinging lamp.

S. M. Bolden, P. C., Hempstead, Texas.—With much inspiration and pleasure I entered my work. I have not anything of which to complain. The members of my and other churches have shown their high appreciation of my having been sent here as pastor. I shall not disappoint them. The parsonage committee of sisters, with the aid of the trustees furnished the parsonage with two new stoves and a bedstead, with many good words of cheer. I have begun my canvass for the Southwestern. Look out soon for cash subscribers. I shall do my best for all departments of the church. The Lord's Supper was administered to 170. The Sunday-school was well attended in the morning; from there we entered the 3 p. m. service with a crowded house. Elder W. L. Duncan occupied the pulpit to the great satisfaction of his hearers. At night the climax was reached. Before the hour of preaching one could not get standing room. Many were turned away. After a good and impressive sermon, delivered by the Presiding Elder, the writer opened the doors of the church. ward for prayer. Money raised Three joined and three came forward for prayer. Money raised this quarter for all purposes, $125. Paid the P. E. $36; pastor $50. Twenty-four joined the church during the quarter.

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We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

D. P. Shaw, P. C., Okolona, Miss.—My first quarterly conference convened in Mt. Pisgah M. E. Church, Okolona charge, with Rev. P. O. Jamison, P. E. in the chair. He has the church at heart, and his work well in hand. He preached on Sunday night one of his best sermons to a crowded house. Notwithstanding the recent holding of the Annual Conference at charge, we paid P. E. his quarterage in full. Communicants 80. This is my new field and I am well pleased with it. I was never more cordially received than I was by the good people of Okolona. Raised for all purposes this quarter $51.34. We are looking to the Great Head of the Church for help. Pray for us.

G. F. Ivery, P. C., Texas Conference.—I am here doing all I can for the church. I will send in eight subscribers this year. I never forget the Southwestern. I have a good membership. I will raise $10.00 this year. Pray for us.

J. H. Everett, Baird, Miss.—Saturday night, February 12, about 9 o'clock a company led by L. C. Cotton, A. Esters, Mrs. Cotton, Mr. John May, and others with harps, horns and accordeons, came to the parsonage. Just outside the yard they raised the song "There were ten virgins when the bridegroom came," and they unbolted the door without hailing and

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matched around the table and left many good things in token of their love for the pastor.

E. Trompe, P. C., Minter City, Miss.—Our first quarterly conference was held Feb. 12-13 in Minter City M. E. Church, with Rev. W. E. Mask, P. E., in the chair. Reports were in full. He preached a soul-stirring sermon to a crowded house. Our hearts burned while He talked to us about Jesus. The Sacrament was administered. 117 partook. Collection, $20.00. The Southwestern was not forgotten. Look for subscribers soon.

Wm. Reed, P. C., Beemond, Texas.—I am having a grand time in my new field of labor. We had a grand rally Feb. 11 and 12, and we raised $44.55. The dear old paper is not forgotten. Look for some new names in a few days.

N. H. Williams, Aberdeen, Miss.—We arrived in Aberdeen, Feb. 2, with our little family, and found the parsonage committee hurrying to get things in order. The parsonage has been neatly furnished. Supper was served, and provisions left for several days. The pastor and his noble officials have resolved to make this our most successful year for Christ. Rev. I. G. Penn, who was with us, is a strong lecturer and preacher, and has his work fully at heart and hand, and knows what it takes to make the "wheel go." He lectured Friday evening to a large audience, and on Sunday preached

At Work Again.

A few applications of Salvation Oil will readily cure sprains and bruises, and heal cuts, burns and scalds. It is undoubtedly the best pain-cure on the market, and should be, ready for use, in every home in the land. Mr. Frank Stubenhaver, 1337 Elm St., Dubuque, Iowa, states: "I used Salvation Oil on a sprained elbow, which threatened to prevent me from working, and after several thorough rubbings, I awoke the very next morning much relieved and able to go to work. Had I not used Salvation Oil I certainly would have lost a week's work, which would have amounted to many times the cost of a bottle of Oil. Everybody should keep Salvation Oil in the house." It is sold everywhere for only 25 cents.

two well-pointed sermons, and secured 12 cash subscribers for the Epworth Herald, and sold in full $23 worth of books, etc. He put new life into this chapter, and inspired the entire church for grander work, which begun by raising $12.55 for the Freedmen's Aid and Southern Educational Society. Our cause is marching on.

Wm. Brooks, P. C., Millican, Tex.—The quarter ended Feb. 5 and 9; very bad here. Think that Rev. W. L. Duncan is the right man in the right place. On Sunday night he preached one of his soul-stirring sermons from the subject: "Let your light so shine." The Holy Ghost was a swift witness and many hearts were made to rejoice. I must tell you the good old Southwestern was not forgotten and which will prove a success. Look out for us in a few days. We are coming. Millican is all right. Now the local preachers and class leaders and members and pastor are all going to do all we can for the Southwestern. Pray for our success.

(Mrs.) F. A. Shumpert, Columbus, Miss.—I think I voice the sentiment of the church when I say that Conference made no mistake when they sent Rev. B. F. Woolfolk here. He has already captivated the church, Sabbath-school and Epworth League by his winning Christian ways, and with God in front. We see nothing in the way to prevent us achieving a great victory for Christ and His church this year. Pray for us.

D. G. Franklin, P. C., Ardmore, I. T.—Last night while busily engaged in my study, suddenly the silence was broken by sweet strains of music; that good old familiar hymn, "Nearer my God to Thee." A quick rush and the storm was on, but one pleasant to experience. When the bright, familiar faces were gone the pastor and family were happy over the wreckage left on the table—"a heap of the best things." It was indeed a pleasant affair and all seemed to enjoy it. After another sweet song and invocation by the pastor the party left. They went with our prayers for their success and hope that they may return again.

G. W. White, P. C., Colmesneil, Texas.—I arrived at my work alright, finding everything very dull and the members seemed that they were very discouraged, but now the work is in a prosperous condition. Our first quarterly conference was held on the 7th and 8th of February. Rev. A. C. Culbreath, P. E., was on time, and as he always does, preached one of his soul-reviving sermons. Two joined the church during the quarter. Collection during the quarter $10.25. Though our work is very small be have the promise of some subscribers. We are going to strive to bring our church up on all lines both spiritual and financial. Pray for us.

D. McRae, P. C., Walnut Cove. N. C.—Our quarterly conference convened at Germantown. Rev. W. W. Pope, P. E., was on time, and looked after every interest of the work. On Sunday he preached



"To tell the truth my mother has lived with one foot in the grave," writes Mrs. Eugene Stantzenberg, of No. 1604 Walker Ave., Houston, Texas, in a letter to Dr. R. V. Pierce, of Buffalo, N. Y.

"With a most thankful heart I will tell you about the wonderful cure effected in her case. She has been a perfect wreck for seven long years. No words can describe what she has suffered. She could not sleep on account of severe pains. She tried every doctor around here and spent hundreds of dollars without benefit. After hearing of your wonderful remedies I wrote to you. My mother has taken six bottles of the 'Golden Medical Discovery,' and six of the 'Favorite Prescription,' and is now perfectly cured. Please receive the heartiest thanks and blessings from my father and seven children for saving the life of dear mother. May God bless you and your Institution, is the wish of your friend."

Tens of thousands of women have found complete and permanent relief from obstinate and seemingly incurable disease by using the wonderful remedies referred to above. The "Golden Medical Discovery" possesses the peculiar property of nourishing and vitalizing the blood with the life-giving red corpuscles which build up healthy flesh and muscular strength.

In the special weaknesses and diseases of the feminine organs, the "Favorite Prescription" is a perfect and positive specific. It is the only scientific medicine prepared for that purpose by an educated physician and specialist in that particular field of practice.

For weak and nervous women these two medicines taken conjointly constitute the most marvelously successful course of treatment known to the medical profession.

For nearly 30 years Dr. Pierce has been chief consulting physician to the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., at the head of a splendid staff of associate specialists, graduates from the leading medical universities of America and Europe.

two able sermons; after which administered the Lord's Supper to 78 persons. Financial report this quarter: Paid P. E. $13.20; pastor $52.60. The sorrow of the dark past has vanished away. The glories of the future inspire our ambitions for good. I am well pleased with my work, and the people seem to be pleased with my labors among them. Allow me to say a few words about Bennett College. I visit her often. There I find an able faculty, faithfully performing their duty. Bennett College is the centre of the North Carolina Conference. We have not the knowledge, neither the language to tell the great good it has done for our race. May the Lord continue his blessings upon our schools.

N. R. Clay, Macon, Miss.—The reception tendered us by the parsonage committee on our arrival here was all that heart could wish, among strangers. But, on Tuesday night about 10 o'clock, a big storm rose, bringing about 75 persons who rushed into the hall under the disguise of a minor marriage. They brought not less than two hundred pounds of the best eatables to be found in this market to satisfy the keen appetites of the pastor and family. We have witnessed many surprise parties; but this party was the most wisely planned and executed of any we have known. After singing they then bid us good-night and left us to rejoice ofer the results of the storm. After the storm the young men of the town, with a beautiful string band came in and serenaded us with some of the latest music. Come again kind friends we can stand a few more such storms.

P. S.—We shall storm the editor of the Southwestern with a list of cash subscribers.

R. L. Carpenter, P. C., Quitman, Miss.—Conference is over, and I am assigned here for the second time. The outlook is good for a successful year's work. On the night of the 10th inst. a storm swept through the parsonage, and left many good things for the comfort of pastor and wife. Thanks to Mr. S. Plummer, the leader, and the many friends who followed. The Southwestern is being looked after, and I think I will be able to send in some subscribers soon. I shall not fail to try and send in subscribers for the Southwestern.

P. R. Crump, P. C., Miss.—I am sorry to report that Haven Chapel was burned on Tuesday, Feb 8th, at 4:30 a. m., caused by other buildings on fire near it. No insurance. By the help of the Lord we will rebuild again and insure the building. Pray for us.

James Hutchinson, P. C., Morreville, Texas.—Our presiding elder was with us on the 5th to hold our first quarterly conference. Bro. Brown is a man of sweet spirit and presided with credit to himself. Our quarterly conference was a success. The elder preached at eleven o'clock. A large congregation at the three o'clock sermon, when he preached the Sacramental sermon. 70 partook of the Lord's Supper. Paid the elder $15.70.

Geo. E. Reid, R. S., Bedford Springs, Va.—Our fourth quarterly conference convened at this place on Jan. 15, with our beloved and eloquent P. E., Rev. L. J. Valentine, in the chair. Our energetic and inspired pastor, Rev. J. H. Goodrich has won the high esteem of all and hearts and pockets of his congregation. He has, through the help of God, and his stick-to-itiveness and zeal paid our circuit out of a debt. Raised nearly $40.00 benevolent money, and has received a good portion of his salary when money was very scarce. Our revival was a great success; fourteen were brought into the fold and joined our church. Rev. Goodrich, though a young man, is a motive power in all the departments of the church. His keynote is to keep "unspotted from the world." May God inspire scores more of zealous men as he.

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Go by the Index.

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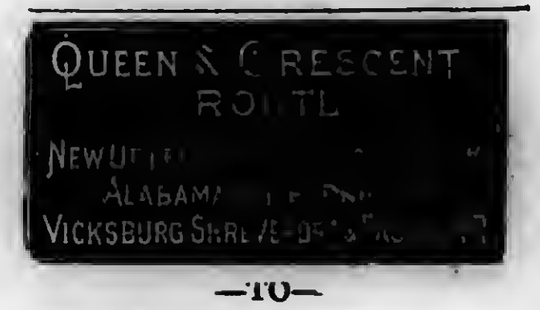
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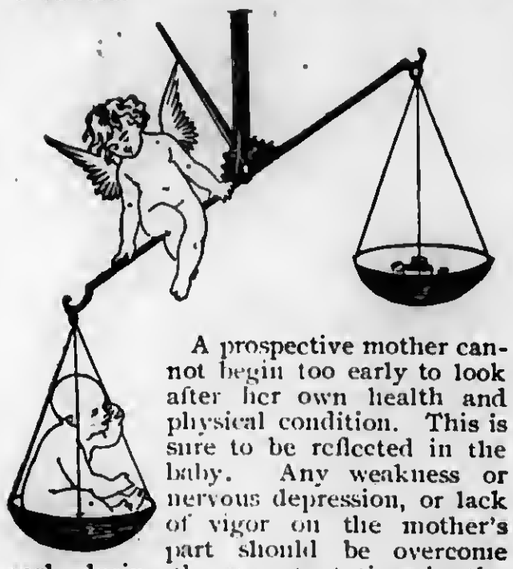
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A prospective mother cannot begin too early to look after her own health and physical condition. This is sure to be reflected in the baby. Any weakness or nervous depression, or lack of vigor on the mother's part should be overcome early during the expectant time by the use of Dr. Pierce's Favorite Prescription, which promotes the perfect health and strength of the organism specially concerned in motherhood.

It makes the coming of baby absolutely safe and comparatively free from pain; renders the mother strong and cheerful, and transmits healthy constitutional vigor to the child.

No other medicine in the world has been such an unqualified blessing to mothers and their children. It is the one positive specific for all weak and diseased conditions of the feminine organism. It is the only medicine of its kind devised for this one purpose by a trained and educated specialist in this particular field.

The sale of "Favorite Prescription" through dealers in medicines, by far exceeds all other medicines for women. It has a record of cures as wide as the world. It is known and used successfully in every civilized country on the globe. There is nothing that takes its place. There is nothing "just as good."

Delicate women should be extremely careful not to imperil their health by resorting to any preparation put up by unskilled, uneducated persons, or mere nurses.

SAVED BOTH MOTHER AND CHILD.

"I am now a happy mother of a fine, healthy baby girl," writes Mrs. F. B. Cannings, of No. 4320 Humphrey St., St. Louis, Mo. "Feel that your 'Favorite Prescription' and little 'Pellets' have done me more good than anything I have ever taken. Three months previous to confinement I began using your medicine. I took three bottles of the 'Prescription.' Consequences were I was only in labor forty-five minutes. With my first baby I suffered 18 hours, then had to lose him. He was very delicate and only lived 12 hours. For two years I suffered untold agony, and had two miscarriages. The 'Favorite Prescription' saved both my child and myself. My baby is not yet three weeks old and I do not think I ever felt better in my life."

"SHE DID NOT SUFFER ANY."

"I am happy to write you to inform you of the good my wife has received from the use of Dr. Pierce's Favorite Prescription," writes Rev. E. A. McPhee, Kingsboro, Kings Co., Prince Edward Island. "About two months before parturition she began its use, and continued to use it until the child was born. She had some fear of the delivery, this being her first child; but, thanks to the 'Favorite Prescription,' *she did not suffer any*, either before or after the birth of the baby. The child too is hearty and healthy, has had no rash nor any of the many ailments to which babies are subject.

"We believe that if the 'Favorite Prescription' were more widely known and used, it would lessen very much the pains and dangers of childbirth."

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Every woman in America should own a copy of Dr. Pierce's Common Sense Medical Adviser. In its 1,008 pages she will find plain talks about all sorts of ailments. These talks are made plainer by copious illustrations. About 90 pages are devoted to woman's diseases and weaknesses. There are suggestions for home-treatment. This book has already gone into more than a million homes. The original price was $1.50. Now an edition in paper covers is being distributed FREE. Send 21 one-cent stamps—this pays for mailing *only* — to World's Dispensary Medical Association, Buffalo, N. Y. If a copy bound in fine cloth is desired, send 10 cents extra—31 cents in all.

ORGANS.—Do you want an Organ for your Home, Church of Sunday School? If you do write to W. E. Mask, Winona, Miss. Discount to Ministers and Sunday Schools.

Odella, Turner, Scotts Valley, Ark.—Once more the little church at this place is at work. Every member seems to be greatly rejoiced over the fact that we have our same pastor, Rev. S. G. Hodges. Last Saturady night, while the pastor was in Forrest City on business, the Epworthians visited his home quietly about 10 o'clock, surprised his wife, and left 110 pounds. The Sabbath-school gave a grand supper on Friday night, for the purpose of buying books and other necessary literature. P. E., J. W. Jackson and Rev. S. G. Hodges held their first business meeting in Marianna, Friday night. Rev. Hodges intends to get his few members together at that place and begin work. We trust and believe he will be successful.

Mrs. M. J. Jones, Supt., Radford, Va.—Our church is spiritually alive. Our pastor, Rev. R. D. Washington, is doing a grand work on our charge. We had a grand revival and many souls brought to Christ. Backsliders reclaimed and the church revived. The W. H. M. Society is waving her banners and her influence is felt in our community, and she is still growing in membership. Our Sunday-school is pushing to the front, but we have been a little behind in getting all the literature. A few days ago we put in the hand of the smaller children a few envelopes and proposed to them that we would have a penny rally. Instead of having the divines we invited the mothers and fathers out to take a part with us and when we had completed our lessons and heard addresses from the parents, our envelopes were called for and to the surprise of our parents our little purse was $5.62. Before we closed we had 8 to join us, and you know we feel we are going to the front.

Savannah Jones, Macon, Miss.—I desire to say a few words about my pastor, who has just gone to serve another people. We, the Mashulaville Circuit, have lost one of the best workers in the upper Mississippi Conference. Rev. W. S. Leake is one of the best preachers that has been on this work for years. He is a man for building and has built one fine church, seated two and put a twenty-five dollar bell on one. He has also set up one Epworth League chapter. He is gone, but left a spotless record. May the Lord bless him now and ever more.

Rev. T. R. Fletcher, P. C., North Middletown, Ky., was agreeably surprised last night by a storm of presents consisting of dry goods and groceries, which were showered into his residence by the members and friends of his and other Christian churches. The affair was inaugurated and conducted by Rev. M. Crittendon, ex-pastor of the Christian church. A kind, influential, Christian gentleman. The stillness of the night was broken by the sweet songsters and prayer by Rev. C. Prof. G. W. Nelson delivered the "donatorial" address, which was responded to by the pastor. Mr. T. W. Wess, the popular groceryman, then called the list of donors and their presents. A song was then sung. Benediction pronounced, and with a pleasant greeting, all left for their homes.

The need of good Spring Medicine is almost universal and Hood's Sarsaparilla exactly meets this need. Be sure to get Hood's.

LITERARY NOTES.

Herr Jonas Stadling, the Swedish journalist who described in the November Century "Andree's Flight into the Unknown," has written for the March number of that magazine an account of Andree's Messenger." The only word that has been received from Andree since his departure was brought by carrier pigeon. The bird was killed by a whaler and fell into the sea. Afterwards the whaler learned that the bird might possibly bear a message from the explorer, and the ship sailed back and by chance the body of the bird was recovered. A picture of the pigeon accompanies Herr Stadling's account.

Walter A. Wyckoff, the college man who became a day-laborer, begins his new series, "The Workers—The West," in Scribner's for March. Chicago, filled with an "army of the unemployed," is to be the subject of the bulk of this series. Each part swarms with new characters, new experiences, and a variety of incident, of which the first part of "The Workers" gave no hint. It is dramatic and pathetic—and absolutely true.

An account of the Clara de Hirsch Home for Working Girls appears in Harper's Bazar of February 12th. Its primary object is to train for employment young Hebrew girls who would otherwise have no recourse but the "sweat shops;" but neither Protestants nor Roman Catholics are excluded.

A beautifully illustrated account of a winter trip to the Sahara Desert, by Prof. Angelo Helprin, is announced for the March number of Appleton's Popular Science Monthly. Professor Heilprin's attractive style and reputation as a careful scientific observer promise an instructive and entertaining story.

In going over the country we find that many of our churches have used unwise economy in buying the cheap organs so extensively advertised by certain people; many of these organs are broken down and perfectly useless. We have frequently been asked where a reliable, well made, sweet-toned and durable organ can be bought at a reasonable price, and we are pleased to be able to recommend to our readers the Williams Organ and Piano Co., of Chicago, Ill., the manufacturers of the well known Epworth Organs and Pianos, which we believe to be equal in every essential feature to the very best instruments in the United States. The Williams Organ and Piano Co is composed of Methodist people, whose business is principally with people of our own denomination. Our people can send to them with the assurance that they will be treated right, and that they will get first-class, well-made and durable instruments. Orders can be sent through any of our preachers. The Williams Organ and Piano Co. will be glad to send catalogues to any readers of the Advocate who ask for them.

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The Chesapeake and Ohio Railway with its connections offers by far the most interesting route to the conference in Baltimore in May. The route from Louisville is through the Blue Grass region of Kentucky, passing Frankfort, the State Capital, Lexington, and the home of Henry Clay. At Ashland the line from Cincinnati is joined, the route from Cincinnati being along the banks of the beautiful Ohio River, for 165 miles. Shortly after entering West Virginia the banks of the Kanawha River are followed, Kanawha Falls is passed and the canons of New River are penetrated. After skirting the picturesque Greenbrier for 50 miles the heights of the Alleghenies are reached, and next comes the Shenandoah Valley, the Blue Ridge Mountains and the Piedmont section, the most beautiful of the Appalachain valley. After passing through Charlottsville and Gordonville, the route is through the most memorable battle-fields of the Civil War, among them, Cedar Mountains, Culpepper, Rappahanoock, Warienton Junction, Manassas and Bull Run.

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UNITED FOR LIFE

Napoleonville, La., Feb. 9.—In the presence of many relatives and a host of admiring friends, both white and colored, at Wesley Chapel, M. E. Church, Mr. Andrew Welch and Miss Louisa Lefort were united in the bonds of holy matrimony. The contracting parties are very popular. Mr. Welch is a trustee of Wesley Chapel. A pleasant voyage over the matrimonial sea is wished for the happy couple. Rev. B. M. Hubbard, B. D., officiated.

New Orleans—On Tuesday, Feb. 2d, at the residence of the bride, on Melpomene street, Mr. Elijah Robinson to Miss M. Amanda Davis. Rev. S. Davage officiated.

On the evening of Feb. 9, 1898, I joined in holy wedlock at the residence of the bride's parents, Miss Georgia Watson and Mr. Augusta Triplet.

J. E. COLEMAN,
Yazoo City Circuit.

Mr. Martin Dibbles, of Conroe, Tex., and Mrs. Agnes Ashley, of Huntsville, were united in holy wedlock at the parsonage of the M. E. Church, Sunday, Feb. 6. Mr. Martin Dibbles is a member of the M. E. Church and belongs to the family of the late Rev. Elias Dibbles, of Houston. May peace and happiness go with him and his. Rev. B. M. Taylor officiated.

THEY LIVE IN OUR MEMORY

Centerville, La., December 17, 1897.—Brother Joe Williams departed this life in full triumph of faith and leaves a wife and two sons, Royal and Noah Williams. He was also a local preacher and trustee. His funeral was conducted by the pastor and assisted by Rev. F. D. Bowers.

John D. Wilson, P. C.

Jeanerette, La., Hubertville Church.—Sister Mary J. Averton, a faithful member of Hubertville Church for 9 years, died in full triumph. Funeral by the Rev. W. Carr and Wm. Emmett, P. C.

Argenta, Ark.—Sister Mary Higgins, a member of M. E. Church, Jan. 5, at Marchie, Ark., aged 85 years, died in full triupmh of faith. She was the mother of Rev. W. H. Higgius, P. C., at Brinkley, and lived a faithful member for over 60 years.

J. M. Clark.

NOTICE.

To the Members of the Mississippi Conference: Dear Brethren, The Conference minutes are in the hands of the printer, and will be ready for mailing in a few weeks.

Those that have not paid their $1.25 will please do so at once. We want to send the minutes to you by mail, and save you paying express as heretofore.

Send the money by Postoffice order, and oblige,

Yours truly,
Samuel A. Cowan, Secretary.

NEW ORLEANS NORTH DISTRICT.

First Round.

Gretna, Boyanton Chapel	Feb. 27
Wesley	Feb. 29
Asbury	March 6
Scott Chinn	March 7 8
Thompson	March 15 16

S. Duncan, P. E.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

A FARMER'S MISHAP.

JUMPS FROM HIS WAGON AND IS BADLY INJURED.

Injuries which Gilbert Updegraff Sustained—Much Suffering Endured. How He Obtained Relief.

From the Democrat, Goshen, Ind.

Gilbert Updegraff, a prosperous farmer living near Goshen, Ind., in jumping from his wagon onto a board a few days ago, met with a serious accident.

It was feared at first that this accident was aggravated by rheumatism, which ailment Mr. Updegraff was troubled with some time ago in an unusually severe form. In speaking of it he says:

"About two years ago I was stricken with rheumatism, and for a year was severely troubled with it. It came on suddenly during the winter. I don't know what caused it, unless it was exposue, about the farm.

"It was the old fashioned rheumatism and began in my lower limbs, gradually working up until my arms, hands and fingers became affected. My body ached all over, especially my limbs, which were swollen, and these by the following spring were almost entirely useless. I had to hire all my work done that spring and summer, but did a little work in harvest time.

"I must have done too much, for soon after that I was confined to my bed for some time. I had the family doctor, but he didn't do me any good. He finally said he could not help me and advised me to try the baths, but I couldn't afford the expense. Neither could I afford to be an invalid all my life. Inquiries were made at the drug store for something that would be helpful in my case.

"The druggist recommended several things, and I tried some of them, but was not benefited until I used Dr. Williams' Pink Pills for Pale People. I gave this remedy a fair trial, as I did the others, and soon discovered that it was different from anything I had tried.

"I found that this was a medicine that did what was claimed for it, and when I had taken about a dozen doses of the pills I found that they were helping me. I continued taking them and I am glad to-day that I did. Why that medicine actually cured me, and I didn't take more than six or seven boxes, either.

"It was in January, 1897, that I began taking the medicine, and I was completely cured by the first of March. I began early in the spring to do my work, and I kept it up all summer, not missing a day. I have never had any rheumatic trouble with my limbs from that day to this.

"And are you positive that it was Dr. Williams' Pink Pills for Pale People that cured you?" asked the reporter.

"Positive? Why of course I am. Nothing else did it. I did not take any other medicine at the time, and I was never better until I began taking Dr. Williams' Pink Pills for Pale People. I have taken nothing else since, and of course they are what did the work." Mrs. Updegraff agreed with her husband that "he was cured of a very severe case of rheumatism by these pills."

What better proof could a person want than the above facts. This plainly shows that Dr. William's Pink Pills for Pale People are unrivalled as a tonic for the blood. The secret of perfect health, strength and beauty is pure blood, and impure blood is the foundation of most diseases.

One of the first to discover this fact was Dr. Williams, who years ago formulated a combination of vegetable remedies which acts on the impure and impoverished blood, imparting those elements that purify, vitalize and enrich it, thus aiding bodily functions, arousing every organ into healthful action, and in this way restoring the entire system to health and vigor.

That Dr. Williams' Pink Pills for Pale People do this has been attested to by thousands all over our land and in foreign climes. These marvelous health restorers are prescribed by physicians, indorsed by druggists and used by people everywhere.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

PRACTICAL POINTS IN HEATING AND VENTILATING.

There are two helps to a good and healthful house-atmosphere (and fresh complexions) to be considered—freshness and moisture. Ignorance is apt to regard everything outside of its personal experience as stupid "fadism," or more harshly, "crankism." So these suggestions are addressed to the intelligent only. Dead air, like dead wood, has but little heating power. We have all endured the experience of being in an atmosphere hot enough to produce headache, yet feeling chilly. That air was vitiated and dead, and would disgust even the ignorant in its analysis. It is a perfectly simple matter to change the air in any part of the house, and a servant should understand the order, "Change the air" in such and such rooms as readily as change the table-cloth for dinner. You have only to open wide doors and windows for a quick sweeping through of a fresh current from outside, and the thing is accomplished. Do not open one window to do it gradually, as the walls and contents of the rooms become chilled —a wastefuly and uncomfortable result. Literally "change the air," and do it as quickly as possible. You will find the plan a great economy in heat, aside from the benefits to health and comfort. Many houses are provided with arrangements for continuous ventilation, but even in these the quick, radical changes of air will not come amiss. Fresh air heats up so quickly, and its lightness and very perceptible freshness are most welcome.

Now as to moisture, the other factor in a healthful atmosphere. Furnaces and other cellar-heating apparatus are usually provided with arrangements for evaporating water, but from neglect to keep these filled, or some other cause, the air of furnace-heating houses is always dry, unless some special provision against such dryness has been made. A good plan is to put regular dripping-pans beneath the registers, and no one but the person keeping these filled will credit the amount evaporated daily therefrom. With steam-heat, open vessels filled with water should be placed upon the radiators. In handsomely-appointed rooms brass vessels, as jardinieres or granite dripping-pans, with open filigree brass covers, made for the purpose, may be provided. If appearances are not a consideration, any porcelain-lined pan will serve admirably.—Ella Morris Kretschmar, in January Woman's Home Companion.

THE FRUIT CURE.

The so-called "fruit cure," although not much heard of in England, says Nature, is well recognized at various places on the Continent, where so-called grape cure stations have been established. In a recent number of Modern Medicine and Bacteriological Review there is an interesting article on the subject, in which the historical side of the question is dealt with. Thus we are told that many medical authorities in the tenth century became enthusiastic in their writings over the remarkable curative virtues of grapes, while a certain Van Swieten, of a more modern date, is said to have "recommended in special cases the eating of twenty pounds of strawberries a day." The same gentleman also reports a case of phthisis healed by strawberries, and cities in which maniacs have regained their reason by the exclusive use of cherries as food! These instances rather savor of the miraculous; but there is no doubt that the so-called grape cure, for indigestion and other evils, is carried on in many places on the Continent, and that people betake themselves to Meran, Vevey, Bingen, or to Italy and the south of France with the intention of devoting six weeks to the cure, during which time they are expected to have gradually accomplished the feat of consuming from three to eight pounds of grapes daily, as the case may be. Grapes are said to exercise a statutory action on the nervous system and to favor the formation of fat, that is to say, when fruit of good quality is employed; if the grapes are not sufficently ripe, and are watery and sour, the patient may lose rather than gain in weight. Dr. Kellogg, director of the Sanitarium Hospital and Labratory of Hygiene at Battle Creek, Mich., is of opinion that the valuable results obtained by a fruit diet in cases of biliousness which he has observed are due to the fact that noxious germs habitually present in the alimentary canal do not thrive in fruit juices. —Scientific American.

FOR MANY YEARS.

"I have been a sufferer from sick headaches for many years. I have tried many medicines without benefit. I concluded to take Hood's Sarsaparilla, and I am now in better health than I have been for many years. I recommend Hood's Sarsaparilla for sick headache." Mrs. J. T. Whitfield, Nicholson, Mississippi.

Hood's Pills are easy to take, easy to operate. Cure indigestion, headache.

LOST FRIENDS.

I wish to inquire for my sister, Elanoah Martain. There are three sisters of us, Elanoah, Henrietta Frances and Sarah Elizabeth, and one brother by the name of George. Our mother was named Sadie Mariah Martain, who died in 1866. My sister left in 1868. She was bound out to Mr. William Hinton and the last that I heard of her she was in Galveston, Texas. Address Henrietta Martain, Lucknow, Miss.

AN OPPORTUNITY YOU NOW HAVE of testing the curative effects of Ely's Cream Balm, the most positive Cure for Catarrh known. Ask your druggist for a 10 cent trial size or send 10 cents, we will mail it. Full size 50 cents.

ELY BROS., 56 Warren St., N. Y. City.

My son was afflicted with catarrh. I induced him to try Ely's Cream Balm and the disagreeable catarrhal smell all left him. He appears as well as any one.—J. C. Olmstead, Arcola, Ill.

The Texas & Pacific gives you choice of routes via Memphis, Shreveport, or New Orleans.

Hood's Pills

Cure sick headache, bad taste in the mouth, coated tongue, gas in the stomach, distress and indigestion. Do not weaken, but have tonic effect. 25 cents. The only Pills to take with Hood's Sarsaparilla.

FARM AND FIRESIDE.

KANSAS "PROSPERITY" STORIES.

The manager of one of the largest coal companies in Kansas told me that in November last he went into the flour-mill of an acquaintanee in Larned, Pawnee County, beyond the centre of the State and almost on the border of the "short grass" country. He met a farmer past middle age coming out of the mill. The farmer was tucking a little pieee of white paper into his pocket. The man had been in such straits of poverty that his trousers were patched with burlap. His boots were broken, and through the holes his bare feet showed. The man's attire was really that of a tramp.

"Did you see that farmer going out?" said the miller to the coalman.

"Yes," said the visitor.

"How much money do you suppose I just paid him in a check?"

"Oh, $500 or $600."

"Well, I gave him a check for $7,000."

That $7,000 represented only part of the wheat raised on a $1200 farm. The farmer had 4,000 more bushels to sell. That man had owned his farm clear, but had little working capital. He decided that under no consideration would he run in debt. His family lived on the dairy products of his farm, and went without those things for which cash money must be paid usually. The first thing he did with his money from last year's wheat was to fit out his family in clothes, and then he went in for some luxuries. He bought two carriages and a piano. Then, to show his faith in Kansas farming despite droughts, he put the rest of his money, except the receipts from the 4,000 bushels of wheat held in reserve, in more land.

There is a farmer in a town near the centre of the State—I am not at liberty to give his name—who had a section of land, 640 acres. It was worth probably $7,000. He had a mortgage on it for $6,000, and Bank Commissioner Breidenthal had been urging the bank which held the mortgage to have the indebtedness reduced. He regarded the mortgage as a rather shaky securtiy. Early in October he received a letter from the bank officials saying that the farmer had raised $17,000 worth of wheat on that land, had paid off the $6,000 mortgage and had bought an adjoining quarter section of land for $2,500. He had cleared, deducting expenses, $14,500 on his wheat, and he had $4,000 left after making his purchases, with which to improve his farm and to lay aside for a rainy day, which in Kansas means another drought.

Out in Thomas County, in the "short grass" country, lives a former member of the Legislature. He had a 350-acre farm. Its value was not more than $1,000. The hard times sorely pressed him. He went to Topeka, the State capital, and hung around his former associates, fairly begging them to give him some kind of a job, even if it was worth only a few hundred dollars a year. He failed to get a plaee and went home discouraged. He put in a crop of wheat on his land—there was nothing else for him to do—and, almost hopeless, he sat down to watch it grow. It did grow and when he had harvested it be got $9,000 for it. That man is no longer looking for a political job.

In Sheridan County, adjoining Thomas, there is a man who had a half-seetion of land, 320 acres, on which he owed $800. He put 300 acres of his farm into wheat. He raised 7,000 bushels, which he sold at 65 cents a bushel, bringing him in $4,550. He paid off his $800 mortgage, paid $2,500 for a whole section of land adjoining his farm, and had $1250 for improvements and a reserve fund.—Franklin Matthews, in Harper's Weekly.

Cracking Coal for Cutting Class.—90 parts powdered charcoal, 2 parts saltpeter, 1 part gum benzoin and 2 parts tragaeanth powder. Pulverize all finely, knead with water into dough, roll little rods of it, which are dried. Light these, pass slowly over the glass, and cause a drop of water to fall on it, whereupon the glass cracks off. To be used for cutting of glasses and bottles.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.



ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail; samples 10c. by mail. ELY BROTHERS, 56 Warren St., New York City.

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A Strictly First-Class SEWING MACHINE.

HIGH ARM. LIGHT RUNNING. NOISELESS.

WITH ALMOST UNLIMITED CAPACITY.

PRACTICALLY TWO MACHINES IN ONE



STYLE No. 4 PEERLESS "ADVOCATE" MACHINE.

The Southwestern one year and this Machine in Oak or Walnut for only [$18.00.

We ahip our machines direct fro the factory. A machine made in the best possible manner, by the most skillful mechanics with the choiceat material, elegant in appearance, simple n construction, durable as iron and steel can produce, with sewing capac ty unlimited.

The Peerless Advocate ia fully warranted for ten years, but will last a lifetime and outwear any two of the highest priced sewing machines made.

A few of the excellent features f the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them

PERFECT IN EVERY RESPECT.

A SELF-SETTING NEEDLE and SELF-THREADING CYLINDER SHUTTLE are used in the Peerless Advocate High-Arm Sewing Machines.

THE SELF-THREADING SHUTTLE.

is so simple that with two motions of the hand backward and forward the shuttle is threaded.

EXTRA ATTACHMENTS

in velvet lined case, sent free with each machine, 1 Tucker, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.

Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions ia prfusely illustrated, and answers the purpse of a competent teacher.

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that can be procured; finished and of modern design, making it handsomer that the ordinary style of woodwork.

NO. 4 MACHINE, (Same as Cut)

Drop Leaf Table, Gothic Cover, Case of two Drawers st each end, and Center Drawer. Price $50.00

—MANUFACTURED FOR THE—

Southwestern Christian Advocate,

408 Carondelet Street, New Orleans, La.

D. F. Dudley, P. C., Pass Christian, Miss.—I reached my new field of labor Feb. 4, and found the members and friends waiting my arrival, with open hands and warm hearts, to welcome me to my new home. The committee of ladies had the parsonage prepared. At night when I had retired to rest, I was called up by a host of members and friends singing "There is a stranger at the door." I let them in and a feast was prepared and enjoyed. I gave them a talk, and called on the people to subscribe and read our church paper. I think I have a good field before me this year. Allow me to thank the good people of Ellisville, white and colored, for the $32.50 suit of clothes, and the people of Laurel for the $6 shoes, before conference, and all other kindnesses during my stay.

Rev. A. W. McMaster, P. C., Marion, N. C.—I am serving my second year. Our special quarter convened at Old Fort, Feb. 12-13. Reports showed greater prospects for the charge than ever before. The P. E., Rev. Smith, preached a soul-stirring sermon. Quite a large number communed, after which the P. E. and pastor made their way to the town of Marion, where the P. E. preached, at night, a very interesting sermon to a crowded house. It seemed to be a great day of jubilee in the service of God.

P. S. Golden, Organist, Grenada, Miss.—We were real glad that the Conference returned our pastor, Rev. C. W. Walton, to serve us this year. We did a good work last year with him and hope to do a better one this. On Sunday morning, Feb. 6, at 11 o'clock, the Epworth League tendered the new pastor a grand reception. The president of the league, Bro. T. H. Gause, delivered the address of welcome. A great many interesting speeches were made. Bro. Walton has entered this field of labor with a united congregation. His object is to free Vincent Chapel of all debts by June 1. The general church rallying day is the second Sunday in May, 1898. On that day we want to raise $300.00 or more. The Epworth League is in a growing condition. The social department gives us an entertainment once a month. Our music and singing are grand. Our young people are entertained so well every Sunday that it is no trouble to get a crowd. Our Sabbath-school is grand. Our object this year is to pay the preacher, meet our benevolences, our church debt, paint the church, entertain our district conference and help take care of the Baptist Association and African Methodist Conference. Give us your prayers for success.

F. T. Adams, P. C., Heidelburg Circuit.—The first quarterly conference was held Feb. 5-6, by J. M. Shumpert, P. E.. W. S. Jones was elected secretary; all but two had written reports. Everything was grand. The different causes of the financial plan was well looked after.. The final settlement for last year for ministerial support was $258.30. Estimated to paid P. C. this year, $450.00. Saturday night, Feb. 5, about 11 o'clock, I heard Miss E. Dace, the organist, leading a song. Bro. A. Windown and about forty stormers came to the parsonage with many good things—about 175 pounds—which caused a smile of gladness. We hope that these good people will came again. The next quarterly conference will be held at Sandersville.

G. Orange, P. C., Winona, Miss.—I came to this charge on the 30th of January. My people kindly received me, and soon made we feel at home amongst them. After the arrival of my family they expressed their satisfaction with the appointment by surprising us with many good things. The table was well loaded with all our heart could wish. This expression strengthens us and gave us new zeal for our work, and through Him from whom all success comes we shall abor and look for a year of abundant success. We shall now say, God being with us, we shall send not less than ten subscribers to the Southwestern, and to our dear visitors who surprised us, God bless them and may they ever live to bless the ministry; and when ever they will, they may came again. Whatever they may bring to comfort us will be thankfully received.

T. D. Huff, P. C., Austin, Ct., Texas.—I am on my new work. At this writing every department of the church is alive. Our first quarterly conference was held 1st Sunday in January, with Rev. M. Smith, P. E., present. Elder Smith is one of our tireless working Elders and is fast bringing the Austin District to the front. I had the privilege of witnessing the corner-stone laying of the Samuel Houston College at Austin, Texas, and heard the Rev. Dr. M. C. B. Mason's address. About two thousand souls, white and colored, young and old, were present. We are to have a grand church rally for the erection of a new parsonage.

L. B. Smith, P. C., Warrior, Ala.—The first quarterly conference, Feb. 5 and 6, was held by Rev. B. J. Smith, P. E. Our work has taken on new life. Officers were present with written reports. The P. E. preached on Sabbath, and administered the Sacrament. At 3 o'clock the P. E. lectured on "Missions," and organized the Sunday-school into a missionary society. Collected for P. E. $9.10; for pastor, $10.50; benevolence, $2.50.

A. F. Lam, P. C., Lewisburg, Tenn.—This is my first year in this charge and the fourth month. The Lord has blessed us wonderfully, and my church is moving on nicely. Our beloved Presiding Elder, S. B. Danley, came to us Feb. 5 and 6, and preached a soul-stirring sermon. Paid to Elder $8.65; to pastor, $20.75; collected for missions, $4.02. We have raised $18.50 to ceil our new church.

C. W. Wright, R. S., Greenville Charge, Miss.—Our first quarterly conference convened on the 5th and 6th with Rev. L. F. White in the chair. We were not expecting him so soon, but received him gladly. He gave us a grand talk about the Southwestern.

We are greatly pleased by the return of our pastor, Rev. E. D. Reed.

On last Sunday, Feb. 13, I had the pleasure of attending one of our churches at Biloxi, Miss.—Israelite M. E. Church. The Rev. Lewis Tate, pastor, preached an able sermon at 7:30 p. m., to a large congregation, among whom were some Northern white visitors. The choir rendered some sweet music. The organist is Miss E. Thomas, a young member of the church and also a teacher of the Sabbath-school; the choir is composed of the best young ladies and gentlemen of Biloxi, most of whom are members of the church. The Elder spoke on the Southwestern Christian Advocate, as the leading Christian journal among our people, and the good of the M. E. Church, and the way it was educating the young colored race. There were several who subscribed to the paper.

Rev. P. S. Bowie, P. C., Shuqualak, Miss.—After receiving my appointment I came immediately to my work and preached my first sermon Sunday, Jan the 23rd. Returned the next week and preached Sunday, Feb. 6th. Collection, $13.60. Raised $1.00 for the poor. Organized the "Old Folks" Sunday-school class, with Jas. E. Washington as teacher. Work was begun Wednesday, the 9th, on parsonage improvement. Bro. Jim Constantine donated the lumber. Friday night, the 11th inst., the Epworth League and the members of Asbury Chapel stirred up a mighty storm down in the church. About 25 warm-hearted souls came into the parsonage hall singing "Bringing in the Sheaves," and poured out their many gifts upon the table. The people are much pleased with the appointment, and are making resolutions to accomplish more than ever.

J. E. Coleman, P. C., Yazoo City, Miss.—On the night of Feb. 5, there was a grand time on the Yazoo City Circuit with pastor and members. They came about 11 o'clock and made us happy. We heard such a singing and opened the door when we had a great storm. They left about 75 pounds for the pastor. Both saints and sinners, Methodists and Baptists, came to see us. One of them brought forty pounds for us. They are welcome to call again.

P. T. Gorham, P. C., Greenville, Ky.—We have just closed our fourth quarterly conference. Our beloved and effiecient P. E., Rev. E. W. S. Hammond, D. D., was present. He preached three able sermons, baptised ten converts and delivered an instructive lecture on Education. This godly man is doing a great work and the Louisville District, under such leadership is destined to be a star of the first magnitude. We have asked God largely and he has wonderfully blessed us in our work. The P. E.'s assessment ($60) has been paid. The church building has been repaired and beautified, and twenty-three souls have been soundly converted to God. We have a mind to work.

HOW TO FIND OUT WHAT MAKES US SICK.

There comes a time to both men and women when sickness and poor health bring anxiety and trouble hard to bear; disappointment seems to follow every effort in our behalf; we get discouraged and skeptical. In most cases serious mistakes are made in doctoring and in not knowing what disease is or what makes us sick. Kind nature warns us by certain symptoms, which are unmistakable evidencees of danger, such as too frequent desire to pass water, scanty supply, scalding irritation, pain or dull ache in the back—these tell us in silence that our kidneys need doctoring. If neglected now the disease advances until the face looks pale and sallow, puffy or dark circles under the eyes, the feet swell, and sometimes the heart acts badly. By these conditions, which are plain to be seen, nature tells us again that our kidney trouble is growing worse and that we are on dangerous ground. Should further evidence be needed to find out the cause of sickness, fill a vial with your water and let it stand twenty-four hours. If there is a sediment or settling it is further proof that the kidneys and bladder need doctoring.

There is satisfaction in knowing that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in quickly relieving such troubles. It corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing ca— date physicians, Hospitals and Homes endorse it because of its remarkable success in the treatment of kidney and bladder troubles or disorders due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's disease, which is the worst form of kidney trouble. It is just the remedy we need, and may be obtained of any druggist for fifty cents or one dollar. To Prove the merits of this remarkable discovery, you may have a sample bottle and a book of information, both sent absolutely free by mail, upon receipt of three two-cent stamps to cover cost of postage on the bottle. Mention Christian Advocate, and send your addres to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

The Berean system of lesson books published by our book concerns contain the Sunday-school lessons for the entire year, graded according to age or rank of pupil. They are comprehensive, compact and convenient, and should be possessed by all workers in the Sunday-school. They are entitled Beginners, Intermediates and Senior, and sell for 18 cents each postpaid, or $1.80 per dozen not prepaid. Supplied by this office.



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PUBLISHER'S NOTICES.

Cash Remittances.

We, this week, and intend hereafter to publish this list by Conferences, that the people may see who are working for the Southwestern and our publishing interests.

February 14th to 21st.

Central Alabama—
L. L. Allen, E. B. McCauley,
J. C. Channon, O. Nelson, *1
F. L. Teague, A. G. Glenn, *1
H. Mortorne,
Delaware—
Miss L. A. Spencer, 1
Atlanta and Savannah—
L. J. Price, 1 W. P. Kirkland,
W. A. Sparks, Alex Grant, 1
Little Rock—
S. J. Johnson, *1 G. N. Johnson,
Henry West.
Lexington—
P. M. Conyer, J. M. Stanton.
Louisiana—
D. G. Buttler, J. S. Weaver,
J. W. Pierce, Oscar Baynore,
Jules Bern, L Bibolet,
J. A. Tirant, *1 H. W. Welch, *1
S. Duncan, *1 V. Chapman,
Frank Narcisse, J. O. Richards,
A. H. Banks.
Mississippi and Upper—
N. Toule, E. Troupe, *1
J. C. Hibbler, *2 C. S. Fairder,
B. L. Crump, *1 S. J. Seale,
S. E. Moore, Henrietta Martin,
A. M. Quinn, W. H. H. Gallion, 6
J. H. Everett, *1 D. Green, *1
S. D. Troupe, *1 D. M. P. Heazeley,
Wm. Payne, *1 W. M. Lester,
James White, J. M. Dickson, *5
B. F. Woolfolk, 2 * D. F. Dudley,
W. H. Whitlock, C. B. Ball, 1
T. L. Pratt, *1
North Carolina—
David McNeil.
South Carolina—
B. F. Gandy, 2 C. H. Harleston, 2
Tennessee and East—
A. W. Randolph, W. Ellison, 1
Texas and West—
J. W. Griswold, A. Alexander, *1
Jas. Henderson, A. Brown, 3
Sally Lock, *1 Henry Christmas,
T. Scott, 1 J. O. Williams, 1
W. A. Fortson, 1 P. V. Crawford,
J. S. Anderson, W. L. Duncan, *1
Washington— Wm. Miller,
J. W. Jackson.

* Yearly.

Last week Louisiana and Texas had 22 remittances each, with Mississippi 19. This week Mississippi leads them all. Watch this column.

PROPOSALS INVITED.

We desire bids for composition, printing and mailing this paper. Specifications and particulars at the Business office, 429 Carondelet st.

"BROWN'S BRONCHIAL TROCHES" are a simple yet most effectual remedy for Coughs, Hoarseness and Bronchial Troubles. Avoid Imitations.

We find on our shelves here an over-supply of Epworth Hymnals Nos. 1 and 2 combined, that we will sell for 35 ¢—note edition. Or 20 ¢—word edition—postage or expreee extra.

RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—	LEAVE
Local mail .....10:00 pm	Local mail.....7:00 am
Chicago limited, 7 45 pm	Chicago limited,9 00 am
Fast mail... . 8 30 am	Fast mail.....7 2) pm
Louisville and Cincinnati	
Fast mail.... .8:30 am	Fast mail.. 7:20 pm
Louisville and Cincinnai, Limited.	
No. 3 .....7:45 pm	No. 4.....9:00 am
McComb City Ac.....9:10 a m	McComb City Ac... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 11:30 a m	No, 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 e.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....4 40 am	No. 6, fast mail..7 55 am
No. 7, coast acc 8..0 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6:55 pm	No. 53, Cal. ex..9:15 am
No. 51, Hot Sp'gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7:20 pm

Queen & Crescent Route.

Cincinnati and New York.... 8:30 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am
California ex.. 6:55 am	Texas & Mexico fast mail. .8:35 pm

EASTER PROGRAMS.

We have ordered, to soon arrive, a good supply of Easter Programs. Send orders in early and prepare.

The Epworth League Chapter of Wesley Chapel was reorganized last week and the following officers elected: Mr. Robt. Armsted, president; Miss Elnora Johnson, first vice president; Mrs. Louisa Armsted, second vice president; Mr. R. J. Nash, third vice president; Mr. F. N. Higgins, fourth vice president; Mr. Leonard Howard, secretary, and Mrs. Margaret Johnson, treasurer. The Chapter was addressed by the Editor of the Southwestern.

Marshall, Texas.

Attention, Texas Epworthians! Dear Epworthians: If we expect to accomplish anything in our local chapters, district, conference and State organizations, it is time we were at work. Let the State executive committee confer and select place, time and prepare program for our next State Conference at its earliest convenience. Palestine and Galveston have been suggested for the next meeting. Wake up, brethren. Address Hon. R. L. Smith, Oakland, State secretary, or H. B. Pemberton, President.

The Economy Circle of this city is a club of young men organized not for pleasure but for benevolent purposes. Their plan is to assist any needy cause or individual whom they believe worthy of such consideration. The circle takes its name from D'Economic Association which was organized in 1832. Its officers are, H. Barnes, president; A. J. Bailey, treasurer, and T. L. Mason, secretary. The spirit which prompts them and the object announced are worthy of commendation; we wish them success.

NAVASOTA DISTRICT.

Sunday School and Epworth League Day for Debt-Paying, Feb'y 27, 1898.

Brethren: The above is in harmony with the General Church. "Look up, lift up, pay up, and that is the motto of the Epworth League and the Supreme Missionary duty of the hour." In harmony with the suggestions of these two eminent leaders of our Sunday school and Epworth League hosts, they have named Sunday, February 27, as Sunday School and Epworth League Day for making contributions for the payment of the debt of the Missionary Society. Now, brethren, see to it that every Sunday school and Epworth league in your charge and on your circuit fall into line in this great movement and through your Sunday school and league take an offering on the day named and forward it immediately to the Missionary Office, 150 Fifth avenue, New York. It is further suggested that prayer meetings the week preceding be devoted to the cause of missions in all our churches, and on the Sabbath named the pastors call attention to the payment of the debt and give their congregations an opportunity to contribute. Let each department note the amount that is raised on that day. Preach, pray, plan well and hard, earnest work, other things, being equal, you will succeed. Yours, feeling assured of success. W. L. Duncan, P. E.

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Outlines of Bible. Hurst	*	40
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Christian Baptism. Merrill	90	71
Discipline, 1896	30	26
Philosophy of the Plan of Salvation. Walker	75	60
Written Sermon or Essay. (Supplied by the student		
To be read: Hints to Self-Educated Ministers. Porter	1 25	1 02
Life of John Wesley. Telford	1 35	1 10
Tongue of Fire. Arthur. New Edition	50	45
The Revival and th Pastor Peck	1 00	80
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Systematic Theology. Vol I. 12mo. Raymond	1 50	1 20
Short History of the Christian Church. Hurst	3 00	2 48
History of Methodism. (Abridged) Stevens	2 50	1 95
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To be read: Lectures on Preaching. Simpson	1 15	90
How to Study the Bible. Clifford, Mole, &c.	50	41
English and American Literature. Wheeler		
THIRD YEAR.		
Systematic Theology. Vol. II. 12 mo. Raymond	1 50	1 20
Plain Account of Christian Perfection. Wesley	25	20
Doctrinal Aspects of Christian Experience. Merrill	90	71
Short History of the Christian Church. Hurst. (See price second year.)	*	80
Principles of Rhetoric. Hill		
Written Sermon or Essay. (Supplied by the student		
To be read: Living Thoughts of John Wesley. Potts	2 00	1 00
Portrait of St. Paul. Fletcher	60	51
Life of Bishop Simpson. Crooks	2 50	2 16
FOURTH YEAR.		
Systematic Theology. Vol. III. 12mo. Raymond	1 50	1 20
Introduction to the Gospel Records. Nast.	1 20	94
Digest of Methodist Law. Merril	90	70
Review of the Course for the three proceeding years		
Written Sermon or Essay. (Supplied by the student		
To be read: Christian Life. Paulus	1 50	1 18
Life of Durbin. Roche.	1 50	1 24
Love Enthroned. Steele	1 20	95

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"Job's Birthday



—the date be cursed!" So a tired-out and exasperated woman speaks of Monday—wash-day. And so, probably, would every woman who celebrates it so often in the old-fashioned, wearing way. Though why they do it, when there's a better way that can't be found fault with, is a mystery.

You'd better celebrate the death of the day, by using Pearline. You wouldn't recognize it—with its ease, comfort, cleanliness, short hours, economy in time and in things washed.

Don't let prejudice against modern ideas stand in your way. Don't wear yourself out over the wash-tub just because your ancestors had to. 529

Millions NOW USE Pearline

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, MARCH 3, 1898.—Vol. 33, No. 9. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

The Spanish man-of-war Vizcaya, which spent several days in New York harbor recently, was carefully guarded by order of the Secretary of the Navy. The United States government could not afford to have any mishaps befall this Spanish vessel, even though the Maine had just been blown up in Havana harbor, a Spanish port. At last accounts the Vizcaya had sailed for Havana.

* * *

In view of the very small increase which, according to the Independent, was made to our membership last year, we think it would be wise for every one of our papers, preachers and laymen to stop the agitation of such questions as relate to our polity and expend more energy in an honest effort to have our annual increase sufficiently large to compare favorably with the present membership.

* * *

Just at this time a great many letters and petitions are pouring in upon the Louisiana Constitutional Convention. The white women of the State have asked that the right of suffrage be granted them and have not only sent in their petition but their representatives have been on the ground urging the matter; the New Orleans preachers' meeting of the M. E. Church sent in a strong and manly production touching the Negro's rights as a citizen of this State, which was highly commended by some of the delegates; and on this same subject Prof. Booker T. Washington sent a letter which was favorably commented upon by the leading papers of the city. While we think it all right to remind these constitution builders of what we believe to be just and right; at the same time we have no other thought but that they will carry out the purpose which brought them together.

* * *

It is evident that, as a race, we too often look for the impediments to our progress as coming wholly from outside influences, without giving due weight to such as come from within the race and must be removed by us. We are so accustomed to let our minds dwell upon the wrongs and outrages perpetrated upon us by bad men, that we too often fail to give due consideration to some things we must do for ourselves. And right here lies our greatest danger. As grievous as has been the thousands of persecutions we have suffered; as revolting as have been many of the outrages perpetrated upon us, there is something the Negro needs far more than he needs to be absolutely free from such outrages and annoyances, and that something is the full purpose to be a man in every sense of that word. True, such a purpose sends him to the school room, the work-shop and to the development and protection of the home, but there is just where he needs to go. We need above all else to give the most diligent attention to our internal development. To spend all our time watching others and denouncing them because they do not do more to help and less to hinder us, will have the effect of keeping us weak and hence subject to the whims and caprices of those who would retard our progress. While we watch we must work also; there are many things we can do for ourselves that will make us better, not only in our own sight but in the sight of many good people everywhere who sincerely wish our best good. "To your tents, O Israel!"

IS THE YOUNG MAN SAFE?

Not long since we heard a young man, who is highly respected in his community for his Christian character and his devotion to the cause of Christ, say: "What distresses me most in the work I am trying to do for the young people of my church is that few of our young men who are church members seem to be honestly striving to separate themselves from the ways of the world." Said he: "I know a number of most excellent young men who do not hesitate to enter a saloon. Whether they go in to get a drink or a cigar I cannot say, but they go and seemingly think nothing of it."

Perhaps no Christian man or woman will read the words of our young friend without saying, the state of morals in a community where such a thing can be practiced by professing Christians and apparently thought to be right, is exceedingly low. And more: it is evident that the moral tone of a church, where such a thing is practiced without open and constant rebuke from the pulpit, is very low indeed. We grant that there are careless men and women in the church everywhere who practice things both degrading and sinful; but there are scores of communities in which such practices soon reduce one's standing and influence for good to the lowest possible point for any professing Christian to reach; not only so, but in such communities these transgressors are careful to keep their conduct concealed from the church. This is all bad enough and troubles conscientious pastors and faithful class-leaders no little; but what of that church which never reproves or denounces such conduct? What of that community in which the church member given to such practices is not made to feel his shortcoming, his degradation? The Lord grant that such communities or churches are few and that there is an exceedingly long distance between them!

But to the young Christian who can frequent a saloon and feel that he is none the worse for it; and to him who though a professing Christian is not willing to surrender such a practice, we would put the query of that greatly distressed father of old: Is the young man safe? This question could be applied with equal force to any man who frequents a saloon, but we desire for the present to consider it in the interest of those persons who are members of the church. Is the young man safe who has pledged himself to come out from the world and thus returns within the enemy's camp and partakes with him? Is he safe as a Christian? Is he not exposed to moral degredation at any time? If the influences for evil about him are stronger than he, is he not liable to go down, become an unconcerned Christian, a backslider, at any moment? He is not safe; he cannot be. Is he living up to his obligation? When he joined the church and enrolled his name with those of the people of God, he said by the very act, even tho' he uttered not a single word: "I am tired of sin and the ways of sinners." And yet, here we find him openly engaging in one of the very worst and most destructive of the sinner's practices. Is he safe? Is his influence on the right side? Every time he enters a saloon does he not lower the sinner's estimate of a Christian and the Christian religion; of the church and its divine origin? One careless, worldly young man can be the means of corrupting other young men as fast as they can be brought into the church. Hence we might ask with equal force, are those safe who come in contact with him? If a young man see no harm in such a course for himself, he might ask and should ask himself, will my way of living injure others? Will not some one be destroyed through my influence?

And thus the question becomes a double one: Is the young man safe, and is he a safe young man? Is it safe to have such a young man sailing under the colors of the church? If his influence is not on the side of Chris and religion, he is not a safe young man to have in the church. We are sure nothing would prompt a pastor to continue such an individual in the church but the hope of saving him. We are also confident that the pastor who is faithful in declaring the whole truth along this line, will not only deter many young men who are liable to drift into this degrading habit, but save some good, honest fellows who are already given to it, without having stopped to think what they are doing or what it will lead to. Cry aloud and spare not: "Is the young man safe?"

A MOST BRUTAL OUTRAGE.

The people at Lake City, S. C., did not want a colored man by the name of Baker to serve as postmaster, hence they organized a mob of about three hundred, went upon him at dead of night, fired his house and shot him and his family down as they ran out. Mr. Baker and his babe in the mother's arms, were killed outright and cremated in the burning building. His wife, two daughters and a son were seriously wounded; they are said to be maimed for life.

A mob of three hundred to kill one man and his helpless wife and children, think of it! Then think of how we are denounced as a race when some crime is even supposed to be committed by a single member of the race. But here we have a band of white men, no better and no worse than the hordes of savages who used to perpetrate such outrages on the early white settlers of this country. Yes, they are worse, too; for in the case of the ignorant savages, he did not know the stranger and feared he was going to take from him his lands and privileges. These men are actuated by their prejudices only, and may God have mercy upon them and theirs. We see nothing else to do than to go right on laboring at whatever the government or others give us to do.

A prominent gentleman of that State writes us:

"Surely we, in South Carolina, are "passing through the valley of the shadow of death." We are troubled, provoked and wrought up to a high pitch of indignation. Well may we exclaim, 'My Lord and my God!'

My heart is too full to say more just now. I feel more like weeping. This makes six lynchings this year."

It is said the railroads of Kentucky have agreed to furnish first-class fare for colored passengers. This agreement was reached in order to prevent the legislature's passing a bill requiring the roads to carry Negroes for second-class fare.

Zion's Herald says: Twelve thousand Chinese women pass into eternity each day, having never heard the Gospel. The Holy Spirit is asking just now: "Whom shall I send and who will go for us?" God grant that many may answer; "Here am I, send me!"

OUR CONTRIBUTORS.

THE PREACHER'S SUCCESS.

Number VI.

Only Success Should Satisfy

Rev. Geo. C. Wilding, D. D.

I have dwelt with sufficient weight and empahsis upon the mystcry that enshrouds the ministry of a Gospel speaker, and the very great difficulty we have in rightly measuring his success. All wise and thoughtful people will prudently hesitate for a season before flatly pronouncing the ministry of any clean and devoted pastor a complete failure.

And yet there are instances where the failure is so thinly covered that it is apparent to all that care to study the situation. The preacher feels it, and feels it keenly and deeply, much as he may hide it from other eyes, and much as he would desire to put it away from his own vision and thought.

The people of his church observe it and are grieved through and through. They feel sorry for their pastor, and may say nothing of it to him, for they may respect him in the midst of his failure. The outside world look on and clearly discern the lack of success, and are not so careful or tender about their comments.

Nothing so tries a true man as seeming or partial failure in his pastoral charge. A weak man is apt to be floored by it in one way or another. Men of a peculiar type are likely to become despondent and discouraged and grow blue all the way through. They loose their hopefulness and communicate that feeling to their entire church. With this spirit permeating a charge, success becomes a moral impossibility. The sooner there is a change of pastors the better it will be for all concerned.

Men of another type, at such times, grow desperate and reckless, are determined to do something, and so do much worse than to fail merely. They usually collide with one department of the church and then another, with one positive character after another, until they end in wrecking a church. The despondent, gloomy man would have stopped at least with failure.

And still another type of pastor grows diplomatic in the face of failure. He reasons adroitly with himself on this wise. Success on a high level is an impossibility here, so I'll try it on a lower plane. Then he aims at merely social instead of spiritual success. He becomes a plausible time-server, a flatterer of men and a gallant among women. In a sense he has decided to be content with failure. To take the praise of men as a substitute for genuine success.

But no true preacher of Jesus can be content with failure. While Jesus was up in the Mountain of Transfiguration the disciples made a complete failure in trying to cast an evil spirit out of a demoniacal youth. At the coming down of Jesus, he soon commanded the vile spirit to come out of the youth, and it promptly obeyed this Lord of all spirits, and forthwith came out of him.

The people were astonished and openly expressed their admiration. But the disciples were bewildered and humiliated. They were full of inquiry. They were far from being satisfied with failure. Their troubled and anguished cry was: "Why could not we cast him out'?'

So should all of God's ministers feel. We are not called into this ministry for the purpose of failure. God is not honored in our failure. He has richer, better and greater things in store for us than that we should be crushed by failing to succeed.

And there is no need for failure. His grace is so full, so free, so available, so accessible, so suited to our needs, that no one need be without this divine equipment. And with a sufficiency of this divinely provided grace, a moderate success at least is assured.

It is not to the glory of God that our ministry in his service should be a failure. We stand as his witnesses, his representatives; so, as we win, his kingdom is uplifted before the eyes of men. Our success as the duly accredited agents of the Lord's kingdom becomes, therefore, most truly his success.

So, if we are not having true Gospel success in our ministry, if we are not honored of God in the conversion of men, we should not try to reason it away or be contented with that state of things. It becomes us to manifest an entierly different state of mind.

While we should not be unduly discouraged, or grow desperate and reckless, we should be troubled in soul. It should be to us a matter of chagrin and humiliation. We should be bowed low before the Lord in sorrow and contrition.

We should determine, within our souls, to change it. Be assured God does not intend it or desire it. Fully settle it, that with a sufficiency of God's grace it need not be so, nay it would not be so.

As an expression of our dissatisfaction with a failing ministry, let us cry out in bitterness of soul, as did those humiliated disciples in the valley at the foot of the Mount of Transfiguration: "Why could not we cast him out?" And let us not end with this mere emotional cry of an anguished heart. Let us demonstrate our dissatisfaction with every form and degree of failure in the ministry by following up this cry till we have a satisfactory answer to it. There is a remedy for it. A determined and resolute soul will find it.

And nothing opens up the way to the clue to success like a strong and entire feeling of dissatisfaction with failure. If that is deep-rooted within us we shall press that yearning question and follow it out to the light of a better ministry.

A yearning like this, followed up from day to day, breaks up the depth of a man's being at last, and he begins to comprehend the situation at first in twilight, then as at daybreak, and at last as at noonday. There is no longer any mystery about it. All is plain and clear.

In nearly all cases the preacher finds that he himself stood in the light of his fullest success. He may have grown vain, or proud, or selfish, or secular, or carnal or lazy; and the growth was so steady and gradual that it fully eclipsed the Divine One before the pastor had become aware of its spreading.

In some cases the failure was, in large part, outside of the shepherd of the flock. It was in the flock itself. They had become filled with jealousy and strife and worldliness, till the pastor had also become tinctured by the spirit of his wrangling people, or had become completely discouraged because of their quarrels. But in reality it matters but little how desperate the condition of a congregation may be, if a pastor walk softly and closely with God, his spirit will dominate things, and more or less of real success will attend his faithful and kindly ministry.

The remedy for failure is to determine not to be content with it. In this spirit go to the root of the failure and determine why it exists. It may not always be discernable on the surface, but we can afford to dig for roots. The discovery will be worthy of our best efforts. It is worth a great deal to know why we have failed hitherto.

And when we have made the discovery let it not discourage us. We are then on the very verge of victory. Be courageous and determine to overcome it. Thus we master ourselves and our weaknesses, and become strong. Think of the many and collosal difficulties in the way of all inventors and explorers. Yet see how, by sheer force of will power, they hold on and overcome.

Have we not more to stimulate our minds and fire our hearts than any of these? Is not our calling higher and nobler than anything that could be found in their realm? Shall we not call into play every faculty of our being, and face every barrier that may rise in our way, in our determination to succeed in this ministry to which the Divine One has called us?

LEAVES FROM MY YEAR BOOK.

By Alexander P. Camphor, B. D.

Sabbaths in Africa.

I.

Sunday, Jan. 31, first Sabbath in Africa! This day is full of interest, especially to Methodists. Before sunrise, the voice of prayer and praise is heard in the house of God; many a burdened heart is rejoicing, bearing testimony to the joy of salvation through a present and personal Christ. What warmth and glow of feeling, boldness of utterance, joy of soul and eloquence of song characterize their early devotions! Surely God is here; these are his people, and this the gate of heaven.

Soon the bells are ringing: Methodist, Baptist, Episcopalian and Presbyterian. Their notes are borne far and wide by the gentle morning breeze from the sea, reminding man of his high privilege and sacred duty. From private residences, public buildings and Fort Norris, the highest point on Cape Mesurado, float Liberian flags in honor of this holy day. All places of business and barter are closed; ships having cargo for this port must quietly lie in harbor till the Sabbath is past; all noise and bustle cease; a delightful stillness settles over everything and the whole day is given up to the churches. Monrovia, in this respect, is a model for Sabbath-keeping to the whole world. Though an humble village in the midst of a pagan population, lacking much of the improvements of civilized lands, yet hers is a worthy lesson; and the great cities of worldly America, famous for Sabbath desecration, would do well to emulate the example of this little Liberian capital.

The Methodist Episcopal Church, the largest and strongest in the Republic, is the center of attraction. This being the Sabbath before conference, all the preachers and missionaries from even the remotest stations and sub-stations come to greet their new bishop. The church is filled to its utmost capacity even before the hour of service arrives. Everybody is happy and interested. A smile adorns every face. The choir furnishes excellent music. The people sing, and a volume of harmonious sound rises up to heaven. The text is announced: "Fear not little flock, for it is your Father's good pleasure to give you the Kingdom." The sermon is a message of cheer and hope to a people struggling against many odds to build up a nationality. It proves an inspiration to these needy, obscure yet heroic toilers of Christ, battling to push the triumph of the cross in this land of darkness. But above all, it is a sure promise of victory for this church confronted by many difficulties and suffering at times great defeat. The sermon, so simple, so earnest and so encouraging, melted every heart and fired every breast.

From two to three the Sabbath school was convened. We counted over three hundred scholars divided up into forty classes, all devoutly engaged in the study of the Bible. Among these about one-fourth were natives, who had received both the light of the cross and the light of civilization.

There was preaching again at three. This duty was imposed upon the writer. Theme: "Temptation of Christ in the Wilderness." The audience was appreciative. They entered at once into sympathy with the stranger, and assured him by their hearty response that the truth he preached fell not in stony hearts. The evening sermon closed the day. This service was poorly attended. The congregation, for the most part, like the weary disciples of old, fell asleep. The sound of the preacher's voice lulled them. The weather was sweltering, the people fatigued and the preacher uninteresting. Who would not sleep under such conditions?

Impressions of the Day.

Favorable ones: Hearty service; intelligent appearance; neat and spacious church; excellent singing; good behavior; attentive hearers; respectful and reverential attitude; sociability; regularity of attendance.

Unfavorable ones: Poor collections; expensive and gaudy dress; high old-fashion pulpit, obscuring all the preacher except head and bust; interruption of service by belated members.

HAVE YOU A TICKET FOR GLORY?

By Miss Elmira M. Shief.

I have proposed a few suggestions for the safety of those who are travelers in this fast age. Be sure you are in the right train. In the confusion where several roads meet it is easy to make a mistake and many a traveler has come to himself after it was too late and found himself going in the wrong direction. They hurry to be off in pursuit of wealth or pleasure; in such a hurry that many start without being properly equipped.

And some are so incumbered with unnecessary language that the suffer great loss before their journey is ended. For safe travel and to

avoid being detained or losing our property by knavish porters or hackmen, take no more baggage than is necessary. Apply to the agents and check your baggage through. At the start select your seat in the right car, and do not leave it while the train is in motion. Keep a guide book at hand, attend to the directions of the conductor at all junctions. Keep out of the grogshops by the way and all evil company. When you change cars do it with as little excitement as possible and you will, no doubt, reach your place of destination and find a cordial welcome.

Fellow-traveler to the bar of God, have you a through ticket? Are you in the car of salvation, on the straight and narrow way to that city not made with hands eternal in the heavens? Has your fare been paid through and is your seat secured? The conductor will soon be around to examine your ticket; is yours genuine? Has it been stamped with the blood of Christ? Has the Holy Spirit sealed it with the holy seal of heaven? Will it stand the scrutiny of the eternal judge and admit you in the banqueting house above? Need I tell you you are in the car of time on the road to eternity? The engine is in motion no stopping now; no, not a moment. Are you in the right train—the train for heaven? Have you got your ticket? Is your name registered in the lamb's book of life and your fare paid. If not, have it done immediately and do not delay.

There are but two roads. Are you in the express train bound direct to heaven or to hell? No time ro lose. Have your name registered without delay and your seat secured. Then let the train fly as swift as it will; you are safe. Do you want to know where and how to get a through ticket? I will tell you. You cannot buy it with silver or gold. If you had all the world to give it would not be accepted. Jesus Christ has paid the fare, and all you have to do is to accept it. God is no respecter of persons. All must wash in the same fountain; the king and the beggar, the master and the servant. The terms are repent and forsake your sins or no ticket. Turn or die; believe in Christ or perish. He will not give you a ticket at the grogshops, the card table, ball room or theatre; neither while associating with wicked men and traveling on his holy Sabbath on business or pleasure. He has in great kindness provided a guide book for travelers and has laid down in it all the places of danger and how they are to be avoided. He has told you the way is straight, the door narrow, and that many will seek to enter, but will not. Dying fellow-traveler, are you old and near to the end of your journey and still on the wrong train, and uncertain where you are going? O, awake to your danger! Heaven or hell must soon burst on your vision. A company of angels or devils are waiting for your arrival.

Their conveyances are ready and your place is prepared. Christ has set up a guide book and it tells of the palms of victory and the crowns of glory that await wise travelers; that there is a land of pure delight where saints immortal reign. And Christ himself has arranged for a through ticket with life insurance included. So look well to your ticket without delay!

Pass Christian, Miss.

EDUCATIONAL.

THE AMERICAN UNIVERSITY AND OTHER MOVEMENTS IN WASHINGTON.

By Bishop John F. Hurst.

Do not get confused! The various accounts from Washington in relation to the establishment of a university under the auspices of the national government are very confusing. Persons living at a distance, and unacquainted with the facts and motives, would hardly know what is proposed, or what ought to be approved and helped.

First, there is a proposition for Congress to establish a so-called university of the United States, and make the people pay for it out of the public treasury. This movement is dexterously exploited by interested parties. Both the Senate and the House of Representatives have long had committees on the subject. The formula is an antique, having been before the country ever since George Washingtons' day. It seems to be as far from fulfillment as it was a hundred years ago. Even should the committees recommend, which is not probable neither House of the Congress is likely to favor the appropriation of money for this venture, from the taxes of the people. Both the Senate and the House of Representatives, on all questionable measures, have the habit of wise deliberation.

Do Not Give in the Pubilc Schools.

There is another proposition: Certain ladies have formed a committee, with clubs and special committees in various States, for the purpose of erecting a memorial building to George Washington. The launching of this proposition before the public was under auspices such as to make most people believe that it is a flank movement auxiliary to the establishment of a University of the United States. Their plan, so far as announced, is to ask contributions from the childern in the public schools of the country on February 22, and other national days, in aid of the erection of this building. To this movement there are some serious objections. There is much doubt whether there is either right or propriety in endeavoring, under the cloak of patriotism, to make the public schools of our country the vehicle of exploiting a measure concerning which there is a wide diversity of opinion.

We hope no school committee, or principals of schools, or parents or children, will be persuaded to contribute, either in the public schools or out of them, any money to further a movement founded on other principles than those of evangelical Christianity. I say this with emphasis, because of the correspondence which comes to me from many quarters, some of which proves that persons of generous purposes imagine that in some way this chimerical plan—a university with one building only—may be designed to help the American University. I am asked to whom should money given by the children of the public schools be sent? If the children in our public schools are properly instructed they will be taught that their money, for this purpose, would be applied to a building in which there would be no denominational or religious responsibility for the instruction given therein.

The Failure of Schemes for a National University.

What is likely to be the outcome of these propositions? They are, for the present at least, quite out of the range of probability. So far we do not hear that a single foot of land or the first dollar has been given for either of these purposes. Congress seems to be positively opposed to taking the first step in this direction. Our representatives think it unwise for the government to appropriate public money for any form of university education. Every profession, every faith, every type of opinion, would be equally entitled to a place in the corps of instruction in such an institution. In political science, for instance, a professor might fulminate against the tariff. But his salary would be paid by people of a counter view! This would be the signal for attack from those legislators who favor a moderate tariff, or none at all, or its equivalent. Tax payers would be called upon to read in the morning papers the utterances of a professor in direct opposition to their political views, and there would be a perpetual lobby to oust some incumbent and put in another.

In such an institution, every class of our varied citizenship would be entilted to representation in the faculty. The Roman Catholic, the Protestant, the Hebrew, the theosophist, and the agnostic, would have equal claim to any of the positions which might be at the disposal of the governing board, and each salary be paid out of the government treasury. The struggle for place would be accompanied by political animosity and religious prejudice, and there would be such an exhibition of strife and tension of temper as Washington has never yet seen.

The Most Serious Objection.

The most serious objection, however, against the whole scheme lies in the tendency for the promotion of free thinking in its worst sense. One of the warmest advocates of the proposed University of the United States, and a prominent educator, has said in a public address here in Washington that the government ought to maintain a platform where such minds as Tyndall Huxley and others of the class might have full range. "Yes," I answer, "build all the schools you choose, but pay for them yourselves, and do not ask Congress to build one for you, and pay for it out of the taxes of the country.

From all friends and members of the Methodist Episcopal Church and from Protestants in general there ought to be no compromise. The American University, which was adopted by the General Conference of 1892 and whose trustees have been confirmed by the same body, is moving toward its development according to its original plan. It rests on the faith of the people. It asks no dollar from the taxes of the people. "Would such an institution as the proposed University of the United States hurt the American University?" I am asked. In answer, I may say: "Not in the end. It would confuse at first. But so soon as the real animus could be seen, that there would be a total asbence of all religious and Chirstian limitations, no large class of people would ever be willing to place its young people within such a hall."

The American University.

The assets of the American University have now gone a little beyond one million dollars. Its College of History is now completed. It is hoped that the historical department can be opened for instruction at an early day. This department is already endowed to the extent of $155,000, the gift of one lady and a part of the one million of assets. Many contributors, however, have erected the magnificent marble building.

One of the most needed departments of the American University is that of the College of the Science of Government. One individual has, within a few weeks, given $25,000 for this department. The building ought to cost no less than $200,000 or $250,000, and it ought to have an equal sum for endowment. In this building the political science of this nation and of the world should be taught under such themes as International Law, the Relations of Capital and Labor, Proper Systems of Finance, the Duties and Rights of Citizenship, Arbitration, and the like. Let such topics be strongly and wisely taught here in the capital, and the influence would be felt around the world. It is hoped that this object will receive such approval from the general public that the time will not be long before the entire amount of $250,000 shall be secured for the College of the Science Government. The first drawings for this structure have already been made.

This paper is designed to answer many inquiries in regard to the American University, and to explain other movements looking toward higher education here in Washington. But it will not answer all the questions. I should be glad to endeavor to reply to any others bearing on this vital theme. Meanwhile, I again say: Do not get confused!

1701 Massachusetts Avenue,
Washington, D. C.

Claflin University had 140 conversions as the result of its recent revival.

Gilbert Academy rejoices in the conversion of 30 of its students in its revival just closed.

Clark University has an unusually large attendance and students are loyal and contented. "Leo" Murray, the enthusiastic son of Dr. J. C. Murray, is the leader in athletic sports, especially in base-ball.

Bennett College, Greensboro, N. C., is putting the steam heating plant in its new building. The plucky little North Carolina Conference is bearing its part of all expenses for building and improving.

Central Tennessee College is still happy over the fact that it is the only school of higher grade in the whole Southland that received a gold medal for its exhibit at the late Tennessee Centennial. The attendance of students this year is large and enthusiastic.

New Orleans University is moving on smoothly and successfully. It was somewhat retarded by the yellow fever scare of last fall, but all hands are now busy trying to do the best year's work in the history of the institution. The Medical Department is hard at work preparatory to its comencement, March 21, which will be later than usual because of the delay last fall.

Wiley University's attendance is larger than for a number of years and the necessity for a new building is felt more and more keenly. The faculty and students are praying for the appearance of some generous wealthy friend who will help them in their efforts to erect this much needed building.

Rust University is full to overflowing, is hard at work and preparing for a great time at its next commencement. An effort is being made to finish all the rooms in the new building, and prospects are bright for success.

Philander Smith College is happy and prosperous. The attendance is large and the immediate completion of its new building sorely felt. The Little Rock Conference is loyal in its support of the institution and renewed its vows at its last session.

The prosperity of Meridian Academy is its greatest embarrassment. The attendance is so large that the need of the new building is greatly emphasized. Both the faculty and students are kept busy and are happy in the midst of their inconvenience.

Hartzell Academy, Donaldsonville, La.—At the recent session of the Louisiana Conference, held in Baldwin, La., Jan. 26 to 31, Rev. D. J. Price was removed to Shreveport, La. He being the ex-teacher of the academy and president of the board, the students tendered him and wife, in company with the many friends of the various churches, a warm reception. They presented him with a silver and gold lined cup, and a lady's breast-pin with D. J. P. upon it, as a token of their esteem. Miss Alice Fernandez, the senior of the academy for '98 and president of the Literary Society, spoke on the last of the out-going pastors. Her address was highly eulogistic and interesting.

ANNUAL MEETING OF THE BOOK COMMITTEE.

The Book Committee of the Methodist Episcopal Church began its annual session in Cincinnati, on Wednesday, February 9th, at 10 o'clock a. m., and adjourned in the afternoon of the following Friday. All the members of the committee, numbering twenty, were present.

The standing committees were appointed by W. F. Whitlock, chairman, as follows:

Report of Agents—J. N. Gamble, J. E. Andrus, H. A. Salzer, O. P. Miller, Henry Spellmeyer.

Periodicals and Editors' Reports—Richard Dymond, S. O. Benton, S. W. Trousdale, J. E. Wilson, D. L. Rader.

Salaries and Dividends—E. B. Tuttle, Horace Reed, G. O. Robinson, C. C. Wilbor, R. T. Miller.

Report to Annual Conferences—T. J. Preston, Harry Swann, G. M. Booth, D. S. Hammond, W. F. Whitlock.

From the reports of the Publishing Agents, it appeared that the net capital of the Book Concern at New York, October 30, 1897, was $2,114,649.69, an increase for the year of $44,875.14. The net capital of the Western Book Concern at the same date was $1,313,658.06, an increase of $14,352.18. The sales of the New York house for the year amounted to $979,927.34, and those of the Cincinnati house to $1,015,572.35. The New York Concern has paid out for dividends, subsidies, and other disbursements required by the General Conference, $41,999.74; and the Western Concern for the same purposes, $105,845.45, making a total of $147,845.19.

The treasurer of the Episcopal fund reported receipts for 1897 of $86,119.98, and disbursements of $93,700.57. But for the fact that a balance of more than $10,000 was on hand at the beginning of the year, there must have been serious embarrassment in meeting the claims. This surplus was reduced January 1, 1898, to $2,722.48. Unless a better response is given to this claim by the Church during the current year, a deficit at its close is inevitable.

The representation of our various papers by the several editors indicated that our periodical literature is in a fairly prosperous condition, though some of the papers are published at a loss.

Dr. R. J. Cooke, secretary for the Methodist Episcopal Church in the Joint Commission on Federation, was authorized to print the minutes of the recent meeting of that commission in Washington at the expense of the Western Book Concern.

The Publishing Agents were directed to close out the general book business in connection with any of our stores and depositories when ever it becomes apparent that such business is no longer profitable. The agents at New York were authorized to erect a new building for manufacturing purposes on the lot already owned at No. 4 West Twentieth street, and to withdraw the machinery from those parts of the Book Concern Building which fronts on Fifth avenue as rapidly as practicable.

In view of the heavy drafts ordered by the last General Conference for subsidies, the imperative necessity of improved facilities for the best mechanical work and the importance of guarding the working capital of the business, it was thought wise not to declare a larger dividend than $80,000 this year. It is hoped that this reduction may be only temporary.

The salaries, which, under the law of the Church, are fixed by this committee, were continued as last year. The allowances to the noneffective bishops were somewhat reduced, but are still in accordance with the order of the General Conference that generous provision be made for their support.

A committee on the entertainment of the next General Conference was constituted as follows: Henry Spellmeyer, Chairman; S. O. Benton, secretary; Richard Dymond, treasurer; J. E. Andrus, T. J. Preston, H. A. Salzer, and O. P. Miller. An invitation in behalf of the Pacific Coast Conferences to make San Francisco the seat of the next General Conference was presented by Dr. J. D. Hammond, and referred to this committee.

The recent decease of Rev. Luke C. Queal, D. D., for many years a member of the Book Committee, was recognized by the adoption of memorial resolutions.

New York was chosen as the place for the annual meeting of the committee in 1899.

W. F. Whitlock, Chairman.
S. O. Benton, Secretary.

"IF A MAN DIE SHALL HE LIVE?"

If not, why comes so often the thought of another life—by day, in dreams of the night, breaking unbidden into moments all absorbed in other things? I picture that world's landscapes; I listen to its voices; in thought I am there. Do birds and beasts ever think of some after-life? Then may they live also.

If we live not again, why this desire—sometimes an unutterable longing—to live forever? What dread of annihilation! When the thought of it flits across the mind I turn and say: "Heart, thou dost thyself wrong. Thou art not made to die." It comforts me to hear my Bible talk so confidently of a life to come. This is the world's heart-book—the love and passion and high aspiration of the best souls in the world are in it. Its sublimest story is of Him who died and rose again. Because he lives, we shall live also.—Rev. Albert D. Knapp.

WHAT ARE YOUR FAVORITE HYMNS?

"We pity those who have no favorite hymn," says The Congregationalist. "How much they lose. Next to familiarity with the Bible, a knowledge of many good hymns is to be desired. And this not merely for the spiritual aid and comfort which they afford, but even for the intellectual benefit to be gained from them. He who knows little and cares less about good hymns shuts himself off from one of the most interesting, delightful and profitable departments of human culture. He robs both his mind and heart."

THE LIFE OF FAITH.

THE HIDDEN CROSS.

To all, sooner or later, Christ comes to baptize them with fire. But do not think that the baptism of fire comes once for all to a man in some terrible affliction, some one awful conviction of his own sinfulness and nothingness. No; with many—and those, perhaps, the best people—it goes on month after month and year after year. By secret trials, chastenings which none but they and God can understand, the Lord is cleansing them from their faults and making them to understand wisdom secretly, burning out of them the chaff of self-will and self-conceit and vanity and leaving only the pure gold of righteousness. How many sweet, holy souls, who look cheerful enough before the eyes of man, yet have their secret sorrows! They carry their cross unseen all day long and lie down to sleep on it at night, and they will carry it, perhaps, for years and years and to their graves and to the throne of Christ before they lay it down; and none but they and Christ ever will know what it was, what was the secret of chastisement which God sent to make that soul better, which seemed to us already too good for earth. —Charles Kinsgley.

STOPPING THE ALARM-BELL DOES NOT PUT OUT THE FIRE.

How many were the warnings God had sent to Israel! The prophet, the more realistic plague, the punishment of defeat in war, mercies without number and love without end, neither one nor all moved the hearts of the people. They were sodden in sin. They were too self-satisfied and too conceited to think of God. Consequently they cheated in weighing what they sold; they cheated in the way they weighed the uncoined silver in paying for what they bought; they threw into prison for debt, and sold into slavery those who could not pay even for the sandals on their feet. And they were wanton in luxury. And finally God said, "I will no longer forget their works." Then it rained, so to say. And God said, "I will cause the sun to go down at noon, and I will darken the earth in the clear day." He did it.

The prophet spoke plainly. The leaders got mad. They banished the prophet. And so, this done, they stopped the alarm-bell. But they did not thereby put out the fire. Israel perished from the earth.

Reader, you may stop the alarm-bell. You may drown the cries of the soul. You may put the lid down hard over the conscience. Do you think that by doing this you can stop the fire? that you can change the record of the judgment day? that you can alter or dispute the realities of the eternal world? You may say, "Soul, take thine ease." God will say, "Thou fool."

Reader, do not stop the alarm-bell. It is the painful note of love. Put out the fire. Seek Christ. Begin the life of interior beauty and exterior love. The alarm-bell will stop of itself then.—Rocky Mountain Advocate.

WISDOM.

The bottom of the soul may be in repose, even while you are in many outward troubles; just as the bottom of the sea is calm, while the surface is strongly agitated.

The best helps to growth in grace are the ill usage, the affronts, the losses, which befall us. We should recieve them with all thankfulness, as preferable to all others, were it only on this account—that our wills have no part therein.

The readiest way to escape from our sufferings is to be willing they should endure as long as God pleases.

One of the greatest evidences of God's love to those that love him is to send them afflictions with grace to bear them.

The readiest way which God takes to draw a man to himself is to afflict him in that he loves most and with good reason; and to cause his affliction to arise from some good action done with a single eye, because nothing can more clearly show him the emptiness of what is most lovely and desirable in this world.

It is hardly credible of how great consequence, before God, the smallest things are; and what great inconveniences sometimes

follow those which appear to be light faults.

To continual watchfulness and prayer ought to be added continual employment. For grace fills a vacuum as well as nature, and the devil fills whatever God does not fill.

God does not love men that are inconstant, nor good works that are intermittent. Nothing is pleasing to him but what has a resemblanee of his own immutability.

True humility is a kind of self-annihilation, and this is the eenter of all virtues.

If, after having renouneed, we do not watch ineessantly and beseech God to aeeompany our vigilanee with his, we shall again be entangled and overeome.—J. Wesley.

SERVICE.

Sophia had been praying for twelve ye irs to beeome a foreign missionary. One day she had so prayed, and the heavenly Father seemed to say:

"Sophia, stop! Where were you born?"

"In Germany, Father."

"Where are you now?'

"In America, Father."

"Well, are you not a foreign missionary already?"

Then Father said: "Who lives on the floor above you?"

"A family of Swedes."

"And who above them?"

"Why, some Switzers."

"Who in the rear?

"Italians."

"And a block away?"

"Some Chinese."

"And you have never said a word to these people about My Son! Do you think I will send you thousands of miles to the foreigner and heathen when you never eare enough about those at your own door to speak with them about their souls?"

Not a few need the lesson Sophia learned. "Beginning at Jerusalem." As the salt of the earth, sweeten the bit of it next to you; as the light of the world, eonquer the darkness nearest you.

"There," said a neighbor, pointing to a village carpenter, "there is a man who has done more good, I really believe, in this eommunity, than any other person who ever lived in it. He cannot talk very much in public, and he does not try. He is not worth two thousand dollars, and it is very little he ean put down on subscription papers. But a new family never moves into the village that he does not find it out and give them a neighborly welcome and offer them some serviee. He is on the lookout to give strangers a seat in his pew at ehuerh. He is always ready to watch with a sick neighbor and to look after his affairs for him. He finds time for a pleasant word to every child he meets, and you will always see the children climbing into his wagon when he has no other load. He has a genius for helping folks, and it does me good to meet him on the street."

The great need just now is the genius for helping. On the one side is a world in need, on the other side Christ's compassion and power; the key to the situation is in one word —surrender—surrender of self to be ministered to, surrender of substaiice to Christ, surrender of self for service.—Rev. O. P. Gifford, D. D., in Watchman.

A celebrated Baltimore dish is oysters baked in a loaf of bread. Bake a long, thin loaf for the purpose, or purchase a stale Vienna loaf. Cut a deep slice from the top, and with a spoon scrape out the soft part, leaving a wall all around. Fill this "box" with osyters, seasoning them with salt and pepper and a little tomato catsup; put plenty of pieees of butter over the top and replace the slice of crust. Place the filled loaf in a biscuit tin and pour over the loaf two spoonfuls of the oyster liquor; put upon a grate in a brisk oven and bake from twenty to twenty-five minutes, putting some of the oyster liquor over the loaf from time to time. Serve very hot. Small Vienna rolls may be used in place of a loaf, serving one roll to each person. A little chopped celery is often substituted in place of tomato catsup. This makes an excellent winter dish for teas.—Philadelpiha Methodist.

WOMAN'S DOMINION.

The annual report of the corresponding secretary, Mrs. R. S. Rust, of the Woman's Home Missionary Society, is just out, and presents a most beautiful appearanee. In our judgment, we have never before seen it more beautiful and attraetive. The sixteenth annual report is full of the usual information of the W. H. M. work. Every auxiliary and each member of such auxiliary should secure these reports and read them carefully, and become thoroughly informed as to the workings of the society in different portions of the country. The reports of the conferenee corresponding secretaries are especially interesting in that they are so varied in the amount and kind of missionary work done.

Mrs. Lucy Thurman, the temperance lecturer, whose visit of last year we so pleasantly remember, was in the eity last week, and spoke at the Frederick Douglas birthday anniversary given by the Phillis Wheatly Club.

Mrs. Bishop Holiday is to spend the remainder of the winter and spring in this eity with her sister, Mrs. Ladou.

The Baroness de Hirsch is now erecting a model home in New York City for working girls. It is to be built for Hebrew girls, but both Protestants and Roman Catholics will be permitted to enter. She will give $200,000 to build and equip the home and an annual endowment of $12,000.

THE SENSATIONALIST.

"She is one of the women who would be willing to have a murder committed upon her door-step for the sake of the notoriety and commiserating sympathy it would bring to her."

The speaker was a physieian, and the object of his remarks a young and attractive woman, who was merely a type of the sensationalist class.

The sensationalist is a common figure in our midst. She it is who tells of an ordinary incident that has befallen her in such a manner that she shines in the light of a heroine. Her illnesses are a little different and more painful than the ailments from which other people suffei. In speaking of the affeetion of a friend for her she refers to it as an undying love. Her whole life is surrounded with a halo of romance and coloring that may be delightful for her, but that is certainly both amusing and annoying to the spectator.

The sensationalist eraves sympathy, and will have it at any priee. Her little annoyances assume gigantic proportions as she narrates them to an often-bored listener. She is positively jealous of an event in which she is not concerned, and resents any attention or sympathy which her friends may bestow upon any other than herself. And when trouble touches her ever so lightly, she has a grief-stricken expression that proclaims to the world at large, "Was there ever sorrow like unto mine?"

One wonders what method of expression the sensationalist will have left with which to show genuine sorrow, when it does come to her with a crushing blow. Perhaps then, all her superlatives exhausted, she will at last be dumb. But it seems hardly possible that any joy or grief can ever affect her to such an extent that she will actually forget herself and cease to pose.

This is not an exaggerated sketch. We may at least draw one lesson from the weaknesses of our sensationalist. It is not to bemoan and wail aloud against fate when comparatively unimportant troubles visit us. This habit of thus complaining is more easily acquired than one guesses. He is strongest who suffers silently. And when one must cry out, let it be at the great grief, not at the petty annoyance. Then he will find ready sympathy, and not the annoyed incredulity that greets him who has cried "Wolf" so often that now his appeal is of no avail.—Harper's Bazar.

Don't buy chairs which are not well made and comfortable, or lounges which are not low and broad.—Ex.

OUR YOUNG FRIENDS.

A BOY WANTED.

This is the notice that is often seen hanging in a store or shop window. But every man who wants a boy wants the right kind. He wants a boy that he can trust, and that is able and willing to do what he wants done.

If that is the kind of a boy that a man wants when he puts the eard, "A Boy Wanted," in his store, what kind of a boy does God want to do serviee for him?

First of all he should be a Christian boy. Sueh a boy will be attentive at Sunday school. He will attend the church serviees, and listen to the preaching of a minister. But in his life what kind of a boy will he be? He will be a Christian. Now take each letter in that word, and see what kind of a boy we ean make out of a Christian boy:

He will be a Clean boy.
He will be an Honest boy.
He will be a Refined boy.
He will be an Industrious boy.
He will be a Studious boy.
He will be a Truthful boy.
He will be an Independent boy.
He will be an Attentive boy.
He will be a Noble boy.

Who will not admire and honor such a boy? —Religious Teleseope.

HOW GOLD WAS FOUND ON THE KLONDIKE.

"The River Trip to the Klondike" is described in the Mareh Century by John Sidney Webb. The author says:

The famous Bonanza Creek and the more famous El Dorado Creek are very like ordinary, every-day ereeks in appearance—a little less eivilized, perhaps, than ereeks to be met with in the East. There are men living in Alaska to-day who have hunted moose over these ereeks dozens of times; but, as the old miners say, there were no surfaee indications to lead any one to suppose that gold might be found in them, so hundreds of miners passed by in their boats, going to Forty Mile and Cirele City. The finding of sueh gold is always an accident, and the old hands are usually the last to realize the truth. "Stick George" Cormack and his squaw's relatives eamped on the ereek for dinner one day, and somehow got to digging, and washed out some gold. He went to Forty Mile and made claim for discovery, and soon the news spread like wild fire.

A correspondent calls attention to the faet that there were no children in the White House during the holiday season just closed. It is the first administration since that of Buchanan when there have not been children in the president's family. Lincoln had three boys when he came to the White House, and the Christmas festival was celebrated with enthusiasm in the good, old-fashioned way, with a Santa Claus. Grant had his three boys and the pretty Nellie to make merry at Christmas time. Hayes had a complete domestic household, with romping boys and a winsome little girl, who has grown to womanhood and has recently been spending her honeymoon at the White House, where she was a child. Garfield and Arthur had children to celebrate Christmas, and Cleveland, in the last year of his first administration, had a baby girl to make Chirstmas for. Harrison's children were grown to manhood and womanhood, but he had his grandchildren with him in the White House and Baby McKee became a more celebrated character in the child history of the White House than any since Tad Lincoln. In Cleveland's second administration there were two little girls. But there are no children in the White House now. There are pictures of two beautiful babies in Mrs. McKinley's room and many fond remembrances of them, but they sleep in the old graveyard at Canton, where they were buried many years ago.—Ex.

Don't use decided patterns for upholstery if you have done so for wall and floor coverings.

Don't use large-patterned wall paper in small rooms, or a deep border with low ceilings.

Don't have any fanciful, fixed arrangement of window draperies in rooms in daily use.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

THE HOME MISSION HYMN.

By Ernest Geo. Wesley.

God asks his vineyard keepers
  His fruits to gleau to-day;
The Homo. Field waits for reapers:
  Who dare from labor stay?
About us sheaves are falling,
  By godless greed down borne;
By sin with hate appalling
  Of all their glory shorn.

Where souls in sin are lying
  There Jesus bids us go;
To tell them of his dying,
  "Because he loved them so."
To highways where they wander,
  To lane, to city street—
Where'er life's gifts they squander,
  Go, haste, with eager feet.

The need is great and near thee:
  Stay not for second eall;
Go where rich harvests wait three,
  E'er night's dark shadows fall.
"Too late," perhaps to-morrow
  Its message sad may bring;
Then soul, how great thy sorrow—
  No sheaf to give the King!

Go, seek earth's lost ones, weary;
  Heartsick of sin and shame,
Go, cheer their pathways dreary:
  Go, now, in Jesus' name.
Bear quick to them the story
  That Jesus for them died:
To change all death to glory
  Through Christ, the Crucified.

MISSIONS AMONG THE NEGROES.

The Missionary Society began supporting missionaries among the Negroes of the South soon after its organization in 1819, and continued to do so until 1845, when this became the homo mission field of the Methodist Episcopal Church, South. At the close of the civil war in 1864, and in the years following, the condition of the Negroes in the South appealed for sympathy and mission work. The Society sent missionaries among them, who were successful in securing the conversion of many. Churches were organized, and, at the present time, as the result largely of the work of the Missionary Society, there are in the South eighteen Methodist Episcopal colored Conferences.

"MASSA, READ IT AGAIN."

Bishop Hedding stated at a missionary meeting a circumstance related to him by a missionary from the West Indies. O minister gave out for his text these words: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

A poor Negro in the congregation who had but recently felt the power of religion, was so affected by the text that he requested the minister to read it again. The minister did so. "Be so good, massa, read the text again." He read it once more. "Do," says the Negro, "massa, read it again; it makes my soul feel so good."—Christian Standard.

CHRIST IN AFRICA.

Mr. Johnston, of West Africa, relates the following very instructive incident:

"In visiting a sick member, his wife, who was formerly in our school, was present. I asked if they prayed together, read a part of the Scriptures (the woman can read), constantly attended public worship, and lived in peace with their neighbors. All these questions were answered in the affirmative.

"I then asked if they lived in peace together. Tho man answered: 'Sometimes I say a word my wife no like, or my wife talk or do what I no like; but when we want to quarrel, then we shake hands together, shut the door, and go to prayer, and so we get peace again.' This method of keeping peace quite delighted me."—Christian Leader.

The Lord's Prayer is full of the missionary spirit.

The Board of Homo Missions of the Presbyterian church has reduced its debt from $340,000 to $60,000.

The Volunteer Union of British Colleges now has a membership of 1,200 student volunteers, of whom more than one-fourth have gone to the foreign field.

Superintendent Van Deventer says that two new churches have been built in the Nevada Mission this year. Glorious revivals have prevailed and many have been saved.

One hundred and thirty-seven native student volunteers in India have made this solemn declaration: "Is is my purpose, if God permit, to devote my life to direct work for Christ."

The World's Student Christian Federation is assuming large proportions, and promises great results in foreign fields. It is uniting in spirit and effort the students of the world as never before.

Shintoism is Japan's national religion and is unknown in any other country. In the town of Iso its sacred temples are located, which preserve in their architecture the form of the primeval hut of the early inhabitants of the country.

Christian associations are now firmly established in nearly 550 institutions of higher learning in North America, and more than 30,000 students have been led to become disciples of Christ through these organizations, and the numbers are increasing constantly.

If we would think as much of others as we do of ourselves, how very differently we would treat them.

Some church ceilings are coated with prayers for want of faith to propel them to the throne of God.

The world will come up to the truth that religion will not only make a man pray in church, but will make him do an honest day's work and pay his debts.

EPWORTH LEAGUE

TOPIC FOR MARCH: PROVIDENTIAL LEADINGS.

March 6. Directed to Personal Work. (Acts 8: 26-40.)

By Wesley H. Schwartz.

1. One may preach the Gospel, even though one be not an ordained clergyman. We have this week for meditation, investigation and conversation one of the most interesting incidents recorded in the New Testament, an episode in the life of Philip, one of the seven laymen who were appointed deacons of the Church at Jerusalem, and whose special business it was to see that the relief provided for the widows and other poor was equitably distributed. Either because he had business there, or because persecution drove him out of Jerusalem, Philip went to the important city of Samaria and preached Christ there, inaugurating a beneficent work. He did not say to himself and others, "Oh, I am only a layman; t is the business of the apostles to preach," but his heart was so full of the wonderful experience of which he had tasted that his lips refused to keep silent. Did you ever observe that one is very apt to talk a great deal about the thing that occupies the first place in one's affections? It has been so always, it ever will be so; "out of the abundance of the heart the mouth speaketh." There is a place in the economy of the Church for the layman as well as the preacher, but when the former is morbidly fearful of encroaching upon the duties of the latter there is something wrong. The most eloquent and consecrated preacher can do little unless his hands are held up by godly men and women. The hope of the world's salvation depends very largely upon the efforts of laymen whose hearts are aflame with love to God, and who can not refrain from speaking.

2. The voice of God commands the Christian in the way of duty. Philip was engaged in good work in the populous city when the heavenly message came directing him to drop everything, bid farewell to the new converts, for the present at least, and betake himself to the desert road running between Jerusalem and Gaza. There was more than one way of passing from one city to the other, hence the particular designation of the desert way—one which passed through no cities or villages and where one would be likely to have few opportunities to preach the Gospel, and where a large congregation would have been impossible. Philip might have demurred upon the ground that his work in Samaria was too important to leave, but he was a genuine Christian and he yielded instant and cheerful obedience. We know what wonderful event happened. Sometimes we are apt to imagine that the country can take care of itself, that we must concentrate all our energies upon the cities. In this incident, however, the truth is enforced that splendid opportunities for usefulness present themselves along the desert ways of life.

3. Implicit obedience to the divine leading is the only wise plan. As has been suggested, Philip might have imitated the example of Jonah and demurred. At least he might have demurred to setting forth upon what looked like a fool's errand until he received a little more enlightenment concerning God's purpose in sending him forth. But he had the spirit of the old patriarch, Abraham, and went forth willingly and promptly, trusting in the wisdom and goodness of his heavenly Father. If he had set up his whims against God's will he would have missed a glorious opportunity to preach the Gospel to a very important man. It is true the Bible is silent as to the result. But it requires very little imagination to lead one to believe that that earnest-minded light-seeker would not be content to keep within his own breast the wonderful truths he heard from the lips of Philip. Through him Ethiopia stretched out her hands to God. The young Christian who, earnestly and deliberately, without fanaticism, places his life in the hands of the Savior, subjecting his desires to the orderings of Providence, will come up with many opportunities for signal usefulness.

4. Yes, when we are in the way of doing God's will opportunities for good present themselves in the most unlikely places. "A desert way," Philip might have thought. "Why, I do not desire solitude. I wish to remain here among the thousands of this busy, sinful city." Yet the one man to whom he opened up the words of life may have been of more importance, so far as the work of spreading the Gospel was concerned, than all the inhabitants of Samaria.. His soul was of no more value in the sight of God than the humblest citizen of Samaria, but he was able to do much by reason of his position at the queen's court. God takes the strangest ways, sometimes, of accomplishing his purposes. It was the martyrdom of Stephen that first awoke the slumbering conscience of Paul and set him to thinking, and eventually to repentance and newness of life. Some score of years ago, business changes took a humble Christian man out of the community where he had been born, and away from the Church which he loved, and set him down in a small rural community where there was no church and in which religious services had not been held for years. The man was sore distressed, fearing he would lose his religion.. "Institute religious ser-

vices," said a friend. "There is no place," was the reply. "Make a place," his friend retorted. The advice was accepted, an old engine house fitted up, and a moral revolution was the result. God's children should look out for similar opportunities.

5. It has been seen already that duty faithfully performed leads to important results. Abraham founded a nation. Stephen's death gave the Church a wonderful leader. Philip's visit to the deserted road sent the Gospel to Ethiopia. Luther's preaching of the justification by faith, in defiance of popes and councils led to the reformation. Wesley's earnest promotion of the doctrine of Christian holiness led to a great revival of spirituality. William Booth's conception of the Salvation Army has been followed by great results. The humble man's transformation of the ruins of an engine house into a Christian chapel transformed a community.

Questions for Epworthians.

1. What do you know of the life of Philip before and after this episode?

2. What can you tell concerning Samaria and Gaza, and the roads leading to the latter?

3. Which is of more importance, the evangelization of the city or the country? What can be said on either side of this question?

4. Do you think the enlightenment of the Ethiopian of more importance than the continuance of Philip's work in Samaria? If so, why?

5. What personal lessons of supreme importance to myself may I learn from this meditation?

6. When I meet a stranger do I naturally discuss religious themes? If not, why not? —Central Christian Advocate.

MOTTO FOR THE NEW YEAR.

Put inside your Bible beside your Epworth League pledge:

"I am but one;
But I am one.
I can not do everything,
But I can do something.
What I can do I ought to do;
And what I ought to do,
God helping me, I will do."

SOME SUGGESTIONS TO TEXAS EPWORTHIANS.

First to Pastors: Now that you have been initiated in your new charge or returned to the old one, make it a point to visit the Epworth League Chapter of your charge, gain the confidence of its officers and members; have them to feel that you are their friend and spiritual adviser. Enlist their co-operation and sympathy at once. Give them something to do, and show them how to do it; whatever little they do praise and encourage them. Be in all their meetings, take a front seat and an active part, when necessary.

If no league is organized, organize one at once. If a chapter has been organized, but is dead, call the old officers and members together, resurrect the concern, give it new life and inspiration. That other pastors failed is no criterion for you. If other pastors have made their chapters a success, a power in the Church for good, why can't you? Your mission is to the young as well as the old. Let your motto be: A chapter in every charge and a thousand souls for Christ through the Epworth League.

To the Epworthians: By this time, perhaps, the conference has sent you a new pastor, or returned the old one. In either event, you should give him a royal reception. Give him a good start and keep him going. I mean by this, take the pastor into your confidence, ask him to give you something to do. Come up boldly and enlist in the Sunday school and church work. Always, there is something needed to be done about the church or parsonage in the way of repairs, lamps, stoves, chairs, benches, Bibles, song books, painting, scouring; perhaps a cleaning up in general is needed; this would be a splendid opportunity for the Epworth League Chapter. Aside from the above you can help popularize the services of the church by inviting friends, strangers, backsliders, to the Sunday school, church and Epworth League services. Again you can help your pastor wonderfully by paying him and speaking well of him.

SUNDAY SCHOOL HELPS.

By Rev. G. N. Jolly Kentucky Conference.

Lesson XI, March 13, 1898.

THE WHEAT AND THE TARES

(Matt. 13:4-30).

Golden Text.—"He that soweth the good seed is the Son of Man" (Matt. 13:37).

The chapter of which this lession is a part is composed of seven parables. Mark gives another delivered on the same occasion. It was the fall of the year. Jesus was seated on the bow of a boat in the sea of Galilee. The multitude stood on the shore. His subject was the kingdom of heaven. He had been preaching two or more years before he spoke any parables. Three reasons are here given for His so doing at this time. (1) To reveal more clearly to the apostles the mysteries of the kingdom of heaven. (2) To conceal "from them that are without" the deep things of God. (3) To fulfill prophecies of the Old Testament. (Psa. 78:2) The word parable means—"I place beside in order to compare." Things literal, and known to all, are placed beside things spiritual and known to but few, and a clear inference drawn. The kingdom of heaven means the spiritual reign of Christ. It is called a kingdom because it has its King, its subjects and its laws. It is called the kingdom of heaven because it originated in heaven, came down from heaven, and brings with it the joys of heaven.

I. Sowing (24-25) 1. The man, or householder, is God or the Son of God. The Trinity is seen here in two respects—(1) As creator. This field is called His because He brought it into existence. The 64 elements, out of which all objects are formed, are products of His hands. He is the author of matter, form and motion. He commanded and it was done. He spoke and it stood fast. (2) As benefactor He sustains the work of His hands. This He does by established laws. The law of gravitation is very profound. Without it bodies would float in space. There would be no seasons, no rain, no weights, no cohesion. The law of evaporation is mysterious, yet without it there would be no rain or dew, and without these all in the animal and vegetable kingdom would perish. The law of reproduction, causing everything to bring forth after its kind, is wonderful. The law of light and heat is past finding out.

2. "The field is the world." The world in Scripture sometimes means this globe or sphere on which we live. (Mark. 16:15) At other times it refers to a single government. (Luke 2:1) Again it is used for the human family. (John 3:16) The heart of the individual is also a good field for cultivation. The mind is like a garden. Good and bad stand facing each other. That which is life to the one is death to the other. As the one ascends the other descends. The field here means the world, the race and the individual.

3. The wheat, or good seed, "are the children of the kingdom." Elsewhere the seed is called the word of God. Goodness of every kind is from Deity. It centers in Him, and emanates from Him as light from the sun. We may see it in His works for us. He has given to us life, and endowed us with gifts not given to any of His other creatures. He has cast our lives in a pleasant land, a region to which we are peculiarly adapted. Our bodies have many demands, but all of them may be satisfied by the earth. He has given the desires and the objects to satisfy them. He has also provided the plan of salvation for the soul. His wisdom drew it, His love procured the sacrifice, and His Spirit seals the contract. This good seed was sown in the minds of man when he was created. God breathed into his nostrils the breath of life and man became a living soul. He resembled his Maker in righteousness and true holiness; in spirituality and in immortality. This good seed was scattered over the entire field by inheritance. We receive from our parents, to some extent, their features and disposition. But the grace of God, or the power of Satan, may, by our help, overcome every inherited disposition. We may become better or worse than our ancestors. If this were not true there could be no growth in sin or holiness.

4. The tares represent the children of Satan, or the evil that is in the world. Evil has not like good existed from eternity. It began with Satan, who was once an angel of light. From some cause and in some way we know not what or how he sinned and was cast out of heaven. His angels were cast out with him. This was the beginning of evil. It was an abuse of free agency in a time of probation. In the third chapter of Genesis we are told how the tares were sowed in the field. The story of the temptation and fall of man is sad. After the tares had been sown in the field, the sower went his way. He knew the seed, he was familiar with the soil, and he was satisfied what the harvest would be. Evil, like good, has been scattered througout the world by inheritance. We receive from our ancestors a sinful nature. We are not responsible for it, but we become responsible for its results.

II. Growing. (26-29). 1. This growth was gradual. There was first the blade, then the stalk, then the ear, and then the full corn in the ear. There is growth in sin. "When lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death." We apostacize by harboring evil thoughts, then by neglecting duty, and then by transgressing law. Sin exists in us as a nature, then as habits, and then as a disease. 2. The servants are not the ministers or guardians of the Church. They stand for no class of individuals, and are not named by our Savior in explaining the parable. They are intended to make the passage more dramatic. They asked three questions. (1) "Didst not thou sow good seed in thy field?" To this there can be but answer, for God is not the author of evil. (2) "From whence then hath it tares?" The answer of Jesus is clear—"An enemy hath done this." We know not why God suffered evil to be introduced into the human family. It is a result of the desire of Satan and the freedom of man. (3) "Wilt thou then that we go and gather them up?" These servants were like the sons of Boanerges who desired to call down fire from heaven on the Samaritan. The answer of the householder shows wisdom, love and patience. They would damage the wheat in gathering out the tares, by hardening the ground, bruising the grain, and breaking the roots. We should not be hasty in expelling members from the church. It will not make the expelled better and it may make others worse.

III. Reaping (30). 1. The time of the harvest will be the end of the world. This does not necessarily mean that the earth will be destroyed but that it will cease to be a suitable habitation for man in his present condition. 2. The reapers will be the angels. Jesus will return to earth in the clouds of heaven. The Father and the holy angels will accompany Him. The trumpet of the Lord will sound, and the voice of the arch-angel wil be heard. Jesus will be seated on the throne of His glory. The earth and the sea will give up their dead. All will stand before Him in judgment. 3. The tares will be disposed of first. (1) They will be separated, or gathered out from among the wheat. (2) They will be cast into a furnace of fire, or a place of confinement. (4) There will be weeping and gnashing of teeth, or the most intense suffering. 4. The wheat will be gathered into the barn, or the righteous will enter heaven. They will be invited to come up higher. They will enter the kingdom of glory. They will shine as the sun.

Keep Well

Easy to say, but how shall I do it? In the only common sense way—keep your head cool, your feet warm and your blood rich and pure by taking Hood's Sarsaparilla. Then all your nerves, muscles, tissues and organs will be properly nourished. Hood's Sarsaparilla builds up the system, creates an appetite, tones the stomach and gives strength. It is the people's Favorite Medicine, has a larger sale and effects more cures than all others. Hood's Sarsaparilla absolutely and permanently cures when all others fail.

How To Do It

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla. All druggists. 25 cents.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

It is certainly gratifying to note the vast number of receptions that have been tendered new and old pastors on their arrival from their annual conferences this season. We have learned of very few cases in which there was nothing left after the reception—thanks to our protest against "cyclones" instead of "storms." We are pleased that these receptions are becoming so general and equally pleased that some of the brethren appreciate what the Southwestern is trying to do to help them on this line. It is merely an index to what the paper can do for them if they will see that it is circulated among the people. Write up your receptions but make reports as short as possible; most of them are too long.

Relative to the destruction of the Maine there are no new developments. An official investigation has been held, but up to this writing its finding has not been made public. It is evident, however, that the feeling that this vessel was destroyed by a torpedo or the explosion of a mine beneath it has taken fast hold upon the minds of the American people. What course our government will pursue in case it is found that the Spaniards perpetrated this outrage cannot be definitely stated, and depends of course on whether the deed was done by some fanatic or with the knowledge of the Spanish government. But it seems clear to us, in either case, such a deed could only be the outgrowth of a purpose to injure this government in the interest of Spain, and that it is as reasonable to hold Spain responsible for the destruction of the Maine on her territory as to hold the United States government responsible for the Italians who were mobbed in this State some years ago. As to whether war will be the result of this difficulty depends, on the one hand on Spain's responsibility for the act, and on the other on her refusal to make such reparation as may be demanded. Our judgment is that this country is as anxious to avoid war as Spain can possibly be; the one because of its interference with business interests and the other because the Cuban war has greatly involved it in debt.

Not a few persons thought that because of the severe fire that was opened on the Louisiana Conference last year as the result of an article written about a year ago by Rev. B. M. Hubbard, B. D., of that conference, that the older men would be disposed to rebuke him in some way; but we were pleased to note that there was no such feeling evinced. The Louisiana Conference has evidently passed that point; a new day is upon them and they recognize it fully. Instead of showing a disposition to rebuke him for his utterances against the "whooping" style of preaching and his declaration that the work was being hindered by it, just the opposite spirit was shown; Bro. Hubbard was elected statistical secretary by a vote which lacked but little of being unanimous.

Rev. I. B. Scott, D. D., New Orleans, La.:

Dear Editor—Do you know Rev. Geo. Rose? If so, do you indorse him in his work for Africa?

Hampton James.

Shreveport, La.

In reply to this note we desire to say we met Mr. Rose during the time he was stopping in this city and talked with him to some extent concerning his work. We gave the substance of what he told us in a personal mention of him in the Southwestern of Feb. 10th. We did not endorse him then and do not now; we know nothing of his reliability or the work he claims to be doing. We inquired of one of the city pastors in whose church Mr. Rose had spoken as to whether he had asked for his credentials, endorsements or other evidence of the merit of his cause. This pastor told us that he had not required anything of the kind but had allowed him to speak and given him a collection because the other pastors had done so. We told him we had always made it a rule as a pastor to inquire into such a case before giving him the use of our pulpit or commending his cause to our congregation.

We believe it the duty of every pastor to make an honest attempt to learn something of the responsibility of any and every party who seeks to bring an unknown cause before his congregation. If Mr. Rose was sent out by his brethren he certainly must have something to show it.

The Carnival and business affairs brought a large number of visitors to this city and to our office last week. At one time it looked as though a district conference was in session in our office. No matter, we were glad to see our helpers; they are always welcome. The following is the list: Revs. Addison Moore, J. J. Obie, Frank Walker, Wm. Amos, Hampton James, J. A. Tureuit, Eugene Baptiste, W. S. Harris, Wm. Davis, C. D. Crockett, W. R. Butler, Valcour Chapman, J. F. Marshall, Pierre Landry, Dr. L. G. Adkinson, G. A. Payne, Hubbard Daniels, Chas. Monroe, H. J. Wright, F. T. Chinn, A. J. Proctor, Stephen Duncan, Henry Taylor, Mr. M. R. Walker, Mrs. T. J. Johnson, Mrs. Emma Johnson and Mrs. C. Brown.

The Louisiana Conference Board of Church Extension assembled in the Southwestern office last Thursday at noon. The following constitute the Board:

President, Rev. W. R. Butler; vice-president, Mr. C. C. Morse; secretary, R. C. Metoyer, Esq.; treasurer, Rev. A. J. Proctor; additional members, Revs. Pierre Landry, D. G. Butler, Chas. Monroe, Messrs. Ed. Anderson, Philip Smith and Dr. I. E. Mullen.

In addition to the above the following presiding elders were present: Revs. Hampton James, Shreveport; F. T. Chinn, Monroe; H. J. Wright, Natchez; Frank Walker, Alexandria; Addison Moore, Baton Rouge; Valcour Chapman, New Iberia, and Stephen Duncan, New Orleans, all of whom are ex-officio members of the Board. Considerable business was transacted and the Board adjourned subject to the call of the president.

Dr. C. H. Payne informs us that he has received accounts of the observance of the Day of Prayer for Colleges and as a result of the exercises of the day a profound religious spirit pervades many of the schools of the Church, while in not a few of these schools large numbers of students have recently begun the Christian life and many other students have been lifted to a higher plane of Christian living.

We acknowledge the receipt of copies of the minutes of the late sessions of the South Carolina and Texas Conferences. Both secretaries have done their work well.

REPORT OF COMMITTEE ON MEMORIAL TO REV. DR. QUEAL.

Born April 2, 1827, Rev. Luke C. Queal became a member of the Methodist Episcopal Church at fourteen years of age; a minister of the Gospel at twenty-eight; a delegate to the General Conference at forty-three; a member of the General Book Committee at sixty; at seventy, rested from his labors—being translated January 2, 1898—full of honors, and possessing the esteem of all who knew him, after having thus given fifty-six years of his life in fervency of spirit and diligence in business to the Master.

Others closely connected with him in the various relations he held to the Church have already borne testimony, in the publications of the Church, to his fidelity and devotion to all the trusts committed to his care. It is no disparagement of Doctor Queal's labors in these various departments of Church work, to say that none of them surpassed in usefulness those he bestowed as a member of the Book Committee.

Severe and patient in investigating the problems of its business; clear and candid in his conclusions; courageous and conscientious in defending his views; wise, composed and dignified in all his deliberations, he was a most conspicuous figure during its sessions, at the close of each of which, during his eight years of service, he took his departure, fully possessed of the confidence and affection of his fellows. The Book Committee has had many members who have earned distinction for activity, intelligence, and usefulness in its affairs; but none have excelled our departed brother.

It is an amazement that a life so continuously overshadowed by the discouragements of the malady that finally removed him from earth, should have been so crowded with honorable achievement. The spirit of the man was made brilliantly heroic by the difficulties against which he so courageously battled from the time he began his official life, at less than a score of years, till he laid it down at the end of threescore and ten.

It is very meet and right, that this committee should bear fervent though sorrowing tribute to his memory; therefore,

Resolved, That by the death of Luke C. Queal, D. D., this Committee has lost a devoted friend, a wise counselor, an able leader, and a faithful exemplar of Christian faith and fortitude.

Resolved, That while we bow in humble submission to this dispensation of Providence, we still deplore his loss, and cherish his memory and example as among the tenderest associations of this life.

Resolved, That we tender to his family and friends our deepest sympathies, and invoke God's blessing and sustaining presence in their hours of bereavement.

Resolved, That we will not only cherish his memory, but will endeavor to emulate the example of Christian courage, devotion and fidelity which he has so emphasized in his career.

Respectfully submitted.

R. T. Miller,
Richard Dymond,
Homer Eaton,
Arthur Edwadrs,
W. F. Whitlock.

All the details given of the recently reported death of Dr. J. M. Buckley, as the result of eating canned corn, were correct, except that he did not die according to appointment. That the daily press is a power cannot be denied, neither that it is perfectly reliable when it tells the truth.

A Communication from Ft. Smith, Ark., shows that the retiring pastor, Rev. G. N. Johnson, and wife were held in highest esteem, and enumerates the good things accomplished for the church and the community by these devoted servants of the church. We congratulate them that their services were so greatly appreciated.

The Epworth Herald is to have an eastern office in New York in addition to that at Chicago.

PERSONAL AND GENERAL.

Epworth Leaguers of Brooklyn and vicinity gave Bishop Hinde a great reception recently.

Rev. R. E. Jones, our assistant business manager, has been invited to preach the annual sermon at the next commencement of Rust University.

Editor J. B. Young of the Central Christian Advocate, was too sick to attend the late session of the Book Committee. We trust he is now fully recovered.

The Herald gives an excellent cut of the Assistant Business Manager of the Southwestern, Rev. R. E. Jones, B. D. This office appreciates the compliment.

Rev. Dr. S. L. Baldwin and wife, who visited our mission fields in the East some months ago, are expected to reach this country about the middle of March. They are returning via Korea and Japan.

Dr. Mason has appointed Rev. S. B. Beaufort, of the Atlanta Conference, and Rev. R. J. Buekner, of the East Tennessee Conference, as secretaries for their respective conferences to help in his New Century movement.

Rev. Wm. Porter, pastor at Franklin, La., has been spending several days in the city visiting Mrs. Porter, who teaches Latin at New Orleans University. He has returned to his field of labor full of hope for the present year.

Dr. T. A. Walker, of Baton Rouge, was in the city last week delivering his regular course of lectures to the classes of the New Orleans University Medical College. He enjoys a large practice at Baton Rouge, and is greatly interested in his work.

Rev. D. S. Sloan, so long identified with Simpson Chapel, this city, was received on trial at the last session of the Louisiana Conference and assigned to Carterville, La. He left last week for his work full of enthusiasm and hope. Mrs. Sloan accompanies him.

Dr. J. P. Jones who practices in Alexandria, La., is enthusiastic over the work of his profession and is well pleased with his location. He graduated from Meharry in the class of 1892, and has practiced at Alexandria ever since. He called in last week and subscribed for the Southwestern.

Rev. J. M. Shumpert, D. D., and Rev. Lewis Tate were in the city last week and gave us a pleasant call. Both are worthy representatives of the Mississippi Conference and are delighted with the outlook for the year's work. Dr. Shumpert does not think any district in the conference will excel the Shubuta in work for the Southwestern.

Rev. Dr. M. C. B. Mason, of the Freedmen's Aid and Southern Education Society is up again, and leaves this week for an extensive tour of Conference visitation in the East. He speaks this week at the Baltimore Conference, and next week at the Washington and Virginia, and will then go to the Philadelphia and other Conferences farther East.

Rev. Dr. A. E. P. Albert, president of Gilbert Academy, was in the city last week and called to see us. He is delighted with the magnificent attendance the Academy is enjoying. The revival which resulted in the conversion of thirty students was a benediction to the whole school. President Albert thinks the conference session, which was held in the church connected with the Academy, was worth much in every way to the institution.

Mrs. R. S. Rust, who was so largely instrumental in the organization of the Woman's Home Missionary Society, has given her whole time to enhancing its interests these sixteen years, without one cent's remuneration. The ladies who are associated with her in the work are pleased to acknowledge her value to the cause as corresponding secretary. Dr. Rust has heartily seconded [illegible] all her work and his experience of many [illegible] in a similar work has been worth a great deal to the cause.

THE JIM CROW CAR IN SOUTH CAROLINA

The Jim Crow car bill passed the Senate by a majority of one vote yesterday, it having already, with little difficulty, passed the House, and has now become a law in South Carolina.

The timely and logical appeal by the teachers of Claflin University, copies of which were published in our papers and also sent to the legislature, could not prevail before prejudiced minds.

The "Jim Crow Car" agitation began with the reform administration in 1890, and was akin to the "Suffrage Qualification" plan. The arguments advanced by the advocates of the bill were (1) public sentiment, (2) freedom from insolent and rough Negroes, and (3) complete separation demand it. But these objections do not exist. (1) If "public sentiment" means a reform administration we could easily understand it. (2) "Insolent and rough Negroes" find their places in the cars, but always second class. (3) If "complete separation" is needed on the railroad cars, it is needed more in the street cars, sailing boats, places of business, before the counter, everywhere.

It does strike me that the whole scheme is based on a determined purpose not to interfere with "Uncle George and Aunt Mary" and their children, but to arrest the God-given right and pleasures of refined and respectable Negroes who must resort to the best passenger fare, at equal expense, for their own protection and comfort.

South Carolina is a peculiar State! Once she led; now she follows. Once she tried to do her part to help the Negroes; now she does her part to arrest our progress and our peace.

Perhaps the conditions have changed. Let us see. The old aristocratic South Carolinian, with Anglo-Saxon blood and spirit, is kindly disposed to us. The dominant class in State politics, the Reformers, are unkindly disposed to us. And why such a change? Did not our mothers, in their home afflictions, when their fathers and brothers were in war fighting against our cause and liberty, sit closely by them and their children wiping the tears from their eyes when they wept, and strengthening their souls when they felt care-worn and troubled? Did not our fathers guard the plantations, their homes and their possessions, while their loved ones who were left behind slumbered and slept? And now, for this legacy of trust and kind watchfulness, many of the fathers and mothers of both races having died, what is left for the children of color and toil? If the graves where our Southern heroes lie buried were opened and they could talk, they would say: "Give the Negro 'bread and fish,' take care of him for me, leave him alone." But with no passion but prejudice and no motive but oppression we get a 'stone' and a scorpion."

Yet the children of trusty parents cannot hope to spend their money obtained by hard and honest sweat on a train made possible by their brawny arms and stout sinews when they are properly and respectfully treated.

And too, our own peculiarities may be against us in this triangular fight in South Carolina in which we play or rather are played upon. At first it was seen that there were too many of us and we were growing too fast, then the Constitutional Convention came forth with a broad axe to check our growth, and thus four-fifths of us were denied the rights of citizenship. It disturbed our souls mightily, but we are bearing it by filling up the colleges and the seminaries and the school houses. In a short while, on the very game of our enemies, we will come back only better prepared and qualified.

Again, it was seen that while there are a great many illiterate ones among us, there is an intelligence fostered by such schools as Claflin University, that is of the right kind (first good, then pure, then peaceable), and if now another blow is not stricken with this broad axe and becloud their way, they might, since they have about well started, run to greater advantage and in larger numbers. And the "Jim Crow Car" pill was given to us to swallow.

And what will they do next? God only knows! I remember hearing a distinguished lawyer in a historic town in this State say not very long ago: "Keep the dollar out of the Nigger's hands." They have methods of doing this very largely now—what do they want to do? Why are they so nervous about our prosperity and our earnings? Time alone will tell.

Some few of us can vote intelligently, some of us own a little cash and a home. All of us—the good and the bad—must ride together. 'Tis hard, but we must bear it. But we will do as we have done—wait patiently, peaceably, till our change comes. Always remember that nothing is settled unless it is settled right.

We would advise our people to cut down their traveling expenses. Never ride unless an occasion demands it. Run or patronize no excursions. Keep cool. Do right. Trust in God.

"Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble,
Trust in God and do the right."

J. W. Moultrie.

Orangeburg, S. C., Feb. 17, 1898.

MISS WILLARD'S LAST HOURS.

Thursday morning—the morning before she died—she stretched out her arms to miss Anna Gordon, who stood by her bed and said: "Nan, dear, lift me up!" Dr. Alfred K. Hills, who was standing by, assisted, and together they raised the frail form. Miss Willard smiled and said: "There, that will do." Then she took the doctor's hand and began to speak in eloquent terms of his skill and kindness. "Doctor," she said, in closing, "I shall remember your great kindness through all eternity, and I say God bless you!"

After the doctor left she said to Miss Gordon: "Come, dear, sing my favorite hymn." Miss Gordon sang, "Gently, Lord, O Gently Lead us," but when she came to the pronoun "I," Miss Willard interrupted her: "No, Anna, dear," she said, "not 'I'; say 'we.' Christianity is not 'I,' it is 'we,' and it is 'our Father.'"

A little later Mrs. Clara C. Hoffman came in. Miss Willard exclaimed: "Why, there's Clara!" Then she addressed her as "dear Clara," and, as if imparting some cherished bit of news, said: "I have crept in with mother." Then she smiled and seemed supremely happy.

The last thing she took much notice of was Hoffman's "Christ," a picture which had been given to her by Lady Henry Somerset, and hung on the wall near the foot of the bed. She called Miss Gordon and said:

"I want you to take this picture to Lady Henry, but have engraved on the top of it, 'Only the Golden Rule of Christ can bring the Golden Age of Man.' Below engrave, 'Neither do I Condemn Thee. Go and Sin No More,' and don't forget to put somewhere that this great work was painted by Hoffman. Every one ought to know that it was Hoffman who painted this beautiful head."

At 1 o'clock Friday afternoon Miss Willard waved her hand slightly, looked up smilingly to those around her and said:

"How beautiful to be with God."

These were her last words. After them she sank into a gentle sleep, and at one minute after 12 o'clock she breathed her last. It was a beautiful death, say those who saw it. She simply slept away.—Zion's Herald.

Miss Frances E. Willard's death has been greatly mourned by many women throughout the South. Special meetings have been held in many places and genuine sorrow is everywhere evinced. Who will take her place is a question which naturally suggests itself, and which, we trust, will be answered by the selection of a woman who will prove herself equal to the important trusts involved. Miss Willard has been before the public so long that it is really difficult to conceive of the fact that she is no more.

The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.

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BAKING POWDER

Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

DOINGS OF THE WORKMEN.

M. M. Walker, P. C., Fredericksburg.—Our first quarterly conference convened here Jan. 29-30. Rev. H. S. Wann, P. E., failed to get here. The quarter was presided over by the pastor. Reports were good. The Holy Ghost was in our congregation. Collection, $20; for P. E., $7; for mission, $4; for pastor, $9. Added to the church this quarter, 8; the work as a whole is in good condition. We shall send in some cash subscribers to the Southwestern soon. Pray for us.

J. W. Colbert, P. C., Winchester, Va.—We have been asking God earnestly for about two years to revive his work among this people, and in answer to our prayers God has opened the windows of heaven and poured out such blessings upon us that there has not been room to contain it, but it has run over and fallen into forty sinners' hearts and they are converted, and still they come. We have nineteen souls at the anxious seat to-night. Our meeting has been in progress eight evenings. Pray for us that this good work may go on until there shall not be one left to advocate the cause of the wicked.

Wm. Bell, P. C., Belle, Miss.—My first quarterly conference was held on the 5-6, with Elder Thompson in the chair. The report of the pastor and official members were no just what we would like to have had them, but the spirit between pastor and members is good. We have pledged to do more for the Master's cause this year than last, God being our helper. We are at work on our new church and we hope to build two on the circuit this year. I am glad to say that four Southwesterns come to this circuit every week, and I have four more names which I will send in soon. I expect to send ten yearly subscribers this year. Brethren of the Tupelo District, fall in line and do likewise.

L. J. S. Bell, P. C., Shulnta, Miss.—A new baby boy graced our home on the 2d inst. Mother and babe are doing well. We are all happy.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind

J. I. Garrett, P. C., Fayette, Miss.—Our first quarterly conference was held Feb. 12-13, with Rev. Wm. McMorris in the chair and all the officers present but two. Reports show the work is in a fair condition. The Elder preached two fine sermons. Paid the Elder $16; paid pastor $11.85. The committee estimate pastor's salary $600.00; benevolence $76; P. E., $64.

THE OPIUM AND MORPHINE HABIT.

"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio.

Lucy Vickers, Sec'y, Evergreen, Ala.—My first quarterly conference convened Feb. 5-6, with Rev. E. M. James, P. E., in chair. Reports showed great improvement. The P. E. preached to the delight of all on Sunday at 11 a. m. and at 7:50 p. m. Communicants, 75; collections, $13.90.

America's greatest medicine is Hood's Sarsaparilla, which cures when all othes preparations fail to do any good whatever.

G. M. Nevits, P. C., Flatonia, Tex.—I got here with my family Jan. 19, and was received with gratitude. I began work in good faith. The outlook bids fair for a successful year's work. The class meeting is largely attended. The Sunday schools and the league are at work again and our congregations are increasing. We have as many people as our church can seat, and at times more. Feb. 12-13 was quarterly conference. P. Elder B. F. Smith was at his post. The brethren were not out as fully as expected, owing to sickness. Sunday was a day such as has never been witnessed in Flatonia since the Elder took the district. Forty-two communed. Collection $10. We are preparing to build a church at this place. One subscription sent. We intend to do all that we can to get paper in every family.

H. A. McClellan, P. C., Musson, La.—Rev. A. Moore, P. E., held our first quarter Feb. 12 and 13. Every interest of the church was carefully looked after. Our P. E. lectured to the conference a blessing indeed, and preached with power. One backslider reclaimed. We raised $21 and paid P. E. in full.

Minnie Vannoy, Manchester, Tenn.—Our second quarterly conference convened Feb. 12 and 13, with J. B. Meredith in the chair, as the P. E. was not able to be with us. We had a good time. The elder preached two grand sermons. Collection was good, and P. E. was paid. The church is in good working order. Our pastor, Rev. T. Allen, is pushing things since he got able to be with us. He has been sick since conference, but is now better. He has got some subscribers for the paper.. We want to send five subscribers this month. I will send mine. I am 13 years old and belong to the M. E. Church.

J. E. Toombs, P. E., Hot Springs, Ark.—On taking a flying trip through the district and making ready to begin the work of the first round, I called at Gurdon and there I found the pastor, Rev. G. W. Thompson, comfortably situated and in the highest spirit over the warm reception given them on their return to the work for the third year. At Johnson Chapel a large crowd greeted us, and after a delightful service, a collection was taken for missions. Further down the line I called at Clow, where I found the pastor, Rev. G. A. Hall, hard at work planning the erection of a new church, and although he has been on the ground only two weeks, he has plans in successful operation, and ten thousand feet of lumber has been subscribed and will be put on the ground at once.

The work here will surely succeed as never before. The people are more than pleased with their new pastor and are making many promises to help him on all right lines.

Saratoga, our business destination, was next reached and there we found Rev. M. N. Langston in the midst of a revival. His people in this short time have contributed so liberally to his needs that he seems to have forgotten for a time that this is a country charge; and, to our surprise, a well supplied smoke house had been arranged by the people for the pastor's family.

Only five of the old pastors remain on the district and the new pastors are at their several posts of duty and the outlook for another year's work is indeed promising. I go now to Bearden, where I shall begin the work of the first round.

H. Morturn, P. C., Newsite, Ala.—My first quarterly conference was held at Jackson Gap Feb. 12-13, with the presiding elder in the chair and nearly all the officers with good reports. The work is in a very good condition. The presiding elder, Rev. H. N. Brown, preached two soul-stirring sermons to a crowded house, Saturday and Sunday, and about 30 partook of the Lord's Supper. Collection for the presiding elder, $4.07.

During my quarterly conference at Jackson Gap, while I was gone from home some thieves came to my house and ransacked it and tried to scare my wife, but she is one brave soldier. They left a note stating that I must get out in ten days, and if I did not they would come again and mob me.

But while they are trying to mob me I am praying for them. I also sent one subscriber in for Southwestern Christian Advocate and send in some more soon.

J. R. Townsend, P. C., Charleston, S. C.—Wesley Chapel on the John's Island Circuit was destroyed by fire Feb. 1st. The building was 60x30 and was very nicely furnished. The pastor and members have gone to work earnestly and with the aid of friends expect to rebuild at once. Sunday after the fire a meeting was held at the house of one of the trustees, a subscription of $445 was taken and $2.00 in cash paid.

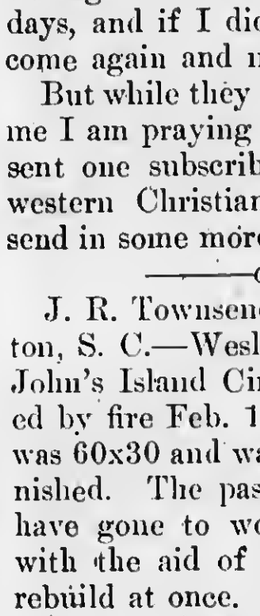
All former pastors and ministers of the South Carolina conference are requested to send us a contribution as early as practicable. All monies may be sent to Rev. J. R. Townsend, Enquirer office, 71 Hasel street, Charleston, S. C., or Rev. C. C. Jacobs, Presiding Elder, Charleston District, Sumter, S. C.

J. W. Stone, P. C., Andrews' Chapel, Waco, Tex.—I made my arrival at the above named place Jan. 10th, and found a bright prospect for a good year's work with

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LEATHER DRESSING

It is easy to see which side of this shoe has been polished with Vici Leather Dressing. The lustre, the softness, the look of newness, all testify to the merits of this great medicine for leather.



VICI Leather Dressing is prepared for all kinds of leather—all kinds of shoes. Sold by all dealers. It is made by the makers of Vici Kid, known and worn the wide world round.

An instructive book, handsomely illustrated, about shoes and their care, mailed free.

Robert H. Foerderer, Philadelphia, Pa.

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It Helps the Preacher

For the Whole Congregation to Sing—Sing in Earnest—Sing Like They Meant it.

When the singing has sparkle and snap and power in it, the preacher finds it easier to preach—the sermon takes better hold. Good music means good fellowship. The church ought to be the most attractive and harmonious spot on earth. Good singing will help make it so.

The Epworth Organ

has a sweet voice, and it sings right out. Organists are delighted with it, and singers enthusiastic in its praise. *It is sold direct—so dealer's profits to increase the cost.* It is sent on trial, no money asked in advance. *Our pianos are as good and as popular as our organs.*

Catalogue free if you mention name and address of pastor as reference. Write fully your needs. (Piano, Church or Parlor Organ—which?)

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Domestic Joy.

The charm of domestic joy will be preserved, if those parents, who fear the early death of one of their loved ones when attacked with a serious throat or lung trouble, resort at once to Dr. Bull's Cough Syrup, a never-failing remedy. "I used Dr. Bull's Cough Syrup for my son, who was eight years old. He has been troubled with a bronchial cough since he was two and a half years of age, and I have tried everything, but found Dr. Bull's Cough Syrup does him the most good." Mrs. A. Geib, 317 Demott St., West Hoboken, N.J. Dr. Bull's Cough Syrup costs only 25 cents, and is cheaper than the dealer's big profit making substitute, because Dr. Bull's Cough Syrup always cures while the substitute does not.

the exception of a few clouds that overshadowed my pathway, but after making one round on the work the clouds dispersed. On Jan. 31st a storm struck the parsonage at a late hour in the night. When the door was opened a crowd of about twenty persons, headed by Grandma Harrington, rushed to the centre of the room and placed eatables of all kinds on the floor. A few words of welcome were spoken by O. C. Carroll, followed with prayer by Rev. Monroe Burke, of the Baptist Church. The pastor in a few words expressed his many thanks to the crowd for their generosity and bade them come again.

Our first quarterly conference convened at this place Feb. 12-13, with Rev. A. Brown, P. E., in the chair. The conference was well attended. Reports showed some advancement in the work. At 3 and 8 p. m. the Holy Ghost seemed to have caught hold of Elder Brown and used him to the edification of all that heard him. Sacrament was administered to 46 persons. Collection for the day, $7.95. The Elder did not forget the Southwestern.

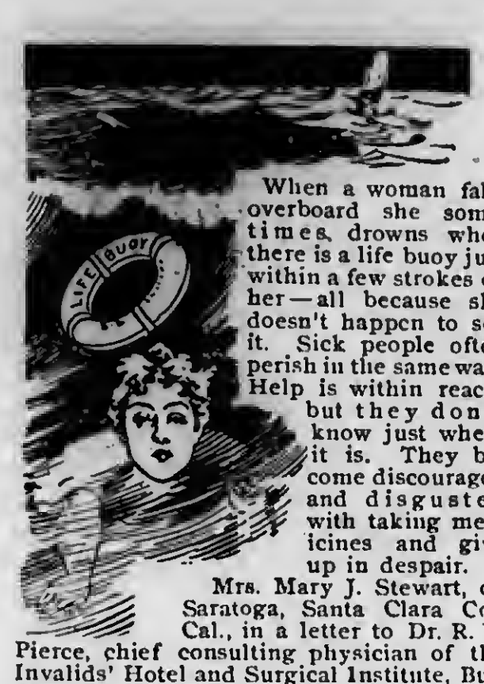
A. B. Venable, P. C., Mt. Nebo Chargo, Bastrop, La.—The young people of Mt. Nebo gave a grand welcome reception on the return of the former pastor, managed by Misses A. L. Chestnut, Estella Johnson, and Mr. O. B. Chestnut. Everything looks bright for another year's good work at this place. We are laying plans for benevolent colelction and for the conversion of many souls.

B. I. Goff, Milford, Texas.—We are alive in Milford. The church was a mile out of town, but we bought a lot and moved it in town. The night of Feb. 16th we held a prayer meeting for the first time in town, and it was a grand meeting, such as never was held in Milford before. The Lord poured out his heavenly blessing, and the members and friends whom we love pourod out many blessings on me in pounds.

Sixty-eight persons came to the altar and gave from one to five pounds each. Thirteen said that they would take the Southwestern for twelve months, beginning March 1st.

Joseph White, Eola, La.—I want to speak of an assault committed on me by a white man Feb. 18th. He asked me to exchange a piece of land with him and I did not wish to do it. He met me in the road with a pistol in one hand and a large stick in the other and beat me. I might have applied to the law for redress, but concluded to leave the case in the hands of the Lord, who has all power in his hand. Pray for me.

M. White, P. C., Brandon, Miss.—My family and I arrived here Feb. 10. On the following evening, after having had a regular old time Methodist prayer meeting, I was somewhat surprised on reaching home to find there a table of good things awaiting me. And after the crowd had extended greetings and given expression to their gratification, it was announced that refreshments were ready in an adjoining room. We heartily appreciate the kindness of these friends. They have our many thanks, and we hope they will call again.



When a woman falls overboard she sometimes drowns when there is a life buoy just within a few strokes of her—all because she doesn't happen to see it. Sick people often perish in the same way. Help is within reach, but they don't know just where it is. They become discouraged and disgusted with taking medicines and give up in despair.

Mrs. Mary J. Stewart, of Saratoga, Santa Clara Co. Cal., in a letter to Dr. R. V Pierce, chief consulting physician of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., says: "I suffered for fourteen years with female weakness, nervousness and general debility, trying everything I could find to help me—all to no avail. Although I was thoroughly discouraged and disgusted with taking medicine when I heard of Dr. Pierce's medicines, I thought I would try once more to find relief. I took the 'Golden Medical Discovery' and 'Favorite Prescription,' and too great praise cannot be given for the rapid relief they gave me. I am now free from the former troubles, and may God bless Dr. Pierce in all his undertakings to cure suffering humanity."

Thousands who had reached this forlorn and hopeless condition of body and mind have found new hope and rescue in the use of these marvelous remedies.

Dr. Pierce's great thousand-page book, "The People's Common Sense Medical Adviser" is sent free in paper covers for 21 one-cent stamps to pay cost of mailing only; or, cloth-bound for 31 stamps. Address, Dr. R. V. Pierce, Buffalo, N. Y.

Rev. J. K. Thompson, of East Calais, Washington Co., Vt., writes concerning this great work: "I am charmed with the style and general subject matter of the entire work. I consider it a valuable addition to my carefully selected library. The purpose to set men right physically is a noble one. I am also pleased with the refined and at the same time fearless way in which you handle those delicate subjects pertaining to biology, thus making the work admirably fitted for the young."

M. C. Rendwick, Lawreneeville, Ga.—Our church and school are alive. Our pastor was sick when our first quarter was held. We came out very well. Our pastor is loved by all. He is doing a good work. There have been six accessions to the church this year. We have wanted a parsonage for a long time and will soon have one. Our pastor has been elected to teach our city free school. After he had taught two or three weeks he gave such satisfaction the board of education raised his salary. They also elected his wife assistant teacher. The colored trustees and the board of education have wanted the colored schools in this town united and not have them divided up in independent schools as has been the case for more than 20 years. This year our teacher, Rev. Lamar, and his wife, have succeeded in uniting these schools. There are now 70 students attending. We have the best public school at this season of the year.

Our Sunday school is not dead and our Epworth League is on the march. I am president of the league and doing everything I can to make it a success.

J. T. Martin, P. C., Roanoke, Ala.—I find Roanoke in a very good condition under the leadership of my predecessor, Rev. S. H. Veal. I pastored this place since three years ago and on my return I found as big-hearted Methodists as when I left. Since the annual conference I have framed and almost built a new church in the city of Roanoke. When completed it will be the best in the town (white or colored). Roanoke is the seat of our district conference and the new church will be ready. We realized on the first Sunday rally $87.75.

The Epworth League is being worked up as never before under the presidency of Prof. J. E. Englesaw. My aim is to raise the last dollar of our benevolent money and lead the conference as last year. We are praying for a penticostal shower. I shall be able to send a half-dozen cash subscribers in a few days.

W. H. McCarty, P. C., French Camp, Miss.—I arrived on French Camp Circuit Jan. 18th and found many friends. My first quarterly conference was held Feb. 3d by Rev. F. H. Bunton, and reports showed the work to be in a very good condition. Paid P. E. $7.50; paid P. C., $54.05. I will send you in some subscribers very soon.

W. M. Jones, Sec'y, Harmony Grove, Ga.—On the 19th and 20th of February Elder H. R. Allen arrived in time to preach an instructive sermon Saturday morning. At 2:30 thirty of the thirty-five officers reported. The pastor's report showed prosperity. Have put into the parsonage articles to the value of $32 and have raised $8.35 for benevolences.

At 11 o'clock Sunday the Elder preached a strong and heartfelt sermon. At 3:30 our young people in the Epworth League discussed the subject of "Favorito promises of Epworthians." The exercises were interesting and enjoyed by all. The League is doing good work in the devotional and literary departments and is growing in favor with the best people of the town. Sunday night the Elder closed the meeting with an able sermon on "The Kingdom of God within you."

B. F. Woolfolk, P. C., Columbus, Miss.—We arrived at our new field of labor Jan. 27. On our arrival we found Dr. J. M. Shumpert, Rev. B. H. S. Ferguson and a committee from the church at the depot waiting to accompany us to the parsonage. At the parsonage we found a crowd of sisters with a well-filled table, which we received gladly. We soon began the work of the year by calling the officers together and laying plans for the work. Our first quarterly conference was held the 12th and 13th insts. We were blessed with a full conference. The Elder spoke words of encouragement along all church lines. Afterwards the pastor introduced the Southwestern and secured three cash subscribers with others to follow. Sunday was a day of rejoicing. Sunday school met in the morning with an increased number. Dr. Revels addressed them on things of interest. The other services of the day were well attended. The spirit of God seemed to remain among us. The sacrament was administered to 156. Everything is looking up. League, Sunday school and church. Pray for our success.

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UNITED FOR LIFE

Bernic, La., Feb. 22, 1898.—Mr. Levy Thompson and Miss ... at the residence of the bride's parents.

R. C. Barrow, P. C.

Woodlawn M. E. Church.

Crawford, La.—Mr. Edward Signr and Miss Elizabeth Collins, Feby. 23, 1898, at Mt. Zion M. E. Church, C. W. Reeves, P. C., officiating.

Opelousas, La.—Mr. Philip Stevens and Mrs. Mary Closbey, at the residence of the bride, Feby. 17th. God bless the happy parties. J. L. Augustus, officiating.

Meridian, Miss.—On the night of the 16th at the residence of Rev. C. W. Joy, Mr. H. H. Walten and Miss Maggie Joy. Many things were presented to the bride. May peace and joy follow them through life.

P. R. Crump, P. C.

Alexandria ,La.—At the residence of Miss Jozie E. Duncan, Alexandria, La., Wednesday, Feby. 16, 1898, at 2:30 p. m.. Rev. David Shelby, our pastor at Pleasant Hill, La., and Miss Georgia Mimms, of Boyce, La., Rev. H. J. Wright, presiding elder of Natchitoches District, officiating. Bro. Shelby left on the 4:40 p. m. T. & P. for his charge. We wish them much success.

Yours, * * *

Clinton, La., Feb. 21, 1898.—At the residence of the bride, February 19, 1898, Mr. John Collins and Miss Louisa White. David Harrison officiated.

Clinton, La., Feb. 15.—At the residence of the bride, Feb. 10, 1898, Mr. Johnny George and Miss Amenia Flowers. David Harrison officiated.

The Southwestern is not forgotten here, only here in the poor cotton regions I am not discouraged; I intend to keep on trying and will try to send an order for the paper soon as possible.

D. Harrison.

THEY LIVE IN OUR MEMORY

Natchitoches, La.

Mr. Stephen Garrett, president of the Epworth League, son of Mr. H. C. Garrett, departed this life Feb. 9. Also Sister Martha Williams, a member of the M. E. Church, died in full triumph of faith Feb. 18, 1898. Rev. Lucius Lyons, of the Baptist Church, and the writer took charge of the funeral service.

M. C. Harrison, P. C.

Died, at San Antonio, Texas, Tuesday, Feb. 16th, at 3 p. m., 1898, Mrs. Maria Sears. Her remains were brought over the Southern Pacific by her husband, W. L. Sears, of that city, and Mrs. Lillie E. Brackins, of Alexandria, La., and interred here, as per her request. She was buried from the St. James Methodist Episcopal Church on Tuesday, Feb. 17th, at 3 p. m. Rev. J. J. Shee, pastor of the church, conducted the services, assisted by Rev. Cornelius Johnson and Doctor Young. Sissie Curtis, by which name she is better knawn, was a former student of Alexandria Academy, and a faithful worker for the church and Sunday school. She married one of the leading men of San Antonio, Texas, in the person of Mr. W. L. Sears, formerly of Illinois. This was his second wife. On Wednesday, the 16th, the day of her arrival here a corpse, she was 21 years old. She leaves two grandmothers, Mrs. Mary Ann Farrar and Mrs. Maria Curtis; two aunts, Rev. Mrs. H. J. Wright, Mrs. Oliver H. Bassett, a husband, one child four months old, three sisters and a large number of other kindred and an innumerable host of friends. All preparations made, a large host of friends filled the church. Miss Altonett Mitchell was at the organ; Dr. Young led the choir.

Thus one by one the flowers fade and fall;
Thus one by one we must all answer the call:
Rest in peace.

Rev. H. J. Wright baptized the baby on the next day at 4 p. m. Mr. Sears left on the following morning for his home, San Antonia, Texas.

From a Friend.

Wesley Chapel.

Died, Feb. 17, 1898, Sister Victorine Henry. Died, Feb. 20, 1898, Sister Sophie Gilbert. Both died in the full triumph of faith.

New Orleans, La.

P. Landry, P. C.

Alexandria, La.

Sister Creasie Jones, an aged member of the M. E. Church in Alexandria, died in the triumph of faith Feb. 15th, 1898.

Joshua J. Obee.

Kerrville, Tex.

Brother Hensley Barnett, a faithful member and a good class leader, died Feb. 8, 1898. Bro. Barnett said to the writer in class meeting an hour before he died that he felt thoroughly satisfied and was only waiting on the chariot to take him to his eternal home. He is greatly missed in the church and leaves a wife and many friends to mourn.

W. M. Walker, P. C.

Enterprise, Miss.

Little Fannie Jordon died Feb. 17th. She had been sick for two or more months. She was a student of Graded School and much loved. Minnie McMillin.

Bastrop, La.

Sister Mary Ann Matthews died Feb. 9th, aged 18 years. She lived a consistent Christian and died in triumph. A. B. Venable, P. C.

THE DANGERS OF SPRING

Which arise from impurities in the blood and a depleted condition of this vital fluid may be entirely averted by Hood's Sarsaparilla. This great medicine cures all spring humors, boils, eruptions and sores, and by enriching and vitalizing the blood, it overcomes that tired feeling and gives vitality and vigor.

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LEXINGTON CONFERENCE.

To the pastors and others of the Lexington District, who propose to attend the Annual Confereuee, which will be held at Terra Haute, Indiana, Mareh 30th, 1898: The examiners, under graduates and those recommended for local orders and for admission on trial are expected to leave on first train over the L. and N. R. R. for Cincinnati Monday morning, March 28, and from Cincinnati to Terra Haute via Big Four R. R.

All other pastors will leave via the same route on the train leaving Lexington, Ky., at 4 a. m. Tuesday, March 29th, whieh will enable them to arrive at Terra Haute in the afternoon of the same day. All pastors and others recommended are expected to travel on their railroad permits. We could not secure reduced rates for visitors, as the railroad eompany required a certain number before such rates could be secured, for which we could not vouch.

Joseph Courtney, P. E.

To give you an opportunity of testing the great merit of Ely's Cream Balm, the most reliable cure for catarrh and cold in the head, a generous 10 cent trial size can be had of your druggist or we will mail it for 10 cents. Full size 50 cents.

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It is the medicine above all others for catarrh, and is worth its weight in gold. I can use Ely's Cream Balm with safety and it does all that is claimed for it.—B. W. Sperry, Hartford, Conn.

T. L. Ferguson, Ohio Dist., Lex. Conference.—We are near the close of our first conference year's work on the Ohio District and can truthfully say that the District is hopefully looking up. The ministers generally have heroically led their people and have been faithful to their charges, though some of them have had almost no support financially. The report shows that they have given attention to the benevolences of the church, missions leading as usual, for which the collections range from two to forty dollars. The Epworth League work has been a leading feature this year on our district. The League interest has doubled itself through the inspiration of sub-district leagues which we have organized, embracing the eharges in and near Steubenville, Cleveland, Cincinnati, O., and Mayesville, Ky., where we have had very profitable meetings and quite a number of our young people have been brought into the church. May the hand of the Lord guide in this good work.

Upon inquiry we find that many of the organs in our country churches have been entirely ruined by mice, and this calls to mind the fact that the Epworth Church and Parlor Organ, made by the Williams Organ & Piano Co., of Chicago, are so constructed that mice cannot get into them. So we would advise our church people who contemplate the purchase of new organs to enter into correspondence with this company, which, by the way, is a Methodist concern, and make a specialty of selling organs to Methodist people for their homes and churches. Their business is conducted on about the same plan as the business of the Methodist publishing houses. That is to say, they authorize Methodist preachers to take orders for them, so if any of our readers should desire to buy church or parlor organs, they can have their ministers order for them.

We would advise prospective buyers to enter into correspondence with this reliable concern.

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LITERARY NOTES.

Gen. James S. Clarkson writes for the March Century an aeeount of General Grant's famous Des Moines speech, telling the eircumstances under which it was written and delivered.

The Pocket Magazine is unquestionably the "best five cents' worth printed," in view of the number of its pages, its large type, its convenient size, and literary standard of its contents. F. A. Stokes Co., New York.

An important contribution to the discussion of Southern lynchings is the Rev. Dr. Edward L. Pell's paper on "The Prevention of Lynch-Law Epidemics" in the American Monthly Review of Reviews for March. This artiele is written from the Southern white's point of view, and deals with the lynching evil fearlessly and candidly, and at the same time with an intelligence and breadth of view too often lacking in such discussions. It should be widely read both North and South.

The complete novel in the February issue of Lippincott's is "A Trooper Galahad," by Captain Charles King. "Outwitting a Grizzly" is one of William Thomson's true stories of western adventure in old times. Fakirs, adventurers, and swindlers of various kinds are the theme of Dora E. W. Spratt, in "How they live on Nothing a Year."

Guide to Holiness enters upon the present year with new and attractive features. The volume of 1898 is designed to emphasize strongly the great Pentiéostal truth of the New Testament and to illustrate and enforce it. The magazine has eight corresponding editors, and a corps of other writers of eminent ability. One dollar per year. Sample copies free. George Hughes & Co., Bible House, New York.

Senator Gallinger, the Republican senator from New Hompshire, chairman of the committee on pensions, in introducing a bill recently, after declaring that the indiscriminate passing of special pension laws is a great evil, among other wholesome things said further: "Then we must see that the young widows of old soldiers, who have married after the passage of the act, shall not be entitled to pensions. The original idea of granting widows' pensions was that the women who shared with her husband the dangers of war, or who was made a widow by the casualty of battle, should be partially supported by the Government. This idea of a young woman marrying an old soldier on his death-bed thirty years after the war, and then receiving a pension from the Government, is preposterous. It ought to be and will be stopped."—Ex.

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FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

Endeavor to become owners of the soil. Ownership is necessary to a proper independence and competency.

In European countries the lands belong to a few who hand them down to their children to the exclusion of the many.

But in our Southland, how different. All can buy who will. If not in one place, they can in another.

Why should farmers buy bacon, potatoes and corn? What are farms for, anyhow?

Few persons have ever thought what poultry are worth. The egg product alone in the United States is one hundred million dollars a year.

One acre of hens pays as much profit as 200 acres of wheat or 40 acres of cotton. At the State Normal at Prairie View, Texas, a lady raising poultry merely as a pastime, sells fifty dollars' worth of turkeys yearly.

Poland-China hogs were originally black and white, and some pure bred specimens will show some white. The tendency is to get rid of the white altogether. The best bred hog of this breed have no white spots.

A week ago we received a letter from a young man living in a neighboring county, asking us to tell him the best way to get a title to lands. We answered, that, in our opinion, a young man ought to save his earnings, however small, and watch his chance to buy a parcel of land of which he can make advantageous use. A mistake of older folks as well as the young is of coveting possessions that are already improved and consequently difficult to obtain either because of the high price asked by the owner or his unwillingness to sell. Generally, to succeed in acquiring good parcels of land in corporations or country is to see the possibility of utilizing a tract in a better manner and getting more out of it than its occupants. The Bohemians and Polanders saw that the black Texas prairie if ditched would become fertile fields, so they bought such lands cheap when other people thought them worthless, and to-day have splendid farms.

PIGS NEED EXERCISE.

For healthy growth and development the pig needs exercise. It should not be permitted to run about the house or the barn-lot or over the farm, but for the number of pigs kept by the ordinary farmer a lot of a few acres should be fenced off, the fence close and strong enough to confine them securely. If there is a woods range for them it will be much better to have it, but a large proportion of our Texas farmers on the blackland prairies have to keep their hogs up and can provide only lots. The pigs should be allowed to run in these from the time they are born until they are ready to be fed for the market or the smokehouse. If the pasturage in the lot is short, supply them with some green food, grass or rye or sweet corn. The waste of vegetables, such as is not needed for the poultry, will come in well, and often it pays in two ways to spend a little time in pulling up green weeds to throw to them. The farmer who is compelled to confine hogs at all will find no other method of raising them so satisfactorily as this, and no other way so successful in warding off disease.—Indiana Farmer.

HOUSEHOLD NOTES.

An active skin and liver are the best safeguards against obesity.

Onions should be soaked in warm salt water to remove their strong flavor before cooking.

Old potatoes are improved by peeling and soaking in warm water a few hours before cooking.

The resistance of glass jars that refuse to open can be overcome by setting them, top downward, in an inch or two of hot water.

A piece of red pepper the size of a pea dropped in with the vegetables when first beginning to cook will greatly aid in killing the odor, and this should be remembered in cooking cabbage.

In beating the whites of eggs save time by putting them and the dish in which they are to be beaten on the ice for a few moments. A few grains of salt added also shortens the beating process.

Stone jars in which lard has been kept, and greasy pie plates, may be cleaned by putting them in a kettle with ashes of salsoda, covering them with cold water and allowing them to boil slowly for two hours. Let them cool in the water.

CATARRH



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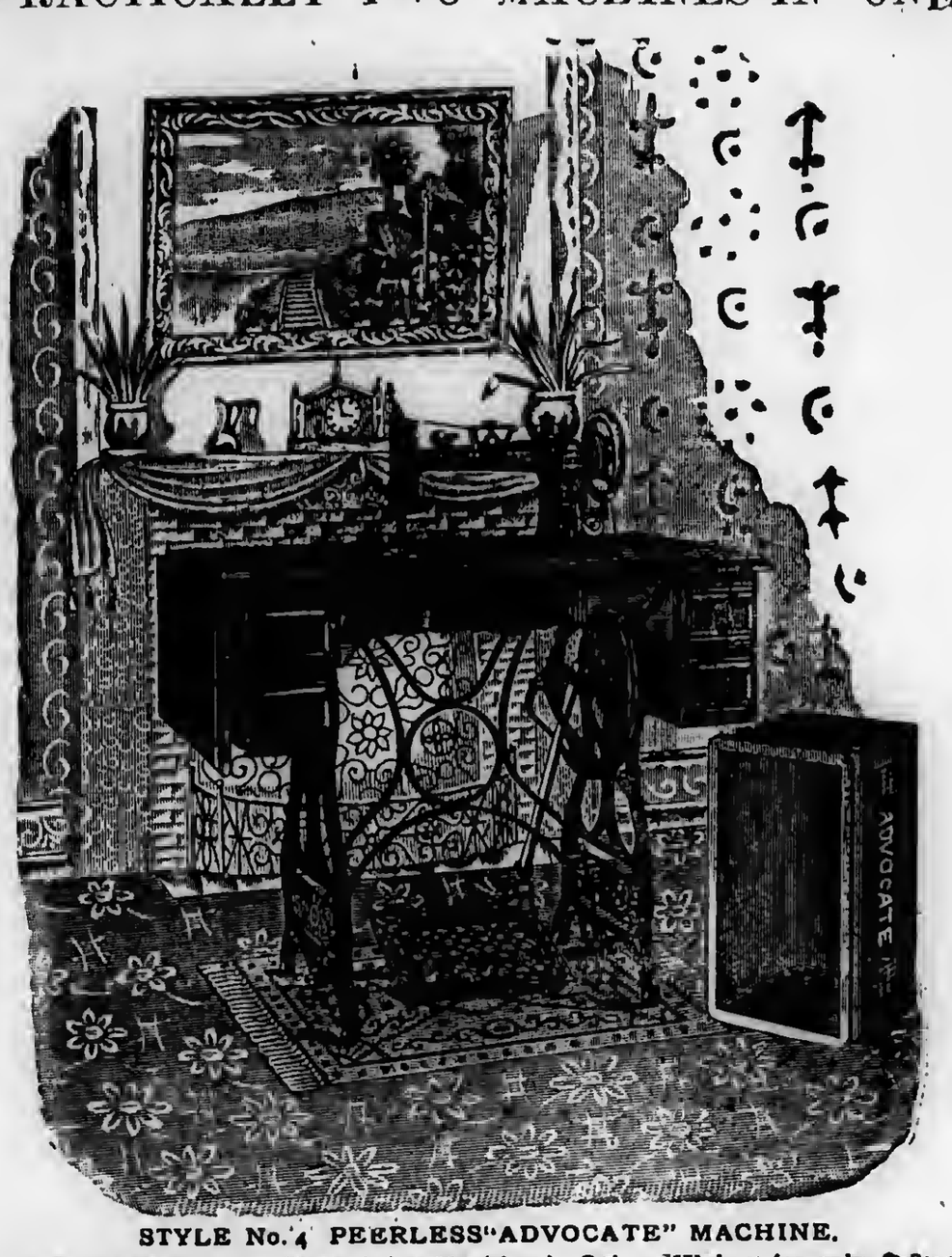
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408 Carondelett, New Orleans,

No lamp is a good one without the chimney made for it.

Go by the Index.

Write Macbeth Pittsburgh Pa

OPELIKA DISTRICT.

Central Alabama Conference.

My first quarterly conference for Dadeville charge was a decided success except the fact that the Southwestern Christian Advocate has been sadly and shamefully neglected by the almost entire membership of the Dadeville charge.

Dadeville charge is one of the oldest upon the Opelika District, it having been at one time the head of the district, and where once flourished the first absolutely district school for colored children in East Alabama.

The school has long since been abandoned but the magnificent and stately old buildings are yet standing to mark the place where a son of Elder O. R. Franklin's taught the first graded school for colored youth in East Alabama.

There are upon this charge eight local preachers and two or three exhorters, and not a single exhorter and only one local preacher takes or reads the greatest church organ in the Southern States, the Southwestern Christian Advocate.

You ask what is the matter with these men of God or these would-be men of God? Echo sounds an answer, what? Now, there is no denying the fact that there is something wrong somewhere. There is no great wonder that so many members have left us, thereby vacating much valuable ground which has been gained by many a hard and well-fought battle. All because our own people will not subscribe for nor read their own church paper. The neglect of this one thing alone has caused the preachers to be poor and churches to suffer in many ways in various choice localities. One local preacher—Great Scott!—out of a total of eight, and not a single exhorter nor official member; and only one private member, Mr. E. E. Clark, the wealthiest and largest real-estate owner in Tallapoosa county, and who is the most successful barber in the town of Dadeville, takes the paper. No doubt but that his success along all lines has been gained largely from the many dots picked up through the columns of the Southwestern Christian Advocate. I mean to do all I can to secure some cash subscribers to the Advocate.

There were about sixty members at the Lord's Table last Sunday night to whom the presiding elder, Rev. Handy N. Brown, preached one more of those soul-stirring sermons which are always characteristic of this worthy divine. He also lectured to the Epworthians and Sunday school scholars.

CENTRAL ALABAMA CONFERENCE.

Dear Brethren—This week the Conference minutes will be sent to your presiding elders. I regret the delay thus far, but it was on account of former troubles with which you are well acquainted—unpaid subscriptions. Had not the presiding elders come so manfully to our rescue, a longer delay would be inevitable. Please settle all unpaid subscriptions with your presiding elder. Yours fraternally,

W. H. Nelson, Sec.

PREACHERS' MEETING.

Marshall District.

The service denominated the Preachers' meeting, Marshall District (Texas) Conference convened at Jefferson Feb. 8-10, 1898, having for its purpose to promote a closer union among the preachers of the Marshall District, and for concert of action in a wide spiritual interest; and for uniformity in collecting salaries, benevolence and other interests vital to the welfare of the church and ourselves as ministers."

Our church discipline prescribes for district meetings but this service which was instituted by our P. E. proved a great blessing to ministers and people.

Elder Logan presided and Rev. Thomas Cole was elected secretary. To carry the object of the preachers' meeting into operation and effect, the following subjects were discussed: "Evidence of the Divine call to the ministry"; "The necessity of union among ourselves"; "The need of a rebaptism of the Holy Spirit."

"Is the tobacco-using preacher the right kind of an example?" "Why a colored Bishop?" "The eleven disciplinary rules for a preacher's conduct"; "The place of our ministry in race development."

"The evils wrought by the preacher who slanders his brethren"; "The preacher's spiritual qualifications"; "The Institute and prudential means of grace."

Every minister of the district was present including Rev. M. W. Dogan, President of Wiley University, and J. H. Reed, who has charge of the chair of mathematics, and happily enjoyed the wholesome and timely instructions upon the above subjects bearing on our work. [I was not there.—Ed.]

The sessions were conducted on the order of an institute and we all being free from report-making had more time to consider matters necessary to a good year's work.

The program was interspersed with lively and spirited music, with F. Parker as organist.

Profs. J. W. Jamison, J. F. Dawkins and I. G. Gilham and Rev. M. K. Crawford were introduced and made good speeches to us.

Revs. Thos. Cole, J. H. Reed and myself preached sermons to large crowds.

Each minister expressed himself as having been well paid for time spent to attend the "Preachers' Meeting," when it was unanimously agreed to continue the meeting by having annual sessions. Our next meeting will be held at Mallalieu Chapel, Marshall, Texas. The P. E. expressed himself as being highly pleased at the pleasant start by his ministers in their year's work. Several strong resolutions were adopted.

W. H. Logan, P. E.
F. Parker, Reporter.

GRIFFIN DISTRICT,

Atlanta Conference.
Second Round—1898.

Jonesboro	March 26-27
Covington	March 26-27
Oak Hill	April 2-3
Oxford	April 8-10
Union Grove	April 9-10
Conyers	April 11
Williamson	April 16-17
Hampton Ct	April 23-24
Hampton and Vineyard	April 24 (night)
McDonough	April 30 and May 1
Locust Grove	April 29
Fayettville	May 7-8
Sunnyside	May 14-15
Griffin	May 20-22
Hapeville and E. F.	May 21-22
Griffin Ct	May 28-29
Stockbridge, Queen	May 28-29
Brooks Ct	June 4-5
Morrow	June 10

Dear Brethren—Read Daniel 12:3. Easter Day is April 10. Children's Day is June 12. On these days you are expected to raise your full apportionment for benevolences. Remember the Miss., F. A., S. Ed. and Ch. Ex. Societies in their distress. District Conference will convene at Rich's Chapel July 27, 1898. Let us work for the S. W. Your brother,

J. P. Wragg, P. E.

ATLANTA DISTRICT,

Atlanta Conference.
Second Round, 1898.

Hogansville	March 25-27
Hogansville Ct	March 26-27
Long Circuit	March 25-27
Grantville	April 1-3
Grantville Ct	April 2-3
Lutherville	April 9-10
Newman	April 17-18
Newman Mission	April 17-18
Newman Circuit	April 23-24
East Atlanta	April 22-24
University	April 20-24
Fairburn Ct	April 30 and May 1
Battle Hill	April 27 and May 1
Palmetto	May 6-8
Gate City	May 5-8
Fairburn	May 14-15
Vine St	May 13-15
Fort St	May 18-22
Chapel St	May 20-22
Saint Luke	May 25-29
South Atlanta	May 26-29
Loyd St	May 29-30

Dear Brethren—Bear in mind Children's Day, the 2d Sunday in June. Make it a grand rally day for education.

The District Conference will convene in Grantville August 10, 1898. Rally all your forces and have all your benevolent money raised by that time. Fraternally yours, G. W. Arnold, P. E.

HUNTSVILLE, TEXAS.

Notice to the Pastors of the Huntsville District.

My Dear Brethren—Please send and get your Easter missionary programs at once and make Easter, April 10th, the greatest day in Methodism. And what money you raise send right in at once, so it can be reported in the general minutes. I am sorry to say as much money as was raised on last Easter, the minutes do not show a dollar for the Huntsville District. It is because you did not report soon enough. Now, please don't let that be the case this year. You know we lead the Texas Conference, but the general minutes do not show it. Come, though, brethren.

A. C. Culbreath, P. E.

PINE BLUFF DISTRICT.

Little Rock Conference.
First Round.

Sweet Home	March 5-6
Hensley	March 12-13
Pine Bluff	March 19-20
Pine Bluff Ct	March 21-22
Althiemer	March 26-27
Tamo Ct	March 28-29
Dermott	April 2-3
Dumas	April 4-5
Monticello	April 9-10
Warren	April 16-17
New Edinburg	April 23-24
Rison	April 25-26
Wilmot	April 28-29

W. O. Emory, P. E.

AUSTIN DISTRICT.

Second Round.

Wesley Chapel	March 18-20
Simpson Tabernacle	March 19-20
Taylor and Granger	March 24-25
Georgetown	March 26-27
Austin Ct	April 2-3
Burnett and Liberty Hill	April 2-3
Temple and Troy	April 9-10
Belton	April 16-17
Solado Ct	April 16-18
Davilla Ct	April 16-17
Manor Ct	April 23-24
Cedar Creek	May 1
San Marcos	May 1
Lockhart	May 7-8
Luling	May 14-15
West Point	May 21-22
Winchester	May 28-29
Giddings	May 30-31

Dear Brethren—Remember the benevolent money that we are to collect this year. Don't forget the Southwestern Christian Advocate; keep it before the people. I am praying for your success. I hope all of you will have great revivals on your charges this year.

Moses Smith, P. E.
West Texas Conference.

$12 3000 BICYCLES must be closed out at once. Standard '97 Models, guaranteed, $14 to $20. '98 models $12 to $25. All hand wheels $8 to $15. Shipped to any one on approval without advance deposit. Great factory clearing sale. EARN A BICYCLE by helping advertise us. We will give one agent in each town FREE USE of a sample to introduce them. Write at once for Offer. W. N. Mead Cycle Co, Chicago.

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When change of address is desired, be sure to give the old as well as the new address.

There are four ways by which money may be sent by mail, our risk—Postoffice Money Order, by Bank Check or Draft, or an Express Money Order; and, when none of these can be procured, in a Registered Letter.

You can buy a Money Order at your postoffice, payable at the New Orleans postoffice.

If a Money Order Postoffice or an Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

We, this week, and intend hereafter to publish this list by Conferences, that the people may see who are working for the Southwestern and our publishing interests.

February 21 to 28.

Atlanta and Savannah—
J. H. Cole, 1 — T. H. Shepperd,
J. D. Aruold, 1 — J. W. Thorpe, *1

Central Alabama—
H. N. Brown, *1 — E. M. Morro,

Louisiana—
D. S. Sloane, — C. H. Beckett,
Mrs. E. Morton, — Ophelia A. Gould,
James Applesses, 3 — Frank Higgins,
Allen Luster, *4 — Robt. Armstead,
Emma Johnson, — Polly Mitchell,
Wm. Davis, — J. A. Tircuit,
C. D. Shallowhorn, — Wm. Harrell, *1
W. L. Dyas, 1 — J. W. Hilton, *2
Mrs. G. H. Jackson, — C. D. Crockett,
H. James, *1 — Wm. Porter,
S. Duncan, — Jas. Martin,
C. Hamilton, — W. S. Harris,
Wm. Harrison, — E. Baptiste.

Mississippi and Upper—
A. D. Boyd, — M. H. Wilkins, 1
S. A. Cowan, *1 — G. W. Smith, *1
E. Handy, — J. M. Shumpert,
L. Tate, — H. Creighton, *2
G. H. Hubbard, — P. S. Bowie,
R. J. Ashford, 1 — N. Toole,
J. H. Everette, 1 — W. L. Lamb, *2
Thos. Harris, — D. Greene *2

North Carolina—
D. McRae, 1

South Carolina—
B. H. Barbour, — J. F. Page, *1
Benj. Murphy, — F. B. Thomas.

Tennessee and East—
S. S. Richout, 1 — Andrew Porter, *1
J. R. Reasonover, 1

Texas and West—
W. L. Duncan, *1 — J. Jones, 1
H. S. McMillan, *1 — D. F. Vance.
J. Henderson, *1 — T. W. Sparks,
W. F. Waters, 5

* Yearly.

PROPOSALS INVITED.

We desire bids for composition, printing and mailing this paper. Specifications and particulars at the Business office, 429 Carondelet st.

ABOUT CHANGE OF ADDRESS.

We have learned from long experience that when we have attempted to change the address of our pastors according to appointment as read out at Conference, they in very many cases are not correct as to post office address, and they have to be changed again before the right office is reached. Then in case of circuits, how are we to know on which charge the pastor will reside unless he tells us? The best way is for all who desire a change to request it. A postal will do it, or the postmaster will send us a notice on his blank form, without any expense, whenever requested. Another good plan is for each presiding elder to send us a list of all his his pastors, including supplies, with their correct post office address. It will save a deal of complaint and trouble if this should be done.

RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—	LEAVE
Local mail .....10:00 pm	Local mail.....7:00 a m
Chicago limited, 7 45 pm	Chicago limited,9 00 am
Fast mail.....3 30 am	Fast mail.....7 2 pm

Louisville and Cincinnati

Fast mail.... .8:30 am	Fast mail.. 7:20 pm

Louisville and Cincinnai, Limited.

No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.....0:10 a m	McComb City Ac... . .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 11:30 a m	No. 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 35, Baton Rouge acc... 9:15 a m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7 40 am	No. 6, fast mail..7 55 am
No. 7, coast acc 8:00 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sonday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6:55 pm	No. 53, Cal. ex...3:15 am
No. 51, Hot Sp ge express .....9:15 am	No. 51, Hot Sp'gs express ..... 7.20 pm

Queen & Crescent Route.

Cincinnati and New York.... 8:20 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am
California ex.. 6:55 am	Texas & Mexico fast mail. .8:35 pm

EASTER PROGRAMS.

We have ordered, to soon arrive, a good supply of Easter Programs. Send orders in early and prepare.

We find on our shelves here an over-supply of Epworth Hymnals Nos. 1 and 2 combined, that we will sell for 35 ¢—note edition. Or 20 ¢—word edition—postage or express extra.

B. F. Branch, Camp Parapet, City.—For some time we have not been heard from at this place, owing of the surrounding circumstances. Rev. Geo. A. Payne entered this field with much courage, notwithstanding the chilly tide and gloomy darkness. We believe he is a man of much zeal and confidence. The pastor preached at 3 o'clock. 27 persons took the Sacrament. Collection, $6.70. We are looking forward for much good on all lines, through the blessing of the Lord. We are now preparing to begin work soon to complete the new parsonage, which will compete with any in the district when finished. Some of the sisters have already bound themselves together in circles for the purpose of raising money for this building. Too much praise cannot be given to young ladies of the circle for that grand concert which they gave Jan. 15, under the management of Miss M. E. Washington, assisted by B. F. Branch. We raised $16.70. We pray God's blessing upon these young ladies. God bless the Bishop in his wise appointment. We believe the right man is in the right place. Pray for us.

The Berean system of lesson books published by our book concerns contain the Sunday-school lessons for the entire year, graded according to age or rank of pupil. They are comprehensive, compact and convenient, and should be possessed by all workers in the Sunday-school. They are entitled Beginners, Intermediates and Senior, and sell for 18 cents each postpaid, or $1.80 per dozen not prepaid. Supplied by this office.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

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* School books which have no mailing retail price.

	Retail Price.	Our Price.
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Outlines of Bible. Hurst	*	40
Theological Compend. Binney	60	50
Christian Baptism. Merrill	90	71
Discipline, 1896	30	26
Philosophy of the Plan of Salvation. Walker	75	60
Written Sermon or Essay. (Supplied by the student		
To be read: Hints to Self-Educated Ministers. Porter	1 25	1 02
Life of John Wesley. Telford	1 35	1 10
Tongue of Fire. Arthur. New Edition	50	45
The Revival and th Pastor Peck	1 00	80
SECOND YEAR.		
Systematic Theology. Vol I. 12mo. Raymond	1 50	1 20
Short History of the Christian Church. Hurst	3 00	2 48
History of Methodism. (Abridged) Stevens	2 50	1 95
Written Sermon or Essay. (Supplied by the student		
To be read: Lectures on Preaching. Simpson	1 15	90
How to Study the Bible. Clifford, Mole, &c.	50	41
English and American Literature. Wheeler		
THIRD YEAR.		
Systematic Theology. Vol. II. 12 mo. Raymond	1 50	1 20
Plain Account of Christian Perfection. Wesley	25	20
Doctrinal Aspects of Christian Experience. Merrill	90	71
Short History of the Christian Church. Hurst. (See price second year.)		
Principles of Rhetoric. Hill	*	80
Written Sermon or Essay. (Supplied by the student		
To be read: Living Thoughts of John Wesley. Potts	2 00	1 00
Portrait of St. Paul. Fletcher	60	51
Life of Bishop Simpson. Crooks	2 50	2 16
FOURTH YEAR.		
Systematic Theology. Vol. III. 12mo. Raymond	1 50	1 20
Introduction to the Gospel Records. Nast	1 20	94
Digest of Methodist Law. Merril	90	70
Review of the Course for the three proceeding years		
Written Sermon or Essay. (Supplied by the student		
To be read: Christian Life. Paulus	1 50	1 18
Life of Durbin. Roche	1 50	1 24
Love Enthroned. Steele	1 20	95

On Friday night, Feb. 18th, an agreeable surprise party was given by the Flower Venus Circle at the residence of Miss B. E. Howard, 313 Franklin street. The program was well rendered. A purse was presented to Rev. P. Landry by the Circle. The presentation address was made by Mrs. A. P. Johnson. In the course of her remarks she said: "We desire tonight to by some tangible means to express our sympathy and love for our pastor, Bro. P. Landry, who has been returned to us for another year and who has won each heart while laboring among us."

IRRITATION OF THE THROAT AND HOARSENESS are are immediately relieved by "*Brown's Bronchial Troches*" Have them always ready.

EPWORTH LEAGUE CONVENTION.

In Wyley Memorial M. E. Church, Chattanooga, Tenn., the Rev. G. W. Staples, P. E., called together the delegates to organize a District Epworth League. We opened by Scripture reading, singing and prayer, after which the P. E. introduced I. G. Penn, assistant secretary of the Epworth League, and called upon him to preside.

The roll was called and the following delegates answered to their names: Wyley Memorial, Mrs. M. V. Lovell, Dr. J. P. Andrews, G. G. Lee, Mrs. Lulu Lapsley; South Pittsburg, W. H. King; Dayton, Rev. R. T. Smith; Hill City, Mrs. Bula Hammond; Harriman, J. F. Huson. President, Mrs. M. V. Lovell; first vice president, J. F. Huson; second vice president, Mrs. B. Hammonds; third vice president, J. A. Picket; fourth vice president, W. H. King; secretary, G. G. Lee; treasurer, J. T. Pitts; junior league superintendent, Mrs. Lulu Lapsley; superintendent of Epworth Guards, J. Powell.

The district meeting will be held when called by the president during the District Conference in June. Rev. R. J. Becker was appointed to write to the Herald, and the secretary pro tem., G. H. Pittis, to the Southwestern. We adjourned to meet at 7 o'clock p. m. to learn from Prof. Penn how to make the wheel go.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free.

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Hall's Family Pills are the best.

No delay on your return trip from the Southeast if you go via the Texas & Pacific.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, MARCH 10, 1898.—Vol. 33, No. 10. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

Costa Rica and Nicaragua, two South American countries, are talking war, and it is announced as unavoidable.

* * *

The Boston Methodist preachers, at their meeting held in Wesleyan Hall, Monday, January 17, passed a vote unanimously that "this Preachers' Meeting extends to the Freedmen's Aid and Southern Education Society an invitation to hold its next General Committee Meeting in the city of Boston."

* * *

New Orleans University is preparing to celebrate its quarter centennial, beginning on the 22nd inst. The trustees have given the matter most careful consideration and a grand celebration will be observed in which thank offerings will be gladly received. Read statement in educational column of our next issue.

* * *

Hon. Norris Wright Cuney, for a score or more years the acknowledged leader of the Republican party in the State of Texas, died last week in San Antonio, Tex. His remains were brought to Galveston in a special car, accompanied by his relatives and a detachment of the State militia. The interment took place in Galveston last Sunday. This information reaches us too late for a more extended notice of this distinguished leader of the race in this issue.

* * *

We have information to the effect that Rev. H. W. White, presiding elder of the Nashville District, Tennessee Conference, is so very sick that it has been thought wise to summon his relatives to his bedside. They, with his many friends, are anxiously awaiting the outcome. We sincerely trust his case is not as serious as our informant fears.

* * *

As yet nothing more definite is known relative to the destruction of the Maine. The court of inquiry has, up to this writing, made no announcement as to its finding. Meanwhile the talk of war continues on both sides of the Atlantic, and not a few seem really anxious to see Spain and the United States in deadly combat. The daily papers constantly announce that the United States government is preparing for war; whereas those who represent the government assert most positively that nothing more is being done than would be if the Maine had not been blown up. On last Friday the court of inquiry informed Secretary of the Navy Long that it could not say definitely just when it would be ready to report.

* * *

Our assistant business manager, Rev. R. E. Jones, B. D., left the city last week to attend the sessions of the Washington and Delaware Conferences. We trust the brethren whom he shall meet at these conferences and in their churches which he may take occasion to visit, may give him every assistance possible in the work he is doing for the Southwestern. He and the editor divided up the work of visiting conferences in the interest of the paper in such manner that it falls to his lot to go to these two this year, and we hope his reception may be cordial and our work helped and encouraged as it deserves to be. The conferences held thus far have done well by the Southwestern, and we trust these two, and others yet to be held, may not be one whit behind. Our cause is the cause of the Negro in the Methodist Episcopal Church, and the sooner we succeed in getting all our brethren to believe and work accordingly, the sooner will the day of our triumph dawn upon us.

WHAT SHALL WE DO WITH THE NEGRO?

Bishop Nelson, of the diocese of Georgia, of the Protestant Episcopal Church, delivered an address in this city a few days ago on "The Negro Question." The burden of his remarks was on the line of what disposition should be made of the Negro, and hence he discussed deportation, miscegenation, segregation and extermination. The first he opposed because, as he said, the Negroes did not wish to emigrate and could not be deported without their consent. The second reason was because of the impossibility of the scheme, calculating that it would cost at least $75,000,000, which, he said, neither the government nor individuals would be willing to furnish. And further said he:

"Besides the fact that less than five per cent of the Negroes of the South were willing to go to Liberia, the white men did not want to get rid of them. The white men of the South knew that the South needed the Negro labor. The South was better satisfied with Negro labor than the North, East and West with their imported labor. The South knew that the labor which would not assimilate American ideas in the North would be treacherous and valueless in the South, and did not want it. The South could not get along without the Negro.

"He had no wish to minimize the vices and faults of the Negro. He knew every one of them, but he knew, too, that the Negro had many virtues, especially as compared with some kinds of labor. The Negro did not begin to be as vicious as the Italian, however bad the worst Negroes were; neither was he as high-tempered and as violent as the Slav and other classes of labor in the North. Despite the faults and vices of the Negro in the South, he was much more easily controlled than labor of many other nationalities, and his earnings were invested in this country when they were saved and invested at all."

This we think one of the clearest and strongest statements of the case that we remember to have seen or heard, and no fair mind of either race can object to it.

As to miscegenation, the speaker dismissed the thought without discussion. He said it was utterly abhorent, unreasonable, impossible. While we think the bishop conservative and reasonable in most he said, yet on this particular point, unless he refers to legal miscegenation, he has only to open his eyes in Georgia, where he lives, and in Louisiana, where he delivered his excellent address, and he will see that miscegenation, as abhorent as it is, is going on, and that rapidly. It ought not to be so, and we wish it were not; but some of the bishop's people, like some of our own, think differently from us or else they are acting contrary to their thoughts.

Bishop Nelson considers the idea of extermination an absurdity, and absolute impossible remedy. He thinks the key of the whole situation is segregation. On this point he said:

"He believed in giving the Negro equal advantages in the line of schools, churches, lyceums, amusements. He advocated separate churches, not because the whites objected to the presence of the Negro in the white church. In many churches portions of the audience room were set apart for the colored communicants. The Negroes themselves wanted their own churches. They were enough like the white race to want the best of whatever was to be had. Like the whites, they had their own society, their own grades in their own social organization. Segregation would operate, the speaker believed, as a stimulus to the development of racial traits, resulitng in the ennobling of all that could be ennobled in the Negro. Segregation would at least help to end one of the present undesirable characteristics of the American Negro."

Regarding segregation, we desire to say that while we are free to admit there is, on the part of the majority of Negroes, just as is true of a majority of whites, a disposition to exclude others from their churches and social life. But such a condition of things in this country is easily accounted for; as to church service, the modes of worship that are in vogue among the two races are so very different that a majority of Negroes feel themselves embarrassed when associated with any people whom they consider more intelligent than they; and this is equally true when applied to their social life. In the case of the white man we can account for this disposition in no other way than the outgrowth of a caste or prejudice which is the result of previous conditions in this country. We do not think nature has any thing to do with it; therefore, in accordance with this line of thought, we believe the matter of segregation should be allowed to take care of itself and every man left free to make his own choice. While it is evident that open and legitimate association in this section of the country is impracticable under exisitng circusmtances, we are nevertheless convinced that both races would be better morally if there were less effort made to force such a condition of things. As it is, the two races do not touch except at the bottom, that is in the lowest grades of both, and then under such condition as licenses the one to prey upon the other without let or hindrance.

The bishop had something to say about sensualism, pauperism and religionism, being our distinguishing racial characteristics, which we do not believe. While we have our share of sensualism and pauperism, so far are they from being our "distinguishing racial characteristics" that they are well known by all fair minds to be in no wise peculiar to the Negro, even in this enlightened Christian land. We have got a good deal of religion, and it is true, that it is not of as high a grade as it should be, but we have not one bit more than we need, even of the kind he ridicules. The Negro's religion has done as much for the South sa it has for him in restraining, guiding and making him even as good a citizen as he is.

By way of conlcusion he makes the Protestant Episcopal Church the panacea for all our ills. If this be true, no one will more gladly hail its complete triumph than the Negro himself. All things considered, we think Bishop Nelson's address strong and conservative, and calculated to accomplish no little good both for his people and ours.

This time Presiding Elder W. H. Logan sends us twelve annual cash subscribers and an order for books besides. He says: "We think this better than simply writing, 'the Southwestern was not forgotten; will send susbcribers soon;'" and he is right, as much as we appreciate those words when written by one who means business.

The editor of the Southwestern has been confined to his bed for some time with a severe attack of lumbago. He is better, but still unable to undergo the confinement at his desk in the office.

Be sure to renew your subscription at once.

The following brethren wish their correspondents to address them as follows: Rev. Moses White, Brandon, Miss.; Rev. N. R. Randolph, Rapides, La.; Rev. Haney May, Benton, Miss.

OUR CONTRIBUTORS.

LEAVES FROM MY YEAR BOOK.

By Alexander P. Camphor.

II.

Sabbaths in Africa.

Sunday, Feb. 7.

Conference Sabbath! All the other churches are practically empty. The Methodist Church is filled to overflowing. The conference sermon serves as a magnet. Bishop Hartzell selects the following as his text: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). The preacher placed special emphasis on the purpose of God. The subject was treated under four heads: First, Eternal Purpose; second, Universal Purpose; third, Specific Purpose, and fourth, Benevolent Purpose. The sermon preeached differed from the one preached on the previous Sabbath in strength and force. The former was to cheer and inspire; this to establish and confirm in the faith.

In the afternoon twelve men were ordained to the ministry. Six were elders and six were deacons. The rank ot the ministry, having been greatly thinned by death, was strengthened considerably by this new accession. The service was impressive.

At night we preached to a purely native audience through an interpreter. The service was in their own vernacular. The church is in Krootown, a village lying on the beach near Monrovia. The town is a typical native settlement. The houses are thatched huts. Their shape combine the round and the square with hip roof. They are from twelve to fifteen feet in height with one door and no windows. These dwellings are crude indeed, yet they are firmly constructed; for they withstand the storms and tornadoes equally as well as the brick and stone mansions in Monrovia. They lack many things which make for comfort and taste. There are no fireplaces, no cooking stoves, no board floors, no furniture worthy of the name, very few things of art and beauty adorn the walls of these odd and humble owellings, yet these people, simple folk of nature they are, thrive and manifest every sign of contentment, and I believe absolute happiness, notwithstanding their poverty and nudity.

Miss Mary Sharp, a white woman from America, sixty years of age, has given eighteen years of service in Western Africa among these lowly people. She works independent of both our Missionary Board and Missionary Bishop. This is her individual work. She has built a large iron church for them, gathered in the people, organized a school for their children and has been instrumental in doing much good. This native church has over one hundred members including those who have gone down the coast and those at sea. When service was over, they crowded around us and in pigeon English expressed themselves as follows:

"Daddy (a term of highest respect), you done for come from big 'Merikay to teach we dem God palaver?"

"Yes," said I. "Mammy (meaning Mrs. Camphor), he done come for dem same ting?" "Yes, both of us have come from America to help you and all who need our aid."

"We be too glad plenty, Daddy, you done come, Mammy done come, all two come, help poor we. Daddy it be fine; my heart live for lay down (an expression of joy and contentment). You den teach we pickaninny book; den he larn 'Merikay sense and live pray God proper bomby."

Observe their exppression of joy for our coming, and description of their condition—"poor we;" and their own reason offered for their need of the missionary and the Gospel, that they may be taught American civilization, their children educated and a correct knowledge of God imparted, so that they may pray and live right.

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

While the "witch doctors," the "jujus" and the "gregree bush" are still believed in, the Big Devil worshipped and "dashed," and immoralities practiced, yet Christianity is gradually doing its purifying work among many of them. It is filtering in its higher and better New Testament ideas of purity and life, transforming this crude and perverted humanity into a noble type of an enlightened Christian character.

Sunday, Feb. 14.

The congregation is much smaller to-day than it was the two previous Sabbaths. The excitement is over and matters are gradually settling down to their normal condition. Bishop Hartzell preaches his last sermon in the Monrovia Church before taking his departure for other parts of his vast field of labor. The words of his text are those memorable words of the Savior, "As thou hast sent me into the world, even so have I also sent them into the world."

The following outline constituted the framework of his discourse: Christ sends us—First, In the World of Civil Functions; second, In the World of Education; third, In the World of Social Relations, and fourth, In the World of Sacrifice.

In the afternoon a large company of young people gathered to listen to an address on the Epworth League. This society was organized with a membership of seventy-five. The young people hailed its coming with great joy. This was the first league on African soil.

At night the litttle chapel in Krootown was again filled with devout native worshipers, anxiously awaiting our coming. Every eye was fixed on the preacher; they heard his message gladly, and on their way home, went through the narrow, dusty streets of this little village, telling the glad tidings to their neighbors.

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THE CRISIS IN MISSIONS.

Rev. W. Felix Waters.

There never was a time in the history of Christianity more opportune for fulfilling Christ's last great command. O, where are the beautiful feet to scale the mountains! The winds of the earth sweep round the globe and return to us, moaning like the sea, laden with the aspirations, the yearnings, the sobs, the cries of millions of souls from all quarters of God's vast universe. Hark, what a voice! "He that hath an ear to hear, let him hear what the Spirit saith unto the churches."

All thro' the eastern heathen lands—
And the isles of the sea do weep!
Their cries have entered into my ears;
Go, find, go save my sheep!

Isaiah's time asks: "Shall a nation be born in a day?" Our time replies: "Yes, born of God." In India, in Korea, in Africa, in China, in Japan, and in the isles of the sea the nations are yet walking in the night and stumbling. Feeling their way through the darkness, they cry: "O that I knew where I might find Him, that I might come even to His seat! Behold, I go forward, but he is not there; and backward but I cannot find Him. On the left hand where He doth work, but I cannot behold Him. He hideth Himself on the right hand that I cannot see Him!"

Do not national commotions, plagues and famines, and the pleas of missionaries rouse us? "What meanest thou, O sleeper? Arise!" Do not the signs of our times tell us that there is one thing needful? Is it a time to dwell at ease when the religious press is on its knees praying for the paralytic missions?

What is our duty? First, to know the need of missions. What would we think of a politician traversing the country in the interest of protective tariff or bimetalism, who knew nothing of political economy? Well, there are those who know nothing of the missions—not even where they are located; to say nothing of their conditions. Not even the names of the missionaries laboring in them, nor the bishops who visit them. These persons are presenting the cause of missions, the heart-cause of our Savior, to the world! How much better for the Church would it be if they had the spirit to say in David's language: "I had rather be a door-keeper in the house of my God!"

These are they without our Advocates, without our missionary magazines, without our books on missions, and without our bishops' reports. Representatives indeed! Every call they make for missions, every missionary sermon they preach—the money is for the "heathen in Africa," the sermon about "Angola." Stanley, the only missionary; Bishop Taylor, the only bishop to the "heathen"—results are patent. No sympathy in the people for the missions. They are "tired of sending money to Africa." It is not their "country anyway." And "those heathen by now ought to be as well off" as they are.

What next is our duty? To go. Well, I was about to make an appeal to our young men and women to consecrate themselves as missionaries, but they "can't leave their home" and suffer the preparatory measures, and go "way off" to those people "to die."

Then the duty that is next—give. How are we to restore the lost art of giving? No doubt, leaders are, to a great extent, responsible for "the hide-bound church of to-day." God's collections — the benevolences — are almost always neglected till the last month before the annual conference; then every sermon is on "missionary money," till the people drop off from the services and await their new pastor. As a rule, the people are not taught systematic giving—to lay aside something as God's, or conform to Jacob's system—but just try to keep their pastor in something to eat, and a little money to travel on till fall, or till times get better, then give church fairs and festivals to raise the amount for missions. One among the greatest church-curses of the century has been these festivals in God's house. Trying to pay God in depreciated coin—the devil's money. Christ said: "Render unto God the things that are God's." God's standard of values is Christian money, earned honestly by the sweat of the brow and given freely out of our want.

Let us then present the cause of missions intleligently, strongly, authoritatively and universally, in season and out of season. Tell the people of our missions, their history, location, facilities and drawbacks. Tell them, while they are stylishly dressing and sumptuously dining, souls are starving for the bread of heaven—Gospel, and the Gospel ot earth—bread. Tell young men every time they pull out their gold watches to count the seconds, and at every tick four souls perish without the message of life! Tell young women that their 18 k rings will educate heathen girls who will do what they are not disposed to—"go about doing good." Tell the Church more workers are needed in every field, and we cannot put them there while our treasuries are empty. And that in the home fields every member is a Dives, clothed in purple and fine linen, and faring sumptuously, while a Lazarus is lying at his gate desiring to be fed with the crumbs that fall from his table. Tell the Church that they, God's heirs, owe $186,000 for services rendered them by Him through the Missionary Society, and that they ought to pay it.

The Northwestern Christian Advocate states that two missionary candidates offered themselves to the Cincinnati branch, W. F. M. S., for work, "but had to be told to wait awhile." Awhile! when God's time is now.

Oh, brethren, brethren! What are we going to do? Let the other churches come in and build upon our foundation a monument more lasting and inspiring than the pyramids, or more gigantic than the fabled colossus of Rhodes? Will we become a by-word among the nations, and in the celebration of the redeemed world and the utter triumph of our Christ? Shall they point to us and say: "This Church began to build and was not able?" Up! In this extraordinary hour and privilege to "have the heathen for an inheritance and the uttermost parts of the earth for a possession," while we are on the eve of a glorious onward march, or a shameful retreat, should we not be warned by the prayer of the founder of Methodism, made concerning his famous "Deed of Declaration," and embodied in his "Thoughts Upon Some Later Occurence," written in 1785: "You see, then, all the pains I have taken about this absolutely necessary deed I have been laboring for the body of Methodists, in order to fix them upon such a foundation as is likely to stand as long as the sun and moon endure. That is, if they continue to walk by faith, and to show forth their faith by their works, otherwise I pray

God to root out the memorial of them from the earth."

Winchester, Texas.

A HEROD IN MEN.

An acute preacher, refering to John the Baptist's plain preaching to Herod, says: "In every life there is a Herod. It is a blessed thing if there are not a dozen of them. There are men who resent denunciation of their own sins. They want every arrow to pierce some one else. They want every lightning flash to illumine some other life. And if the man from whose eye the lightning flashes persists in looking at them, they will put out his eye. They will break his bow to shield themselves from his arrows. Has not almost every small church such a man in it, or about it?" There is a large amount of solid sense in these words, although the sense is suggested, rather than directly expressed. There is just enough of the ancient Herod in the most of men, including ourselves, to feel more or less hateful towards the man who, like John the Baptist, dares to plainly and directly tell us our worst faults and meanest sins. We take a sort of pleasure in hearing a preacher, or any other man, tell others the actual truth concerning their badness; but when the same man tells us individually of the particular badness of our own hearts there is quite apt to be anything but a pleasurable feeling in our bosoms towards him, at least at the very time he is telling us. The Herod nature in us asserts its pride and selfishness in a manner which indicates that we do not at all relish having the truth about us told just as it is. The old Herod greatly prefers that we be told of our splendid abilities, our obliging dispositions, our solid achievements and our honorable standing in society. And yet it is altogether best for us to honestly receive without resentment and grumbling the truths which cut us.

C. H. Wetherbe.

AN APOSTATE DEMOCRACY.

Were the founders of the American Republic to return to the scene of their memorable achievements, that which would surprise them most would not be the railroad or telegraph; it would be the change in the principles and practice of government that has taken place since their day. I do not mean to say that the marvelous discoveries of science would not arrest their attention. By no means were they without appreciation of the things that make for industrial progress. But to them the thing of most importance in the affairs of life was government. They felt that all was lacking where a people lacked the guarantee of freedom and justice. Where these were had, all else was possible. Sooner or later it would come as the triupmh of individual thought and effort. Not so now. The government that insures freedom and justice, leaving the citizen to work out his own destiny, moral and industrial, is not the ideal of the statesman and philanthropist of to-day. Reverting to the ideal of feudalism, one that took the Anglo-Saxon four centuries to get away from, they conceive the government to be best that governs most. But in the eyes of the founders of the republic such a governmentt was intolerable; for it was to escape despotism that they fought the revolution.—From an Apostate Democracy, by Franklin Smith, in Appletons' Popular Science Monthly for March..

THE FIRST WRONG BUTTON.

"Dear me," said little Janet, "I buttoned just one button wrong, and that makes all the rest go wrong," and she tugged and fretted as if the poor button were at fault for her trouble.

"Patience, patience, my dear," said mamma. "The next time look out for the first wrong button, then you'll keep the rest all right. And," added mamma, "look out for the first wrong deed of any kind; another and another is sure to follow."

Janet remembered how, one day, not long ago, she struck baby Alice. That was the first wrong deed. Then she denied having done it. That was another. Then she was unhappy and cross all day because she had told a lie. What a long list of buttons fastened wrong just because the first one was wrong!—Northwestern.

THE LIFE OF FAITH.

BE PATIENT.

O heart of mine, be patient!
Some glad day,
With all life's puzzling problems
Solved for aye,
With all its storms and doubtings
Cleared away,
With all its little disappointments past—
It shall be thine to understand at last.

Be patient; some sweet day
The anxious care,
The fears and trials, and the
Hidden snare
The grief that comes upon thee
Unaware—
Shall with the fleeting years be laid aside,
And thou shalt then be fully satisfied.

Be paitext; keep thy life work
Well in hand;
Be trustful where thou canst not
Understand;
Thy lot, whate'er it be, is
Wisely planned;
Whate'er its mysteries, God holds the key;
Thou well canst trust Him, and bide patiently.

—Presbyterian Messenger.

A GENIUS FOR GRATITUDE.

Most of our joys are undeserved. Most of our sorrows are much lighter than those which weigh down far nobler souls. We have done but little to merit even a tithe of the riches of thought and speech, of love and faith, with which God has marvelously dowered us. Ought not, then, our gratitude to be greater? If we had larger appreciation of our mercies, they would be doubled or trebled in their sweetness. Many of these mercies are within our doors, are the members of our families, and perhaps we let them go down to their graves with scarce a word of generous praise. By the satisfaction which their praise has given us are we bound to make more fitting recompense for their kindly services. Our interest in bestowing plaudits should at least keep pace with our interest in receiving them. Our compliments are too tame, our approval is too grudging, our expressions of thankfulness are far too few.—Zion's Herald.

LOOK UP—LIFT UP!

In these four words is compressed a great deal of that which is practical and essential to the Christian life. To conscientiously live the injunction given therin would bring a great deal of sunishine into the heart and life, both of the actor and the one acted upon, that would never otherwise come. For he who looks on high shall behold a sign of hope, and more abundant will be his joy if he "lift a fallen brother so that he too may be hopeful and joyous. Open the eyes to see what has been written! Many people are so blind in their own conceit and selfishness that again and again there passes within full view messages of pardon, freedom, gifts of riches and of glorious inheritance; but alas, they will not look, and thus they die declaring the world gloomy, life a burden and the beyond affording no hope.

Be sure to look up. Should one look on a plane, level with his eyes, at the farthest he could see only a few miles. Change the angle, and lift the eye upward and quicker than lightning, he sees millions of miles away.

Look up; aim high! "Set your affections on things above, not on things on earth."

One's ideals determine what his life and end shall be. A low standard of morals and a low ideal as to life itself invariably produces a dirty, narrow, mean sort of a character; that is disagreeable to both sight and association of nobler spirits; on the other hand, lofty aspirations will yield the fruitage of a diviner spirit. A clean, spotless, lovely Christ-like life is the result of the hihger source in the lofty ideals. Self-respect demands an upward glance.

Look up, behold the pattern of life, the model for life in Christ, of whom the earthly Pilate said: "I find no fault in Him."

Lift up! This naturally follows the other as the day the night. For if in the upward glance the soul goes out in full faith and submission, as it should, then he who looks must have a heart of love that must manifest itself in helping those nearest. Let love rule our ability to do. Christ's power was and is a servant to his love. If it were so with us, we should be always lifting some poor troubled and darkened soul into happiness and sunshine. Many a poor soul is lost for the want of brotherly assistance to help him lift himself unto the better life. How often we have passed them by, those needy creatures—our brothers!

How, do you ask, may we "lift up?" We may do so by a "hand to hand" contact with men. Some people cannot be saved by general words from the pulpit, or exhortations during the prayer meeting. Pick out some one person, let him be the bruden of your prayer for several days, then select a good time and go to him and talk with him as to his own salvation. Many people can be saved by personal help that could not be otherwise.

Again we may lift up by our daily life. We sometimes take pains to appear good in the presence of others; this helps, but too often we lose sight of the "unconscious influence." This goes on constantly and has a deep effect upon the hearts of men. In all our dealings, in conversation, on the street, in the shop, on the car, our walks are keenly watched. This unconscious influence makes the indelible impression. See to it that you "lift up," in your greetings, in all your business dealings, in the letters you write, in all that you do, "let your light so shine" that you may "lift some one up."

CHARACTER.

Character is greater and higher than money, intellcet, or love, because it determines the use and direction of these three. It is the character of the rich man which determines whether he shall be a benefactor or a curse to society. It is character which determines whether the learned man shall use his knowledge as a destructive or as a constructive force in society. It is character which determines whether love shall be a passion working havoc in human life or a grace beautifying and ennobling life. Character is the determining force behind money, intellect, love, and so it is the greatest force in human life. Realizing this, all will appreciate the necessity of careful thought and thoughttul care in building character.—Great Thoughts.

How anxious we are as to the future. Even the most worldly plan for the "rainy days;" they hoard their wealth for "hard times." We lay our plans for pleasure and work for ourselves and for others, though we do not know how soon or how suddenly the "pitcher" may be "broken at the fountain." The fact is, the future to us, as far as real knowledge is concerned, is a total blank. If one stops to think of it he must feel somewhat as a child does, who is lost in some strange wood, and comes suddenly upon a road, with a longing desire to know whither it will lead. But He who veils the future is kind.

"I'd rather walk in the dark with God,
Than walk alone by sight;
I'd rather walk with Him by faith,
Than walk alone in light."

He that hath so many causes of joy, and so great, is much in love with sorrow and peevishness who loses all these pleasures, and chooses to sit down upon his little handful of thorns. Enjoy the blessings of this day, if God sends them; and the evil of it bear patiently and sweetly, for this day only is ours, we are dead to yesterday, and we are not yet born to the morrow. But if we look abroad and bring into one day's thoughts the evil of many, certain and uncertain—what will be and what will never be—our load will be as unbearable as it is unreasonable. —Jeremy Taylor.

Don't make a narrow door narrower with a heavy drapery. We drape too much.

Don't make a table a pivotal point from which the rest of the furniture radiates.

OUR YOUNG FRIENDS.

READY FOR THE OPPORTUNITY.

"What's the trouble?" shouted Farragut through the trumpet, as his vessel slowed up in the Mobile Bay. "Torpedoes," replied the forward watch. As he spoke, one exploded under an iron-clad gunboat just in front, filling and sinking her in a few seconds, with her commander and nearly all her men.

"All is lost!' shouted a man from the deck; but, looking upward, Farragut prayed: "O God, who created man and gave him reason, direct me what to do. Shall I go on?"

"Go on!" something seemed to whisper in my ear.

"Four bells!" shouted Farragut through the trumpet, in a clear, confident tone. "Captain Drayton, go ahead! Jouett, full speed! Give her all the steam you've got!" and like a thing of life the wooden flag-ship "Hartford" swept over the torpedoes to the head of the fleet, right into the jaws of death. Her timbers crashed, and the wounded came pouring down from the tops, with cries never to be forgotten. Twice Farragut was lashed to the rigging by his men lest he should fall overboard if struck by a ball. Seven hundred men perished, and the great admiral wept like a child as he looked upon the brave boys thus nobly dying in those terrible moments.

Never before had he witnessed such a scene of carnage since Captain David Porter began to train him at the age of nine, yet he had been familiar with bloodshed on the "Essex" in 1812-13. A midshipman at 10, he was sent as prize-master of the "Barclay" to Chili. "This was an important event of my life," he wrote afterwards, "and when it was decided that I was to take the ship to Valparaiso, I felt no little pride in command at twelve years of age."

Notwithstanding his early training and his thorough knowledge of his business, he was not impatient for promotion before the proper time.

"I have no volition in the matter; your duty is to give me orders, mine to obey," he wrote to the secretary of the navy, in 1856, replying to a suggestion that he might be sent to any station he preferred.

Farragut waited long for his opportunity. It came on that summer day in Mobile Bay, in 1864. The great commander was equal to the occasion, and was lauded to the skies by all the world.

* * *

A young man once said to a friend, "I am ready to begin the practice of my profession, if I can only find a place." "It is all place," was the reply. "You can start anywhere if you have in you the marrow of success."

There is nobody whom fortune does not visit once in his life," says a cardinal; "but when she finds he is not ready to receive her, she goes in at the door and out at the window."

"What is its name?" asked a visitor in a studio, when shown among many gods., one whose face was concealed by hair, and which had wings on its feet. "Opportunity," replied the sculptor." "Why, is its face hidden?" "Because men seldom know him when he comes to them," "Why, has he wings on his feet?" "Because he is soon gone, and, once gone, cannot be overtaken."

"Opportunity has hair in front," says a Latin author. "Behind she is bald; if you seize her by the forelock, you may hold her, but, if suffered to escape, not Jupiter himself can catch her again."

To-day is a king in disguise. Most of us are opportunity blind. We can see chances enough for to-morrow or next year, but we cannot see any to-day. We can see opportunities far away, in the West or South, but we cannot see any where we are. What is the best opportunity to him who cannot or will not use it?

"The time comes to the young surgeon," says Arnold, "when, after long waiting, and patient study and experiment, he is suddenly confronted with his first critical operation. The head surgeon is away. Time is pressing. Life and death hang in the balance. Is he equal to the emergency? Can he fill the great surgeon's place and do his work? If he can, he is the one of all others who is wanted. His opportunity confronts him. He and it are face to face. Shall he confess his ignorance, or step into fame and fortune? It is for him to say."

When the Franco-Prussian war was declared, Von Molteke was awakened at midnight and told of the fact. He said cooly to the official who aroused him, "Go to pigeon hole No.— in my safe and take a paper from it, and telegraph as there directed to the different troops of the empire." He then turned over and went to sleep, and awoke at his usual hour in the monring. Everyone else in Berlin was excited about the war, but Von Molteke took his morning walk as usual, and a friend who met him said: "General, you seem to be taking it very easy. Aren't you afraid of the situation? I should think you would be busy." "Ah," replied Von Molteke, "all my work for this time has been done long beforehand, and everything that can be done now has been done."

The question is not "Where can I find an opportunity?" or "Shall I ever find one?" but "Am I prepared to meet it?" and "Shall I rise to the occasion?"—Clarence Barton, in Success.

LINCOLN AND THE PIG.

An amusing incident occurred while Lincoln was riding the circuit. As he was passing a deep slough, to his exceeding distress he saw a pig struggling in vain to extricate himself from the mud. Lincoln looked at the pig and the mud which enveloped him and then at his own new clothes, which he had purchased but a short time before. Deciding against the claims of the pig he rode on; but he could not get rid of the vision of the poor brute. At last, after riding several miles, he turned back, determined to release the animal, even at the expense of his new suit. Arriving at the spot he tied his horse and with considerable difficulty, succeeded in rescuing the pig from its predicament. Then he washed his hands in the nearest brook, remounted his horse and rode on. He then began to inquire as to the motive that sent him back to release the pig. He at first thought it was benevolence, but finally came to the conclusion that it was selfishness, for he said to himself that he went to the pig's relief in order to "take a pain out of his own mind."—Rocky Mountain Advocate.

DON'T FOLD THE ARMS.

Don't fold the arms. By doing so you pull the shoulders foward, flatten the chest and impair deep breathing. Folding the arms across the chest so flatten it down that it requires a conscious effort to keep the chest in what should be its natural position. As soon as you forget yourself down drops the chest. We cannot see ourselves as others see us. If we could, many of us would be ashamed of our shapes.

The position you hold your body in the most of the time soon becomes its natural position. Continuous folding your arms across the chest will develop a flat chest and a rounded back just as certainly as will clasping the hands behind the head, or folding the arms behind the back and doing much posterior chest wieght work develop a flat back and a deep, full, rounded chest. You can't think of all these things? Do you think of folding your arms across your chest? No, it's a habit. Make these things habits and you won't need to think of them; you will do them unconsciously.

Here are four other hints which should be habits: Keep the back of the neck close to the back of the collar at all possible times. Always carry the chest farther to the front than any other part of the anterior body. Draw the abdomen in and up a hundred times each day. Take a dozen deep, slow breaths a dozen times each day. To do these exercises properly dress loosely. You cannot do them properly otherwise. Never wear shoulder braces to keep your shoulders back. They weaken nature's shoulder braces. Develop nature's braces and you will breathe more deeply and have a better form physically. —Men.

Don't believe for a minute that expensiveness is essential to beautiful effects.

EDUCATIONAL.

There was a grand exhibition given at Bethlehem M. E. Church on the 8th inst., given by the school, conducted by Miss Sweetie Williams. It was one that will always live in the memory of the people. The house was crowded. All were pleased The recitations, dialogues and the beautiful songs were just excellent. We had with us Misses C. A. Williams and E. J. Patilla. Miss Wiliams read an excellent paper; subject, "Woman as an Educator." Miss E. J. Patilla's recitation held the house spell-bound for a few minutes. It was just grand. Subject, "The Hand that Rocks the Cradle Rules the World." There were lectures given by Prof. Williams and Rev. Gillespie on education. The teacher, Miss Williams, made a short talk too, stating what she thought of Wiley, her dear old school; she appointed Misses Mary Wilson and Ella Thomas, ot Bethlehem, and Misses Georgia Hillis and Minnie Flowers, of Montoliue, to take a collection for the Central Building. The one that raised the highest amount was to be rewarded with five pounds of candy. Each one raising the same amount, $1.55, they received the same amount of candy. Total amount, $6.20. Miss Williams said it was not for the fame that she did the work, but she felt it a duty and she knew the Lord would bless her. If every teacher would think and work as Miss Williams has done in this community, our school would soon be built. She, by the aid of the pastor, has raised $11.20. Brother Gillespie is a hustling preacher. Miss Williams left many sad hearts.

Daingerfield, Texas.

RUST UNIVERSITY.

Rust University never had a more hopeful future than it has to-day.

The new administration has been so encouragingly successful till it has infused new life and greater enthusiasm into every department.

The enrollment is large, the attendance excellent, the discipline fine, the work thorough, the spiritual and intellectual tone high, and the main building is nearing completion.

The friends of the institution have renewed their efforts in its behalf. Some of the bishops and other general church officers have written the president, expressing great love for and interest in our school. The brethren of the Upper Mississisppi and Mississippi Conferences are rallying to our support as never before.

The theological class, which was recently commenced, already is very large and promises fair to develop into a regular department. President Foster and Professor Burbank have charge of this phase of the work.

The Kindergarten Department will be opened at the beginning of the "spring term," March 14. The importance of the Kindergarten is too manifest to need any defense at this late date. But the fact that renders it of unusual interest here is that it will be under the supervision of Dean Foster, who is a "teacher of Kindergarten teachers."

Many persons have moved to Holly Springs so that they might be better able to put their children in Rust. So successful have they been till many others are preparing to do likewise in order to avail themselves of the advantages of the school.

The Musical Department, under Dean Foster, is making marked progress. A musical recital, a few evenings ago, netted nearly forty dollars.

The Dean, in addition to being one of the most accomplished musicians in this country, is one of the very best teachers.

The president has done his work well. He has laid some foundations and formulated some plans which, under God's help, will speedily and surely make of Rust University all its great and worthy founder hopes, and all the name university implies.

Griffin G. Logan.

AGAINST MOBS.

The lecture bureau, composed of the students of Roger Williams University and Central Tennessee College, has been in existence ten years, during which time it has secured some of the most eminent men of the race to address them annually.

Such notable characters as Hon. Frederick Douglass, Hon. John M. Langston, Bishop Henry M. Turner and Hon. John R. Lynch, have favored the bureau with their presence and have thoroughly expounded the momentuos issues of the day.

It was their good fortune to secure Hon. C. H. J. Taylor to lecture to them Friday evening, Feb. 18, on "Mobs or the Republic Must Go." The matchless eloquence and depth of thought evinced by him in his portrayal of the direful effects of "lynch law," inspired anew his audinece, who listened to him with absorbing interest, to do all in their power to suppress mobs.

"The Constitution is the stronghold of every man. Every man who attempts to set it aside is a revolutionist. Is it possible that the only redress for woman's wrongs is found in mobs organized in the heat of passion, every one of which is a sermon in behalf of anarchy? Sixty-five percent of those who are lynched meet their death for other offenses than rape, which could be atoned for by a term in the penitentiary. No clemency is demanded for the rapist or the anarchist. Those criminals who desecrate the sanctity of woman should be punished to the full extent of the law, but not by mobs."

The panacea suggested was that rape should be made punishable with death and a tax of not less than ten thousand dollars imposed upon mobs. For, observed he, "no more potent factor to quell these mobs can be thought of, save the almighty dollar, at whose shrine bow the American people."

A floral tribute in behalf of the students of Roger Williams University and Central Tennessee College was gracefully presented by Miss Ransom of Roger Williams, as a slight token of their esteem for him and his noble sentiments. She assured him they were determined to live in protest against mobs until the record of them had ceased to blot the fair pages of American history.

Sophia A. Jackson,
Central Tennessee College.

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The Teachers' Institute of Caroline County, Md., at a recent session adopted the following timely resolutions:

"Whereas, The Constitution of the United States proclaims all men to be born free and equal, and insamuch as all have certain inalienable rights; and since a disposition is shown in South Carolina to ostracise and refuse these rights to a cetrain part of her subjects—over and above this disposition—proclaim their intentions of malice by the brutal murder of Postmaster Baker of Lake City.

"Whereas, We deplore the condition of affairs as existing in this State and the retrograde of justice in this Christian-loving and liberty-flowing American age; therefore be it resolved,

"1st. That we, the teachers and ministers of Caroline County, give our voice and sentiment against the brutal actions as performed by the mob of South Carolina upon our honored citizen, Postmaster Baker.

"2nd. That our people in every State of the Union show their disapproval of such disgusting, humiliating and outrageous crimes.

"3rd. That the government be prevailed upon to take some steps to protect its colored citizens and enforce the practice as well as the theory of the 13th, 14th and 15th amendments of the Constitution.

"4th. That the prayers of the Christians ascend to Almighty God for his protecting and all-sustaining blessing upon the deceased and his dear wife and children who survive."

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To the Ministers of the Mississippi Conferences:

Dear Brethren, Greeting—We are very anxious to have you plan for "Rust Day," the second Sunday in May. Our beloved university needs your co-operation and prayers.

The printed service for "Rust Day" will be sent you in due time.

Praying God to bless you in your work, this conference year, I am sincerely,

William W. Foster, Jr.

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Subscribe for the Southwestern.

LOOK UP, NOT DOWN.

In the midst of much that is discouraging to his friends, the Negro is figuring in many things that are disconcerting to his enemies. Paul Dunbar has been a great success in England as a poet and a social lion. It needs hardly to be stated that his course and development is being watched with the greatest solicitude by those who, by race variety, have almost all their poetic argosy in his career. A thoughful friend writes us: "Dunbar, the Byron of the day, in London—the once elevator boy—wined and dined and feted by London society! I hope it won't spoil him or dull the edge of his genius. When a Negro begins to win a real reputation, how anxious we become lest he do some foolish thing to destroy all his hopes and the race's."

Prof. Kelly Miller, Professor of Mathematics at Howard University, has answered Mr. F. L. Hoffman's "Race Traits and Tendencies" so strongly that the Hampton Southern Workman feels called on to say, "An able criticism of Mr. Hoffman's book was given at the Hampton Conference, July 21-23, by Prof. Kelly Miller, of Howard University. Prof. Miller is a brilliant thinker, and his speech showed an amount of learned research and logical power almost equal to Mr. Hoffman's own."

The "almost" shows that this is a careful estimate and not gush. Prof. Miller, we understand, has a Geometry in press.

Prof. W. E. B. DeBois is rapidly becoming an authority on sociological questions affecting his race, and that not only among that race alone, as his employment in certain investigations by the University of Pennsylvania last year, shows.

Prof. W. S. Scarborough is the author of a Greek Lessons, and is now engaged upon another work. He is one of the most respected members of the American Philological Society.

Now comes Mr. H. O. Tanner with his Luxemburg triumph, "The Raising of Lazarus," receiving the flattering attention of all the great dailies as a matter of news, and of such publications as the Independent and Harper's Weekly as a matter of merit. All of which is pretty good rebutting argument for the diatribe against higher edication for the Negro as given by Dixie and id omne genus. If we look in another direction, we shall see equally significant signs of the times in the increasing number of Negro writers for higher class publications. Permit us to mention a few who write for journals that pay for articles and are overrun with MSS. seeking acceptance: Mrs. F. B. Williams, Bishop B. T. Tanner, Booker T. Washington, Dr. Alex. Crummell, Rev. H. H. Proctor, Prof. W. E. B. DuBois, Hon. Jno. S. Durham, Mr. Phil H. Brown, Prof. W. S. Scarborough, in such papers as the Independent, the Atlantic Monthly, the London Strand, the Cosmopolitan.

Robt. Teamoh is a regular writer for a leading Boston paper; T. Thomas Fortune, regular writer for the New York Sun. A growing number of leading daily papers have opened an "Afro-American" column in charge of colored editors who have carte blanche as to the matter put therein. Among these papers, we may mention the Atlanta Constitution, the Washington Post, the Pittsburg Press, and others. There is at least one Negro reporter employed by the Associated Press. There is an army of occasional correspondents who write for leading papers like the Chicago Times-Herald and the Inter-Ocean. The Century Magazine has found acceptable matter from a Negro pen. Negro teachers are being appointed to schools in Northern cities on their merit. Negro boys are taking prizes in Northern colleges. Songs of Negro composers are being sung all over the land, for instance, "The Fatal Wedding." Dr. Dvorak, director of the National Conservatory of New York, said some time ago that Negro music was to form basis of the next great musical creation, and a Negro is one of his faculty now. A Negro graduate from Tuskegee was dairy editor for one of the leading agricultural papers of Wisconsin. A Negro doctor performed the first successful operation of suture of the heart on record. A Negro doctor was appointed to position in one of Philadelphia's largest hospitals, by his demonstrated superior ability.

There are Negro banks, building and loan associations, hospitals, brokers, coal companies; Negro drummers or commercial men. But we cannot extend the list. Sufficient has been shown to indicate that things are coming on at a satisfactory rate. One swallow does not make a summer, but such a flock as we have pointed out does mean a change in the season. Take courage, my brother, you are doing well, if you faint not.

Let it be noted that all we have spoken of are things that come by merit alone—they come from what the Negro has actually done and in his own strength. We pass by political preferment of all kinds, it arguing nothing for or against a man's real merit. It is not in what is heaped upon the Negro that his hope is to lie, but in what comes out of him. Comfort ye yourselves, all ye that are shackled by the prejudgments of uncharitable desire, and know, all despisers of the Negro, that while ye sleep, the day dawneth.—A. M. E. Church Review.

WOMAN'S DOMINION.

ORIGIN OF NEGRO MELODIES.

"The Tribune's" musical editor has been answering some very interesting questions about Negro melodies. It says that some of the Negro songs, in their peculiar rhythmic and tone qualities, were brought direct from Africa, though few of them are current now, and none of them, so far as the writer has been able to discover, is used in Christian church services, or at ordinary merry meetings. But there are superstitions rites practiced in secret gatherings, which are relics of African religions, and in them songs are used which employ both words and music which came direct from Africa. With the exception of all these the real Negro melodies are indigenous to our soil. What spiritual songs were sung in church or camp meetings are the fruits of Negro life in America. These reveal the Negro characteristics most clearly, for "the sadness produced by oppression and suffering, the exaltation caused by hardened hope, the wild gayety resulting from a nature essentially careless, are all the fruits of slavery, and therefore the results of Negro life in America."

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I wish you could see some of the rich colored people in Washington. There! I am doing what every one else does, calling them Negroes, while they are poor, and colored people when they have money and education. There is a gay, fashionable set among them here similar to that existing in Boston, a lady from "The Hub" tells me. I know of one colored woman who was lady's maid for a rich American who lived in Europe for ten years.

The maid picked up three languages: French, German and Italian. On coming back to America she married a colored man, who began as an elevator-boy and got his education at night-schools, worked his way into the medical profession, and now lives with his wife and children in great style, having made himself a good practice among his own race. These people have no more social intercourse with the white population than they had before the war. I often wonder if, as a race, they are as happy as when they were slaves. Our old Lem has supreme contempt for "de high-toned quality" of his race, as he calls it. "I ain't no use foah de nachul chil'un ob de Souf, Mrs. Cummin's. Dey's too big foah de likes ob me an' too little foah de likes ob you. Des what I calls de no-count middlin' kind like a hoppergrass sittin' on a fence widout knowin' which way he's gwine to fall." But Lem is too prejudiced to be a valuable authority.—Ladies' Home Journal.

OUR BENVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

The American Bible Society has received a report from its missionaries and colporteurs in Seoul, Korea, stating that last fall the discovery was made of many people in the southern part of the province of Kiongi who professed Christianity. These people requested a visit from a missionary. The Rev. Mr. Miller and two Korean helpers responded. The report states that in one village 140 Koreans enrolled themselves as desirous to become Christians. The magistrate of the city around a group of visited villages was found to be a professing Christian, though he has not joined the church. He has read and possesses many Christian books. Whenever a criminal comes under his charge he deals with him kindly, tells him about the Christian religion and gives him a Christian book. He is said to be very friendly with the native Christians, encourages them in every way, and also orders destroyed all the houses of devil worship. Many women attended the meetings and professed the Christian faith. The Korean men, who seldom talk with their wives about other than domestic affairs, had been the only means of influencing these women to study Christianity as no lady missionary had ever been there. No foreign missionary whatever had ever visited any of those places. The work seems to have grown up entirely through Christian visitors and books. The incidents related furnish new illustrations of the power of the printed book going in advance of preachers in a pagan land.

HOME MISSION NOTES.

Miss Anna Mosher, superintendent of the New Jersey Industrial Home, Morristown, Tenn., under the care of the Woman's Home Missionary Society, writes of a delightful work of grace going on in the Home at this time. Many have been converted, and a fervent spiritual atmosphere pervades the Home.

A beautiful work for immigrants is carried on by the W. H. M. S., at Ellis Island, New York City. The steamers are met regularly by an experienced missionary, and a Home opens safe doors to those who know not which way to turn in a strange city. Recently a gift of one dollar came to the Home from an entire stranger in Enlgand, a gift telling a pathetic story of grateful appreciation.

Mrs. Jane Bancroft Robinson asks, with definiteness and point, "What gracious work that Christian women can undertake for their more unfortunate and sorrowing sisters in America is there that, in some form or another, the Woman's Home Missionary Society is not striving to accomplish?" The annual report of the society, a goodly volume, tells eloquently of need and work, and may be had for six cents postage from the W. H. M. S., at either the New York or Cincinnati Publishing House.

The Cunningham Deaconess Home and Orphanage at Urbana, Ill., has recently received a bequest of $5,000 and a residuary interest in the estate from a lady who was a member of the Protestant Episcopal Church. The Home has lately had an addition to its working force of two trained deaconesses from the Lucy Webb Hayes School in Washington, D. C., the Misses Crawford and Ganiere. A kindergarten has been opened in the Home under the care of Miss Ganiere. The Home, a beautiful one, was the gift of Judge and Mrs. Cunningham.

The largest and finest American flag in Unalaska, Alaska, floats over the Jesse Lee Industrial Home, which is under the care of the W. H. M. S. A most interesting account of the flag raising comes from one of the Home workers there. The flag was the gift of Mrs. Clinton B. Fisk, and the Methodist women of Tacoma, Wash., sent the staff, which was 80 feet long. Resident Americans in Unalaska, prominent among whom were the representatives of the Alaska Commerical Co., of San Francisco, and the North American Transportation and Trading Co., were present and helped to make the occasion a memorable one. The children of the Home sang patriotic songs and gave the flag salute with fine effect.

A feature of home mission work in some of the Industrial Homes of the South is that o nurse training. A class in this was formed at the E. L. Rust Home, Holly Springs, Miss., in 1889. Since then each year a well trained class has been graduated in this important department. Two classes in the Home this year, one of 41 and the other of 16, are doing excellent work. Dr. Norton, of Cincinnati, Ohio, is in charge of the Nurse Training Department, and Miss Ora Silvey, a graduate of the Lucy Webb Hayes Training School, Washington, D. C., is superintendent of the Home. It may safely be said that there are few lines along wihch the colored girls of the South need more help than along just such lines as this. Similar training has been begun in the Homes at Atlanta, Ga., and Orange burg, S. C.

The Davis Deaconess Home at Salt Lake City, Utah, under the care of the W. H. M. S., has been presented with a large and beautiful American flag by Mrs. H. I. Kinsey, of the California Conference Society. The superintendent of this Home, Mrs. M. E. Spence, has recently been called East by the sudden death of her son, a minister in Central New York Conference. She is herself the widow of a minister, who has found in the deaconess order the congenial work needed to heal a stricken heart. A beautiful ministry of Christ-like love is being carried on in this Home. Here, as in other Homes of the order, the poor, the sick, the old, are sought and comforted, children are won and taught, and wanderers led to Christ.

A daily paper states that a Ladies' Aid Society in a Methodist Church in Central New York has taken up a course in American history for the winter, which it is pursuing with great interest, and no doubt profit. The W. H. M. S. provides a reading course which might make an excellent supplement to a course in American history! Such books as "Romona," "The New Era," "Our Country," etc., are in the course, and are read with eager interest. We have now about 14,000 readers, and at least 100,000 volumes, exclusive of the Home Mission paper, and the Annual Reports, have been read since the course was inaugurated. Just how much all this means to the future of our beloved land, who shall presume to say?

Ritter Home, at Athens, Tenn., is one of the two Industrial Homes for white girls carried on by the W. H. M. S., in the South. The Home is out of debt, comfortably furnished, and is doing a large and gracious work. Mrs. F. V. Chapman has been the efficient superintendent from the opening of the school, and much of its prosperity is due to her faithful and wise labors. There are at present 71 girls in attendance upon the school, all Christians, with three exceptions, for whose conversion the others are earnestly praying. Many of the girls are the daughters of ministers. The average salary of the Methodist minister is so small in the South that he cannot educate his children without help. "Scholarship money" is designed to meet this need, and much more could be used to great advantage in this as in all our Homes.

THE REWARD OF BENEFICENCE.

Nearly a century ago, a warm-hearted Irish minister stopped in a village street to watch a group of boys play marbles. One of them, dirty and ragged, amused him by his ready wit. The minister talked with the boy and invited him to his house. In spite of dirt and rags, he felt drawn to him by his brightness. The boy had not been to school, and the minister agreed to give him private lessons. Progress was so rapid that he was soon sent to a neighboring school, and he held his own with the best scholars. Many years after this boy, grown to manhood, and recognized as a brilliant lawyer and a leader in parliament, found one day an old gentleman in his room. He recognized at once the friend of his boyhood, and, rushing to his arms, exclaimed, "My best friend! all I have is yours; you gave me everything. You made a man of me." The minister listened with delight to the brilliant conversation of his protege, but his tears flowed freely in the evening as he sat entranced by the eloquence of Curran in the House of Commons. He felt that boys were worth saving.—Robert J. Roberts, in Sunday School Visitor.

EPWORTH LEAGUE

TOPIC FOR MARCH—PROVIDENTIAL LEADINGS.

March 13.—The Breadth of God's Love. (Acts 10:11-20).

In our last topic we found Philip teaching the eunuch, and thus sending the Gospel to Africa. In this, we find Peter led to instruct a Roman centurion, thus possibly preparing the messenger who should transmit the new faith to the continent of Europe and the capital of the world. This is evidently a growing, spreading, conquering Gospel. It is a living, vital force. May we not, in this case, put ourselves into the place of Peter as far as possible? Take on this temper. Go with him to the couch on the turret. Behold his vision. Note the providential interpretation. Realize the brief, severe, but final struggle that came to him. Apprehend the revolution that was wrought in his views and nature. Mark how quickly and completely he obeyed. Then, go thou and do likewise. Get a heavenly vision. Learn that mercy is boundless and free. Go down from yor house-top, your mount of transfiguration, your upper room (that is, your social prestige), your beautiful home, your charming church and league—like your Master and like Peter, to seek and to save all that are lost.

A trance is a state in which the soul seems to have passed out of the body into another condition or to be rapt into visions—an ecstacy, a rapture. A protracted syncope, a prolonged dream, a hypnotic state. It is not necessary for us to enter into a critical or pathological discussion of the term. Nor is it desirable to diagnose the exact type of Peter's trance. Many modern trances have been the result of ill-health, mental hysteria, witchery, spirit-rapping and Satanic influence. Note how unlike all these was the trance of Peter. After his prayer, it would seem, while waiting the call to the noon-day meal and craving food, the trance, or supernatural absorption of mind, took place. Note the marks of this trance then: It was God-sent to a good man as a seqeul to prayer, and bore manifestly the fruits of the Spirit. When visions, dreams, trances, bear these signs we need have no fears concerning them. In fact, the more we have of them, the better. But let us be careful to try the spirits, to test the visions, and know they are of God. If they come as Peter's house-top vision and Paul's trance in the temple, let us welcome and heed them. Let us seek to be so sensitive to the Spirit's call that, waking or sleeping, we may recognize the divine voice.

This lesson is designed to show how Peter was lifted out of the narrowness of bigotry as certainly as how the centurion was saved from his unrest of soul. It shows how Peter was saved from Phariseeism, as well as how the Roman proselyte was saved from doubt and darkness. It exhibits the liberation of Peter as truly as that of Cornelius. Peter had many limitations. He was hedged about and shackled by all the restrictions of his race—geographical, racial, mental, industrial and religious limitations. It is not at all strange that he took a narrow view. He was the best fruit of his times, his training, and his church. But the time had come for the scales to fall from his eyes, for the swaddling-bands of truth to be broken, for the clouds to lift and the horizon to widen. And Peter had eyes to see. Fortunate Cephas! The light only blinds some people. Liberty only crazes some with a scope of privilege they know not how to use. That was a great day's schooling for Peter. He learned more that day than in many months before. Suppose you study his case, and list some of the gracious lessons that came to the first of the apostles in that high school on the house-top at Joppa.

The principal lesson that was taught Peter that day we profess to have learned; viz: that "God is no respecter of persons," and that the Gospel is for the Jew, the Gentile, the world. But have we learned it in fact and in a way to give it practical application? Might not a few of our chief teachers in modern times be somewhat improved if they were divested of a few prejudices? What a good thing if some of our wealthy laymen could have a house-top dream just for once and see the Gospel sheet t down to tak e in the world! Are not ma

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modern Christians, young and old, shackled in one way or another? Jesus came to break every yoke, including yours. What are some of these yokes?

Sometimes it is narrow or false views of doctrine.

Again, it is unwarranted insistence on some particular form of church polity.

Or it is undue emphasis on the virtue of a particular denomination.

Or it is a plea for a false license in ingoring all organization.

It may be a slavish devotion to one method of church administration or of Christian work.

It may be a cramped local interest that cares only for our community and our church.

A demand for one mode only in baptism, in the Lord's Supper, or in the atittude of prayer. Name others.

A religion, to be universal, must be made possible to every man, and must meet the highest necessities of every man. There are various customs and various degrees of civilization in our country, but there should be no boundaries between the souls of men.

The earth exhibits all grades of moral condition, from the star-crowned saint to the lowest slum sinner, but the Gospel is for all. God is not sectarian. The great truth of the incident before us is this: "God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him." It is a reissuance of the command: "Preach the Gospel to every creature." God's love is so broad that it includes in its original purpose and prospective scope—

All types of the human mind.
All kinds and degrees of sinners.
All sexes and ages of the human family.
All social and climatic conditions.
All the races of our motley human throng.
All the denominational fragments of the one church of Christ so far as they possess his Spirit.
All periods of history—past, present and future.

God's Love

Convinces.
Converts from sin.
Clarifies from error.
Cleanses from defilement.
Comforts in unrest and sorrow.
Cheers and warms in times of doubt.
Chastises us when we falter and sin.
Compassionates us toward the erring.
Calls us to higher aims and larger service.
Conquers in us and through us in the world.
Crowns us with glory, honor and eternal life.

Read carefully the entire tenth chapter of Acts.

Make a word and phrase study of verses 11-20.

Note especially: Rise—kill — eat. Peter said, "Not so, Lord; call not thou common; done thrice; Peter doubted. Verses 19 and 20.

Read 1 Cor. 13.

Make a careful study of Peter's limitations and how he was set free.

Study Cornelius as a type of "the true seeker after salvation."

The whole case illustrates a new movement in the world's redemption. What a missionary topic!—Rev. P. Ross Parrish, A. M., in Epworth Herald.

The literary department of the Epworth League of St. Paul M. E. Church, held a very interesting meeting Feb. 18, with the following program, the choir furnishing select music: "The Object of the League," by the pastor, Rev. J. P. Price; "Come Over and Help Us," Miss Daisy Silvertooth; "Duty of Man to God," Mrs. Bonnie Gardner; "God's Unfailing Promises," Mrs.. Sarah Rogers; "A Mischievous Member," Miss Willie Summers; "The Social Life of the Church," Miss Josie Sheppard; "The Right Sort of a Teacher," Mr. Turner Simmons. Rev. C. H. Shaw, of the A. M. E. Church, delivered an able address.

There is a growing interest each week by the young people in the Bible studies. Our pastor is a worker for the cause.

Bird ; Reporter, Martin, Tenn.

SUNDAY SCHOOL HELPS.

By Rev. G. N. Jolly Kentucky Conference.

Lesson XII, March 20, 1898.

JOHN THE BAPTIST BEHEADED

(Matt. 14: 1-12).

Golden Text.—"Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4:23).

It makes the heart sad to read the story of the imprisonment and death of John the Baptist. He told Herod it was not lawful for him to have his brother Philip's wife. Herodias became enraged at this, and would have killed him, but she could not. It was through her influence he was arrested and cast into prison. He had been confined more than a year. His disciples had access to him. Finally, in the silence of the night, and with only a moment's warning, he was rushed into eternity. He died a martyr to the truth he preached.

This Herod was the son of Herod the Great. He first married the daughter of Arctas, king of Arabia; afterwards he courted and married Herodias, the wife of his half brother, Herod Philip. Arctas was indignant at this insult, made war against him, and overcame him in battle. Herod's loss was very great. This defeat was, according to Josephus, attributed by many of the Jews to the murder of John the Baptist. Herod had long before this arrested John and cast him into prison. John while in confinement, had sent two of his disciples to ask Jesus if He was the prophet "that should come." John was not a doubter. He was true to God, to Jesus, and to the doctrines he taught. But his work was finished. He had ushered in the new dispensation. There was nothing more for him to do but give his life for the doctrines he taught. This he did.

Herod imprisoned John for the sake of Herodias, his wife. She was the daughter of Aristobulus, a son of Herod the Great. She first married Herod Philip, another son of Herod the Great, and her full uncle. She afterwards eloped with Herod Antipas, another of her full uncles, and married him. She left a living husband, and became the wife of a man who had a living companion. It was both her incest and her adultery that John condemned. His words filled her with rage. She drew, and caused to be executed, the plan by which he was beheaded. She caused him to be cast into prison, suggested the birthday party, dressed her daughter for the dance, and told her how to proceed if Herod should be pleased with her. A self-willed, scheming woman is seldom defeated. One assertion of John's caused his death. It may have been an unguarded remark, or a studied expression. One with less conscience than John might have left it unsaid. But he knew the God he served, and could declare Jehovah's will to king or peasant, regardless of their love or fear.

Herod thought well of John. (1) He feared or reverenced him. He believed John to be a prophet. Public sentiment was on John's side. Herod feared lest he should call down the wrath of heaven upon him. Conscience makes cowards of us all. (2) He knew John to be a just and holy man. Justice pertains to the law. It has to do with the outward life. Touching the law, John was blameless. Holiness has to do with the inward life. It refers to the thoughts, emotions and desires. Just without and holy within. What testimoy to come from a king. (3) He observed or protected John. The Baptist's most bitter foes were in Herod's family. Herodias was constantly scheming for his life. Solomon's wives led him into idolatry. Ahab would never have killed Naboth if it had not been for Jezebel. Vain are our efforts to do good if the wife we love is an enemy to the cause we espouse. (4) Herod heard John gladly. He may have heard him preach down in the Jordan valley, or he possibly counseled with him in his prison home. He, no doubt, went to John. He heard John gladly; that is, he was well pleased with the matter and manner of John's preaching. Israel heard Ezekiel's words as "a very lovely song." The stony ground hearer recieved "the word with joy." None of them were steadfast. "Take heed how ye hear." (5) "Herod did many things." I do not suppose he submitted to John's baptism. He probably renounced many vices, nd began the practice of some virtues. There were too many evils within, and too many temptations without, for him to stand. He was like Pilate, Felix, Festus and Agrippa—almost saved, but lost.

The time of this feast was "a convenient day." This was likely the king's birthday. The place was Macherus, a prison located east of the Jordan, between Palestine and Arabia. The guests were "his lord's high captains and chief estate." They were of rank, wealth and fashion. Their food was likely dainty meats and fine wines.

The name of the dancer that danced was Salome. She was the daughter of Herodias by Herod Philip. She likely dressed for the occasion in filmy garments of an impure nature. In dancing she, no doubt, twisted whirled, leaped and moved in circles. She endeavored in every concievable way to express her emotions by her movements. Dancing is a heathen custom carried up into civilized and christianized nations.

Herod and them that sat with him were highly pleased with the performance. They were perfectly carried away with the form and graceful movements of the dancer. The king could keep silent no longer, hence he cried out: "Ask of me what thou wilt, and I will give it thee, unto the half of my kingdom." This was a rash vow. No one except a person whose brain was fired with alcohol, and whose passions were wrought up to the highest tension, would make such a promise. But it was what the damsel desired.

She retired from the hall of festivity and sought her mother. She could have chosen wealth, honor and queenly rule, but her mother constrained her to pass these by, and ask for the head of John. She chose blood rather than money, and revenge before renown. Fearfully corrupt and revengeful must be the heart that would make such a choice.

"The king was exceeding sorry" when he heard the request of the damsel. He was grieved because he loved and feared John. The people were on the prophet's side. Herod, by taking his life, would turn them against him. He knew John was a just and holy man, and by beheading him he would offend the God of heaven. He had heard John gladly and to some extent reformed by his teaching. "Yet for his oath's sake, and for the sake of them that sat with him, he would not reject her." He was here compelled to choose between breaking a rash, wicked vow, and becoming a murderer. He decided upon the latter. He could take a helpless, innocent life easier than he could break a drunken promise. All were likely in the tower. John was not far from the place of festivity. It was night. The cell was dark and silent. The king's command immediately followed the damsel's request. Footfalls were heard. Light flashed in. An announcement was made. A brief, silent prayer was offered. The body was placed in position, the ax raised, the blow struck, and the head fell from the shoulders. There had been no judge, no jury, no trial. The head was taken in a large dish to the damsel, and by her was presented to her mother. It is not known what became of it. John's disciples came, took up his body, and buried it. They then went and told Jesus. It is better to die than to do wrong, or neglect duty.

A Good Appetite

Is essential for perfect health and physical strength, but when the blood is weak, thin and impure, the stomach cannot perform its duty and the Appetite fails. Hood's Sarsaparilla is a wonderful medicine for creating an appetite and giving sound digestion. It purifies and enriches the Blood, tones the stomach and digestive organs and gives strength to the nerves and health and vigor to the whole system. Be sure to get

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The One True Blood Purifier. All druggists. $1; six for $5. Be sure to get Hood's and only Hood's.

Hood's Pills are purely vegetable, reliable, beneficial. Price 25 cents.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

THE COMMITTEE FAILS TO RECOMMEND.

The dispatches from Washington last week announced the unanimous decision of the Committee on Commerce to report to the Senate adversely on the confirmation of Mr. Henry Demas as naval officer of customs for the port of New Orleans. It is true that four of the seventeen members of the committee were absent, but not one of them is known to be a supporter of Mr. Demas in his fight for confirmation. It cannot be positively said just what the Senate will do relative to the matter; but it is hardly to be supposed that this body will confirm Mr. Demas when he is not supported by a single member of the committee before whom the charges were made.

While we are not in position to express an opinion as to the reliability of the charges preferred, we do say unhesitatingly, and purely from the standpoint of morality, that if Mr. Demas is guilty of what is set forth against him by his Republican colleagues, white and colored, he ought not to be confirmed. And we might say further that if the things that have been brought out in the discussions, not alone in this case, but in a number of others, which have been aired in the newspapers during the last few months, indicates the true condition of politics in this city and State, it will be a great thing for the morals of the Negro race if we should give up politics altogether.

Once in a while we meet an individual who is inclined to bemoan the final overthrow of the Louisiana State Lottery; this of course, because of the financial benefit it was to the community, but we dare say there are few of the better-thinking people in these parts but that rejoice in the destruction of one of the greatest evils that ever existed in Louisiana. As a distinct organization it is dead, 'tis true; but its influence as a corruptor of the morals of the people is yet alive, as can be seen, especially in politics. It performed deeds of charity with a lavish hand, that the masses might be blinded by its generosity; and it always stood ready to bribe men of influence that they might not stand in the way of the furtherance of its unholy ends. If Mr. Demas was on its pay roll, as charged, and a willing victim to the seductive bribes of this monster, we are sure he was not alone. We make this statement without any disposition whatever to make excuse for him for the very serious offenses brought against him.

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Miss Missouri Crockett, of Rock Hill, S. C., and Rev. John W. Moultrie, of the South Carolina Conference, were united in holy wedlock on the 9th inst. Rev. Moultrie is a brilliant and successful pastor, and has rendered valuable service to the Southwestern. We wish the couple a long and happy union.

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Cards are out announcing the silver wedding of Rev. and Mrs. H. J. Wright, to take place at Alexandria, La., the 14th inst. The union has been one of constant happiness. Rev. Wright is the presiding elder of the Natchitoches District, which he has served with great acceptability for several years. We extend to them our congratulations on their twenty-fifth anniversary and best wishes for many more years of usefulness and happiness.

THE CRIME DENOUNCED.

The Rev. Dr. Earnest Lyon, pastor of John Wesley M. E. Church, Baltimore, Md., preached a sermon in his church Sunday, Feb. 27, in which he denounced unsparingly the crime committed against Postmaster Baker and family at Lake City, S. C. He urged that the government should make a most vigorous investigation in an attempt to ascertain the perpetrators of the crime and that they, if found, be punished without fear or favor. He thought the reward of $800 offered by the government for information which would lead to the arrest of the murderers, was too small and should be increased. Relative to the duty of the government he said:

"No excuse on the part of the government at Washington will be accepted. Her action in this matter will be watched with keen interest. It will be a great deal easier to ferret out the murderers of Postmaster Baker than it will be to determine the cause which sunk the ill-fated warship in the Spanish harbor.

"Postmaster Baker died just as heroically and just as bravely as any of the unfortunate victims who went down with the Maine on that horrible night. He died at the post of duty. He died defending the honor and integrity of the government at Washington. He could have saved his life by sneaking away from the place when he was threatened by the hell hounds of South Carolina, but he had in him the true elements of the patriot and the man, and he refused to quit his post of duty, declaring in the face of peril and death that he would hold the office until they killed him.

"The government has lost a valuable officer. If the government of South Carolina is powerless to bring the murderers to justice, then the federal government must interfere. No one-horse verdict will satisfy the American people. No stereotyped verdict that Baker and his family met their death at the hands of persons unknown. This might satisty a portion of the American people, but it will niether satisfy all the people at home nor any of the people abroad. If the Constitution is defective in that it the leaves government at Washington powerless to defend its citizens at home, then the Constitution ought to be revised. The federal government ought to be able to go anywhere to defend the life and property of its citizens. And if the Constitution does not give it that right, then it ought to take steps to secure it at any cost, and now is the time to get it, since the government at Washington is in the hands of the party of Lincoln and Grant."

Dr. Lyon arraigned United States Senator Tillman, of South Carolina, in unmeasured terms. Said he:

"All the bad blood in South Carolina is traceable to Senator Benjamin Tillman. He knew all about it. He was in touch with the conspirators. He was their advocate. The objection came from him and Congressmen McLaurin and Horton, on the ground that the postmaster was a colored man. I arraign him on this holy Sabbath morning before the bar of public opinion. I charge him with partiality, with unpatriotism and disloyalty, not only to the government, but to the people of South Carolina, whom he was elected to represent. I, therefore, fall upon the United States Senate, in the name of the ten millions of colored people in this republic, to arrest Senator Benjamin Tillman and Congressmen McLaurin and Horton, and to hold them in custody until their confederates in crime have been run down by the fleet feet of justice and apprehended by the iron hand of the law."

We are glad to announce that the reward for Mr. Baker's murderers was, on Friday of last week, increased to $1500.

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Miss Ida R. Gibson, one of our missionaries to the Italians in this city, has, because of ill health, been compelled to surrender her work and return to her home in Indiana. This is very much to the regret of her friends and the friends of the work in which she and Miss Robertson, her colleague, are engaged. They are both held in highest esteem by all who know them personally, as well as by those who simply appreciate the class of work they are doing.

MRS. BAKER'S STATEMENT.

We are sure it will be of interest to our readers to note the following statement regarding the murder of Postmaster Baker and his babe. A representative of the government reported it as given by Mrs. Baker. She says:

"They were awakened some time in the early morning by the smell of fire and smoke, and upon rising found that the house was in flames. Baker attempted to extinguish the fire, but soon discovered that this would be impossible. He then told his wife that he would go to the door and call for help. As soon as he opened the door the firing began and a storm of bullets struck the door and house. Mrs. Baker said that her husband then fell on his knees and prayed for protection. The flames and smoke became so unbearable that at length they could no longer remain in the house. Again appearing at the door they were met with another volley of bullets.

"The first of the family to be killed was the baby in it's mother's arms, the bullet striking it in the head.. Mrs. Baker saw the wound and told her husband that the baby was killed. A second later he fell back dead. She and the other children were struck by bullets at this time or just as they escaped from the building. Mrs. Baker had three young girls with her when they got out, and they ran until they were exhausted and fell. The older girls went into a neighboring field and remained there until they heard no more sounds from the vicinity of their dwelling. Late at night they found shelter at the house of some of their colored friends. The mother and children say they were unable ot recognize any one of the mob.

"Mrs. Baker is represented as a small, frail woman, about thirty-five years of age. She has a gunshot wound in the left forearm, but the bones are intact. Rosa, the oldest daughter, aged about sixteen years, received a gunshot wound which broke the bone above the left elbow. Cora, the next girl, was shot in the right hand and wrist. The son, about eleven years of age, has one gunshot wound in the abdomen and another wound in the right forearm, both bones of the arm being broken and badly shattered. His condition is serious and he is not expected to live. Two very young girls living with the family escaped unhurt."

"It is said that Attorney Genearl Griggs holds the opinion that the federal government will have jurisdiction over the murderers when captured, unless they are first taken by the State authorities. Baker, it is held, was an officer of the government in the discharge of his duty, and the attack upon him was similar to an attack upon a deputy, a sheriff or other officer."

—o—

OUR MUTUAL FRIEND, THE ENEMY.

What's an enemy good for anyway? We are confident that most people think they are good to get rid of in any way possible—good for nothing. And yet we think, apart from the feeling of the heart of an enemy toward one, he is worth a great deal more than he is ordinarily credited with being. Let it be understood, however, that we do not mean a person who opposes one's view or merely thinks differently from us; we mean an enemy, one who prefers our defeat to our triumph, our degadation rather than our exaltation. Yes, and in many cases our death rather than life, and does not hesitate to say so. Such a person, of course, wishes you no good, and is not a little disappointed when good comes to you; nevertheless, even this untiring watchman is worth something to a man whom he despises. A rudder guides the ship, but it was made for that purpose, and no one would like to board a vessel that is without one. It is absolutely necessary in calm or in storm, but at all times when it is desirable to change the vessel's course. We do not desire to make the impression that it is as necessary for an individual to have an enemy as it is for a ship to have a rudder; for, while the two are somewhat alike, in the services performed they are far more unlike, and yet the meaning we desire to convey is that he who is a known enemy is the means of much good to the individual he hates.

First, an enemy is sure to call attention to your shortcomings and weaknesses; he is con-

stantly looking for them and glad to announce his discovery. A friend may see the same and fail to mention them because he does not like to give offense, but that's exactly what an enemy wants to do. However unpleasnat the announcement he makes, it is well enough to give it consideration.

Second, an enemy warns one of impending danger. He is great at prophesying, and hence is constantly pointing out the unwise or mean thing you are going to do next. You may have no thought of doing such a thing, but forewarned is forearmed, and the wise man profits by the warning. He is as anxious to prove the enemy a false prophet as the enemy was delighted to porphesy.

In the third place, such an enemy drives your friends closer to you. In what he says and does against you there is so much bitterness displayed and so many glaring inconsistencies that your friends soon conclude that he is more anxious to persecute you because of his enmity than to punish you for the misdeeds of which you may actually be guilty. If a man's friends will not rally under such circumstances, pray what will it take to arouse them! We beleive it absolutely impossible to persecute a man without making friends for him and strengthening his cause. There is a great deal of justice in humanity after all, even though it is sometimes tardy in showing itself. If there is such a thing as a man's deserving well for bringing about good unintentionally, we believe many an enemy should be credited at least in part for some of the most brilliant triumphs known to men. "Love your enemies" is a Scriptural injunction, and we believe should be fulfilled, not simply because to do so evidences a Christ-like spirit in us, but for the further reason that not a few of them do enough for us unintentionally to deserve our love. Many a weak man has risen above weaknesses and triumphed simply because his enemies, by some means, aroused that which was best in him; many a one, who might have gone wrong and been wrecked on the shores of time, has been deterred and saved by the warning of the enemy; hence, we close with this injunction: "Love your enemies, * * * and pray for them that despitefully use you."

A REBUKE TO FISK TEACHERS.

(From the Fisk Herald, for February.)

The Herald regrets to be compelled to register a kick against the patronage by some of our teachers of the laundry in this city run by one Leo Wedge, which has on all its wagons, and on its advertisements in the street cars the insulting notice, "No Negro washing taken." It is the unanimous opinion of the students that th teachers should be more thoughtful than to regularly outrage their (the students') feelings by patronizing this laundry which causes this odious notice to be flaunted in their faces every time the wagon comes for receiving or delivering laundry.

They do not regard it a sufficient excuse that this laundry's work suits individual taste better than others. It must be remembered that to support an enterprise like this laundry is indirectly giving encouragement and support to an unjust prejudice, and even admitting that it might involve some little sacrifice on the part of those of our teachers who patronize this laundry, a higher consideration, we think, ought to compel the sacrifice. * * * *

We are free to confess that the foregoing excerpt from the student paper of Fisk University is a sore disappointment to us. Whatever else may be said for or against these scholars of our Congregational brethren we have always believed them straight on the "color" question. True, they employ few, if any, "regular" Negro teachers, but we took it for granted they could find few if any capable of teaching; and we believe ourself that it is better to have a well-qualified white teacher than an illy-prepared black, simply because he is black. Hence we dismissed this objection long since.

But in this manly statement of a student from the students' standpoint which we give, is brought to our view something new "under the sun." A laundry that advertises in the street cars and in large letters on the sides of its delivery wagon, "No Negro washing taken," evidently the only one of its kind in the city. Then, to think that one or more Christian teachers, who came South as missionaries to teach the poor, ignorant Negro, not only the letter but the spirit of self-respect and manhood, would overlook all the other laundries of the city and select this one to send its wagon into the University grounds twice each week to remind the scores of young Negroes there assembled just how they are regarded by people who patronize such an establishment! Personal liberty, you say? Well, all right; let those who insist enjoy it; but in the name of the good people who contribute to support such an institution, and in the name of the race they seek to benefit, let them find some other way of getting their goods to and from the laundry.

We dare say no student is desirous of having his clothing done with that of such fastidious missionaries, but such an advertisement is a standing insult to the intelligent, self-respecting Negro and humiliates him whenever he sees it.

We are confident no one of the old teachers who has helped to make "Fisk" what it is, and no other, who comes to this work in the spirit of the Master, is involved. The persons who would thus disregard the feelings of a body of students are those who come South for the same reason they would go anywhere else—looking for a job. They have not accepted the situation as it is, and will not be of very great service to the work, till they do.

AMERICAN BIBLE SOCIETY.

In November, 1896, the American Bible Society issued an appeal for prompt and generous contributions to promote the circulation of the Scriptures. In renewing this appeal, a few months later, confidence was expressed that after eighty years of such usefulness as had characterized the history of the Society its friends would not allow it to suffer for want of financial support. This confidence has been rewarded.

The aggregate amount of gifts from auxiliary societies, individuals, and churches was, for the ten months ending on the 31st day of January, 1898, $69,028. While this is not a large sum for so great a work as this Society is prosecuting, it is larger by $26,216 than the receipts from the same sources for the ten months ending with January, 1897. There has been, also, a corresponding gain in legacies, so that the entire benevolent receipts for this period show an advance of somewhat more than fifty thousand dollars over those of the previous year, and it may now be safely anticipated that at the close of the fiscal year, on the 31st of March, the receipts will equal the expenditures. This is a gratifying prospect, since it seems to indicate the turning of the tide.

To these words of cheer, however, another must be added and emphasized so that the friends of the Society may clearly understand that this result is due not alone to increased receipts, but in large measure, also, to the diminished outlay which was made imperative by the previous falling off in contributions. In the spring of 1897, appropriations for work in foreign lands were made on a much reduced scale, and retrenchment became necessary for work in the United States. Inasmuch as there are earnest demands for the immediate expansion of the Society's operations, both at home and abroad, these dwarfed conditions ought not to be allowed to pass into the coming year.

An earnest appeal is therefore renewed for generous and systematic giving, year after year, on the part of all who desire to have the Holy Scriptures supplied to the peoples of many languages in many lands.

Bible House, New York, February, 1898.

Subscribe for the Southwestern.

PERSONAL AND GENERAL.

President McKinley spoke on Washington's birthday at University of Pennsylvania.

Dr. Chas. H. Payne is visiting in New England, the home of his childhood and the early scenes of his ministry.

Mrs. Rev. R. C. Barrow was taken very sick while visiting in this city last week, and is very low. Heart trouble is the cause of her illness.

The Western says: "Bishop and Mrs. Hartzell will be attractive residents of Martha's Vineyard next summer. It is understood that he has already engaged a cottage there."

Rev. J. S. Hill, D. D., of the Morristown (Tenn.) Academy, on Washington's birthday, delivered an excellent address before the Tennessee Society of the Sons of the Revolution.

Among those lost on the battleship, Maine, were Messrs. C. H. Jenks, Elmer Meilstrup and Wm. Rushforth, who belonged to the Floating Christian Endeavor Society.

The Mrs. Mary M. Rudisill Memorial Publishing House at Madras, India, was formally opened and dedicated Dec. 16. Bishop Foss performed the ceremony and Dr. J. F. Goucher made the address.

Miss Alice L. Sanford, one of the best young ladies of our Ebenezer Church, Marshall, Texas, is to be married March 24, to Mr. C. J. Black, of the same city. We wish them a life of success and happiness.

Bisohp McCabe dedicated St. Luke's Church, St. Louis, on Sunday, March 6, and delivered his lecture on "The Bright Side of Life in Libby Prison," at the Niedringhaus Memorial Mission.

Rev. L. M. Hagood, M. D., D. D., pastor of Ninth Street M. E. Church, Covington, Ky., has gotten out a neat and well arranged directory of his church. The doctor has had a most successful year.

Mrs. M. B. Carr, of Fort Scott, Kan., visiting a sister in this city, called last week. She says there are about 2500 people of color in that city. The high school is open to both races, but some of the graded schools are divided on race lines.

Rev. L. W. Leggett, recently transferred from Pennsylvania to the Gulf Mission, and stationed at Jennings, La., called last week en route. He was formerly a presiding elder in the Little Rock Conference, where he did efficient work. His wife accompanied him.

Rev. A. J. Fletcher, M. D., of the Little Rock Conference, recently had a tumor removed from over his right lung and is making good progress in recovery. He went to Demott, Ark., in October, to practice his profession, and did well till the tumor became troublesome. It was removed by Dr. McDermot.

The pastor of Union Chapel, this city, desires us to express thanks to Mrs. Mary Grant of that church, for a valuable suit of clothes, presented just before conference. We can add that Sister Grant is a faithful worker, and has often shown her usefulness in benevolence and other ways. She reads and believes in the Southwestern.

Prof. Jas. A. Jefferson, who is principal of the Lott and Whitby High School, Goliad, Texas, is an ardent admirer of the Southwestern. He had the good fortune to marry Miss Octavio, the sister of Prof. H. L. Billups, of George R. Smith College, Sedala, Mo., and the whole family is happy over the two young ideas born into this prosperous Texas family.

There has been a great and general improvement within fifteen years in the phrasing of obituary resolutions. Persons, still pitiably young, may remember when almost all the formal obituary resolutions that appeared in the newspapers began: "Whereas, it has pleased an inscrutable Providence to remove our late neighbor, James Smith. Resolved, That we submit," etc. This form seems no longer to be in general use. The resolutions of the day take some things for granted, and are a good deal more tersely and simply contrived.—Harper's Weekly.

The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.

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DOINGS OF THE WORKMEN.

F. Jacobs, Sharon, Tenn.: Our second quarterly conference was held on February 25 and 27th, with Rev. H. W. Key in the chair. Total collections this quarter amounted to $48.75. The report from the Sunday schools and Epworth League look promising.

H. C. Armston, P. C., Malden's Chapel, New Orleans: I was appointed at our last conference to take charge of this church, which I find in debt to the amount of $154.62, which this small membership is not able to pay. This debt must be paid this year, or we will have trouble with those to whom we owe this money. We have twelve good working members in Malden Chapel, and the pastor has four in his family to care for. We ask all true loving people of a good cause to come to our relief in the name of the blessed Lord, who said, "Ask and ye shall receive." Please be so kind as to help us by sending one dollar in the care of Dr. I. B Scott, editor of the Advocate, 429 Carondelet street. This appeal is endorsed by Stephen Duncan, P. E.

C. W. Whitehead, Forest City, Ark.: A storm passed through the parsonage recently, led by Greenwood, Roundtree, Cole and others, who left us with the pleasant burden of storing away the valuables. Call again

Epworth Organs



Are Sweet Toned Organs

COMPETITION in prices has led some organ manufacturers to greatly cheapen the "works" (actions) of their instruments.

This saves money for the maker, and the "average customer can't see the difference." Nevertheless *the difference is there.*

A man bought a watch "on its looks," He found out later that watches, like men, should be judged by their WORKS.

The "works" of the EPWORTH ORGANS are made with painstaking, conscientious attention to every little detail.

That's why Epworth Organs are such sweet-toned organs.

Send for catalogue and trial order plan. Mention this paper.

WILLIAMS ORGAN & PIANO CO.

Methodist Book Concern Building.

57 Washington St., Chicago.

W. H. Smith, Pearlington, Miss: This is my third year at this place, and the outlook for a good year's work is far better than ever. Our first quarterly conference was held February 26 and 27 by Dr. J. M. Shumpert. The reports were good. A committee presented a purse of $23 48 to the trustees on the debt of the church. I have one new subscriber and the promise of a renewal from all of the old yearly subscribers, which will be sent in on the first of month Sunday was a grand and glorious day Dr. Shumpert made a fine address to the Sunday-school, after which a school speaking meeting was held. Miss C. R. Daniels is the superintendent.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free.

F. J. CHENEY & Co. Props., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

J. R. Reasonover, P C., Adamsville, Tenn.: The circumference of this charge is 57 miles, with five appointments, and it is very difficult to travel over on account of two creeks It covers enough of territory for two preachers to travel over. I am going to each appointment as though it was only a mile, and am organizing the charge according to the law of the church, and the Lord is with me. It is in the fifth class now, but, if the Lord will help me, I will put it in the first I have bought and paid for a church lot at Selmer, and raised about fifty dollars toward building a church I have five Sunday schools, which are doing good work. You may look for at least ten subscribers from this charge this year. I have appointed a Southwestern day to preach a sermon in the interest of the paper. My presiding elder, Rev. S. B Danley, is earnest and doing good work

THE OPIUM AND MORPHINE HABIT.

"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio.

J. W. Wimbush, P. C, Oxford, Miss.: The first quarterly conference convened February 25 and 27, with Presiding Elder W. McDonald in the chair The reports of pastor, officers and the president of the Epworth League prognosticate a most successful year. Elder McDonald is pushing the interest of the Southwestern very successfully; he has a "Southwestern canvassing book." Of the paper he said: "If you want to keep posted, take the Southwestern; if you want to help the cause, take the Southwestern; if you want to help the pastor preach, take the Southwestern;" and he thus secured ten names, which you may look for in a few days, with the cash. The sermon on Sunday night was one of power and thought, and 93 partook of the Lord's Supper. Collection, nineteen dollars.

P. W. Clark, P C., Monroe, La.: When Bishop Ninde removed me from Bastrop, he took me away from a kind people; but in sending me to Monroe he placed me with people equally kind On Tuesday, February 15th, on the arrival of Mrs. Clark, and after class-meeting, we were alarmed by a band of raiders--the King's Daughters, led by Mrs M E Norman, and the Steward Sisters led by Mrs. A. McNeal, with a host of friends, who made a charge on the parsonage and loaded the table with good things, amounting to seventy pounds Friday night, February 25th, another raid struck us; this time it was the Union Aid Club, led by Mrs. A H Clay, with 79 others My wife lost her cloak in this fright. The house being too small, we went to the church and a grand time was had there. Half a barrel of flour, a ham and 208 pounds of groceries were received. The Steward Sisters have supplied the parsonage with a new stove and other needed things The Sunday-school has started off grandly, and we shall soon have the Epworth League in trim. We have a grand set of young people at St. James. The officers are planning to move in solid ranks against the debt on May 15th. May God bless these good people

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MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

A. T. Jackson, Luling, Texas: Rev. Moses Smith paid us his first visit and held the quarterly conference. The officers were all on hand with written reports. On Friday night we had a grand old-fashion love feast, and on Saturday night Rev. Jones of the A. M. E Church preached for us, and many came forward for prayer. On Sunday morning we had a fine Sunday school—Prof. P. W. Tucker superintendent. At 11 o'clock the Sam Houston College was presented by the presiding elder and $68 subscribed for the building. He preached two good sermons Paid the Elder $30 and the Pastor $33. We have a good many ten cents per month members.

A. Handy, P. C., Harriston, Miss.: Our first quarterly conference met February 28th, with Presiding Elder McMorris Many of the brethren were present with written reports, showing that the work is growing. Paid the Elder $8.15, and received one member into the church.

A. C. Carter, P. C., Opelika, Ala.: This charge is moving on nicely. On Monday night, February 28th, at a late hour, the Steward Sisters, with L. Webb as leader, and many others who did not belong to our church, came with a mighty storm, and loaded the table with many good things. The postor and his family extend many thanks, and asked them to call again. We are building a new parsonage. I also have the promise of several subscriptions.

H. M. Renfro, P. C., Crawford

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Robert H. Foerderer, Philadelphia, Pa.

ville, Ark: We arrived here February 2d, and found the people looking for a new preacher, and they received me with gladness. We called the officers together, and they raised $40 for moving expenses and $25 to furnish the parsonage; so we are nicely fixed up for work. The outlook for our church is grand.

Meridian, Miss: When J. W. Longstreet, of this place, returned from his run on Wednesday night, February 23d, he found a bouncing boy. His name is James Hill Longstreet. He hopes he will be a future bishop in the M. E. Church.

J H Jenkins P. C, Augusta, Ky: We have just closed our fourth quarterly meeting, with Rev. T. L Ferguson feeling much better than he did the third quarter. All reports showed some increase on all lines; the Sunday-school being one of the blooming features. Additions this quarter, 9; conversions, 8; and this conference year, 13; collection during the day, $19 87.

F. L. Kirkpatrick, P. C., Sherman, Texas: I begin my second year's work with this people, who were glad at my return. We are hard at work. Presiding Elder D. C. Lacy held our first quarterly conference February 26 27, and preached three soul-stirring sermons, which revived our people very much. We raised this quarter $52.40; accessions, 5. Our district conference will convene here next summer, and we are making preparations for it.

Human Ingenuity.

Certainly, for the mechanic, human ingenuity has never produced a better liniment than Salvation Oil, which now stands unexcelled for curing his sprains and bruises caused by a fall; or cuts and wounds the result of an accident with his tool or saw. Salvation Oil always kills pain. "Recently, I fell about twenty feet and was very much bruised on my leg and side, but after bathing them with Salvation Oil the bruises soon disappeared. I think Salvation Oil is just the thing for sores and bruises." A. Jacob Rice, 520 Church St., Easton, Pa. Salvation Oil may be bought anywhere for 25 cents. Substitutes offered by dealers may cost less; hence, do less. Salvation Oil, however, [illegible] points the user.

W. H Whitlock, P. C, Ackerman, Miss: We arrived safe at this place on February 12th, with our family, to serve as pastor for at least one year. We were very cordially welcomed to the parsonage, which was very nicely fitted up for our reception by the sisters Baskets, buckets and boxes were on hand that contained good things, and which were emptied and icely served, and all present partook of a royal feast. We felt like singing, "Forever here my rest shall be." The quarterly conference was on hand. Our genial, progressive presiding elder, B. H S. Ferguson, was present, and as pleasant as a morning glory to cheer us in the beginning of our labors for the year. He understands the brethren and they understand him; the result was like unto a Methodist lovefeast. On Sunday he preached two strong sermons thet made our souls burn by the way. We have settled down to work, and are praying to improve along all lines this year.

H M. Craft, Clinton, ——: We are at our post in our new field, and preached twice Sunday to a crowded house. One came to the altar for prayers. On Monday night I was summoned to the church to take part in a grand reception to the newpprstor, consisting of a very fitting program for the evening, viz: papers of welcome, speeches, and select reading, supplemented with choice music. At the close we called for subscribers to the Southwestern, and secured six

F. L. Teague, P. E., Marion District, Ala.: Dear Brothers and Pastrs of the District:—We must push the victory if we would succeed. I have just returned from Sols Chapel and Gainesville. At Sols Chapel the pastor, Rev. Prince O'Mailes, is at his post, commanding his people intelligently. He has planned to build a new church at once. His quarter was a success every way. At Gainesville I found Rev. L. L. Allen and his most excellent wife, leading off successfully. They have painted the church inside, carpeted the pulpit, repaired the parsonage, fenced in both the church and parsonage, have raised and forwarded $3 Episcopal fund, and are hard at work for the Southwestern.

The outlook for the M. E. Church and the pulpit of the colored people are brighter. Three hundred of another church are preparing to unite with us. We welcome them as soon as they wish to come.

But the best of all, it cannot be said that there are no true white friends of the Negro in the South. This fact is fully made known when such honorable entlemen as Mr. John Rogers, of Gainesville, ex-representative of Sumpter county, has come forward and handed me a proposition to deed one hundred acres of land for the colored people for school p[illegible] providing we establish a b[illegible] This I hope to succe[illegible] it will be untold be[illegible] ored peo[illegible]



The physical existence of mankind is something like an account in a ledger. Health on one side—disease on the other. All the pure air, good food, rational exercise and sound sleep go on one side of the account. It sums up health and strength. On the other side, are bad air, poor food, overwork and worry. That foots up weakness and disease.

When your appetite or sleep is disturbed; when the stomach and liver are not working properly, or the bowels are not in regular condition; you are losing vitality and strength; figures are going down on the wrong side of the ledger. Unless this is stopped and the other side of the account is built up, you'll soon be a physical bankrupt.

The most profitable account a sick man can open in his Ledger of Life is with Dr Pierce's Golden Medical Discovery, a wonderful and scientific tonic which imparts a direct and healthy stimulus to the entire nutritive organism. It strengthens the digestive fluids and the liver, and enables the blood-making organs to produce pure, red, highly-vitalized blood.

It is not a mere temporary exhilarator. It feeds the constitution with genuine, permanent power. It writes big, round sums on the health side of the account, and wipes out the figures of weakness and disease. It animates the vital forces and builds up healthy flesh, muscular energy and nerve-force.

For nearly 30 years Dr. Pierce has been chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y. His formulas are everywhere recognized as the most effective remedies in the world. His "Pleasant Pellets" are the most perfect and scientific cure for constipation ever invented. They are not violent in their action, but perfectly sure, and at the same time comfortable. Their great reputation has called out a score of imitations, which druggists sometimes try to substitute, but there is nothing "just as good."

Circuit, Miss.:—The first quarterly conference for Greenville circuit convened in Mallien Chapel, with L. F. White in the chair. The elder made a strong and impressive talk along the line of church work, and urged local preachers, exhorters and class-leaders to subscribe for the Southwestern or give up their office. The church wants up-to-date ministers and officers who will take the organ of their church. The brethren made their reports, which showed a bright outlook and the circuit to be in good shape. On Sunday the elder preached a strong sermon and administered sacrament to a goodly number. Collection $15.55.

J. H. Everett, P. C., Baird, Miss.:—My first quarterly conference was held at Union Grove M. E. Church, Feb. 19-20, with Rev. L. F. White, P. E., in the chair. The elder preached two of his best sermons, which caused our hearts to burn within us. Fifty communions at the Lord's Table. The reports from the pastor and brethren showed that the church was advancing. Paid pastor this quarter $17.50, and presiding elder $10. Received on Dr. Mason's new centuary plan $3.50, and on other benevolent collections $2. Received five into full membership, also eight subscribers to the Southwestern Christian Advocate, and you may look for others soon. I am for the 10,000 line.

R. T. Thomas, P. C., Hamburg, Miss.:—According to notice our [illegible]sterly conference convened [illegible] Grove

[illegible]d on our shelves here an[illegible] of Epworth Hymnals [illegible]2 combined, that we [illegible]r 35 [illegible]—note edition. [illegible]word edition—postage [illegible]extra.

eryone started out with assurance of another successful year's work. The Hamburg work paid presiding elder up to date $12.50; total collection since conference in January $40. Thursday and Friday nights were nights to be remembered. The elder preached two wonderful sermons, spiritual, logical and instructive. Quite a number met us at the Lord's Table, with tears flowing down their cheeks. In short, all give evidence and pledges to make the year of their lives in the service of the Lord.

Now, for a full year's work: Another new church on the work and twenty-five annual subscribers to the Southwestern Advocate.

E. J. Gutherie, P. C.:—Our second quarterly conference was held by Rev. L. M. Moores, presiding elder. We are always glad to see him, because he has something to tell us in the pulpit and out of it, that has a tendency to make us better. The good people of this city received me very warmly, and my work is in a growing condition. We raised this quarter for pastor $51.24, presiding elder $21, trustees $24, benevolent $4.41, and other expenses $10.04.

Official Board St. Paul Church, Paris, Ky.:—We have just closed a glorious revival, and one hundred and twenty-two have been saved and united with the church since January 1st. Since Brother Geo. W. Thomas' three years of pastorate three hundred and five have united with the church. He is a great pastor.

W. McKenzie, P. E., Wallisville, Texas:—I came here the first day of January. We are getting along all right so far. This is my twenty-fifth year in the Texas conference, and I have never failed altogether, and never will. I will do something to build up.

H. Daniels, P. C., New Orleans:—I came to the people of Pleasant Plain M. E. Church right after conference, and spent one week, and they gave me to understand that I must go after my family and return at once. On the night of February 16th I was awakened by the sound of sweet voices on the outside. When I opened the door in marched the King's Daughters and the Sons and Daughters of Conference, with other members of the church, who loaded my table with about one hundred pounds, after which ice cream and cake was served in abundance. I could not find words to express my complete surprise. After the sisters visited my dining-room and found so many things needed, inside of twenty-four hours the deaconess, stewards, King's Daughters and Sons and Daughters of Conference furnished us with lamps, crockery, cutlery and glass ware. I am all right. God being our helper, we are going to have a successful year's work. Everything is bright before us. We had a grand concert Monday night by the Sons and Daughters of Conference for the trustees. It was a grand success socially and financially.

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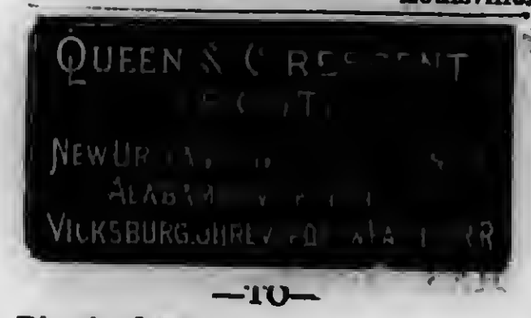
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In early and barbarous times, when savage or semi-savage was his own law-giver, judge, soldier and policeman, and had to watch over his own safety, in default of all other protection, when two friends or acquaintances, or two strangers desiring to be friends or acquaintances, chanced to meet, they offered each other the right hand alike of offense and defense, the hand which wields the sword, the dagger, the club, the tomahawk, and other weapons of war. Each did this to show that his hand was empty, and that neither war nor treachery was intended. A man cannot well stab another while engaged in the act of shaking hands with him, unless he is a double-dyed traitor and villain, and strives to aim a cowardly blow with the left while giving the right, and pretending to be on good terms with him.—Ex.

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THE BEREAN LESSON LEAFLET. Some schools desire lesson leaves which may be distributed Sunday by Sunday. To meet this need we shall issue The Berean Lesson Leaflet, containing the same matter as The Berean Intermediate Lesson Quarterly, but with the leaves cut for weekly distribution. Price, 6 cents a year. 1 1-2 cents a quarter.

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AN OVERWORKED BRAIN.

From the Record, Pierceton, Ind.

Determined to rise in his chosen profession as an educator, Ernest Kemper, of Pierceton, Ind., overtaxed himself mentally and physically. He was ambitious, his mind was always on his work. From early morn until late at night he continually poured over his books.

"Burned the candle at both ends."

Few persons, even with the strongest constitutions, can keep up under such a strain.

In addition to his studies, Mr. Kemper was teaching a school some three miles from his home. Finally, his excessive study and the exposure of going to and from school in all kinds of weather undermined his health.

He was taken to his bed with pneumonia and his overworked brain almost collapsed. For several weeks he was seriously ill.

Cartarrh had taken root in his system and his mind was in a delicate condition. He was sent to Colorado,



where he spent three months without receiving any benefit. Then a noted specialist from Cleveland treated him without avail, and then a hospital in Chicago was tried, but all absolutely without benefit. Finally his physician recommended Dr. Williams' Pink Pills for Pale People, and from the first box he began to improve. When he had taken nine boxes he was completely cured. This famous blood and nerve medicine had accomplished what all his former expensive treatment failed to accomplish. Mr. Kemper says his catarrh has entirely left him; he is strong again and weighs nine pounds more than he ever did. He gives the pills the entire credit. He is starting teaching again and feels abundantly able to continue the work. To prove that the above is true in every respect, Mr. Kemper made an affidavit as follows:

Subscribed and sworn to before me this the 10th day of September, 1897.

R. P. Watt, Notary Public.

We doubt if these pills have an equal in all the range of medicine for building up a run-down and debilitated system.

UNITED FOR LIFE

Jeanerette, La.—Mr. Joseph Tinzig to Miss Fannie Hansley, Feb. 17.

Mr. Dennis Joe to Miss Helen Johnson, March 3.

T. Larkins officiating.

New Orleans, La.—Miss Luvella Roberson, daughter of J. Roberson, of this city, to Mr. Theodil Evans. The bride's parents are wealthy members of First Street M. E. Church. W. R. Butler officiated.

Napoleon, La.—At the residence of the bride, on Feb. 10, Mr. Celestin Anderson and Miss Avero D. King were united in the bond of holy matrimony. Also at Wesley Chapel, on Feb. 17, Mr. Taylor R. Parker and Miss Corine L. Williams, in the midst of a host of relatives and admiring friends, were united in the bonds of holy matrimony. These young people are quite popular and make themselves felt in the church and community. Rev. B. M. Hubbard, B. D., officiated.

Pass Christian, Miss.—On the evening of the 24th of February, Mr. Monroe Covington and Miss Virginia Croford were joined in holy wedlock at the M. E. Church. Bro. Covington and Mrs. Cro[illegible] both are faithful members of ou[illegible] wish them a happy journe[illegible]udley, P. C.

Rapides [illegible]

zens present, who spoke cheering words to the happy couple, as the young lady is very popular in the community. May peace and happiness follow them. Bro. Strickland is a prominent member of our church. G. W. Baker, P. C.

Edwards, Miss.—Mr. Ben. Brown and Miss Mary Washington were united in holy wedlock at the M. E. Church, Jan. 12th. The church was decorated. Mr. Brown is a member of the Baptist Church and Miss Washington of our church. N. Cannon officiated.

Eola, La.—In the presence of many relatives and admiring friends, at Simpson Chapel, Mr. Waldo Gaillion and Miss Octavia Jones were united in the bonds of holy matrimony. The contracting parties are among the best of our neighborhood and received many presents. Rev. H. W. Welsh officiated.

Natchitoches, La.—Mr. John Basco to Miss Nettie Pleisance, Feb. 24. Mr. Henry Taylor to Miss Lutitia Braden. We wish them a happy and long life. M. C. Harrison officiated.

Algiers, La.—At St. Matthews' M. E. Church, Feb. 25th, Mr. O. Freeman and Miss Mamie Snowden. A. H. Banks officiated.

It is not a remedy put up by any Tom, Dick or Harry; it is compounded by expert pharmacists. Ely Bros. offer a 10-cent trial size. Ask your druggist. Full size Cream Balm 50 cents. We mail it.

ELY BROS., 56 Warren St., N. Y. City.

Since 1861 I have been a great sufferer from catarrh. I tried Ely's Cream Balm and to all appearances am cured. Terrible headaches from which I had long suffered are gone.—W. J. Hitchcock, late Major U. S. Vol. and A. A. Gen, Buffalo, N. Y.

THEY LIVE IN OUR MEMORY

Natchitoches, La.—Mrs. Annie Harrison, mother of Rev. M. C. Harrison, Cane River Circuit. She was 76 years old and a native of Maryland. She leaves four ordained ministers—two Baptists and two Methodists. G. J. G.

Talladega, Ala.—Sister Laura Jackson departed this life in full triumph of faith, on February 23d. She lived a consistent Christian in the M. E. Church for thirty-two years, and was one of the founders of it in this town. She leaves one son and a husband and a host of friends to mourn her loss. The funeral was attended by the writer, assisted by Rev. J. B. Barton, pastor of the Baptist church.

J. W. Paul, P. C.

Crystal Springs, Miss.—We are called to mourn the loss of one of our best members, Miss Lula Jones. She died in the triumph of the blessed faith, on February 18. Her last words were: "I am going to drink of the fountain that will never run dry." The funeral was preached by the pastor in the presence of a large congregation.

B. L. Crump.

Oxford, Miss.—Brother Gilbert Burney was called from labor to reward February 26th. He was a member of the M. E. Church for fifteen years, and of the Masonic Lodge for seventeen years. He was present and played the fife at the corner-stone laying of the University of Mississippi fifty years ago. He was born in Virginia eighty years ago. The writer attended his funeral, and he was laid [illegible]ay by the Masonic fraternity.

[illegible] Winbush, P. C.

[illegible] Thos.

Kidney and Bladder Troubles Quickly Cured!

May Have a Sample Bottle of the Great Discovery, Dr. Kilmer's Swamp Root Sent Free by Mail.

Men and women doctor their troubles so often without benefit, that they get discouraged and skeptical. In most such cases serious mistakes are made in doctoring and in not knowing what our trouble is or what makes us sick. The unmistakable evidences of kidney trouble are pain or dull ache in the back, too frequent desire to pass water, scanty supply, smarting irritation. As kidney disease advances the face looks sallow or pale, puffs of dark circles under the eyes, the feet swell and sometimes the heart acts badly. Should further evidence be needed to find out the cause of sickness, then set urine aside for twenty-four hours; if there is a sediment it is also convincing proof that our kidneys and bladder need doctoring. A fact often overlooked, is that women suffer as much from kidney and bladder trouble as men do.

Dr. Kilmer's Swamp-Root is the discovery of the eminent physician and scientist and is not recommended for everything, but will be found just what is needed in cases of kidney and bladder disorders or troubles due to uric acid and weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's Disease, which is the worst form of kidney trouble. It corrects inability to hold urine and smarting in passing it, and promptly overcomes that unpleasant necessity of being compelled to get up many times during the night.

The mild and the extraordinary effect of this great remedy is soon realized. It stands the highest for its wonderful cures. Sold by druggists, price fifty cents and one dollar. So universally successful is Swamp-Root in quickly curing even the most distressing cases, that to Prove its wonderful merit you may have a sample bottle and a book of valuable information, both sent absolutely free by mail, upon receipt of three two-cent stamps to cover cost of postage on the bottle. Mention this paper and send your address to Dr. Kilmer & Co., Binghampton, N. Y. This generous offer appearing in this paper is a guarantee of genuineness.

Corinth, Miss.—On Monday night, February 21st, death came to the home of Bro. Enoch Foyes, and bore away to the sweet haven of rest his beloved wife, Sister Louvenia Foyes, who was a consistent Christian and member of the Tuscumbia M. E. Church for thirteen years. She said on Sunday, the 13th: "I want to hear my pastor once more in life. Her request was granted by the writer on Tuesday eve, the 15th, and the dear sister shouted and praised the Lord. She died in the full triumph of faith. She leaves a mother, father, sisters, and brothers, and two little girls to mourn. G. W. Baker, P. C.

Eula, La.—Brother Daniel McDonald departed this life in full triumph, and leaves a bereaved wife and seven children. He was a faithful member and a noble leader in the church. His funeral was conducted by the pastor, assisted by Rev. C. H. Hayes.

H. W. Welch, P. C.

Liberty, Texas.—Robert Burd was born in Tyler County, Texas, March 16, 1864, and died February 17, 1898. He was sick nearly five weeks, and prayed constantly during that time. He said he saw the Lord when he came down and placed wings on his shoulders, and he felt his weight on his breast. He died confessing his faith in Christ, and that he would dwell with him when leaving this world.

Sister Neasby, one of the oldest members of the Methodist Church of Liberty, died January 27th, aged 84 years. Her funeral was largely attended by both white and colored. She leaves two children and a host of grandchildren.

Sophia Johnston, born in Louisiana, was brought to Liberty by Dr. Anfred, and died January 26, in full triumph of faith. She belonged to the church about thirty years, and lived a consistent Chris[illegible]n. She leaves a host of relations.

H. Christmas, P. C.

[illegible]allisville, Tex.—Bro. Thomp[illegible]own died February 2, in full triumph of faith aged 74 years. He was a faithful steward and trustee. Wm. McKenzie, P. C.

NOT BOTHERED NOW.

"My husband suffered from rheumatism and had a sore on his face. He bought five bottles of Hood's Sarsaparilla and after he had taken four of them the sore on his face was healed, and he has not been bothered much with rheumatism since that time."—Mrs. Lou Rochelle, Keatchie, Louisiana.

Hood's Pills are the only pills to take with Hood's Sarsaparilla. Cure all liver ills.

Lottie Chenovey, Gallatin, Tenn.:—Our second quarterly conference held on 19th and 20th proved a success, regardless of the snow storm that was raging.

There was a large congregation present, both at 11 o'clock and night. P. E. L. M. Moore preached two able and instructive sermons.

There is frequent complaint from our church organists in various parts of the country, that the majority of church organs are so heavy acting that it is almost impossible for a delicate woman to handle them to any advantage. Upon investigation, we learn that the Williams Organ & Piano Co., of Chicago, who manufacture the Epworth Organs have overcome this difficulty by placing in their church organs the improved and enlarged, easy-acting bellows, which not only furnishes a great volume of power, but at the expense of very little effort on the part of the organist. We understand that the Epworth Organs are superior to most organs in this feature, as well as in the quality of tone; and we would advise our people to enter into correspondence with this company when needing anything in the organ or piano line. This is a Methodist concern, and preachers are authorized to take orders for them.

Rev. C. Alexander, our beloved pastor, is ever awake to financial matters. The collection for the day was $30.

One county in California will, this year, ship fifty carloads of honey.—Ex.

Hood's Pills

Stimulate the stomach, rouse the liver, cure biliousness, headache, dizziness, sour stomach, constipation, etc. Price 25 cents. Sold by all druggists. The only Pills to take with Hood's Sarsaparilla.

FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

"Keep your word as good as a bank."

"He that has no character is not a man; he is only a thing."

At this season of the year, bear in mind, that as you sow you shall reap. Plant plentiful acreage of corn, wheat, potatoes, millet, cane and vegetables.

Henry A. Robinson, statician of the United States Department of Agriculture, in his report of farm animals, says that most losses of animals result from exposure and the want of nourishing food.

All, whose earnings exceed their expenses, are capitalists. Those persons of this class who place their surplus in a manner to yield profit, become investors. Many people of moderate means are both though often times inconvairming though oftentimes unconsciously so.

Whenever you sign deeds, mortgages, wills, contracts, affecting lands or other instruments of a permanent nature, be sure to write your name in full in every case.

A good rule to follow when you are dealing in lands, is never to purchase real estate without a careful examination of the title, either by yourself or a trusty attorney.

All lands for spring planting should be broken up deeply and left in the rough, so the greatest amount of surface may be exposed to the action of frost. Black frost pulverizes the soil as nothing else. There is more available plant food in one pound of finely pulverized soil than in two or three pounds of soil which is lumpy, according to the degree of the lumps. One good, hard freeze is therefore equal to a material application of fertilizer.—T. Farm and Ranch.

The erection of a cotton mill at Concord, North Carolina, by colored men, who propose to work colored employes, is an industrial stride that will claim the attention of all sections of the land. The Negro has long been the chief producer of cotton, and may not this be the dawn of an era in which he is to drift from the brutal rural districts to prove the important agent in conversion of the fleecy staple into admirable fabrics.

EASTER PROGRAMS.

We have ordered, to soon arrive, a good supply of Easter Programs. Send orders in early and prepare.

The Berean system of lesson books published by our book concerns contain the Sunday-school lessons for the entire year, graded according to age or rank of pupil. They are comprehensive, compact and convenient, and should be possessed by all workers in the Sunday-school. They are entitled Beginners, Intermediates and Senior, and sell for 18 cents each postpaid, or $1.80 per dozen not prepaid. Supplied by this office.

LITERARY NOTES.

THE CONFERENCE EXAMINER.

The current issue shows increasing excellence, and is receiving from every direction high and deserved enconiums. It is proving itself an indispensable aid to every student pursuing the Disciplinary course of study and every examiner who aspires to do the best work possible in relation to the conference examinations.

"Life in America is not life as we believe in making it, nor can we feel that we are at the present time appreciably advancing in the direction of our ideal," says Joseph Lee, in an energetic article entitled "Expensive Living the Blight on America," in the March number of the New England Magazine. He shows that one reason we fall short of what we should be is that we have utterly false and undemocratic ideas as to the uses of wealth and the duties of rich men—"ideas" he says, "utterly incompatible with our democratic institutions, hopelessly removed from the inspiration of our national genius."—Warren F. Kellogg, 5 Park Square, Boston, Mass.

The opening article in Appleton's Popular Science Monthly for March describes "A Summer Journey to the Sahara Desert," and is copiously illustrated. The sketch is of Sir Joseph Lister the author of antiseptic surgery. "The Claims of Science" and "The Upward Struggle of Society" are the titles in the Editor's Table. New York: D. Appleton & Co. Fifty cents a number; $5 a year.

It is an interesting fact that The Ladies' Home Journal has subscriptions in fifty-nine of the sixty-five generally accepted civilized nations of the earth.



ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail; samples 10c. by mail. ELY BROTHERS, 56 Warren St., New York City.

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6 Fast Mail..	7.55 a.m	3 Fast Ex.....	7.40 a.m
4 Fast Ex...	11.15 a.m	7 Coast acc'm...	8.50 a.m
8 Coast acc'm.	3.45 p.m	1 Lim. Ex.....	7.15 p.m
2 Lim. Ex....	7.40 p.m	5 Fast Mail....	8.10 p.m
Sunday Ex.....	a.m	Sunday Ex.....	p.m

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A Strictly First-Class SEWING MACHINE.

HIGH ARM. LIGHT RUNNING. NOISELESS.

WITH ALMOST UNLIMITED CAPACITY.

PRACTICALLY TWO MACHINES IN ONE



STYLE No. 4 PEERLESS "ADVOCATE" MACHINE.

The Southwestern one year and this Machine in Oak or Walnut for only $18.00.

We ship our machines direct from the factory. A machine made in the best possible manner, by the most skillful mechanics with the choicest material, elegant in appearance, simple in construction, durable as iron and steel can produce, with sewing capacity unlimited.

The Peerless Advocate is fully warranted for ten years, but will last a lifetime and outwear any two of the highest priced sewing machines made.

A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them

PERFECT IN EVERY RESPECT.

A SELF-SETTING NEEDLE and SELF-THREADING CYLINDER SHUTTLE are used in the Peerless Advocate High-Arm Sewing Machines.

THE SELF-THREADING SHUTTLE.

is so simple that with two motions of the hand backward and forward the shuttle is threaded.

EXTRA ATTACHMENTS

in velvet lined case, sent free with each machine, 1 Tucker, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.

Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is prfusely illustrated, and answers the purpse of a competent teacher.

THE WOODWORK IN OAK OR WALNUT IS THE BEST

that can be procured; finished and of modern design making it handsomer than the ordinary style of woodwork.

NO. 4 MACHINE

Drop Leaf Table, Gothic C... and Center Dr...

About half the lamp-chimneys in use are Macbeth's.

All the trouble comes of the other half.

But go by the Index.

Write Macbeth Pittsburgh Pa

TAKE YOUR CHURCH PAPER.

In my letter of last week I made mention of the fact that there was not a single exhorter and only one local preacher and one private member on this our Dadeville charge, who take and read our Southwestern Christian Advocate. I do not want the public to get the impression that these exhorters, local preachers, officials and private members do not take any paper at all, for if I am so understood, I am misunderstood. These brethren are faithful subscribers to all the local county, and in many cases subscribers to big daily and national papers. I notice that some of these officers take two or three county papers, and very often they buy newspapers from the news boys at the station. They buy also many worthless magazines. Now, where this is really the case, as it is here at Dadeville, can any one doubt why the Southwestern Christian Advocate is so little appreciated and loved by the people and official members of the church? These are some of the troublesome things that has retarded the ministers in their canvasses for the Advocate. Pity! Shame! Come now, brethren, look up! Take your own church paper, which is far superior to those you are now taking. Take the church organ and learn of the many things the colored people are doing within the pales of our own Zion. Tho local preachers and exhorters ought not only take the paper themselves, but ought to be instrumental in the solicitations of others. Come brethren, come! Look here, brother, put down that big daily and some of those county papers and take your church paper. See to it that all the boys and girls read the paper in their homes.

Yours for the success of the paper. William T. Trammell.

NOTICE.

Nachitoches District, Epworth League Convention, will meet in Church, Coushatta, La. The district president, Brother George Casey, will look for delegates from every chapter on the district.

T. P. Norris.

Helping Hand Missionary Convention meets at LaFayette, Ala., Thursday and Friday, April 21-22.

All-at-it Missionary Convention meets at Alex City Saturday and Sunday, May 21-22.

You will be furnished with literary programmes soon.

All on the East Side are expected to attend the Helping Hand Convention, ar[illegible] on the West Side of the D[illegible] attend the All-at-it.

Besides th[illegible] collec[illegible]

Dear Brethren of the Greenville District: The following is the benevolence apportioned to each charge and circuit for the year 1898:

Arcola	$4.50
Baird	31.00
Bobo	7.50
Belen	7.50
Clarksdale	14.00
Greenville	21.00
Greenville Circuit	22.00
Gunnison	20.00
Glendore	8.50
Heathman	8.50
Itta Bena	49.00
Itta Bena Circuit	8.25
Indianola	25.75
Lula	21.75
Moorehead	24.75
Shelby	14.75
Southside	10.50
Tunica	12.75
Webb	22.75
Total	356.00

Let each pastor see to the raising of the above amounts at once. Begin to-day. Don't put off to-day for to-morrow. Let us bring the district up by raising the above apportionments and giving 150 subscribers to our much loved Dr. Scott. Let each charge send ten cash subscribers as early as possible. L. F. White, P. E.

NOTICE.

Brookhaven District.

Dear Brethren:—The Missionary Society having apportioned amount that should be raised by our district for "debt paying," and it is so small that I at once accepted and sent in "Pledge Card" for the district. Following are amount each charge should raise:

Brookhaven	$1.25
Bowerton	1.50
Bexard	1.00
Barlow	1.00
Columbia	1.50
Crystal Springs	2.50
Crystal Springs Circuit	1.25
Chinagrove	1.00
Georgetown	1.50
Hazlehurst	1.50
Hartman	1.00
Kennolia	1.25
King	1.00
Spring Cottage	1.25
Summit and Magnolia	1.25
Steen Creek	1.50
Terry	1.00
Tyler Town	1.00

Please collect and bring or send to our district conference at Magnolia, Miss., May 19-22. Don't send it to New York. You can't fail in this. The people will give it if you ask them.

Yours truly, I. L. Pratt, P. E.

Gainesville District, Atlanta Conference, Second Round.

Cartersville and Acworth	March 26-27
Mashetta	March 26-27
Decatur	April 2-3
Duluth	April 2-3
Lawrenceville	April 9-10
Suwanee	April 16-17
Hoschton	April [illegible]

Dear Brethren—Endeavor to raise all the benevolent collections on Easter and Children's Day, second Sunday in June. Push every department of our church work.

H. R. Allen, P. E.

San Antonio District—Second Round.

Belmont Circuit	April 2-3
Seguine	April 9-10
San Antonio Mission	April 16-17
San Antonio St. Paul	April 23-24
Kerrville	April 30 May 1
Hondo City	May 7-8
Pleasonton	May 14-15
Floresville	May 21-22
Beeville	May 28-29
Mission Valley	June 4-5
Cuero	June 11-12
Gonzales	June 18-19
Gonzales Circuit	June 25-26

Dear Brethren—I hope you will take notice of the dates of your conferences, and every officer plan to be on hand with full reports.

I hope each pastor will urge the several committees on benevolences to bestir themselves to meet all of our financial obligations fully. Remember our long-needed Samuel Houston College that is now in course of erection, and let us do all in our power to collect and pay as much as possible at the very earliest moment to insure its completion.

Brethren, do not forget the dear old Southwestern, from which its readers get so much valuable information. Keep trying to put it in every home in your charge, for it will be a great helper to you in your work. I speak from experience.

Yours for success, Harry Swann.

Palestine District, Texas Conference.

Second Round.

East Calvert	March 19-20
Hearne and Sutton	March 26-27
East Mexia	April 2-3
Winkler	April 9-10
Fairfield	April 16-17
Palestine	April 22-24
San Augustine	April 30, May 1
Jacksonville	May 7-8
Oakwoods	May 14-14
Jewett and Buffalo	May 21-22
Bryan	May 27-29
Bryan Circuit	May 28-29
Leona	June 4-5
Madisonville	June 11-12

Push your Easter collections.

Yours, W. A. Fortson.

Huntsville District, Texas—Second Round.

Spring Circuit	April 2-3
Jasper Circuit	April 9-10
Montgomery Circuit	April 16-17
Willis Circuit	April 23-24
Lovelady Circuit	April 30, May 1
Crockett Circuit	May 7-8
Corrigan Circuit	May 14-15
Prairie Plane	May 21-22
Huntsville Circuit	May 28-29
Dodge Circuit	June 4-5
Huntsville	June 11-12
[illegible] Circuit	June 18-19
[illegible]	June 25-26
[illegible]sneil Circuit	April 1-4
[illegible]ngs Circuit	June 4-5
[illegible]ney Circuit	June 11-12

Dear Brethren—Try to [illegible] benevolences on Easter [illegible]ary Day. Don't forget [illegible]stern days, second Sunday [illegible] month.

[illegible] C. Oulbreath, P. E.

Second Round.
Opelika District, Central Alabama Conference.

Opelika	April 7-10
West Point	April 16-17
LaFayette Station	April 22-24
LaFayette Circuit	April 23-24
St. John	April 28, May 1
Five Points	April 30 May 1
Roanoke	May 7-8
Dadeville	May 14-15
Sunday Level	May 19-22
Alex City	May 20-22
Flint Hill	May 27-29
Shady Grove	May 28-29
Tallassee	June 3-5
Eclectic	June 4-5
Sykes Mill	June 11-12
Wedowee	June 17-19
La Mars	June 18-19
Ashland	June 25-26

Marshall District, Texas, Conference—Second Round.

Longview	March 26-27
Mallalieu	April 1-3
Marshall Circuit	April 2-3
Tyler	April 9-10
Mineola and Terrell	April 16-17
Hawkins and Quitman	April 23-24
Ebenezer	April 29, May 1
Wiley Chapel	May 1
Jefferson	May 6-8
Lodi	May 7-8
Woodlawn	May 7-8
Harleton	May 14-15
Coffeeville	May 14-15
Lasater	May 21-22
Dangerfield	June 4-5
Pittsburg, Sulphur Springs and Winnsboro	June 11-12
Queen City	June 18-19
Park Circuit	June 24-26
Texarkana	June 25-26

Fraternally, W. H. Logan.

$12 3000 BICYCLES must be closed out at once. Standard '97 Models, guaran'd $14 to $20. '96 models to $20. 2d hand wheels $5 to $15. $12



Shipped to anyone on approval without advance deposit. Great factory clearing sale. EARN A BICYCLE by helping advertise us. We will give one agent in each town FREE USE of a sample wheel to introduce them. Write at once for our Special Offer. Mead Cycle Co. Chicago.

THE LEADER!!
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By Sankey, McGranahan and Stebbins.
325,000 Sold Since Nov. 9, 1897
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$25 per 100, by Express; 30 cts. each, if by mail
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There are four ways by which money may be sent by mail, our risk—Postoffice Money Order, by Bank Check or Draft, or an Express Money Order; and, when none of these can be procured, in a Registered Letter.

You can buy a Money Order at your postoffice, payable at the New Orleans postoffice.

If a Money Order Postoffice or an Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

We, this week, and intend hereafter to publish this list by Conferences, that the people may see who are working for the Southwestern and our publishing interests.

February 28 to March 7.

Atlanta and Savannah.

P. H. Travis, *1 — W. C. Bryant, *2
T. H. Sheppard, — M. M. Alston, *1

Central Alabama.

S. H. Veil, 1, *1 — A. G. Gleurn.
J. T. Willis, — H. Matora.

Central Missouri.

Mrs. N. N. Greenup.

Florida.

T. P. Page.

Little Rock.

J. E. Toombs, 3 *2 — C. W. Whitehead.
S. T. Cooper

Lexington.

Mrs. C. Spears.

Louisiana.

B. H. Forrest. — Henry Taylor, 1
V. Chapman — T. J. Johnson.
J. F. Marshall, *1 — C. H. Pemilton.
Elnora Johnson. — J. H. Thompson.
B. J. Reddix. — C. W. Reeves.
L. W. Elkins, 1 — J. A. Patterson.
J. D. Brightop. — J. O. Richards.
C. D. Shallowhorn, *1 — S. Carroll.
Miss Carrie Monroe, *1

Mississippi and Upper.

J. E. Coleman, 1 — Wm. Payne, *2
James White. — H. B. Bransford.
J. T. Caunou, *2 — J. J. Johnson, *1
W. H. Galliou, 1, *2 — W. H. Smith, 1
N. Cannon, *1 — Geo. Turner.
B. L. Crump *3 — W. McMorris, 5
H. B. Blackman. — J. C. Hibbler, 1
W. M. Lester, 1 — J. M. Walton, 2
C. W. Walton, *4 — Nancy M. Kirk.
N. N. Sidney, *4

South Carolina.

A. S. Glover.

Tennessee and East.

T. E. Woods. — H. Dunlap.

Texas.

B. H. Hardeman. — M. Lott, 1
G. W. Love, *1 — M. C. Casenas, *1
J. H. Swann. — A. L. McCreary.
W. H. Logan, *12 — A. Jackson.
A. C. Culbreath, 1 — F. R. Morton.
Chas. Fountain. — W. R. Morrow.
R. Brown, *1 — R. Hillary, *2
H. C. Cooper, 2 — J. A. Tillory, 1, *2
L. H. Richardson, *1
Dauchy & Co.

* Yearly.

PROPOSALS INVITED.

We desire bids for composition, printing and mailing this paper. Specifications and particulars at the Business office, 429 Carondelet st.

EASTER PROGRAMS.

We have ordered, to soon arrive, a good supply of Easter Programs. Send orders in early and prepare.

We find on our shelves here an over-supply of Epworth Hymnals Nos. 1 and 2 combined, that we will sell for 35 ¢—note edition. Or 20 ¢—word edition—postage or exprees extra.

RAILROAD TIME TABLE.

Illinois Central.

ARRIVE— | DEPART—
Local mail .....11:00 | [illegible]
Chicago limited, 7 | [illegible]
Fast mail..... 8 | [illegible]
Louisville | [illegible]
Fast mail.... 8:30 am | [illegible]
Louisville and [illegible]
No. 3.....7:45 pm | No. [illegible]
McComb City Ac.....9:30 a m | McComb [illegible] Ac. [illegible]

Yazoo and Mississippi Valley

No. 5, Memphis Express..... 11:30 a m | No. 6, [illegible] press .....
No. 21, Vicksburg express.....3:30 p.m | Vicksburg ex- press.....
No. 33, Baton Rouge acc... 9:15 a m | No. 34, Baton Rouge acc [illegible]

Louisville and Nashville.

No. 3, fast ex....7 40 am | No. 6, fast ex. [illegible]
No. 7, coast acc 8:30 am | No. 4, fast ex. [illegible]
No. 1, lim. ex....7:15 pm | No. 8, coast acc. [illegible]
No. 5, fast mail..8:10 pm | No. 2, lim. ex. [illegible]
Sunday ex..... pm | Sunday ex. [illegible]

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex .. 6:55 pm | No. 53, Cal. ex. [illegible]
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THE GENERAL CONFERENCE OF 1900.

The General Conference of 1896 directed that the Book Committee shall "make careful investigation of all the facts in connection with each place inviting the General Conference, and determine which place shall be selected," on condition that no place shall be chosen "which does not guarantee to furnish suitable auditorium and committee rooms, and to pay all local expenses." The special committee on the entertainment of the General Conference of 1900, elected at the recent meeting of the Book Committee, is now prepared to receive formal overtures and enter into correspondence in relation to this matter.

Henry Spellmeyer,
525 Orange St., Newark, N[illegible]
S. O. Benton, Sec[illegible]
258 Ridge St., Fall River, [illegible]

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A Tip to Butchers.

Use Pearline. Have your place a little lighter and cleaner and sweeter than other places. Did you ever see a Parisian butcher shop? Well, you can make yours just as dainty and attractive by taking a little trouble with Pearline. Isn't this worth something in these days of competition? But the foundation of all this cleanliness, and the only thing that makes it possible, is Pearline. 530



Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as," or "the same as Pearline." IT'S FALSE—Pearline is never peddled; if your grocer sends you an imitation, be honest—*send it back.* JAMES PYLE, N. Y.

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New Orleans, March 7, 1897.

Mrs. R. C. Barron, the devoted wife of Rev. R. C. Barron, pastor of Woodlawn M. E. Church, is down seriously ill. Three physicians have been in attendance upon her, and up to this writing there seems to be no improvement in her condition. Her husband arrived in the city on the 5th inst., having been hastily summoned by a dispatch from their son, R. C. [illegible]

that the ordinary style of woodwork.

NO. 4 MACHIN[illegible]

Drop Leaf Table. Gothic C[illegible]
ter Dr[illegible]

ABOUT CHANGE OF ADDRESS.

We have learned from long experience that when we have attempted to change the address of our pastors according to appointment as read out at Conference, they in very many cases are not correct as to post office address, and they have to be changed again before the right office is reached. Then in case of circuits, how are we to know on which charge the pastor will reside unless he tells us? The best way is for all who desire a change to request it. A postal will do it, or the postmasters will send us a notice on his blank without any expense [illegible]ested. Another [illegible]h presiding elder [illegible] his pastors, [illegible] correct [illegible]

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, MARCH 17, 1898.—Vol. 33, No. 11. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

The State of Georgia has 1053 colored troops officered by 73 men. Of these 974 are enlisted as infantry, 50 cavalry and 29 artillery. When it is considered that there are only 2987 white troops and 372 officers, it shows that Georgia is not much afraid of the Negro, for some Southern States have no colored troops.

* * *

In receiving the new Spanish minister last week, President McKinley said as his closing remark that he desired "that Spain and the Spanish people may enjoy the blessings of peace and prosperity." Wonder if, in using the word "peace," he had any reference to the present condition of affairs between this country and Spain.

* * *

We believe the average of articles we have been and are yet publishing under the head of "Contributors," will convince any fair mind that we are developing a strong class of writers, and that is just what we should do both for the sake of the Church and the race. Some of our contributors are, of course, "veterans," but the majority are not and give evidence of hard work and an effort to prepare for future usefulness and success.

* * *

The court of inquiry in the case of the explosion of the battleship Maine has not yet reported up to this writing, but it has been announced that its investigations are completed and the finding will soon be announced. Meanwhile the government is busily engaged with such improvements in its war and navy departments as indicate that it does not propose to be caught napping. The announcement is made that whether the court decide that the Maine was destroyed by accident or design, President McKinley's plan is, after giving Spain due warning, to proclaim the independence of Cuba and stand by the proclamation. Such a course may mean war, but the feeling is that it will also mean freedom for Cuba.

* * *

Last week Congress passed unanimously a bill appropriating $50,000,000 for the national defense. It is true the amount appropriated is pretty large, but that did not attract nearly as much attention as the patriotic speeches made in favor of the bill by Southern Democrats and the fact that there was not a single vote in either house in opposition to the measure. In the House the vote was 311 for and none against; in the Senate 76 for and none against. It is really gratifying to note that the representatives of our common country were able to rise above partisanship and sectionalism, and impress the nations of earth that all lines are obliterated when the interests of this nation are to be subserved thereby. To prepare for war is one way to prevent it.

* * *

The desperate struggle which has been going on in the Louisiana Constitutional Convention over the suffrage question has brought out some very interesting items. In order to ascertain how many citizens would be entitled to vote by virtue of owning property assessed at $300 and upward, the auditor was called on for a list of the same. His report shows that outside the parish of Orleans there are 28,158 whites and 3,770 Negroes. The number in this, the parish of Orleans, is not given. St. Landry parish furnishes the largest number for both races; whites, 1630, and blacks, 285. In Vernon parish only one Negro property owner is reported; but it is gratifying to note that not a single parish in the State is blank, and that only nine fall below a list of twenty. Of course Orleans will increase the list for both races.

THE INDUSTRIAL COLOR LINE AND THE CHURCHES.

The article on the "Industrial Color Line in the North," written by Mr. J. S. Stemons and published in the last number of the A. M. E. Church Review, is able and instructive. The subject matter interested us very much indeed, and we have delayed our special reference to it only because of the crowded condition of our columns.

The author does more than is usually done by those who discuss this question; he proposes a plan to break down this color line bar. He thinks the Nergo laborer of the South has greatly the advantage over his brother at the North, and then exposes the inadequacy of the various remedies proposed to cure the labor discriminations of the North, closing his admirable production with the remedy wihch he proposes.

Mr. Stemons states that the per cent of Negroes engaged in merely personal and domestic service in Georgia is much smaller than that of those in similar service in either Kansas, Ohio, Massachusetts, Pennsylvania or New York.

He asserts and defies successful contradiction that the condition of the Negro at the North, industrially, is worse by far than 30 years ago.

We think he discusses a question which is one of the gravest that faces us in this country to-day. The question as to how and where we shall obtain our daily bread is far more important than where we shall eat or where we shall ride on public carriers. And what renders it the more grave is that this sad condition of affairs, as pictured by Mr. Stemons and others, is gradually drifting this way, but we note with pleasure that others besides the author of this article are trying to arouse the North on this subject, and we hope good may come of it. At the session of the American Negro Academy in Washington, D. C., a few days ago, Zion's Herald says:

"Rev. Matthew Johnson, of Philadelphia, gave utterance to these unwelcome but stern truths:

" 'The debarring of the Negro from the more lucrative trades is far greater in the North.' In the South white and black skilled workmen can be found engaged hand in hand. In the North the foreigner, who has not even the right of franchise, is given the preference.

" 'I repeat that the North is doing far more to impede the progress of the Negro than the South, notwithstanding the fact that so many lynchings have taken place. These have been intermittent, sporadic, while the influences working against the Negro in the North have been continuous and powerful.' "

We ought to say also that the Herald itself has published this condition of affairs far and wide, and showed the injustice of the same, and Prof. Booker T. Washington frequently calls attention to it. We sincerely trust that all such may have due effect and that a change for the better may be the result; but as we have just said, the conditions or sentiment which make such a state of affairs possible at the North is, we fear, gradually drifting this way. The Negro has held, and does yet to some extent hold sway as the principal laborer in the South, because there was no one else mean enough to do such work. But that time is passing; other laborers are coming—they are here already. The "unions" complained of by Mr. Stemons, which have proven themselves so effective along this line at the North, are beginning to make our mechanics, however skilled they may be, feel them at the South. They shut out all they can, but where Negroes are employed, though they work side by side with the white mechanic, doing the same kind of work he does, they are compelled to do so at smaller wages. We grant that a half loaf is better than no loaf, and yet it is not necessary to give the South credit for more than is due her. "But," says one, "why does not the Negro refuse to work at reduced wages? That is one of the objections the white laborer has to him." That is it exactly, why doesn't he? We answer: For the same reason that a hungry man will accept a part of a meal rather than go without it altogether. The white mechanic asks him the same question, but knows at the same time that he will be only too glad to fill his place with a "union brother" and then inaugurate a strike if he is not paid union wages. The fact is, this whole country needs to reform on the labor question. The spirit that prompts such unjust discrimination against us is, in our judgment, the result of the prejudiced greed of the laborer, who sees he can win in that way, and in the second place, an accepted conclusion, which is coextensive with this great country, that the Negro is interior and does not merit an equal showing with others. The latter is bequeathed by slavery and its eradication will be both difficult and painful, but can and will be done; and it must be done before the prejudiced laborer can be checked on the lines on which he now succeeds in excluding us. Many of our good friends are not free from the influence of this conclusion, though some of them would be pained if told so. They and all others must be convinced by what the Negro accomplishes wherever he succeeds in getting a chance to show what he can do.

But in the remedy proposed by Mr. Stemons he thinks it wise to invoke the assistance of the churches of the North. His plan is to organize principally through the churches and says: "It has been highly approved by many of the churches and clergymen of the country and is now being successfully prosecuted in Philadelphia, etc." We give the plan of his "Industrial Rights League" in his own words. Says he:

"It is expedient that this organization should be supported by every church and by every member of that church, yet no person is expected to join this organization who would in any way make industrial discriminations against men because of their color. To this end, every person who joins is requested to take the following pledge:

" 'I do solemnly promise to exert my influence to break down the barrier of prejudice that prevents men, because of their color, from engaging in various branches of manual labor in this country. To this end, I pledge myself never to employ, or work with, as occasion demands, any person because of his or her color.' "

No doubt this is a good plan, for both its justness and simplicity commend it, and we shall be glad to see it have a fair trial.

At any rate in the Church is a good place to begin to rectify this gross injustice, for we think the African Methodist Episcopal Church especially, of which we suppose Mr. Stemons is a member, has done much to emphasize and intensify the race lines, which, he says, are so constantly tightening against us. While we say unhesitatingly that we admire this great body as an ecclesiastical organization, we are equally free to say we deplore some of the methods used to increase its membership and otherwise further its designs. These methods we believe largely responsible for many of the ills we suffer as a race both at the North and the South. In those communities in the North where the Negro and the whites have been found dwelling together in unity as members of the same church, no matter

(Contiued on 8th Page.)

OUR CONTRIBUTORS.

LEAVES FROM MY YEAR BOOK.

By Alexander P. Camphor, B. D.

Sabbaths in Africa.

III.

Sunday, Feb. 21.

This Sabbbath brought with it African fever with which we had personal and painful experience. The acquaintance was by no means congenial: it breeded only contempt. This is one of the greatest trials and fears of "New Comers," and these trials and fears at times are not without sufficient reason. The African fever does not confine itself to persons newly arrived to the country. The children of parents born in Africa suffer from it, and in exceptional cases, equally as much as "New Comers.," Even the natives who imigrate from one place to the other, have fever. In almost every case, before one month rolls around, you are prostrated by this merciless, insidious foe. It matters not who you are, what your mission, the degree of your courage, the strength and wisdom of your effort to resist and evade it—despite all this—the fever comes, seizing you as its victim. To have it is the rule; to escape it, the exception.

It came to us in the following manner; there was first a feeling of great depression: lassitude of body, dullness of mind and feebleness of spirit. We felt as though we had been suddenly grabbed by some ruthless, giant hand and pressed and squeezed like a sucked orange until all strength and spirit had ebbed away. This was followed by loss of appetite, dryness of skin, heaviness of head, bitterness of taste, alteration of pulse and wakefulness. This was the first stage. Then came the second; viz: a disagreeable chilly sensation. Although the thermometer registered 87 degrees indoors, yet all the blankets and quilts available were hardly enough to raise the temperature of the body so as to drive off the chill. Then came the hot, burning stage which heightened the temperature to 105 degrees. Now the task was to reduce it to its normal condition. By the application of leaves gathered from a tree known as the "Balm of Gilead," which grows in great abundance in Africa; and frequent sponge baths with lime juice water and taking heavy doses of quinine, from ten to fifteen grains, and hot tea made from the fever plant, a bush resembling the American "Sweet Balsam;" and lying quiet in bed, remaining well wrapped in woolen blankets, the fever broke within six hours. Perspiration then became profuse; the temperature greatly reduced, and a feeling of relief took the place of pain and discomfiture of body.

Within three days, all trace of fever and its debilitating effects had passed away and strength returned.

Observations.

Two causes bring on African fever: first an exciting cause. The exciting cause is malaria. It is due to the temperature and condition of the atmosphere, low marshy Mangrove and Bamboo swamps impregnated with decayed vegetable matter, and the character of the soil. The land is low near the sea, and during the long, drenching rains is flooded and intersected by tidal creeks, freshets and rivers. The land is literally covered with rank vegetation the year round, in which decomposition continually operates, and during the long dry season this humid soil, with its debris and impurities, washed down by the rivers and collected within the dense interlacing branches of the Mangroves which line the banks of rivers and creeks is penetrated into by the rays of the sun. As a result of all this, a morbific exhalation steams up, vitiating the atmosphere and poisoning the human system.

The Predisposing Cause.

The following predisposes powerfully to African fever. A bare outline is sufficient: Poor health; foul, sluggish system; torpid liver; inactive bowels; weak heart; sedentary, licentious and intemperate habits, neglect of bodily cleanliness; inactivity; exposure to malaria, night air and intense heat of sun; sitting in currents of air; fatigue; fright; worry; lack of proper clothing and suitable food.

The Remedy.

The exciting cause, namely, malaria, is not an immovable obstacle. It is not a permanent fixture like the St. Paul River or the Futa Jallon Highlands, which may not be removed.

African malaria may be destroyed just as the malaria that once pervaded Enlgand and that once lurked around where now stands many of our healthful American cities was destroyed. By making proper drainage, cutting down the thick "bush," cultivating the soil, opening up the country, building cities, constructing railroads and following all the arts and pursuits of Western civilization. This will not only diminish the deadly effluvia, but be the sure means of its complete and final extinction.

Touching the predisposing causes, where it is possible, avoid them as you would a huge, hungry boaconstrictor. Be vigilant, discreet, temperate, active, brave, cheerful, hopeful, clean, and, above all, be prayerful. These predispose mightily to health and life and success in unhealthy Africa.

(To be Continued.)

ONE OF HUMANITY'S FAILURES—SLANDER.

Rev. W. L. Duncan.

Some people take a special pleasure in this most hideous crime. This may include all forms of detraction by word of mouth. It ranges from petty scandal, that imputes minor faults and failings, up to malicious slanders that aim directly at the foundation of the entire character. The tattler and slanderer not only induce jealousies, suspicions and angry contentions in society, but the very act of tale-bearing and detraction is vicious. One man has no right to be injuring the good name of another, even by reporting that which may be true of him, unless some grave interest of the Church or public may demand it. If a man is plotting mischief against society, or any individuals in it, an exposure of his iniquity for the defense of his Church or for the community may be righteous. But no exposure can be made of any, for the mere end of giving a bad reputation in public, even though the man may deserve it. Morality gives him the right to the reputation he acquires, unless some higher right come in and make it your duty to defend that, even at the expense of an exposure of his unworthiness. To do this for virtue's sake is not slander. The vice of slander appears directly in its disrespect to the humanity in the person slandered. Spiritual worthiness is the highest treasure, and without this the humanity had better never have been raised above the animal being.

And yet the reputation for this, the slanderer would wholly destroy. He would do to him that indignity which is expressed in saying that it were better he were wholly the brute than such a man. And the wantonness or the malignity that can so reproach another sinks the author to the deepest debasement. It is this conscious degradation in the eye of the community that makes the name of the slanderer so despicable. His infamy becomes quite as deep as that to which he would consign his victim. Some of us remember the stern words of the cabinet. The contempt the slanderer manifests towards another returns upon himself; and his defamation of another man turns to be a true record against his own soul. The slanderer is himself usually conscious of the baseness of his course, and betrays it in the innuendoes by intimation, by hinting (gerund of innuere, innutum), to give a nod, etc. An oblique hint; a remote allusion or reference, usually derogatory to a person or thing not named; an insinuation. "Mercury * * * owns it a marriage by an innuendo" (Dryden). "Pursue your trade of scandal-picking; your innuendoes, when you tell us that Stella loves to talk with fellows."

The slanderer attempts to reach his end by hints, suspicions and dark surmises, when he would be ashamed to avow his direct purpose, and stand fully out before his object and take the consequences of his designed indignity to his fellow-man. His deed is one for which manifestly his own spirit condemns him. O, slander, thou twin sister of infamy! It detests life, curses God and despises heaven; the blackest crime; the sum of all villainies; and its end is in the lowest hell.

Navasota, Texas.

Renew your subscription at once.

CAN MORALS BE TAUGHT BY THE TEACHER?

By Mr. J. A. Jefferson.

This much-mooted question has engaged the attention of some of the most scientific pedagogues of the counrty, and yet, suspended about it, are doubts as to whether the teacher should make a special place in his weekly program for the development of this potent element in the character of the child. By closely investigating the results of true teaching we find that the morals are developed in proportion to the information gained by the pupil. Few parents are unconscious of the results produced upon the minds of their children by reading trashy literature. Since the development of the morals requires an appeal to high and noble motives, then it follows that there are certain fundamental principles which underlie this teaching that every teacher should possess. An insufficient amount of knowledge will necessarily produce poor results. We, therefore, make the assumption that morals can be taught by the true teacher.

Children are great imitators, and so the moral teacher has a great opportunity to teach by example as well as precept. He has an opportunity to stamp indelibly upon the minds of his pupils the efficacy of being moral. Often teachers are so overworked that they cannot find a special place on their program for this instruction, but let it be remembered that it does not relieve them of the responsibility, for incidental instruction can be made to figure conspicuously in the solution of this problem. Occasions often arise when the teacher should lose no time in bringing to bear upon the minds of his pupils the value of cleanliness, kindness to animals, reverence to the aged, honesty, truthfulness and virtue. They should be taught not to despise honest labor, for "labor omnia vincit."

If the psychical principles which are involved in this instruction are presented in their natural order, success will accompany the effort. Knowledge stirs the feeling; the feeling influences the will. The will is the source, the morals the product. Who, during the revolutionary period, did more to arouse public opinion against the oppression of Great Britain than Patrick Henry, with his passionate appeals directed to the consciences of his hearers?

A careful study of history will tend to elevate the moral inclination of a child.

Natural science is a fruitful study on morals. It puts one in sympathy with the plant and animal kingdom.

Observation has taught us that a man who will impose cruel treatment upon his domestic animals, will pour out the same wrath upon his wife, children and neighbors. We are of the opinion that too much attention cannot be given to the development of moral training of those under our tutorage, because we are preparing them to become intelligent and self-governing citizens of this great government, and more than that, their destiny—character—is being shaped by us.

Morality promotes intelligence; immorality encourages ignorance. Morality promotes peace and harmony; immorality stirs up strife and confusion. Morality encourages industry; immorality laziness. Morality arrays itself for Christianity; immorality against Christianity. Morality has heaven for its habitation and God for its founder; immorality has hades for its habitation, and the demons for its progenitors. Morality fosters love; immorailty bitter hatred. Morality encourages respect for parents; immorality disrespect. Morality establishes friendship; immorality enmity. Morality is friendly towards the establishment of schools for training the youth of the land; immorality is an enemy. Morality encouarges cleanliness; immorality filthiness. Morality fosters honesty; immorality dishonesty. Morality encouarges truthfulness; immorality lieing. Morality is kind and generous; immorality is arrogant and abusive. These principles can be taught.

We trust morality will spread its wings till it will cleanse and purify every atmosphere.

Can she do it? Yes; by the grace of God she can and will crush every foe to the earth.

Goliad, Texas.

Now is the time to Subscribe.

THAT IDEAL PREACHER—HIS CHARACTERISTICS.

By Rev. W. H. Nelson, Ph. D.

By ideal is meant not any and every one who has the name or wears the garb, but that one who shall be described herein—our description based upon divine precepts and examples. In our mind there is not a more ideal character than the Christian minister, and no one who effects just so much, and whose influence for good or bad reaches out so far. Now, then, because he is so influential, effects so much both for time and eternity, and since there are so many entrances to this high and holy calling, and so many and various characters in the field, influencing in as many ways, we pause to look for the ideal preacher. Him we will set forth under certain characterizing features.

First, the ideal preacher is called and sent. His coming into the ministry is the outward answer to an inward divine call. He is not there as a matter of choice or for ease and honor, but because he is divinely placed to serve. This he realizes and keenly feels when induced to go elsewhere.

His mission carries him upon duty when and where, often, he would not go. But he goes to perform his obvious duties, however disagreeable or hard or unremunerative. He carries a burden which is the Gospel of Christ; and this he delivers, since he believes it to be of God and essential to salvation.

The Gospel, which, to him is truth, is such a burden, undelivered, that he sees no peace, but feels condemned till its story is told.

This story he tells persuasively and even, as Paul, declares it, because he is no skeptic, but beleives its sayings. He presents it as it is, because he feels morally and woefuly bound to so do. When he is tempted to let up, then he realizes the command to "Teach them all things whatsoever I have commanded you;" and this command brings his hand to give to each man, poor or rich, friend or foe, his portion in due season. He gives each his portion impartially, feeling that the message is the Lord's and not his, and therefore must be heard.

Second, he is earnest. He does not preach and pray as one whose message is trivial, but he presents Christ forcefully and intensely, till men are forced to move nearer Christ or are repulsed through condemnation. He enters upon every duty purposely to win for Christ, by making him felt and longed for in the hearts of men. He reaches men because he is mightily in earnest with them, and they are thus affected. But he is not only earnest in preaching and word, but in all his acts and works as a servant of God. Earnestness is a distinguishing mark upon him that points out and designates him a character whose business is that of the highest concern. A business that cannot be neglected or slighted even for a day or an hour. A business continually preparing men for the purest lives, in time, and fixing them up to stand before the Justice of the universe. He is in earnest because not only is he preparing men to account, but he himself must soon answer the judgment roll.

Third, he is undivided in work. Like Paul, "this one thing he does," namely, preaches the Gospel. He does only this because he conscientiously feels that he cannot do this well and other things meanwhile. He realizes the experience of the old adage, that too many irons in the fire will prove self-destructive; hence he lays his hand to his church work alone and does it with all of his might He finds no time, while men are dying, to while away days getting up secret societies, or to spend a week studying their origin, government and history, so that on the Sabbath he may magnify them and their work above the church and Christianity. Neither can he find time, under his momentous labors, to enter the arena of politics, to discuss them, or seek the tainting political office which can only be won by a sinful compromise. Nor will he enter any work such as teaching or secular agency, unless he can make them subservient means to promote his ministerial labors; these labors are to him first and foremost. Like Paul, the ministerial office must by him be continually magnified. With it nothing is to be compared; nothing else so dignifies or satisfies his longings. From it nothing draws him in the way of office or bribe. He stays in it contentedly as long as he can win souls for Christ; he seeks no nobler titles or office than that of being a soul-winner (S. W.) and a minister of Jesus Christ.

Fourth, he is a studious man. He is one who thoroughly studies his work generally and minutely. He realizes that he must study his duties and work in order to understand them and make them successful. First he studies his Bible meditatively and prayerfully. He studies it for self-culture and for understanding and inspiration. He studies it daily for hours. He does not just pick it up and flippantly read here and there a chapter simply to blunder upon "something to preach;" but he reads it consecutively and subjectively, and gets it in its parts and relations. He usually finds his texts in his daily perusals. They come spontaneously and suggestively; and such texts are always the most effective and easily handled, for the made text has got to have its clothing made which always poorly fits and are scant. But the spontaneous text usually brings along with it its own clothes which are rich and full. This preacher does not only study his Bible for more and more illumination, but he knows his Bible. He knows how to read it well and effectively. He does not spell out the words and drag out the sentences, disconnecting and confusing the sense of them, but leaves the accentuation perfect, the pronunciation correct, and the sense of the sentences clear. He learns the meaning of his Bible utterances because this is his text or school-room book whose lessons he is sent and paid to teach. He carefully prepares and studies his sermons, strengthening their weak places, correcting their fallacies, and adapting them to the most effective ends. He studies his people, their character, habits and modes of life. And it is often right in this study that he gets his best subjects which will always find a complementary text in the Bible. But he does not only study his people to learn of their moral and religious habits, but of their capacities and fitness for the different lines of church work. And because he knows them in the last particulars, he always surpasses the man who does not. This man always has his church well in hand and knows where to go and what to do in every emergency or crisis in his church.

(To be Continued.)

Plan of Episcopal Visitation

Conference.	*Place.*	*Time.*	*Bishop.*
Baltimore	Washington, D C	Mar. 2	Merrill
Washington	Cumberland, Md	" 9	Andrews
St. Louis	Springfield, Mo	" 9	McCabe
Kansas	Lawrence, Kan	" 9	Fowler
Virginia	Falls Church, Va	" 9	Goodsell
South Kansas	Ottawa Kan	" 9	Cranston
Central Penn'vania,	Danville, Pa	" 16	Andrews
Missouri	Hannibal, Mo	" 16	McCabe
Philadelphia	Chester, Pa	" 16	Goodsell
Southwest Kansas	Lyons, Kan	" 16	Cranston
Central Missouri	Topeka, Kan	" 23	McCabe
North Indiana	Hartford City, Ind	" 23	Fowler
Wilmington	Lewes, Del	" 23	Newman
Northwest Kansas	Minneapolis, Kan	" 23	Cranston
Delaware	Orango, N. J	" 24	Horst
New York	New York, N. Y.	" 30	Hurst
New York East		" 30	Mallalieu
Lexington	Terre Haote, Ind	" 30	Fowler
Newark	East Orange, N, J	" 31	Goodsell
New Jersey	Camdeo. N. J	" 30	McCabe
New England	Worcester, Mass	Apr. 6	Newman
Northern New York	Fulton, N. Y	" 13	Hinde
Wyoming	Norwich N. Y.	" 13	Fowler
N. England South'n	Attleboro, Mass	" 13	Vincent
New Hampshire	Dover, N. H.	" 13	Newman
East German	Rochester, N. Y	" 17	Hurst
Troy	Amsterdam N. Y.	" 20	Mallalieu
Vermont	Springfield, Vt	" 20	Vincent
Maine	Norway, Me	" 29	Cranston
North Dakota	Casselton, N. Dak	" 27	Joyce
East Maine	Bangor, Me	" 27	Cranston

Foreign Conferences.

South India	Bangalore	Dec. 16	Foss and Thoburn
Bombay	Bombay	Jan. 5	Foss and Thoburn
North India	Bareilly	Jan. 12	Foss and Thoburn
Mexico	Puebla	Jan. 19	Fitzgerald
N. W. India	Allahabad	Jan. 20	Foss and Thoburn
Bengal Burma	Mazapar ur	Jan 27	Foss and Thoburn
Liberia	Greenville	Feb. 3	Hartzell
Cent. Conf of India	Lucknow	Feb. 9	Foss and Thoburn
West China Mission	Chentu	Feb 17	
Malaysia Mis'n Con	Siogapore	Feb. 24	Foss and Thoburn
W. S. Am. Mis Con.	Concepcion	Feb. 24	Warren
South America	Rosario	Mar 30	Warren
Congo Mission Conf		May 4	Hartzell
Bolgaria Miss. Conf	Rustchuk	May 11	Walden
Italy	Turin	May 25	Walden
Switzerland	St Gallon	June 8	Walden
South Germany	Frankfurt	June 23	Walden
North Germany	Hamburg	July 6	Walden
Denmark Mission	Copenhagen	July 13	Walden
Japan	Yokohama	July 6	
Norway	Larvik	July 27	Walden
Sweden	Upsala	Aug 4	Walden
Korea Mission	Seoul	Aug. 10	
Finl'd & St. P'b'g Mis	Helsingfors	Aug. 17	Walden
Cen. China Mission,	Kiukiang	Sept. 8	
North China	Peking	Oct 12	
Foo-Chow	Foo-Chow	Nov. 9	
Hinghua Mis. Conf	Hinghua	Nov. 30	

By order and in behalf of the Board of Bishops.

EDWARD G. ANDREWS, Secretary.

Baltimore, Md., Nov. 1, 1897.

THE LIFE OF FAITH.

Don't lose Courage! Spirit brave
Carry with you to the grave.

Don't lose Time in vain distress!
Work, not worry, brings success.

Don't lose Hope! who lets her stray
Goes forlornly all the way.

Don't lose Patience, come what will!
Patience ofttimes outruns skill.

Don't lose Gladness! every hour
Blooms for you some happy flower.

Though be foiled your dearest plan,
Don't lose Faith in God and man.

—Selected.

MY RICH RELATIONS.

The saints of God all have very rich relations. I always feel encouraged when I remember what rich relations I have. God is my Father. He calls me his child, and gives me the undoubted assurance that he has adopted me into his family. Again and again in his Word, he instructs us to call him "Our Father." Jesus Christ is my Elder Brother. He allows me to call him "Brother Jesus." He is the best brother that any one can possibly have. The Holy Ghost declares himself to be my Comforter; that is, my helper. If God be my Father, Jesus Christ my Elder Brother, and the Holy Ghost my Helper, then I am surely blessed with rich relations.

These relations have pledged themselves to help me to their utmost in every time of need. If they be for me, who can harm me? Dear brother and sister, if you will but take your eye off of the waves of trouble by which you are surrounded, and fix your mind implicitly on your rich relations, you will get rid of all your fret and worry.—Rev. John Thompson, in Christian Standard.

A LESSON OF SERVICE.

A chaplain in the army during the war was passing over the field, when he saw a soldier who had been wounded, lying upon the ground. He happened to have his Bible under his arm, and he stooped down, and said to the man:

"Would you like me to read you something that is in the Bible?"

The wounded man said: "I'm so thirsty, I would rather have a drink of water."

The chaplain hurried off, and as quickly as possible brought the water.

After the man had drunk the water, he said: "Could you lift my head, and put something under it?"

The chaplain removed his light overocat, rolled it up, and, tenderly lifting the head, put it as a pillow for the tired head to rest on.

"Now," said the man, "if I only had something over me! I am so cold!"

There was only one thing that the chaplain could do, and that was to take his coat off, and cover the man; and he did so.

The wounded man looked up into his face, and said:

"For God's sake, if there is anything in that book which makes a man do for another what you have done for me, let me hear it."

Love is the test of our religion.—The Classmate.

THE SMALL ACT.

It is the bubbling stream which flows gently, the little rivulet which runs night and day by the farmhouse that is useful, rather than the swollen flood or warring cataract. Niagara excites our wonder, and we stand amazed at the powerful greatness of God there, as he pours it forth from the hollow of his hand. But one Niagara is enough for the continent of the world; but the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets which water every farm and garden, and shall flow on every day and night with their gentle, quiet beauty. It is not by great deeds like those of martyrs, good is to be done, but by the daily and quiet virtue of life.—Onward.

Subscribe for the Southwestern.

WOMAN'S DOMINION.

MISS WILLARD IN JEFFERSON CITY, MO.

The St. Louis Christian Advocate, one of our most interesting exchanges, gives a glowing account of Miss Willard's address before a great audience which included the Missouri Legislature. There was some feeling against the little "Yankee woman," but much more against her cause; hence few were pleased to have her come. Nevertheless she went, and the result is thus described by our contemporary:

"The night came down with terrible darkness and a pouring rain. She came from her room pale, calm, silent and self-possessed, and entered a closed carriage. Notwithstanding the rain storm the historic old hall was packed with senators, representatives, state officers and civilians from various parts of the State. The reporters' tables were crowded with representatives of all the important papers of the State, German and English. Sharpened wits and pencils were ready to take down what this woman, this Yankee woman, had to say against the 'omnipotent' liquor traffic.

There was a chilling gleam in the multitude of unsympathetic eyes as she walked down the center aisle. And she was not much surprised to find no officer of State, Senate or House inclined or disposed to preside. The services of the unsophisticated preacher who had served as reception committee was again in demand. He took the speaker's chair and called the house to order, and was requested by Miss Willard to read the saloon-keeper's psalm. The chairman was slightly confused, from the fact that he had never thought of the saloon-keepers having a psalm, and turned to the ladies for further instruction. The tenth psalm was designated, and when in a clear voice it was read to an audience giving almost breathless attention, it did seem as if the Spirit inspiring the psalm had drawn a life-size picture of the retail liquor dealer as "he sitteth in the lurking places of the villages: in the secret places doth he murder the innocent."

An old minister, representing a county in the northwest, with hands and ears suggesting saddle-skirts, a voice like the roar of Niagara, with mouth and nose suggesting the Mammoth Cave, was called on to pray. He was a great-hearted, brave and true man and his prayer was powerful. When Miss Willard was introduced and walked to the clerk's desk, without manuscript, note or scratch of paper, the attention and silence were such that a pin fall might be heard. This silence was broken by a voice as clear as a silver bell. Jno. B. Gough was a magical orator whose dramatic and rhetorical powers were marvelous, but he was as innocent of logic as a child. Miss Willard spoke for one hour, and it was logic set to music and the music set on fire. The power and presence of the Eternal speaking through her was so manifestly felt that the reporters dropped their pencils in dismay and senators gazed in wonder as she talked of the history of constitutions, States and nations, the rise and fall of kingdoms, empires and republics!

We have heard her many times since, even in national conventions, and doubt whether in all her career she ever equalled this inimitable hour in the Missouri capital. At the conclusion, the chairman arose with all the dignity of a czar, and stretching himself up as if he were seven feet high, said: "If I were in a Methodist church I would propose to sing 'Praise God from whom all blessings flow.'" A score or two of voices rang out, "Let us sing it here!" It was started to the tune of sessions, and roared like the voice of the ocean. Introductions were then in order, from the governor down to the humblest citizens, and the speaker of the hour could easily have secured a military escort back to the train if she had so desired. A rather solemn-looking member of the House of Representatives was met on the street next morning and was asked: "What did you think of the speaker and of the address last evening?" Very gravely and deliberately he answered: "She has more brains than all the legislature put together!"

Miss Alice Goldthwait, says the Woman's Journal, is said to be the most rapid operator on the typewriter, under test conditions, in the world. At an exhibit of expert typewriting given in this city a few days ago, Miss Goldthwait, in the first test made, wrote 98 words per minute, from dictation. In the second test of three minutes and ten seconds she wrote 302 words, an average of 95½ words per minute. The dictation was from a sermon and other unfamiilar matter. Another interesting test was in writing a familiar sentence, in which Miss Goldthwait wrote 155 words in one minute.

EGGS BOILED TO MUSIC.

Several ministers of one of the leading denominations in Washington are enjoying an incident which is said to have occurred to a good bishop who is widely known here and elsewhere.

As the story goes, the bishop, while making his visitations recently, was invited to officiate at a church in the country, and spent the night at a farmhouse in the vicinity. Shortly before breakfast time the next morning the lady of the house asked the bishop, who was reading his Bible in the parlor, if he would like some eggs for the meal, and if so, how he would prefer to have them cooked. He replied that eggs would be very acceptable, and that he liked them boiled in a medium way.

The lady retired to the kitchen and presently the bishop heard her voice as she sang the words of "Rock of Ages, Cleft for Me!" The bishop joined in the singing, and in this way the two sang two out of the three verses of the hymn. At the conclusion of the singing of the second stanza the lady stopped and a little later returned to the parlor.

"Why did you not sing the third verse?" the bishop asked.

"Because it was not necessary," the lady replied.

"Not necessary! Why, I don't understand you!" rejoined the bishop.

"Why," said the lady, "you see, whenever I cook eggs I sing 'Rock of Ages.' If I want to boil them medium, I sing two verses, and if I desire them hard boiled, I sing three. You wanted them medium, so I sang two verses."

"Ah!" was all the bishop said in reply.—Washington Star.

"BREAK," AND SOME OF ITS MEANINGS.

"I begin to understand your language better," said my French friend, Monsieur Dubois, to me, "but your verbs trouble me still; you mix them up so with prepositions."

"I saw your friend, Mrs. Murketon, just now," he continued. "She says she intends to break down her school earlier than usual. Am I right there?"

"Break up her school, she must have said."

"Oh, yes, I remember; break up her school."

"Why does she do that?" I asked.

"Because her health is broken into."

"Broken down."

"Broken down? Oh, yes. And, indeed, since fever has broken up in town—"

"Broken out."

"She thinks she will leave it for a few weeks."

"Will she leave her house alone?"

"No, she is afraid it will be broken—broken—. How do I say that?"

"Broken into."

"Certainly, it is what I meant to say."

"Is her son to be married soon?"

"No, that engagement isbroken—broken—"

"Broken off."

"Yes, broken off."

"Ah, I had not heard of that."

"She is very sorry about it. Her only son broke the news down to her last week. Am I right? I am anxious to speak English well."

"He merely broke the news; no preposition this time."

"It is hard to understand. That young man, her son, is a fine young fellow—a breaker, I think."

"A broker, and a fine one. Good day!"—Selected.

The missionary secertary of the A. M. E. Church is calling on the Sunday schools of his church to collect $30,000 on Easter Sunday.

OUR YOUNG FRIENDS.

PAYING THE CHURCH DEBT.

The debt of the struggling little church in the suburbs had been all paid off but $600.

A clergyman, noted for his skill and success in raising church debts, had been sent for, and was conducting the morning service. The sermon was over, and the work of stirring up the audience to the requisite pitch of enthusiasm had begun. Subscriptions rose rapidly to $300, then to $400, and, after considerable effort, to $500, where they stuck. In vain the visiting brother exhorted and pleaded. The limit of the cash resources of the congregation appeared to have been reached, and at last he sat down, discouraged.

Then Brother Plantus, a highly respected undetraker, who had made a liberal subscription already, rose, and said:

"Brethren, this thing sha'n't fall through after it has got as far along as $500. I believe in a man giving as the Lord has prospered him, and, although I have given a pretty good-sized donation, I am ready to do more. I'll pay that last hundred dollars myself. Here's my check for the amount."

"I dont know your name, brother," shouted the visiting preacher, jumping to his feet with enthusiasm, "but I hope your business will double during this coming year, and I believe it will!"—Chicago Tribune.

HOW A BOY DISCOVERED GOLD.

Whatever tiny little boys do is very interesting to this writer, and especially when the sweet and innocent little fellows aspire to be useful and helpful.

A nice story comes from the Klondike, the newly discovered land of gold. It is dated no farther back than Jan. 21, of the present year. Some men arrived at San Francisco from Dawson City, and they told how an eight-year-old boy made a strike on a side hill of Bonanza creek and caused a stampede from Dawson, which did not end until all the contiguous country had been staked.

The lucky lad was Harry Cavilland, whose father, a Michigan man, is working a Bonanza claim. Little Harry did not like being shut in all day with his mother and he would slip out and peek down in the hole where the men were. The father roughly ordered him to get away to get a claim of his own. He got his mother's pie plate and after a long wrestle with the frozen ground back of the cabin he brought a pint of earth in the tin plate to his father. The man washed it and found about half a dollar in dust.

"Of course, the mother has played a trick on the boy to keep him quiet," thought the man, and so to get rid of him told ihm to go and get some more. The second time the little pie plate had nearly $2. Then the man took the child and went hastily to his cabin. The mother knew nothing about it. At once a claim was staked for the lad.

Then the story got out and spread to Dawson. The boy has washed a hole about as big and deep as a dishpan and has $26 to show for it.—Michigan Advocate.

BEWARE OF BAD BOOKS.

It has well been said, "He who would make a favorite of a bad book simply because it has a few beautiful passages, might as well caress the hand of an assasin because of the jewelry which sparkles on his fingers." There are many trashy books offered for sale or exposed in public libraries, and they are sometimes found in Sunday school libraries. Mushrooms and toad-stools resemble each other so closely that many people cannot tell the difference. Some one has given a sure test: "If you eat them and live, they are mushrooms; if you die, they are toad-stools." But such tests are too late to be of benefit to the unfortunate eater.

Let all young people be careful of the books they read and the companions they keep. Select and read books which are known to be good; books which will stimulate energy and direct endeavor; which will illuume the pathway of life, showing its pitfalls and paths of safety.

There is no better way to create a taste for healthy reading than to read often and prayerfully the Book of books.—Christian Leader.

EDUCATIONAL.

RUST UNIVERSITY.

Please allow me space in your columns for a few words in behalf of our university.

Rust University has had thirty years of eventful history, having been established in 1868. The building (McDonald Hall) in which the school was first opened still stands in commemoration of that wonderful event. During the thirty years of its existence it has sent out more than one hundred and fifty graduates, twenty-nine finished the college course. There will be four graduates from the college course this year, viz: Messrs. J. W. Davis, P. E. Davis, A. L. Red and Miss Maggie Revels, the daughter of our beloved Dr. H. R. Revels, who is now the presiding elder of the Aberdeen District.

Three are to graduate from the College Preparatory Course, viz: Messrs. P. W. Howard, Wm. Hollingsworth and G. P. Childres. The following will graduate form the Normal Course, viz: Misses Birdie Wilson, Ophelia Brothers, Rachel Hall, Daisy Shumpert, Lucy Webb, Mary Hampton, Messrs. A. P. Shaw, J. N. Shumpert and Eddie McDonald.

We are expecting to have a very successful commencement and no pains will be spared to make it so, since it will be the thirtieth anniversary. Teachers and students are working like Trojans to make it the most successful commencement in the history of the school.

Reduced fare on all railroads in the State will be secured for commencement and all persons who can should avail themselves of this opportunity to visit our great university, to witness the graduating exercises and to take a part in making this, the thirtieth anniversary, one to be long remembered to the good of all concerned.

Since the beginning of the school in 1868 it has been ours to have the best of educated men as president. When Dr. Hooper was president we felt that there was no othe who could take his place and succeed; but after a time he left us and another came and did succeed. The past eleven years Dr. Libby, that great educator, that man who loved our people so well, that consecrated man who will ever live in our memory, dear to our hearts, and who wore out his life in the cause of the Church, was president. While he lived we could not imagine that another could take his place and succeed to the better success of the school. Dr. Libby has gone to a better world than this, gone "where the wicked cease from troubling and the weary are at rest."

We have another president in the person of Dr. William W. Foster, Jr., of New York. Already questions like these have been asked: "How have we gotten along thus far without him?" "What would we do if we did not have him with us now?"

The questions are answered as of old, i. e.: "No one else could take his place and succeed." Many changes have taken place since he has been here. The campus looks like a new one. It has had a general cleaning, fences have been repaired and whitewashed. The president's residence has been repaired and made to look like a president's home should. Many rooms have been completed in the building for the accommodation of students. I shall not give in detail all of the improvements that have been made, but will say that several hundred dollars have been raised and spent on the improvements, and we are now better prepared to care for our students than ever before. All of this money has been raised by the personal efforts of Dr. Foster. He is not only a great preacher and educator, but a financier as well. To know him is to love him.

Mrs. Foster, the dean, is the most accomplished music teacher that we have ever had.

The music scholars have shown a decided improvement in their work since being instructed by her. Our pupils are doing noble work and we are very proud of them. All praise to Drs. Hamilton and Mason for the persuasive power used in getting Dr. Foster to accept the position or president of Rust University.

E. H. McKissack.

PRINCESS ANNE ACADEMY.

The unveiling of the monument of Prof. B. O. Bird will take place on April 26. The graduating class has formed themselves into a company, with Miss Annie A. Riley as president, for the purpose of decorating the grave.

The students seem to be awake as never before in literary work. The Eliza F. Smith Literary Club, with Miss Bulah Watts as president, is doing excellent work. And the Princess Anne Academic Literary and Scientific Association, with Mr. R. H. Pearse as president, is doing noble work.

We have a very good Epworth League Chapter, which has been organized with Prof. Jacob C. Dunn as president. The professor is president of the Saulsbury District League and a good worker.

Lincoln's birthday was grandly celebrated on the 12th inst. The following program was nicely rendered: Organ solo, Irma Bird; opening address, Prof. J. C. Dunn; declamation, A. J. Shockley; recitation, Miss Emma L. Reaker; solo, Miss Nettie Watts; paper, "Lincoln and the Negro," Dennis A. Buttler; closing address, Mrs. B. O. Bird.

We are glad to report having had a glorious revival which resulted in ten souls happily converted to God. Our revival had hardly ceased at the academy when it broke out at the church. Rev. G. T. Townsend, the pastor, is a great worker. Up to the time of this writing more than seventy-five persons have professed a change of heart. A spiritual atmosphere seems to pervade the school.

A company of nine young men and women went out a few miles away to one of our churches at Union, in which Rev. T. H. Kiar is pastor, and gave a grand concert. They report having had a nice time.

Rev. A. R. Shockley, presiding elder of the Saulsbury Disrtict; Revs. Coulborn Bean and Martin V. Watters, of the Delaware Conference, called upon us last week and gave us good words of cheer.

The graduating class is looking forward with lively hopes to commencement among some of our best talent, we might mention Misses Mary R. Townsend, Annie R. C. Noble, Emma L. Peaker, Mr. Lenard King and several others who seem to be almost perfect.

We have students from as far West as Chicago, as far North as Massachusetts and as far South as South Carolina. The writer is from the latter State.

Dennis A. Bethea.

COMMENCEMENT DAY OF NEW ORLEANS MEDICAL COLLEGE.

The medical department of the New Orleans University closes its ninth annual session Monday, March 21, with ceremonies appropriate to both the commencement and anniversary marking as it does the quarter of a century of existence of this noble institution. The school is under the supervision and management of Dr. L. G. Adkinson, whoes deep interest and untiring zeal has succeeded in making the various departments superior in every sense. The able medical faculty has wisely added the Phillis Wheatley Sanitarium to the medical school, from which much practical training has been given, comprising a well-attended daily clinic, minor and major surgical operations thereby familiarizing the senior class with the actual work of diagnosis treatment and operations.

The faculty settled the matter pertaining to the class officers, and their settlement is based upon the class standing the highest being made valedictorian, etc.

Accordingly E. W. Moore, Edwards, Miss., has been selected valedictorian; C. J. Vital, New Iberia, La., salutatorian. The standing of the entire class is both high and commendable, and each shows ample fitness for the task before them. The class organization resulted in the election of L. W. Baker, president; G. D. Dukes, secretary and treasurer. E. W. Moore, who is to deliver the valedictory address, a gentleman of nearly two scores of years of existence, is a student of Lincoln University, Marion, Ala.; lived in and taught several schools in Alabama, Mississippi and Louisiana, holding first grade certificates and teaching in many large city and village schools. He has the care of a family of five persons and the management of a barber shop, and is medical editor of the school paper in addition to his daily toil in the school day honors.

The school is fastly increasing and growing more popular yearly, the attendance being lessened the present session on account of the recent fever which has so materially affected the attendance of the graduating class as to number only 5, the three not named being L. W. Baker, of Crockett, Texas; J. H. Gilmore, of Canton, Miss., and G. D. Dukes, of Bogue Chitta, Miss., whom are the fortunate aspirants for their legal authority to administer to the needs of the sick and afflicted.

Observer.

PLEDGES ON MISSIONARY DEBT, WEEK ENDING FEB. 26. 1898.

Florida.		
S. Bartley, 4; W. O. Bartley, 3; W. T. Collier, 3; J. M. Deas, 4; R. H. De Bose, 5; J. Grant, 5; D. C. Jacobs, 3; Z. D. Limbric, 3; S. D. Pratt, 3; M. Rich, 2; R. E. Robinson, 3; N. B. Walker, 4; J. B. L. Williams, 5		$47
Liberia.		
Miss F. B. Evans		5
Missouri.		
A. J. Brock, 20; E. L. Jeffers, 20; J. A. Showalter, 16		56
Oklahoma.		
B. C. Swarts		3
Texas.		
J. F. Cozer, 4; W. S. Curtis, 5; A. C. Culbreath, 10; C. Davenport, 2; G. S. Helm, 2; P. L. Jackson, 2; E. Michaux, 3; W. A. Moers, 40; T. Scott, 4; J. A. Tillory, 3		75
	$	2,611 65
Previously Reported		72,069 62
Total on Steffy Plan		74,681 27
Rec'd on Roll of Honor		22,956 84
Grand Total	$	97,638 11
Total Debt of Missionary Society		186,000 00
Balance yet to be Raised	$	88,361 89

Roll of Honor.

Previously Reported	$2,235	84
J. W. Van Sant, Le Claire, Iowa	100	
Joseph A. Brown, Chariton, Iowa	100	
Barnes Charge, Junction City District, Kans. Conf., by J. M. Mason, Pastor	100	
M. E. Church, Newton Center, Mass., by M. A. Chandler, Treas.	100	
Broad Street Church, Columbus, O., by Wm. Macafee, Pastor	100	
Mrs. C. D. Hammond, Slingerland, N. Y.	100	
Total	$22,956	84

To the Pastors of the Paris District, Texas Conference:

As I am appointed district missionary secretary for this district we wish to have all of the pastors carry out Easter with the view of raising all of your missionary apportionment and report at once to the Missionary Board and send the figures of what you raised, so I may report. Yours in the work,

Aaron Taylor.

There is frequent complaint from our church organists in various parts of the county that the majority of church organs are so heavy acting that it is almost impossible for a delicate woman to handle them to any advantage. Upon investigation, we learn that the Williams Organ and Piano Co., of Chicago, who manufacture the Epworth organs have overcome this difficulty by placing in their church organs the improved and enlarged, easy-acting bellows, which not only furnishes a great volume of power, but at the expense of very little effort on the part of the organist. We understand that the Epworth organs are superior to most organs in this feature, as well as in the quality of tone; and we would advise our people to enter into correspondence with this company when needing anything in the organ or piano line. This is a Methodist concern, and preachers are authorized to take orders for them.

OUR BENVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

Tsunhua, North China, Jan. 11, 1898.

Dear Friends:

I want to tell you of a great work of grace which has taken place here at Tsunhua, North China. Brother Hobart, our presiding elder, and I, having decided to hold special meetings, I announced that in about ten days the services would begin and urged the church members to pray much in the meantime and prepare their hearts to receive a great blessing.

Our church members number about one hundred, besides which we have at this station a Bible school for women, boarding schools for girls and for boys, as well as day schools for each, with an aggregate attendance of one hundred and fifty. When the schools are in session there is a regular attendance at church service of some two hundred and seventy-five.

Most of the teachers were formerly students in our Peking schools, the first assistant in the boys' school having been there during the great revival of four years ago. He knew something of the blessing to be expected and consequently commenced ot hold daily prayer meetings with the boys.

The special meetings opened on Tuesday evening. Wednesday, about 11 a. m., he came to my study, saying: "Will you please come over to the school? The boys are praying in the dining room; some of them prayed half the nigth; many have eaten no breakfast; they will not recite; they are crying and praying and I can do nothing with them; come and help us"

Asking Brother Hobart to join us, we went over to the school, and there in the dining room beheld a sight, the like of which I have never seen before. Nearly all the boys, about fifty in number, were kneeling on the floor, weeping as though their hearts would break, and praying, begging for mercy. They were too much engaged to notice our approach. I said to one boy: "What is the matter?" "Oh," he relpied, "my sins are so great, my sins are so great, pray for me, pray for me! I want to see Jesus, I want to see the Lord's face; it is so dark; oh, I want to see Jesus' face."

Before I could put in a word another, seeing we had come into the room, threw his hands into mine and said: "O, Pastor Cheng (that is my Chinees name), pray for me!" "What is the matter?" I asked. "Oh, I'm such a sinner, pray for me." Another boy, the oldest in the school(25 years of age), grasped my hands and exclaimed: "Oh, pray for me; my heart is so hard. I am a hypocrite! All my prayers and professions have been false. My heart has not been in them. It is stolid, so hard. I don't know whether my repentance is genuine or not, my heart is so hard, it will not respond." We prayed with them, encouraged them and exhorted them to persevere till they received the witness of the Spirit that their sins were forgiven.

Brother Hobart talked with others, and perceiving their difficulty directed them to confess their faults to each other, their sins to God and seek forgiveness. They acted at once on the suggestion and what a time ensued, forthwith, all about the room, of begging each other's pardon.

Finally we succeeded in quieting them, and explained to them that it was the work of the Holy Spirit convicting them of sin. They continued to pray night and day for two or three days when most of them came into a clear experience of sins forgiven, having glad hearts and radiant faces.

Last year we started special meetings, but no sooner did we do so than the devil stirred up a great quarrel among the members, which came near ruining our church. This year he tried the same tactics. As these services were about to begin he moved the sixty-six girls of the boarding school to hatefulness and wilful disobedience. But the hour of salvation was near. "Whom the gods would destroy they first make mad," said the Greeks. The consciences of the boys had become very sensitive, and they recalled that they had treated the principles of the girls' school, Miss Croucher, and her assistants and the girls as well, in an insulting manner, and desired to apologize and ask forgiveness. This they did in the presence of both schools assembled in the church in a very manly, straightforward yet humble way. It aroused the girls' consciences and made them ashamed of their conduct. They were "pricked in their hearts," for the Holy Spirit was in the words of the boys as they told what the Lord had done for their souls.

That very night the girls, too, were on their knees crying for mercy. What a time of weeping and praying! One seldom sees the like. For two or three days it continued. One night they prayed continuously, and all at once, from 5 p. m. to 11 p. m. Some found peace, but more did not. The first assistant said to them at last: "Stop; now! You can pray till your hair is all white, but you will not find peace till you confess. Up! Confess your faults to one another and seek reconciliation."

The weeping, confessing and praying continued for several days more till most of them came through into the light.

Now came their turn to apologize to the boys, for they had been hating them and giving them nick-names, which, according to Chinees notions, is very bad. Again in the church, as before, three girls whom they had selected made a very neat apology in a very womanly way. In a day they had been transformed from tittering, silly girls to dignified young women.

In the women's school the same experiences were passed through, culminating with the same happy results. In the church also we had a great uplift. The boys and girls were a great power in prayer. In our public meetings, as soon as we would kneel in prayer, one hundred or more of them would break out, simultaneously, in earnest vocal supplication for the salvation of others. At first it grated on me. I wanted everything "done decently and in order." But my objections soon vanished, for I perceived that the Spirit was leading. Hard hearts were softened, cold ones warmed; sorrowful hearts made glad and heavy ones light. It was indeed "beauty for ashes."

These young people are a power when filled with the Spirit. God demonstrated clearly to us, too, that it is not necessary to have these heathen people under instruction for several years before they can receive the Holy Spirit. Of two marked cases I will mention but one. A young man came to the hospital about three weeks before the special meetings. He sought most earnestly, and after days of weeping, confessing, praying, pleading, beseeching (his crying was really pitiable to hear), he found pardon, peace and joy in the Holy Spirit. The work is all of God. He came "suddenly" to his temple. Brother Hobart led, but did little preaching, the time being spent mostly in prayer.

"Glory, glory hallelujah! Our God is marching on."

PICTURES OF HEROIC METHODISM.

The Children's Day Exercises for this year, prepared by Dr. C. H. Payne for the Board of Education, are unique and exceptionally interesting. They present in addresses, dialogues, songs, etc., the heroic spirit and deeds of the early Methodists in a form as fascinating as romance. A special feature is the illustration of the historic facts presented by six large pictures, each 28 by 42 inches; in four colors. These pictures are sold at the very low price of 60 cents per set or 75 cents postpaid. The sketches and pictures include "The Epworth Rectory, Birthplace of the Wesleys," "The First Methodists—Oxford University, The Holy Club," "An Eventful Card Party, Methodism Planted in America," "Heroes of the Saddle-Bags," "Cokesbury College," and "American Methodism's Hundredth Birthday," with a picture illustrating the "Future Leaders of the Church." Along with several new songs and new music, some old-fashioned hymns are wisely introduced, illustrating the singing of the fathers. The entire exercise with accompaniments is admirably adapted to teach the millions of Methodist youth some important facts in Methodist history in such a charming way that they cannot but be delighted with it. Beyond question this Children's Day Exercise ought to be used in every Sunday school of the Church.

EPWORTH LEAGUE

TOPIC FOR MARCH—PROVIDENTIAL LEADINGS.

March 20.—Strange ways in which God leads us (Acts 13:45-49).

"God's plans, like lilies, pure and white unfold,
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold."

That was a strange experience which came to Paul and Barnabas at Antioch in Pisidia. They were on their first missionary journey. According to their custom they preached in the synagogue as Jews to Jews. Some Gentiles present very much wished they could receive the same message. But the Jews must have the first offer. In large numbers still the Gentiles flocked to hear the wonderful news. Now from bigotry springs envy. Narrow Jews instigate opposition. And this very oppesition is overruled for the Divine glory. Even Paul, at one time, doubted they were being led by God's hand; but later on he discovered God's power in the very wrath of men.

"His purposes will ripen fast,
Unfolding every hour."

Buds.

1. Unfaltering trust patiently waits for the divine unfolding.

2. To the trustful heart every providence is but the fulfillment of some promise.

3. Sorrows are the heavy outer leaves to protect the tender bud till it shall develop into the beauty and fragrance of a joyous blessing.

"The bud may have a bitter taste,
But sweet will be the flower."

Translucent Windows.

These surround all our lives. We see men as trees walking. Many objects we discover, but cannot distinguish them with accuracy. This throws us back to a life of trust, while at the same time there is awakened the desire to have the film removed in order that we may see even as God sees. Truly in our very creation and in the adjustment of our lives there is a beautiful providence. Then why wonder? Why question? Why doubt? Why repine? Why not cheerily await God's time? Are not all experiences precious to that one who lives by faith? Does any wind blow wrong, or is it ever untimely? In such a life can there ever be disastrous results? Even sorrow is the secure setting for the luminous jewel of joy.

"And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain."

Special Providences.

1. St. Felix escaped arrest and martyrdom by crawling through a hole in a stone wall. As soon as he was through, God employed a spider to spin a web over the hole. His pursuers, seeing the web, decided not to follow, saying that this spider's web assured them that no one could have passed through recently.

2. December 5, 1871, a severe gale occurred in Eastern Massachusetts. Rev. Samuel Harris, of New Haven, had lectured before the Boston Theological Seminary, and had returned to his room, No. 99, Marlboro Hotel, Boston. Engaged at his desk writing, he was suddenly at great loss for a word. This caused him to throw his hands to his head and tilt back in his chair. Immediately, from a big chimney, which blew over, there came down brick and mortar, literally crushing the table on which he had been writing. Loss of a word or loss of a life? God knew which, and directed accordingly.

3. Sometimes we are led through most dangerous ways and through darkness, too. But what matters it if we hold fast to the Almighty Hand? A Swiss chamois hunter, crossing the Mer de Glace, fell into an enormousu crevasse. Escape? This seemed hopeless. Climb out? This was impossible, and the cold ere long must prove certain death. What could be done? Only one thing, and that was mysterously prophetic. A stream ran down through

the crevasse, which he followed along, wading, stooping, crawling or floating as emergency necessitated. The mouth of the stream brought him to a vaulted chamber, in which the black waters heaved threateningly. No visible outlet brought one ray of hope. Retreat? Impossible. One prayer and into the inky, seething current he plunged. One shudder, one chill of terror, and lo! the whirling flood tosses him amid the flowers of the vale of Chamouni. Thus mysteriously and unexpectedly does God sometimes lead us into vales of delight. Trust, loving heart, trust!—Zion's Herald.

Bristol, Tenn., East Tennessee Conference.

To Our Conference and District League Officers and Workers:

Ditsrict Presidents.—Bristol District, Rev. E. Provine; address, Bristol, Tenn.; Chattanooga District, Mrs. M. V. Lovell, Chattanooga, Tenn.; Knoxville District, Rev. C. Boyd, Morristown, Tenn.; Wytheville District, J. A. Davise, Tip Top, Va.

The duty of the presidents of the local chapters is to report promptly to the district presidents, giving chapter number of members in each department. It would do well to report to the district officer each quarter. Fill in the quarterly blanks and forward it to president.

Conference Officers.—W. T. Marley, Bristol, Tenn., R. J. Buckner, first vice president, Chattanooga, Tenn.; Mrs. Cora Provine, second vice president, Bristol, Tenn.; W. E. Mitchell, third vice president, Morristown, Tenn.; J. T. Pitts, fourth vice president, Chattanooga, Tenn.; D. T. Turner, conference secretary, Marion, Va; J. A. Guthrie, superintendent Epworth Guards, Greenville, Tenn.

Co-workers, remember, there is to be a great Epworth League day in Atlanta, Ga., in May. This conference should be prepared to report to that body. Let the East Tennessee Conference be among the reports: We have twenty-eight chapters at this writing. Let us, by May 1, have twenty-eight more, and that will cover our field. May I ask the pastors to assist the presidents in preparing their reports by April 15. Don't fail, brethren. Let me hear from you often. God give you continued success.

W. F. Marley, Conference President.

A TALK WITH ANDREE.

Apropos of the long silence concerning Andree, the daring aeronaut, it will be interesting to recall a conversation between him and Jonas Standling, who accompanied him to Dane's Island and witnessed his departure towards the North Pole. Mr. Standling says:

The aeronauts were impatient to start this year. They had decided to wait for really favorable winds until the 17th of July. After that they were prepared to start with a less favorable wind.

In my talks with them about the risks and dangers of their undertaking, they said at various times:

"We have taken all into account. We are prepared to face whatever may happen."

"Suppose the balloon should burst; what then?"

"We shall be drowned or crushed."

"Suppose you alight on the pack ice far away in the desolate polar regions, what will you do then?"

"We shall do our best and work our way back as far as possible. Having during these last years thought, worked and calculated in preparing for this expedition, we have, so to speak, mentally lived through all possibilities. Now we only desire to start, and have the thing finished some way or other."

While talking about home and the loved ones their faces would assume a more serious expression, and a faint quiver of the voice might be noticed; but there was no wavering of purpose.

"When may we begin to hope to hear from you?"

"At least not before three months; and one year, perhaps two years, may elapse before you hear from us, and you may one day be surprised by news of our arrival somewhere. And if not—if you never hear from us—others will follow in our wake until the unknown regions of the North have been explored."—Rocky Mountain Advocate.

SUNDAY SCHOOL HELPS.

By Rev. G. N. Jolly Kentueky Conferenee.
(Written for the Southwestern.)

Lesson I, April 3, 1898.

THE WOMAN OF CANAAN

(Matt. 15:21-31).

Golden Text.—"Then came she and worshipped Him, saying, Lord help me" (Matt. 15:25).

1. The retirement of Jesus. He departed from Capernaum and journeyed northwest about 30 miles to the coasts of Tyre and Sidon. These were two cities on the shore of the Mediterranean, in the land of Phenicia. He did not go into these cities, but entered into a house near one of them, and would have no man know where he was. But He could not be hid. A number of reasons have been given for this withdrawal of Jesus from His own country. I name four. (1) To get out of the reach of His foes. Herod had beheaded John, and he sought Jesus to take His life (Luke 13:30). The Pharisees also were turning againts Him (Matt. 15:12). (2) To prevent being made a temporal king (John 6:15). After He had fed the multitude they would take Him by force and make Him their ruler. (3) To give the disciples an opportunity for rest, instruction and devotion (Luke 11:1). They had been sent forth to teach and to heal. These works they had done. They returned to Jesus in a high state of joy, because the evil spirits were subject to them. Jesus desired them to "come apart into a desert place and rest awhile." Give the overworked pastor a vacation. (4) To teach the fullness of the plan of salvation. By going out of Palestine and healing a damsel who was a Greek, He showed that He was for the Gentiles the same as the Jews. The death of Jesus was a propitiation, or an appeasing sacrifice, for the sins of the whole world.

2. The afflicted damsel. This Syrophenician, or "woman of Canaan," was a Greek. The two words are the same in meaning; they refer to the low lands. This name was at first applied to all of Palestine, but afterwards it was confined to the plains of Phenicia. The woman was a Gentile. Demons are not diseases of the mind, as some suppose; neither are they vicious habits, as others think; but they are unclean spirits. This is clear from the following facts: They exist independent of men; they enter into and are cast out of individuals; and they have knowledge and power. They knew Jesus even better than men knew Him. They knew the mind in which they entered, and they were familiar with surrounding objects. They knew their destiny. Their character is bad, and when their time comes they will be punished. They have power to dethrone reason, and to overcome the will. They can compel their victim to go at their pleasure, and to do their bidding; to cast himself into the fire, or into the water; to gnash with his teeth, and to foam at the mouth; to be wild and fierce, and to cut himself with stones; to be dumb, and to tear his flesh They dwell chiefly in the afflicted, and in those who have strong, vicious habits. People may to-day be afflicted with them just as they were in ancient times. Only Jesus and those sent by Him can cast them out.

3. The pleading mother. (1) She heard of Jesus. While He was teaching and healing in Galilee, "they about Tyre and Sidon" heard Him, and no doubt many were healed by Him. They likely returned to their native country and told what great things He had done for them. Through them this woman probably heard of His power and love. We may learn of Jesus through the Bible, the Gospel, the Spirit and the Church. (2) She came to Him. She put forth every necessary effort to enter His presence. She felt that she must see Him. This should be the feeling of every one who desires salvation. Men are willing to be saved if Jesus will do everything.. They would have Him do the repenting, believing and praying for them. They would be as machines, acting when acted upon; or as clay in the potter's hands, to be shaped into any vessel he may desire. Resignation is well, but earnest, reverent determination with it is better. (3) She presented her request. a. She "fell at His feet," or "came and worshiped Him." She felt unworthy to come into His presence. With humility and the fear of the Lord are riches and honor and life. Only the humble are blessed. b. She said, "O Lord, Thou Son of David." Thou who art real God and real man. Thou who canst be touched with a feeling of our infirmities, and who canst do all things for us, "have mercy.' Not for worth or merit in me, but for thine own sake heal my daughter. There was great energy, intense earnestness and profound reverence in her bearing. She identified herself with her child and made its sufferings her own.

4. The helping Savior. (1) "He answered her not a word." Why this silence? We know not. a. It may have been to strengthen her faith. Confidence is increased by being tried or tested. Temptations strengthen belief if we stand firm. Saints are often thus tried. b. Possibly it was because she was a Gentile. Our Savior was a Jew, and was sent first to those of His own nation. All parties knowing this may have felt that He would do no miracles for a Gentile. We may see here the prevailing power of prayer. (2) His disciples "besought Him to send her away." Some think they asked Him to heal her daughter, and then send her away. This is not the most probable inference. They were grieved because she cried after them. They were forever making mistakes. When young children were brought to Jesus they rebuked those who brought them. And when blind Bartimeus cried after Jesus they commanded him to hold his peace. It is no uncommon thing for church members to get in the way of those seeking Jesus. (3) When Jesus did speak His words were discouraging. He told her He was not sent to the Gentiles, and that it was not right to take the children's bread and cast it to the dogs. We have here the idea of a feast. This table is the plan of salvation, the children are the people of God, and the crumbs are the blessings of the Gospel. (4) The woman knew no denial. The silence of Jesus, the request of the apostles, and the discouraging words of the Master were not sufficient to send her away. But she came, kneeled at His feet, and in the bitterness of her soul cried, "Lord, help me." So must we approach our Savior. (5) The work of Jesus. a. He commended her faith. Faith has degrees. We read of great faith, of little faith, and of no faith. b. He sent her away. Her faith had secured the blessing she sought. Her request had been granted but she knew it not. c. Her daughter was made whole from that hour. Jesus here healed without a word, or a touch. Absent in person, but present in spirit. So He saves the sinner to-day.

POLISHED PEBBLES.

No boy wants to be a drunkard, yet drunkards are made out of boys.

The man who respects the needs of his employees is a man whom God will own.

The devil's whip is often in the hand of a man who calls himself your friend.

It is better to be alone in the right than to be supported by all the hosts of sin.

The boy who does not respect his parents will not respect God.

Satan has a soft hand until he gets a man under his thumb.—Onward.

Talk up the Southwestern.

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PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

LET THESE EXPRESSIONS REST AWHILE.

It is remarkable how wedded we can become to certain phrases and expressions. Nine of every ten letters that come to us have one or the other of the following expressions; they are all right, but let's try something "new" for awhile.

Nearly everybody says:

"The elder preached a soul-stirring sermon."

"He died in full triumph of faith."

"The parsonage was visited by a great storm."

"Please allow me space in your valuable paper."

"Our new pastor is the right man in the right place."

"The presiding elder was promptly on hand and occupied the chair."

"We never heard such a sermon before; he is a silver-tongued orator."

"The Sunday school had run down to nothing before I came, but now it is crowded."

"I came directly here from conference and found the church all torn to pieces, but it's all right now."

"He leaves a wife, 10 children, 6 brothers, 8 sisters, many cousins and a host of friends to mourn his loss; but their loss is heaven's gain."

Last week the United States Senate passed the bill appropriating $288,000 to satisfy a war claim of the M. E. Church South against the government.

An exchange says that Mobile, Ala., has eighteen mail carriers, seventeen of whom are colored. Surely there must be some mistake about this; white men do not usually do things that way.

Gretna, just across the river from this city, has two more lynchings to its credit. They have law over there, but it is kept put away for fear of exposure. The victims are two Negroes, charged with shooting a white woman. Later reports say the men escaped.

We publish a very interesting communication from the Rev. Geo. W. Verity, one of our missionaries to China. There is no true Christian who will not read with delight the triumphs of the cross in that far off land. Our brother asks that we pray for them, and we add, pay for him as well; for such an encouraging report should be the means of greatly increasing the contributions to the Missionary Society. Pray and pay!

In the trial of Sheriff Martin and deputies, of Pennsylvania, who have been on trial for some time, charged with murder for firing on and killing a number of the striking coal miners last year, the jury brought in a verdict of not guilty. Their having rendered any other verdict would no doubt have been equivalent to licensing strikers to disregard officers of the law and interfere with such persons as are willing to work. Hence as much as we regret the destruction of human life, that the enforcement of the law be made necessary, we consider the verdict a just one.

NORRIS WRIGHT CUNEY.

In the death of Norris Wright Cuney, of Texas, the Negro loses one of the greatest men that the race has produced in this country. He was born in Waller County, Texas, in 1846, and for the most part Texas has been the field of his achievements. Here he was born and here he lived and died; here he fought his great battles and here victory after victory was achieved. He proved himself one of the greatest organizers anywhere to be found; a leader whom men delighted to follow. To his followers his wish was law that must be obeyed; the flash of his eye was their inspiration and woe betide the man who stood in their way. Men followed him because they admired, they loved him, and would do for him because of their love what many a man could not have done for money. His friends were legion, his opponents many; many good men followed, while not a few opposed him.

He was a man whose nerve was steady, whose courage never wavered; and to him, no matter how difficult the task, nothing was impossible. No man need doubt as to which side he was on; neither need he hope to move him by threats or coaxing. There was nothing mean or sneaking in his make up, he was always positive and outspoken—a manly man.

Mr. Cuney's ability was acknowledged not alone by men of his own race and party, but by those of all races and all parties. He was considered the shrewdest politician, the best all round leader of men in the State of Texas. He did almost empty handed what others required thousands of dollars to accomplish.

When the news of his death reached Washington a reporter called on Congressman Hawley, of Texas, for an expression from him on the sad event. Mr. Hawley said:

"The State of Texas has lost a loyal and devoted citizen, the Republican party an untiring and courageous leader in the death of N. W. Cuney. I never knew a man in whose breast there lived a more earnest and unfaltering love of country. In political contention he was a partisan, bitter sometimes, uncompromising always, but, above it all, he stood for justice. His friends were legion; their cause was his, and wherever he was enlisted all men knew he would steadfastly remain. He never wavered, he never lowered his flag, and this was the glory of the life that passed to-night at San Antonio."

Among the words of condolence that came to his talented young daughter was the following from Mr. Green, the railroad prince of Texas:

"To Miss Maude Cuney, Galveston: Accept my sympathy in your great bereavement. The death of your father is the loss of the greatest leader of his race.

"E. H. R. Green."

His white fellow-citizens seemed proud of his achievements because he was a Texan. Twice wsa he elected alderman in the city of Galveston, once by the city at large. For a number of years he served as inspector of customs in Galveston, and was, by President Harrison, appointed collector of the port. He has represented the State in every National Republican Convention since 1872, and for twelve years was a member of the National Committee.

We dare say there has been no time for years that he might not have had the nomination of his party for any State office he might wish or as representative of his congressional district; but Wright Cuney knew what to run for and just when to do so.

His wife, a sweet-spirited, intelligent Christian woman, passed away a year or two ago. They leave two children, a daughter and a son. His aged mother and a talented brother live in Galveston.

I have written of Mr. Cuney not as a partisan, for I have taken no special part in the political contests of the State, but as one who has known him, honored and admired him for a number of years. I have purposely avoided mention of the many political contests through which I have known him to pass; I speak of a great man and a really sad loss to his race.

I. B. Scott.

Renew before your subscription expires.

THE INDUSTRIAL COLOR LINE AND THE CHURCHES.

(Continued from 1st Page.)

what denomination, the supreme effort of our African brethren has been to segregate them. Appeal after appeal has been made on such lines as were considered best to move the Negro and thus bring about the desired end. We do not question their right to pursue such a course it they prefer, but we do say that such pleas and separations have had their effect on the whites as well as the blacks. Both finally came to believe alike on the subject, and that is, that it was well the separation took place; hence the breach has constantly widened. We do not question that a distinctively race organization like the church in question does much good for the race, and all who desire should be left free to join it; but when the increase of its membership must depend upon such prejudicial arguments as tend to widen the breach between the races, then there is no question that on these lines it is doing the race more harm than good. This is a grave statement, and we realize it; but when we recall the fact that we have been assured by those who ought to know, that they have known of cases in which the denial of ordinary privileges in hotels, etc., to colored patrons have very soon followed such unnecessary agitations as we have herein indicated, we feel perfectly justifiable in making the statements we do. And further we dare say there is not a man, woman or a child in all our membership who has not heard again and again the pleas which have been made all through the South to persuade our members to leave the Methodist Episcopal Church on the ground of race prejudice. If the Gospel had been proclaimed and lived as faithfully as the arguments with which these invitations have been sustained, many more souls would have been converted. We realize as fully as we think Mr. Stemons does, that it will be a sad day in this country for the Negro when the two races touch at no point for good. His salvation depends no more on his being separated from the white man in the church than does his industrial salvation depend on their separation in the daily avocations of life. Neither the Church nor any other organization should present as its principal inducement to those whom it would have within its folds the absolute necessity of separation from white people. While there are many whites as well as Negroes who are glad to have this done, yet when followed to its legitimate conclusion, it invariably leads where the Negro soon finds it not best to follow. Mr. Stemons found it so and demurs.

WHAT ARE WE HERE FOR?

Brandon, Miss., a little town eleven miles from Jackson, the State capitol, is somewhat perturbed just now because it looks as though Mr. Robert Johnson, a colored school teacher, will be appointed its postmaster. As indicative of the class of Negroes which our Southern friends are opposing for any position above the ordinary, we give the following from the Times-Demociat's regular correspondent at the capitol of that State:

"The Negro is one of the best representatives of his race in the State, is fairly educated, a tax-payer and good citizen generally. Brandon doesn't want him, and some of her people say they won't have him even though he announces that in case of his appointment Mr. Maxey will be deputized to run the office. Just what the outcome is going to be depends very largely on the action taken at Washington, of course, but if Mr. McKinley is wise he will see to it that a white man is appointed postmaster of the home of Mississippi's governor."

The same correspondent says further:

"The office is only worth seven or eight hundred dollars per annum, but then it is an office, and that's what the average Brandonite prizes above all else, what he is right after and generally gets."

In the words of the renowned Webster Flanagan, of Texas, we desire to ask our Southern white friends, "What are we here for" any way?

Now is the time to Subscribe.

A QUARTER OF A CENTURY OF USEFULNESS.

Dr. L. G. Adkinson, president of the New Orleans University, has it in his heart to give the Methodists of this city and Louisiana an opportunity to do a great thing for themselves and their cause. This is the quarter centennial of the university, and his plan is to celebrate it by the erection of a wing to the present building. The whole plan is to have its beginning in the exercises announced, March 20, 21 and 22, at the universi y. Drs. Hamilton and Mason, secretaries of the Freedmen's Aid Society, and Dr. H. A. Gobin, president of De Pauw University, are to be present and deliver addresses. The public generally is invited to be present.

The following is the program:

Sabbath, March 20.—9:30 a. m., love feast, University Chapel; 11 a. m., sermon, Rev. H. A. Gobin, D. D., president De Pauw University, Greencastle, Ind.

Monday, March 21.—3 p. m., reunion of all students of the university; addresses by Dr. M. C. B. Mason and Dr. I. B. Scott; 8 p. m., Medical College commencement.

Tuesday, March 22.—3 p. m., grand rally of all friends of Christian education, churches, Sunday schools, benevolent societies, labor organizations, etc.

Address by Dr. J. W. Hamilton.

Ground breaking for the new building by hundreds of friends

All exercises on campus of university, 5318 St. Charles Avenue, corner Valmont.

IT DOES LOOK SO.

The Texas Baptist Star gets after the Paul Quinn Weekly (A. M. E. Church) in the following characteristic way:

"The Paul Quinn Weekly is calling for wondrous activity in opposition to the separate coach law. It despises these things that are in the shape of class legislation; and yet the grand, old Church which it represents has done more clamoring for distinctively Negro concerns than any other agency at work among the Negroes. If the Weekly favors everything else being labelled Negro, what objection can it have to a car, a sitting room or anything of that character being called Negro? Oh, consistency, thou art a jewel!"

Bishop Goodsell believes in spending as much time as his other official duties will allow in visiting the most prominent centers convenient to the episcopal residence and thus come in direct contact with the people in order that he may study the condition and needs of the work. He pursued this course one year during the quadrennium his residence was fixed at Fort Worth, Texas, and helped and encouraged the work in that State very much indeed. He now lives in Chattanooga, Tenn.

An exchange says that when a Negro lawyer, Alfred C. Cowan of New York, appeared recently in the United States Court of New Jersey as counsel for a white man accused of counterfeiting, the country folk who were unaccustomed to such sights were no little surprised. But it did not take long after the trial began to convince all present that the dusky barrister knew his business. The jury, after being out about ten minutes, rendered a verdict of "not guilty." Mr, Cowan was heartily congratulated by all and left forthwith for the city.

The pastor of Clark Chapel M. E. Church, Nashville, Tenn., Rev. G. W. Ziegler, is making a determined effort to erect a new building for the old one which his congregation now occupies. Our attention has been called to the fact that in a financial rally made recently for the purpose mentioned sixty captains reported $316.08, including a public collection of $22.80. Brother Ziegler was transferred from the East Tennessee to the Tennessee Conference at its annual session last fall and is making an excellent record, as he has done elsewhere. The membership of Clark Chapel is composed of many of the best people of the city, and if the pastor succeeds in getting them thoroughly aroused and united they will most certainly erect an elegant house of worship. We trust he has already accomplished this.

PERSONAL AND GENERAL.

The wife of Rev. C. L. Madison, Austin, Texas, has been sick for two months. He lives at No. 1301 Angeline street.

Mr. Robert L. Harris, a highly respected citizen of this city, died last week. Many of his white friends attended his funeral.

The monument erected in memory of the late Prof. B. O. Bird, who was president of Princess Anne Academy, in the Delaware Conference, is to be unveiled April 26.

Hon. H. C. Minor, a prominent Republican politician of this State, died last Sunday at his home near Houma, La. He was one of the leading sugar planters of this State.

Rev. W. Scott Chinn, of Morgan City, is in the city and preached at Simpson Chapel last Sunday. He and Mrs. F. T. Chinn, his mother, called at our office Monday.

We are sure all our ministerial readers will greatly profit by reading "That Ideal Preacher—His Characteristics," by Dr. W. H. Nelson. Find it among our contributors on the second page of this issue.

Mrs. Susan Turner and Mr. Samuel Turner, of Thibodeaux, La., the mother an brother of Rev. J. Wesley Turner, pastor of Thompson Chapel, this city, are in the city on a visit to him for a few days.

Rev. R. C. Barrow, who has been in the city some days at the bedside of his sorely afflicted wife, left this week for his work at Woodlawn. Mrs. Barrow is improving slowly. She is being attended by Dr. Vance.

The Michigan and Pittsburg Advocates and our Western exchanges have undergone no change, either in form or heart, even in these days of constant changes. With such excellent company the Southwestern does not feel even a little lonely.

Rev. J. A. Tillory reports the Rev, F. D. Bookman, one of the old and highly esteemed members of the Texas Conference, as being in very poor health. We sincerely trust Brother Bookman's illness is merely temporary.

Rev. R. A. Sewall, pastor at Shellmound, Miss., is meeting with good success on his new work, and aside from what he is accomplishing otherwise for his people, he is pushing the canvass for the Southwestern.

Bishop Thomas Bowman will preach one of the sermons at Rust University on commencement Sunday in May. He evidently preaches and lectures as much now as when he was in the effective service. Rust is fortunate to get him.

Rev. Pierre Landry, pastor of Wesley Chapel M. E. Church, this city, though not as young as some other men, enjoys a bicycle as much as any one. He says he can't afford a horse, so he makes his pastoral visits on his wheel.

Miss Maggie Revels, the daughter of Ex-Senator Revels, now presiding elder in our Upper Mississippi Conference, who is a student in Rust University, is expected to graduate at the forthcoming commencement in the classical course.

The Christian Recorder says Mr. Wm. M. Singerly, editor of the Record, one of the leading dailies of Philadelphia, who died recently, was a staunch friend to the Negro. He employed them both in his home and paper mills in spite of adverse criticism.

It is with no little regret that we announce the serious illness with pneumonia of Rev. P. O. Jamison, presiding elder in the Upper Mississippi Conference. He is at New Albany, away from home, and Mrs. Jamison has been summoned to his bedside. We hope for his speedy recovery.

Dr. A. M. Curtis, surgeon in chief of the Provident Hospital, Chicago, has been appointed to the same position in the Freedmen's Hospital in Washington, which is a government institution. That shows that Bishop Arnett still lives with the government at Washington, and we hope the Recorder may yet be happy.

In the case of Rev. W. Hartley Jackson, whom we announced some weeks ago as having been sent to Huntsville, Texas, there is some misunderstanding. He was not sent to the State prison, there located, but as pastor of St. James, one of our best churches. We learn from a note recently received from a lady of that city, that Brother Jackson is succeeding grandly and the church is coming up on all lines. Hartley is a worker.

Rev. D. G. Butler, pastor of Mount Zion M. E. Church, this city, is quite sick, and his friends are extremely nervous over his condition. We trust his illness may not prove serious.

(Since the above was put in type Brother Butler has died and his remains shipped to Donaldsonville for interment.)

A correspondent who writes to the Florida Sentinel from Jacksonville, Fla., has this to say relative to a talented physician of the race whom we mentioned some weeks ago:

"Dr. J. Seth Hills, who makes a specialty of surgery, performed a difficult and delicate operation on one of his patients last week. The bone of the leg was broken in such a peculiar manner that to avoid amputation the bone had to be "nailed" together before other treatment would be effectual. This was successfully done and the patient is doing well."

The issue of March 6 of the Morning American, Creston, Iowa, has the following:

"Services at the first Methodist Episcopal Church as follows: (Beside the regular announcement.) Dr. Manley S. Hard of the Church Extension Society will preach morning and evening at the M. E. Church. The material growth of the Church in our own land, its needs and opportunities will be set forth in geographic and instructive manner. Every one interested in what Christianity is doing at home should attend."

A GREAT LEADER GONE.

The editor was summoned to Galveston, Texas, Friday last by telegram to preach the funeral of Hon. N. W. Cuney, ex-collector of the port of Galveston, and one of the greatest leaders of the race. Arriving in Galveston on Saturday, we called on the mother and daughter of the deceased and learned the particulars of his illness and death.

The remains, escorted by a military company in a special car, had arrived from San Antonio early Saturday morning and lay in state in Reedy Chapel. Sunday afternoon the funeral service took place in Harmony Hall, the largest hall in the city, which had been kindly placed at the disposal of the family. Fully three thousand people crowded into the hall, and fully another thousand were unable to gain entrance. A large part of the audience was composed of the best white citizens of the city.

Rev. L. H. Reynolds and Rev. M. D. Moody conducted the services, the former delivering the eulogy. The procession was the longest ever seen in Galveston.

At the grave the beautiful ritualistic services of the Masonic order was observed, being conducted by Grand Master McKinney, of Sherman.

The remains were laid to rest beside his wife in a prominent lot in Lake View Cemetery. The race has lost one of its greatest leaders. He was a courageous, far-sighted, patriotic and race man. He stood high in the counsels of the Republican party, was respected and trusted by his fellow citizens of Galveston without respect to color or party. A great man has fallen.—The African Methodist.

ONE OR NONE.

Evidently one of the most difficult questions that our brethren of the C. M. E. Church will have to contend with at their forthcoming general conference will be, "Shall any new bishops be elected?" Many of their leading men favor election of one, while, on the other hand, many others, among whom is Bishop Holsey, do not favor even one addition. As far as we have seen, the person most prominently mentioned for the high honor is the Rev. Dr. C. H. Phillips, editor of the Christian Index. Most of the delegates, if not all, have been elected, and the general conference assembles in Columbia, S. C., next May.

Another question that will, no doubt, command considerable attention is the adoption of the Epworth League or some similar organization for the young people of the Church. It is to be hoped that the Church in both these grave matters may have divine guidance.

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DOINGS OF THE WORKMEN.

Green Spencer, P. C., Southside Circuit, Miss.—Our first quarterly conference was held at Cana Bayou with Rev. E. F. White, P. E., presiding. Feb. 26 and 27 we had a grand time, notwithstanding the work is a small one with only 23 members. The elder preached glorious sermons Sunday.

R. N. Jones, P. C., Handsboro, Miss.—My first quarterly conference was held on time by Dr. J. M. Shumpert, P. E., March 5 and 6. Reports showed a steady increase along all lines. The doctor preached to the delight of all on Sunday to a large audience. The Southwestern was presented and one yearly subscription obtained. Amount raised this quarter $62. The reception given by the members and friends at the residence of Sister Edny Mitchell, for the elder, was grand.

W. F. Smith, P. C., Mobile, Ala.—Warren Street M. E. Church is all alive. Eight have joined the church since conference, two converted and the congregation made stronger. A Baptist preacher and his whole membership joined us. Last Sunday was a grand day with us. $114.75 was raised to pay for a bell which is now swinging in the tower and calling the people in Mobile to the M. E. Church. We are now planing to finish the church by raising $300 The church now has a bright future The Baptist church referred to has a debt of $800 on it, and if the Church Extension will liquidate that debt we will have three strong churches in Mobile, and a good number of these have promised to take the Southwestern.

W. M. Lester, P. C., Maben, Miss.—My first quarterly conference was held March 3 by Rev. B. H S Ferguson, P. E. Report of the pastor showed that work is in advance of last year. Rev. J. W. Terrell, P. C., of Bellefontaine, was with us and spoke on lines of church work. The presiding elder preached one of his soul stirring sermons; our hearts were made to rejoice in the God of our salvation. The collection was good.

L. J. Terrell, P. C., Sardis, Miss.—We arrived at our new field Jan. 27. The good people received us gladly. We went hard to work as we found no parsonage to go into. We now have the parsonage completed and are living in it. Please allow me space to speak of the storms that are passing every week with many good things, such as sugar, coffee, flour, meat. We are on the lookout now for our much beloved presiding elder, W. McDonald. We ask the prayers of all the brethren.

Deafnesa Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free.

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Hall's Family Pills are the best.

F. E. Wynn, P. C., Sheffiield, Ala.—I wish to say something about our work here. I came to this place right after the annual conference. I went to work raising money to build our church. We had a rally Feb. 27 and raised $1270. Sisters Dunlap and Boggus, and Brothers Dunlap, Harris and Moore are good workers. We are in need of money to build.

H. C. Cooper, P. C., Floresville, Tex.—Our quarter convened, with Presiding Elder Swann in the chair. The report of all the officers showed marked improvement on all lines. The presiding elder seems to look into every department of the church with so much care and patience, and as he looks into each of these departments he urged upon the officers until each one sees as he does, and this strengthens the officers and helps the pastor. All were glad to have the Rev. H. Swann return to them as presiding elder of San Antonio District. On Sunday morning the Sunday school met at 9 o'clock, with Brother Whily Russell, the superintendent. The school at large had a good lesson. After this the pastor introduced the presiding elder to the school. The lesson was reviewed by the presiding elder, after which the school was dismissed for ten minutes. At that time we could look and see the people coming in all directions to hear this meek disciple preach. After a few earnest prayers the hour of eleven was at hand; the presiding elder took for his text "Create in me a clean heart," etc. The spirit of God was upon every brow. At three o'clock he administered the Lord's Supper to about 65 souls. Then he took for his text the first psalm, "Blessed is the man that walketh not in the counsel of the ungodly," etc, and from this text the spirit of God seemed to be in every heart, and at night the church was soon crowded to listen to the polished speaker, and I must say he excelled himself. Praise shouted up, from all that were present, to God. Monday night the world of people ought to have been here to hear the presiding elder give us an educational talk for our Sam Houston College. He made the speech of his life. He assured us that wisdom was the way to God and success on earth He spoke of the great Church, to which we have the honor of being members, of being second to none; after which the writer asked, "who have believed our report," asking for the name of those that were willing to give something at a set time, and I tell you all seemed to move at once toward the list. I will tell you more about it in a few days. On the 22nd we were on our way to Riddleville, Tex., 35 miles away from here. We met a few loving members. All were glad to see us and the presiding elder, for the first time in six years. We had a good time in praise to God at this point. On the 23rd we were making our way to McTennell. Here we had a nice time. All were glad to have the presiding elder come among them. They asked that he would call to see them again. He left us at this point. God bless him. Mr. Editor, I learn that you, some time ago, was about to shout, claiming that you could not help it. If you don't mind, these good people will make you shout yet. They are preparing to take the paper in every home. Look out for the cash subscribers from here, and let us know when the shout comes off.

J. A. Tillory, P. C., Prairie Plains, Tex.—My quarterly conference was held Feb. 19 and 20. Presiidng Elder R. C. Culbreath was on hand and preached two sermons edifying to all present. On account of it raining all of the leaders could not attend the conference. Five have joined the church, and the circuit is spiritually alive. We raised on benevolence this year $3.00, paid presiding elder $14.25, paid pastor $18.50, on missionary debt $2.00, raised for all purposes $35.00. I have not forgotten the old Southwestern. I send three subscribers. We are planing for Easter. Rev. F. D. Bookman, one of the pioneers of the Texas Conference, is in very bad health. He constantly has a bleeding at the nose and other troubles. We trust he will live long to serve the church.

A. S. J. Allen, P. C., Bethlehem M. E. Church, Cedar Key, Fla.—This is my first year here. I arrived here early after the conference which you so much graced, held in the city of Jacksonville. I found the people ready to take hold of the work with an unusual amount of interest. Our membership is greatly reduced by the running down of the business of this town, but somehow we are encouraged to the extent to make greater sacrifices for all causes of Christ and the Church. Our presiding elder, J. P. Patterson, was with us on the 17th and 20th, which resulted in a great spiritual blessing. The Lord was with us. The writer sends along one subscriber, E. Martin, but don't want to send one man that far alone any more; so get ready, members and friends, for I shall call on you for your susbcription for the grand old paper. You will hear from us again soon.

H. C. Norman, P. C., New Albany, Miss. — Our much beloved elder, Rev. P. O. Jamison, is here confined to his bed with a severe attack of pneumonia. While at Ripley, on the 22nd of February, he contracted a severe cold, and was confined there to his bed under the treatment of the doctor; but being better and of a resolute will to be at his next post of duty, he left his bed, came here on the 26th, held his quarter, and on Sunday preached two able sermons and administered the sacrament. On Tuesday, March 1, he fell a victim to the terrible disease, pneumonia, where his wife was called to his bedside by telegram. He is in the hands of good medical treatment and loving friends, who are doing all they possibly can for him. We are anxiously watching for a change for the better, and ask the prayers of not only the members of Tupelo District, but of the whole Church, that he may soon be restored to his health and to his work, also to the loving embrace of his family.

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The "life-time" of Dr. Bull's Cough Syrup will never draw to a close. When a mother once uses it, she continues its use right along; because, she found, for curing cough, cold, croup and whooping-cough Dr. Bull's Cough Syrup unequalled by any other similar medicine. "I have used Dr. Bull's Cough Syrup, for ten or fifteen years in the family, for coughs and throat troubles caused by colds, and have found no superior article." Mrs. D. T. Clarke, 163 Congress St., Cleveland, O. Dr. Bull's Cough Syrup can be had everywhere for 25 cents. Dealers will say they have something else "just as good or better," because they want to make more profit. Don't be "taken in." Dr. Bull's Cough Syrup is the best.

M. S. Jordan, P. C., Columbus, Tex.—On account of small pox for a week all churches have been closed, and this morning it looks like the City of the Dead. Excitement is high. Four deaths, two white and two colored. Twenty-five cases up to date. Many of the suspicious houses are guarded. We are in the midst of a glorious revival. Nineteen convesrions and thitry-one additions to the church.. While we were gaining souls for Christ the A. M. E. and Baptist Churches were before the city council complaining against us, and prevailed with them to close our church. I then appealed to the officers of the church for protection. We at once appointed a committee to meet the city council and see that justice be done. If one closes, let all close. So we succeeded in getting all closed with us. C. Pickens, a Negro alderman, moved that all Negro meetings be closed. Dr. Boh Harrison said that would not do; what was good for the Negro was good for the whites. Close all was carried. Dear brethren, this may be my last battle for Christ on earth; if so, come on up to heaven. There you will see me. Pray for us in this, our great distress. Yours in the Gospel bounds.

W. S. Gillespie, P. C., Ripley, Miss.—My first quarterly conference was held Feb. 19 and 20, with P. O. Jamison, the presiding elder, in the chair. Nearly all the officers were present. The elder preached a soul stirring sermon Sunday night. About 27 partook of the Lord's Supper. Collected $11.65. The elder took very sick and had to stay with us about ten days. But the good Lord and Dr. Carter got him up again, so he is at his post doing his work for the Master.

P. H. Rembert, P. C., Brookhaven, Miss.—Good news from the parsonage at Brookhaven, Miss. On Wednesday night, March 2, the pastor and family were visited by a magnificent storm party, which was led by Rev. S. C. Jonas, one of our worthy local preachers of this place. It was quite a treat to the pastor and family to see the faces of so many of the members and friends at the parsonage on this occasion, and we were more than glad on examining the many good things which had been brought us to see that the members who could not be present did their part just the same. Our much beloved presiding elder, Rev. I. L. Pratt, and family played their part well in making the storm heavy. Ninety pounds of fine groceries were left upon our table by this much appreciated party. Please come again.

J. F. White, P. C., Bagwell Ct., Tex.—I arrived at Bagwell Circuit Saturday, Jan. 8, 1898, and was gladly recieved by all. I preached at my church in the town of Bagwell, Tex., the following Sunday, to quite a large crowd. It seemed that the Holy Ghost was with us through the entire services. Rev. L. Woodard, one of our old faithful preachers, was with us to help fire the camp, while we had others equally as faithful. My first quarterly conference was held March 5 and 6. Our falthful presiding elder, Rev. C. C. Minnegan, was not able to officiate, because of his being very ill. Rev. L. Woodard filled the chair.



A happy mother is the happiest being in this world. To hold in her arms the dear little life—a part of her very own life—nestling, trusting and dependent on her protecting love, is the sweetest, most sacred responsibility of a woman's existance.

But many a woman approaching the time of motherhood feels most deeply its duties and trials. She is burdened with a sense of anxiety and unreasonable foreboding. This state of mind is unfavorable both to the mother and the child.

A prospective mother may insure herself against the slightest fear of danger or excessive pain by the use of Dr. Pierce's Favorite Prescription, during the period of expectancy. This "Prescription" makes the coming of baby absolutely safe and comparatively painless.

It gives elastic endurance to the organism specially concerned in motherhood, and healthy vitality to the nerve-centres. It makes the mother strong and cheerful. It gives her recuperative power. It promotes abundant nourishment and provides constitutional health and energy for the child.

It is the only positive specific for all diseases of the feminine organism, devised by an educated and skilled specialist in this particular field of practice. Its sale exceeds the combined sale of all other medicines for women.

"I am very thankful for what Dr. Pierce's Favorite Prescription has done for me," writes Mrs. Etta E. Smith, of Grenola, Elk Co., Kansas. "About a month before I was confined I had such pains I could stand up only a little while at a time. I could not rest at night at all, nor at any other time. I could scarcely eat anything at all. I began taking Dr. Pierce's Favorite Prescription and after the second dose I felt better. From then until I was sick, I carried nearly all the water that was used, up a long hill, and worked in the garden every day, besides my other work, and did not feel at all bad. When the baby was born the doctor and the women who were with me said I had an easier time than any one they ever saw for the first time. The baby is very healthy and growing right along. I have been up ever since she was five days old."

A majority of the officers reported. Rev. Woodard preached quite an interesting sermon for us on Sunday, but was disturbed by Brother Joe Chatman's house being burned, which caught on fire as the reverend was beginning his sermon. After the sermon the sacrament was administered; 20 communed. Our service was very dull at night because of rainy weather. We raised for the presiding elder $3.20. We are trying to get in line with other leading places. We are looking out for the Southwestern over here. Many have promised to susbcribe. Pray for us.

Pearl S. Pickett, Washington, La.—Papa returned home again a little better from the hospital. My sister, Lydia M. Pickett, has been sick one month to-day with malarial fever. She was compelled to come home from Opelousas, where she was teaching in the public school. Will you be kind enough to pray for papa and sister to get well again. A lady fell in the fire and was burned to death last Saturday, March 5. Whiskey was the cause of it.

Ocala, Fla.—Rev. J. E. A. Keeler, who was recently transferred from the South Carolina Conference to Florida and stationed at Ocala, is doing remarkably well; church is alive, sinners being converted, accessions many.

Raised for all purposes since conference (only six weeks $82.19. Attention is being paid to the Southwestern cause.

O. J. Harvey, P. C., Beulah, La.—Our first quarter was held March 3 and 4. Presiding Elder Chinn came with his usual dignity and eloquence. Reports from pastor and committees showed a near future progress and improvement. We are striving to ceil our little church. A number of our good sisters have banded themselves together to raise money for that purpose. Our presiding elder has his work greatly at heart and is striving to make the Monroe District second to none. I am doing all I can to get some cash subscribers for the good old Southwestern. Pray for us.

T. P. Norris, P. C., Coushatta, La.—I write to let you know that the people here rendered thanks to the conference for appointing me here the second year. To show their appreciation, on Mar. 4 they banded themselves together and came with many pounds of good things to the parsonage. The band was led by Brothers Isaiah Nash, Frank Allen, and Sisters Annie Mitchell and Pete Porter. May God's blessing rest on them all.

To the pastors of the Natchitoches District: We have appointed May 29, 1898, for our benevolent day. We invite every pastor of the Natchitoches District to be with us at Coushatta, and all others that can attend.

Mrs. L. E. Wood, East Lake, Jeff County, Ala.—We are striving to go upward by the help of God. Our first quarterly conference was held Jan. 22, and was very successful. Presiding Elder B. G. Smith preached a wonderful sermon on Sunday at 11 o'clock. His text was "Strive" (St. Luke 13-24. The theme of the discourse was "Faith." A goodly number partook of the Lord's Supper. He also preached a soul-stirring sermon at night. The collection was $6.

N. W. Ross, P. C., Crystal Springs, Miss.—I wish to say I arrived at my work, the Crystal Springs Circuit, January 25, immediately after the adjournment of the conference. I preached my first sermon on the fifth Sunday in January at Mount Salem. At this church the people seem to be very much discouraged and somewhat scattered, for some cause, but it seems that they are coming together a little now. By hard work I think we will succeed in getting them together. I preached my first sermon at White Oak, the leading church on the work, the first Sunday in February. I found the brethren with willing hearts and hands to receive the new preacher. On the first Sunday I had a full house. Every one seemed to have taken a new start to work for the Master's kingdom. On the 10th and 11th our presiding elder, I. L. Pratt, was with us. We had a very nice time in the quarterly conference, though we did not do very much toward paying up our first quarter on account of short notice. Elder Pratt seemed to be very well pleased. I spent a few days in Natchez, my former field of labor, and thence returned to my new home, accompanied by Mrs. Ross. We reached Crystal Springs on the 18th, and the brethren met us at the station and conveyed us out to our neat little home on the Crystal Springs Circuit. We reached the parsonage about 7 o'clock p. m. There we had a grand reception, given by the leading sisters and brethren of White Oak Church. Rev. D. J. Lee, of the Baptist Church, delivered the welcome greeting. All enjoyed a very nice time. Many good things were brought to the parsonage to make Mrs. Ross happy, and things are yet coming every day. God bless the good people of the Crystal Springs Circuit. We are moving on nicely.

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A correspondent in Mark Lane Express (England) writes: As science advances more and more attention is given to details, and it is found that often what are popularly considered to be very minor points often turn out to be something of the greatest importance. As is well known in farming, to produce a good milker is considered to be somewhat of a lottery, and many a calf is reared for dairy purposes that would have been far more profitably converted into beef. Now, how are we to pick out these? I glean from a Swedish dairy newspaper that a discovery has recently been made, the truth of which has been proved by a first-class veterinarian, that makes it possible at the birth of a female calf to judge if it will become a good milk cow or not. It has been observed that the palps, that are on the inner side of the cheeks near the corner of the mouth, have different forms, according to whether the animal is a good, a middle class, or very indifferent milker. The palps being large, broad and flat denote the animal will give a large quantity of milk. If they are only round the milk qualities are of the most ordinary description. While if they are pointed the milk yield will be of a most wretched description.

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WOMAN'S FATE.

From the Record, Bushnell, Ill.

No woman is better able to speak to others regarding "woman's fate" than Mrs. Jacob Weaver, of Bushnell, Ill., wife of ex-city marshal Weaver. She had entirely recovered from the illness which kept her bedfast much of the time for five or six years past, and says her recovery is due to that well known remedy, Dr. Williams' Pink Pills.

Mrs. Weaver is fifty-six years old, and has lived in Bushnell nearly thirty years. She is of unquestioned veracity and unblemished reputation. The story of her recovery is interesting. She says:

"I suffered for five or six years with the trouble that comes to women at this time of my life. I was much weakened, was unable much of the time to do my own work, and suffered beyond my power to describe. I was downhearted and melancholy.

"I took many different medicines, in fact I took medicine all the time, but nothing seemed to do me any good.

"I read about Dr. Williams' Pink Pills for Pale People, and some of my friends recommended them highly. I made up my mind to try them. I bought the first box in March, '87, and was benefited from the start.



Mrs. Jacob Weaver.

"A box and a half cured me completely, and I am now rugged and strong. I have not been bother'd with my troubles since I began taking the pills.

"I have recommended the pills to many women who are suffering as I suffered. They are the only thing that helped me in the trial that comes to so many women at my age."

"Mrs. J. H. WEAVER,"

Subscribed and sworn to before me this 23d day of October, A. D. 1897.

O. C. HICKS, Notary Public.

When woman is passing beyond the age of motherhood, it is a crisis in her life. Then, if ever, proper attention to hygiene should be exercised. The attendant sufferings will disappear and buoyant health will follow if Dr. Williams' Pink Pills are used.

These pills exert a powerful influence in restoring the system to its proper condition. They contain in a condensed form all the elements necessary to give new life and richness to the blood.

UNITED FOR LIFE

Rev. N. W. Ross, P. C., Crystal Springs Circuit, was married to Miss Virginia Alexander (of Natchez, Miss.) at Natchez, Miss., on February 16th. Rev. Ross is one of the promising young ministers of the Mississippi Conference. His bride, one of the first young ladies of Natchez and most useful membe of the M. E. Church. Wm. McMorris, P. E., officiated.

Natchitoches, La.: Mr. Anderson Marriger to Miss Mary Jones. Mr. Geo. William to Miss Louisa Hough, at residence of bride.

February 24th, Mr. John Base to Miss Nettie Pleisance. I wish them a happy and long life. M. C. Harrison, officiated.

Houston, Tex.: Mr. Norman Jackson and Miss Emma Campbell, of Mt. Vernon, were united in holy wedlock the 24th inst. P. H. Jenkins, P. C., officiated.

THEY LIVE IN OUR MEMORY

Sister Margaret Marks, after an illness of fourteen months, died on March 3, 1898, at Columbia, S. C. She was a regular consistent member of the Church and died a Christian. R. L. H.

Sister E. J. Maxwell died Mar. 6 at Monroe, La. She was converted on her death bed Feb. 14, 1898. She at once became a strong Christian, and died saying, "I am ready." Her remains will be sent to Natchez, Miss., for burial. God comfort her husband and two kind sisters.

P. W. Clark, P. C.

After an illness of only four hours, Sister Mollie Maufett, a member of Wesley M. E. Church, Columbia, S. C., was called from labor to reward. Her last words were: "Amen, amen." Born Dec. 10, 1864, and died Feb. 28, 1898. R. L. Hickson.

Sister Annie Harrison died Feb. 16, at Natchitoches, La. She was a native of Maryland. Aged 76 years. She was the mother of seven sons and three daughters. Of the seven sons four are ordained ministers. Rev. M. C. Harrison, P. C., at Cane River, is the youngest.

Brother Delaware Johnson, an old citizen of Yazoo City, Miss., and one of the old landmarks of St. Stephen's M. E. Church, went home to the blessed Master Friday, Feb. 25. He had been quite ill for nearly two years, but patiently bore his affliction.

S. A. Cowan.

Sister Tillory, wife of Rev. J. A. Tillory, departed this life in full triumph of faith at Jacksonville, Texas. Sister Tillory was as pure as gold tried by the fire. Her last words were: "Lower the chariot and let the purchase of Thy blood get on." She leaves a husband and three little ones to mourn her loss. The funeral was conducted by the pastor, assisted by R. I. Franklin, local preacher.

D. C. Hailey, P. C.

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Clara Lambkins, Belle, Miss.—We love our pastor. His name is Rev. W. M. Bell. We do all we can to help him. We are going to build a church. We have laid the foundation for it. We have $50.14 in the treasury. We have a fine Sunday school, and our superintendent is L. T. Naugles, and we all love him. I am the organist for our church. We expect to do more for the church than we ever have done. Pray for us that we may have success this year. Our pastor is doing great work here. My father was named Rev. I. M. Lampkin, but he is dead. I am a member of the M. E. Church. I have been a member for three years. I am fourteen years of age.

P. H. Jenkins, P. C.—The first quarterly conference of the Mount Vernon M. E. Church was held Feb. 18-20. The presiding elder, Rev. Wm. Bartley, filled his position creditably. Rev. O. I. Jones, Sunday school agent, and Rev. B. M. Taylor, of Conroe, were with us. Rev. Jones preached an able sermon. Total amount collected during the quarter, $140. The lumber is being placed on the grounds. Within three weeks we expect to be in a beautiful parsonage. Our big rally comes off March 20. We want to raise $500 on that day.

W. McNeal, Bay St. Louis, Miss.—My first quarterly conference was held on Feb. 28. Rev. J. M. Shumpert, D. D., was on time. We had a nice time. A goodly number of the brethren were present with written reports. Collected for the minitsry $26.08; paid pastor, $16.08; paid the elder, $10; estimated for the pastor $350; for the elder, $14. Total, $390. We had Rev. A. B. Logan with us at night, and he preached to the satisfaction of all that were present. The elder spoke on all lines of the church work. The Chirstian Advocate was looked after.

W. S. Leake, P. C., Athens, Miss.—My first quarterly conference convened Feb. 19-20, with Dr. H. R. Revels in the chair. A good number of the brethren were present with well prepared reports. Our beloved presiding elder had contracted a very severe cold. The writer preached in his stead on Sunday, at 11 o'clock. Collection for presiding elder $13.85. Total for all purposes $47.60. The grand old Southwestern was not forgotten. This is my new field of labor. I hope to do a grand work for the Master. Pray for my success.

C. H. Holmes, P. C., Wildwood Circuit, Upper Mississippi Conference.—My first quarterly conference met Feb. 25-27 in Wildwood M. E. Church, with Rev. W. E. Mask, P. E., in the chair. The reports of pastor and officers showed success on all lines of church work. On my arrival from the conference the brethren and friends received me gladly. We went to work with fresh vigor to make the work second to none. The pesiding elder preached one of his historical sermons to a crowded house, and our hearts burned while he talked with us. Raised this quarter $40.90. The Southwestern was not forgotten. The wife of the writer has been very sick for three months, but is now improving, but the pastor has stayed at his post of duty. Pray for our success.

A. E. Franklin, P. C., Sturgis Circuit.—This is my second year on this work. My people recieved me kindly. My first quarterly conference convened on Feb. 15. Rev. B. H. S. Ferguson, P. E., hindered on account of sickness. Rev. F. H. Bunton come on time. Reports showed we meant push from the start. Strong speeches were made for the S. W. C. Advocate by Rev. F. H. Bunton and pastor, which resulted in 7 subscribers. Presiding elder notified us to get 10 subscribers each. I have 12, and am working for 15. In time of service the pastor was made to feel bad. The brethren were whispering around, but to my surprise a storm arose, blew two brethren and two good mules and a wagon around to several places, where hams, shoulders, bacon, flour, meal, molasses, in abundance, complimentary to the return of the pastor, amounting to 340 pounds. Pastor is off for home. Come every quarter.

R. Sewell, P. C., Shellmound, Miss.—The first quarterly conference for this work was held Feb. 26-27. Rev. W. E. Mask, P. E., was on hand, and we had a blessed meeting. Reports showed the work to be alive. Payed presiding elder $15; payed pastor for the month of February $60. Have bought a large bell for Mount Nebo Church The old Southwestern was not forgotten; one new susbcriber and one renewal. We have a good, loyal people on the Shellmound work. On Monday night of Feb 28 the pastor was disturbed by the tramping of the feet of about 59 persons, who invaded his room with songs and music, and after a few brief speeches all retired, leaving many good things on the pastor's table and his heart full of joy. Both Methodists and Baptists came, the Methodists being led by Brother R. M. J. Murrell, and the Baptists by Mrs. Guardman and Mrs. Vinnie Agie. May the Lord bless the good people until they shall come again.

J. H. Thompson, P. C., Bastrop, La.—I arrived at this place Feb. 12, and was gladly received by all. We began work at once after moving our furniture at this place. We then brought the madam on the 24th inst. We leetured on W. H. M. S. that evenng; subject, "We Are Spreading the Gospel." The chapel was filled with heaven. A grand time was had. Late the same evening, at 11.25 p. m., came a multitude of young people, lead by Miss I. M. Evans and Rev. Prof. E. N. Smith, singing "In Thy Cleft, O Rock of Ages." As a surprise to Mrs. and Brother Thompson, pastor of Mount Olive Chapel, an address of welcome was delivered by Mrs. A. B. Thomas; a song by Miss Matilda Smith; Essay by Miss Minnie Booker; solo, Mr. R. A. Dorsey; song, Miss M. A. Douglass; a wonderful address by Prof. E. N. Smith and A. Smith, Jr. All seemed to enjoy the reception nicely. Some nice things were served and some left for us. We highly approved of such and ask the guests to call again. The pastor responded briefly. We bowed in prayer to meet in Sunday school on Sunday.

Willie McCullar, Morning Sun.—Our grand social reception at this place was one of the best we ever had. It was our first of the kind here. The program was as follows: 1, song; 2, prayer by our worthy and beloved pastor; 3, vocal music; 4, greeting from Oak Grove by Sister Lizzie Bruton; 5, response by the pastor; 6, a wonderful address by Prof. D. Mason of the C. M. E. Church; 7, supper; after which the pastor gave a noble lecture on the duty we owe to God and the Church. The result was $4.85. We will do more, for we never saw such a man to stir things up as our pastor.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

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It is easy to obtain a piano our way. Where no dealer sells them, we will send a piano for a small cash payment, balance in monthly payments. Three years' time to complete purchase if desired. We would like to explain our method. Will send piano guaranteeing satisfaction, or piano may be returned to us at our expense for railway freights both ways. Our CATALOGUE, FREE for the asking, tells all about them. Special prices and full information, if you write.

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Be prompt both to pay and collect debts. "I would rather be beaten in right than succeed in wrong."

Sign no paper without reading it.

The finder of an article has a clear title to it against every one except its owner. The proprietor of the place where the article is found cannot demand it. If he has made rules to that effect he can recover from his own employees, but he cannot bind the public.

Do not suppose that because a soil has been in cultivation many years it is worthless. Have not the hills of England been turned a thousand times?

A home without the pansy, violet, verbena, the rose and all the sweet, beautiful flowers of God in his all-wise creation gives us, is a home of desolation and winter.

Banks are always glad to recieve depoists; it does not matter how small the amount is. A great number of persons seem to be under the impression that banks charge for taking care of people's money. On the contrary, they not only offer their services free in such matters, but they, as a rule, furnish a safe place for the depositor's money to be kept, and on some deposits pay liberal rates of interest to the depositors.

If a man's business is legitimate he can readily find ways to prove it to you. Do not deal with him until he does.

You need not read Blackstone and the law to become an exemplary citizen. Whoever lives up to the teaching of the commandments will be an upright and honored citizen.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

FRIENDLY FLIES.

One of the ten plagues of the Egyptians was flies, and at the present time they are one of the plagues of the housewife. If we count blackflies, horseflies, hornflies, gadflies, warbleflies and botflies, we find that not only man but nealry all his domestic animals are tortured by them. The true flies are two-winged insects, so that mosquitoes, gnats and midges belong to this family. They are more commonly parasitic on animals than on plants, though a few, like the apple maggot and onion maggot, live on fruit and vegetables. While the fly tribe are a blood-thirsty lot that worry and devour us, we are very glad to record that a few flies prey upon other insects and thus become our benefactors.

Robber flies are among insects what hawks are among birds. They fly swiftly and pounce upon any insect that is seen in the air. Other species of flies, beetles, bugs, moths, wasps, etc., are seized by the robber flies with their strong feet and pierced with their sharp beaks. They are so savage that they even prey upon each other, being regular cannibals. One of them has been known to destroy more than a hundred insects in a day. They are found in all parts of the world and there are known to be over two thousand species of them. Some of them look very much like bumble bees. They are nearly all large flies, the largest one known is about two inches long.

Syrphus flies are another very beneficial group. There are about twenty-five species in the United States. They are also called hoverer flies as they may often be seen hovering for a long time over flowers. They lay their eggs on plants which are infested with aphides or plant lice. The eggs hatch into maggots which have around the mouth several little hooks which bend outward. The maggots crawl about over the stems and leaves and seize the lice with these hooklets while they suck out their juices. In this way they destroy great numbers of aphides, which are among the most injurious of insects. When the maggots get their full growth they fasten themselves to the leaves and go into the pupa stage, emerging finally as flies. The syrphus flies are nearly half an inch long, often banded with yellow, and somewhat hairy. I have heard them called by farmers "sweat bees," as they sometimes light on one's hands or face while prespiring in the field.

Tachina flies are perhaps the most benefical of all insects. They are dull colored, thick-set, bristly flies that fly quickly, and are parasitic on caterpillars, army worms, cabbage worms and many other insects. They lay their eggs inside the caterpillar by piercing it with their slender, sharp ovipositor or egg layer. The eggs hatch into little white larvae which live within the host. They eat the fatty tissue and avoid the vital parts so as not to kill it. The caterpillar thus continues to live and grow supporting an enemy within it. When the full growth is attained it goes into the pupa stage, but the perfect insect never emerges, for the maggots then devour the whole inside of the pupa after which they go through their transformations in the pupa case and come out full fledged tachina flies.

One cannot see these things without percieving that everything in nature is balanced. One species serves as a check to another and prevents them from devouring the earth, or at least the "fullness thereof." It is only when man interferes and produces unnatural conditions that much damage is done.—From Epitomist.

A good farmer will keep his buildings well painted. Anyone can do the work; the only expense necessary is the material. If such work is needed on your farm, plan it out, so as to be ready at the first opportunity.—Colman's Rural World.

THE OPIUM AND MORPHINE HABIT.

"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio.

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The Peerless Advocate is fully warranted for ten years, but will last a lifetime and outwear any two of the highest priced sewing machines made.

A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel passessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them

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MISSIONARY SOCIETIES' NOTICE.

All missionary societies within the bounds of the Louisiana Conference will please notify me at once of their officers and the number of members, as this is in keeping with the law. Please act promptly and at once. Yours for the sacred cause of missions

Mrs. Jennie G. Geddis,
Cor. Sec'y W. H. M. Society for the Louisiana Conference.
Boulevard Street, Baton Rouge.

UPPER MISSISSIPPI CONFERENCE.

The minutes are ready for distribution. Please forward money at once to Rev. B. F. Woolfolk, Columbus, Miss. A failure to do so immediately will delay the sending out of the minutes.

Fred. H. Bunton, Sec'y.

NOTICE.

To the Ministers of the Gainesville District, Florida Conference:

Dear Brothers—Will you please report at once, forwarding cash collected special toward canceling Missionary Society debt. Yours faithfully,

J. P. Patterson, P. E.

South Atlanta, Ga.,
March 10, 1898.

Please publish in the next issue that the South Altanta W. C. T. U. heartily endorses the resolutions sent out by Yale College prohibiting the students entering saloons, or even securing liqours for their dormitories.

Miss C. L. White, Pres.
Miss Bessie Melton, Sec'y.
Mrs. W. M. Clark, Treas.

LA GRANGE DISTRICT.

Second Round.

Troup Factory.....April 9-10
Greenville.....April 8-10
La Grange Circuit....April 16-17
La Grange Station....April 17-18
Harris City.....April 23-24
Woodbury, by Rev. J. W. Fisher.....April 23-24
Concord.....April 28-29
Zebulon.....April 30, May 1
Barnesville.....May 7-8
Liberty Hill.....May 14-15
Jackson.....May 17
Forsyth.....May 21-22
Culloden.....May 28-29
Macon Station.....June 3-5
Macon Circuit.....June 4-5
Fort Valley.....June 7
Talbotton.....June 8
Columbus.....June 9
Whitesville.....June 11-12
Chipley, by Rev. A. N. Jackson.....June 18-19
West Point.....June 18-19

Dear Brethren — Please don't forget Easter, April 10. Make it a red letter day for missions.

Sunday School and Epworth League Conventions meet at Culloden on Friday at 8:30 a. m., May 27. Let one Sunday school superintendent, one Sunday school delegate and one Epworth Leage delegate for each charge be present. Pastors, please remind Sunday school superintendents that they are to bring two cents from each Sunday school scholar to pay the expenses of the convention.

Rev. I. G. Penn, assistant general secretary of the Epworth League, will be with us. We will have a corner-stone laying on Sunday, May. 29. Let each one come prepared to get your name in by paying fifty cents to help pay for the new church. Kindly yours, Jas. Jackson, P. E.

PALATKA DISTRICT.

Second Round.

Hawthorne and Citra.April 16-17
Orange Lake and Gordon.....April 22-24
Reddick.....April 23-24
Benedict and Lowell..April 25-26
Orlando and Woodbridge.....April 30 to May 1
Sanford.....May 2-3
De Land and Osteen....May 4-5
Palatka.....May 6-8
Cotton Plant and Romeo.....May 14-16
Dunellon and Hernando.....May 17-18
Twin Lake and Tarpon Sprs.....May 19-22
Lake Land.....May 25
Ocala.....June 3
West Tampa and Port Tampa City.....June 4-5
Tampa and Yorba City..June 5-6
Myers and Puntagorda....June 7
Hornland and Bartow...June 8-9
Santos.....June 10-12
Key West.....June 18-19
Miami and Cocoanut Grove.....June 21-22
New Smyrna, Daytonia and Ormond.....June 23-26

Brethren in the Pastorate—Please take notice that the district convention of the Sunday schools and Epworth League Chapters of the Palatka District, Florida Conference, of the M. E. Church, will convene in Lakeland, Fla., May 26, 1898, at 9 a. m. Now, dear brethren, let us join all to make it, so far as is in ourselves and the dear people under our care can do, a real benediction of good to the cause, by speaking of it freely and fully in the most encouraging manner possible by gathering all the means we can for its support and by praying earnestly to God for his blessing on all we attempt. Let us all try and attend, and encourage the young people of our district to spend their time and strength in a way that God shall have the glory. Programs will be sent in time with subjects for delegates to write upon. We hope to have good music throughout.

P. Swearingen, P. E.

MARION (ALA.) DISTRICT.

Second Round.

Tuscaloosa and Murphy's Chapel.....March 26-27
Jackson Ch'p'l and St. Peter's.....April 2-3
Newberne and Anitoch.April 9-10
Eutow and Springfield.Apr. 16-17
Marion.....April 23-24
Old Town Ct. ...April 30, May 1
Sole's Chapel and Wesley's Chapel.....May 7-8
Gainesville and Springhill.....May 14-15
Selena.....May 21-22
Oak Grove.....May 28-29
Clinton Circuit.....June 4-5
Bethany and Marsgrove..June 7-8
Union Circuit.....June 11-12
St. Paul and St. Mary..June 18-19
Scott and Allen.....June 22-23

Dear Brethren—Let your motto be souls for Christ and the Church, all benevolent money raised and a large list of subscriptions for the Southwestern from each charge. This is not asking too much of each pastor. If any brother pastor thinks so let him so explain to the bishop and cabinet at the next conference just before the appointmen's are made. Yours for the cause,

F. L. Teague, P. E.

STARKVILLE DISTRICT.

Second Round.

Kosciusko Circuit.....April 2-3
Kosciusko.....April 8-10
McCool.....April 16-17
Ackerman.....April 23-24
Louisville.....April 30, May 1
Liberty Hill.....May 7-8
Sturges.....May 14-15
Cedar Bluff.....May 20-22
Starkville Circuit.....May 28-29
Bellefontaine.....June 4-5
Enpora.....June 10-12
Mount Nebo.....June 11-12
Kilmichael.....June 18-19
Rock Hill.....June 18-19
French Camp.....June 25-26
Mathiston.....June 25-26
Pheba.....May 21-22
Starkville.....June 24-26

Dear Brethren—Send in your debt-paying money at once to Rev. A. B. Leonard, D. D., New York.

Let us go upon the Roll of Honor among the first. Make a great effort on Easter Sunday and let us get our benevolence out of the way first. Let as many as can have your entire assessment by first district conference. Get your leagues to work now and the Sunday schools as well. See each member of your churches and nave them pay something on benevolence.

Be sure and get your ten subscribers for the Southwestern. Let us have every one of them. Rust University needs the entire assessment.

B. H. S. Ferguson, P. E.

DALLAS DISTRICT.

Second Round.

Milford and Italy...March 26-27
Blooming Grove and Anitoch.....April 2-3
Hubbard and Corsicana.....April 9-10
Gatesville and Valley Mills..April 16-17
Fort Worth.....April 23-24
Foreston and Smithfield.....April 26-27
Pilot Point and Denton.....April 30, May 1
Denison.....May 7-8
Sherman.....May 14-15
McKinney and Plano..May 21-22
Lancaster.....June 4-5
Dallas.....June 11-12

Dear Brethren—Do your best to make Easter Sunday a great day for missions. Rush your revival and canvas for the Southwestern. D. C. Lacy, P. E.

SAVANNAH DISTRICT.

Second Round.

Opperman.....April 2-3
St. Mary's.....April 9-10
Brunswick Station....April 16-17
Brunswick Circuit....April 16-17
Tarboro.....April 23-24
Satilla Bluff.....April 30, May 1
Savannah Station.....May 7-8
Savannah Circuit.....May 7-8
Jessup.....May 14-15
Baxley.....May 21-22
Blackshear.....May 28-29
Valdosta.....June 4-5
Waycross.....June 11-12
Waresboro.....June 18-19
Thomasville.....June 25-26
Barnbridge.....June 27-28
Cordele.....July 4-5
Americus.....July 4-5
Eastman.....July 9-10

District conference at St. Mary's, July 27. Let's excel this year all reports of former years. Let's have nothing less than a victory on all lines.

John Watts, P. E.

MONTGOMERY DISTRICT.

Second Round.

Warren Street.....March 26-27
Tensaw.....April 2-3
Theodore and Wesley..April 9-10
Mount Sterling.....Apirl 16-17
Pensacola.....April 23-24
Brewton and Pollard.....Apirl 30, May 1
Castleberry.....May 7-8
Evergreen.....May 14-15
Evergreen Mission.....May 16
Montgomery.....May 21-22
Prattville.....May 28-29
Union Springs.....June 4-5
Brown's Grove Circuit.June 11-12
Troy.....June 18-19

Observe the quarterly conference love feast.

E. M. Jones, P. E.

WAYNESBORO DISTRICT.

Second Round.

Millen.....March 26-27
Charlestown.....April 2-3
Asbury.....April 9-10
Mount Vernon.....April 16-17
English Eddy and Waynesboro Station.....April 23-24
Sylvania.....April 30, May 1
Bascom and Statesboro..May 7-8
Augusta (Miss.) and Excelsior.....May 14-15
Waynesboro Ct. and Thrift.....May 21-22
Belleville, Wadley and Girard.....May 29-30

Dear Brethren — Remember Easter, the great missionary day throughout the Cuhrch. Let us keep pace and raise the whole of our missionary assessment and send it into the office at once. I trust you have the program in the hands of your committees and Sunday schools. The program is ready, as you know. If you haven't any on hand send for them at once, that our people may become educated to its work and acquainted with the great significance of the day for saving the world for Christ. Children's Day, the second Sunday in June. Keep on your guard. Yours in Christ, R. R. O'Neal, P. E.

Box 106, Millen, Ga.

Established 1857.

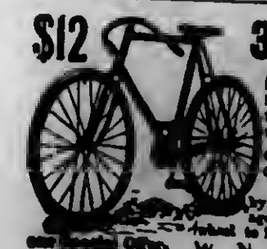


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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

We, this week, and intend hereafter to publish this list by Conferences, that the people may see who are working for the Southwestern and our publishing interests.

February 28 to March 7.
March 7th to 14th.

Atlanta and Savannah.

C. L. Johnson, W. A. Cr Hughes,
W. C. Bryant, *1 W. A. Holmes,
J. C. Shepperd, 1 Wm. Young,

Central Alabama.

Wm. Leewood, *1 A. A. Williamson,
J. W. Wright. J. H. Dillard,

Delaware.

W. I. Bean.

Florida.

T. P. Page, A. S. J. Allen,
D. Johnson,

Little Rock.

J. E. Toombs, 1 J. W. Wheeler,
J. W. Jackson, 1

Louisiana.

J. W. Farmer, A. J. Proctor,
W. T. Gueno, H. Taylor,
J. F. Marshall, S. Duncan,
J. W. Hilton, *2 W. J. M. Price, 1 *1
Josephene Crockett, 2
H. Daniels, 1 H. A. McClellan, *1
J. O. Brown, J. H. Thompson, 3
S. Knox, B. J. Jackson,
J. A. Tirenit, B. F. Forrest,
Miss L. E. Taylor, C. W. Reeves,
L. Bibolet, Miss L. M. Alton,
Wm. Emmett Peter Clark, 1
Bedford Carr, A. B. Venable,
Miss S. A. E. Bragley.

Mississippi and Upper.

A. Hardiman, L. F. White, *1
N. F. Leatherwood, 1
I. C. Rucker, 5 N. Toole,
C. W. Ivy, *1 L. J. S. Bell, *1
J. H. Mallory, J. K. Crawford, 1
S. H. Cannon, 1 R. Roundtree,
F. T. Adams, A. E. Franklin, 1 *3
A. Butler, *1 R. N. Jones, *1
R. Howze, *1 G. J. Dobson,
N. B. Blackman, W. H. Smith, 1 *1
D. W. Colvert, H. C. Norman, *1
P. Blue, *1 R. Sewell, 1 *1
J. M. Nevills, *1 Geo. W. West,
R. B. Anderson, 1 J. T. Cannon, 1
W. McDonald, 1 S. McDavis, 1
A. J. Trice, *1 A. J. Paceley,
L. Tate, 2 J. J. Johnson, 1
Henry Bradley, W. C. Clay, *1
W. L. Lamb, *3

North Carolina.

J. W. Brown, 1 O. N. Whitefield,
G. W. Moorehead, *3

South Carolina.

J. S. McNeil, A. G. Townsend, 1
H. M. Murphy,

Tennessee and East.

H. Dunlap, Andrew Porter,
W. T. Morley, *1

Texas and West.

L. H. Richardson, 1 *2
Berilla Gipson, P. E. Davis,
Isabella Howells, Taylor Ridd,
A. T. Jackson, S. M. Bolden, 2
B. M. Taylor, 1 W. H. Jackson, *1
J. K. Loggins, 3 *1 Walton Brown, *1
Ed. Lee, 1

Washington.

Wm. McCutcheson,
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* Yearly.

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Illinois Central.

Arrive—	Leave
Local mail.....10:00 pm	Local mail.....7:00 am
Chicago limited, 7:45 pm	Chicago limited, 9:00 am
Fast mail..... 8:30 am	Fast mail.....7:20 pm

Louisville and Cincinnati.

Fast mail.... 8:30 am	Fast mail.. 7:20 pm

Louisville and Cincinnal, Limited.

No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.....9:30 a m	McComb City Ac.....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 11:30 a m	No, 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a.m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7:40 am	No. 6, fast mail..7:55 am
No. 7, coast acc 8:50 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6:55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7.20 pm

Queen & Crescent Route.

Cincinnati and New York.... 8:30 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:30 pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am
California ex.. 6:55 am	Texas & Mexico fast mail. .8:35 pm

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ADDRESS:

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THE GENERAL CONFERENCE OF 1900.

The General Conference of 1896 directed that the Book Committee shall "make careful investigation of all the facts in connection with each place inviting the General Conference, and determine which place shall be selected," on condition that no place shall be chosen "which does not guarantee to furnish suitable auditorium and committee rooms, and to pay all local expenses." The special committee on the entertainment of the General Conference of 1900, elected at the recent meeting of the Book Committee, is now prepared to receive formal overtures and enter into correspondence in relation to this matter.

Henry Spellmeyer, Chairman,
525 Orange St., Newark, N. J.
S. O. Benton, Secretary,
258 Ridge St., Fall River, Mass.

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Outlines of Bible. Hurst	*	40
Theological Compend. Binney	60	50
Christian Baptism. Merrill	90	71
Discipline, 1896	30	26
Philosophy of the Plan of Salvation. Walker	75	60
Written Sermon or Essay. (Supplied by the student		
To be read: Hints to Self-Educated Ministers. Porter	1 25	1 02
Life of John Wesley. Telford	1 35	1 10
Tongue of Fire. Arthur. New Edition	50	45
The Revival and th Pastor Peck	1 00	80
SECOND YEAR.		
Systematic Theology.. Vol I. 12mo. Raymond	1 50	1 20
Short History of the Christian Church. Hurst	3 00	2 48
History of Methodism. (Abridged) Stevens	2 50	1 95
Written Sermon or Essay. (Supplied by the student		
To be read: Lectures on Preaching. Simpson	1 15	90
How to Study the Bible. Clifford, Mole, &c.	50	41
English and American Literature. Wheeler		
THIRD YEAR.		
Systematic Theology. Vol. II. 12 mo. Raymond	1 50	1 20
Plain Account of Christian Perfection. Wesley	25	20
Doctrinal Aspects of Christian Experience. Merrill	90	71
Short History of the Christian Church. Hurst. (See price second year.)		
Principles of Rhetoric. Hill	*	85
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To be read: Living Thoughts of John Wesley. Potts	2 00	1 00
Portrait of St. Paul. Fletcher	60	51
Life of Bishop Simpson. Crooks	2 50	2 16
FOURTH YEAR.		
Systematic Theology. Vol. III. 12mo. Raymond	1 50	1 20
Introduction to the Gospel Records. Nast	1 20	94
Digest of Methodist Law. Merril	90	70
Review of the Course for the three proceeding years.		
Written Sermon or Essay. (Supplied by the student		
To be read: Christian Life. Paulus	1 50	1 18
Life of Durbin. Roche	1 50	1 24
Love Enthroned. Steele	1 20	95

ABOUT CHANGE OF ADDRESS.

We have learned from long experience that when we have attempted to change the address of our pastors according to appointment as read out at Conference, they in very many cases are not correct as to post office address, and they have to be changed again before the right office is reached. Then in case of circuits, how are we to know on which charge the pastor will reside unless he tells us? The best way is for all who desire a change to request it. A postal will do it, or the postmaster will send us a notice on his blank form, without any expense, whenever requested. Another good plan is for each presiding elder to send us a list of all his his pastors, including supplies, with their correct post office address. It will save a deal of complaint and trouble if this should be done.

NOTICE.

Rev. J. F. Fisher has joined the African Methodist Church, and the presiding elder has sent him to Coushatta. Yours,

H. J. Wright, P. E.,
Natchitoches District.

NOTICE.

To Each Pastor in the Louisiana Conference:

If you have not a junior league in your church organize at once. Dear brothers, let us go ever sowing and reaping for the Master, and when you have organized have the president to send the name and number of the chapter, with the number of members enrolled to Mrs. S. Knox, Lake Providence, La., State superintendent of the Junior League work.

NOTICE.

All presidents of junior leagues in the Louisiana Conference are respectfully requested to send the names and numbers of their chapters with the number of members enrolled to Mrs. Sarah Knox, Lake Providence, La., State superintendent of the Junior League work.

Remember that borax is almost as indispensable an article to have in the house as salt and pepper. Nothing softens water so well as borax, used in the proportion of a large handful to ten gallons of water, and the texture of the finest linen and cotton is not injured by it. The stains upon tablecloths and napkins may be readily washed out by having a little borax put in the water. Indeed, a little borax-water boiled in the coffee pot twice a week sweetens and purifies it. Furthermore, it is most excellent to cleanse window-glass, nothing but warm water being required with it. Wipe dry and polish with crumpled newspapers, and the glass will look as clear as crystal. —Fred. O. Sibley, in Country Gentleman.

Do you think of setting a new strawberry bed this spring? Then kindly take this hint which should be better known: Obtain plants from a young bed. To use runners from plants that have borne several crops is equivalent to establishing a very poor bed comparatively.—Vick's Magazine.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, MARCH 24, 1898.—Vol. 33, No. 12. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

The quarter centennial celebration of New Orleans University is not far enough advanced to enable us to give a full and intelligent mention of the same before we go to press, hence we leave the whole matter for our next issue.

* * *

Up to this writing, Monday morning, the court of inquiry has not reported on the destruction of the battleship Maine. But a report is expected now any day. Meanwhile, what are taken to be preparations for war continue all along the coast of our country. The government has just purchased two war vessels of Brazil, and the agent sent abroad for that purpose is said to be negotiating for others. The insurgents in Cuba are holding on as usual and seem hopeful of conquering by delay if by no other means.

* * *

When it was announced that Hon. C. M. Furgerson, of Texas, was likely to be appointed collector of the port of Eagle Pass, Texas, some one immediately sent up a protest—and why? Charley Furgerson is a well educated, polished gentleman and an able, highly deserving and honorable business man and politician besides. If that class of men are not to fill the offices that are due Republicans under a Republican administration, then we would like to know who is to do so? We've known him for years. We dare say if any one will take the trouble to investigate, some ambitious white Republican will be found at the bottom of some of these protests.

* * *

What is the matter with Texas? It seems that the white caps have taken full possession of it, especially in the black land section in the central and northern portions of the State. Rev. B. J. Goff writes us that his people at Italy are greatly excited as a result of white cap notices received. His mother-in-law, among others, has been driven from her home by these lawless, heartless wretches shooting into her house. The authorities of the State need to make an example of some of these miscreants, and this we hope will be done. If the State will not, then some one else should; for no one ought to be denied the right to protect his own home. We have known of both remedies to be tried, at different times and places, of course, and both work well. It is unfair to ask a law-abiding citizen, who has worked hard to secure a home, to pull up and leave it because some vagabond wants his land or his job. Such people should be protected or else protect themselves.

* * *

The New York Age wants to know whether the "Afro-American League" should be revived or not. We simply desire to say if any one can see far enough to see how any good can be accomplished for the race, why wake it and don't be long about it. Unlike some others, however, we believe even talking and "resoluting" do some good. These may not terrify one's foes, but they educate and arouse the people on both sides. Agitation has been the means of the accomplishment of much good and in many ways; it was this that finally caused the death of slavery, and this has been, and is yet, the principal weapon of all reformers. A large gathering of representative, sober, thoughtful men would have both the eye and the ear of the best thinking people of this country and we think would accomplish good. Besides, it is possible that much good may come of the League plans for organization.

* * *

Renew your subscription at once.

EASTER—WHAT THE PASTOR SHOULD DO.

It is the indispensable duty of every pastor in our Methodism to see that Easter Sunday is properly observed on his charge. We will not now speak of its relation to the resurrection, that we shall do at another time, but simply desire to remind our pastors of its relation to our great missionary cause.

Easter is the great missionary day of the whole year; most of the other causes have or should have their day, but Easter is the great missionary day of our Methodism and every pastor should secure programs and see that it is properly observed.

That our pastors and superintendents may form some idea of the extent to which Easter is observed we shall give a few figures.

In the first place we have more than thirty thousand Sunday schools. To be more exact, we have about thirty-two thousand Sunday schools, and we are confident that several thousand of them observe Easter, but the secretaries tell us that last year only 1,886 reported a collection to the Missionary Society. This number collected $23,157.78. This simply means that 30,000 schools reported no collection at all. Isn't that an enormous number of delinquents? Seems unreasonable, doesn't it? Well, that is what the figures say, but we are confident, as we have said already, that thousands take the collection and fail to make their report promptly or properly, one or the other. Some pastors hold the money and carry it to conference, others send it in during the year but neglect to say "this is our Easter Sunday collection." Now, brethren, there is only one way to do right about this matter, so let us find what that is and then do it.

First, observe Easter, and take a great collection for the Missionary Society of the Church. Second, go just as soon as you possibly can the following week and send the amount collected to Dr. Homer Eaton, treasurer, No. 150 Fifth Avenue, New York. To do this will not only relieve you of the responsibility of holding the money, but will save the Church thousands of dollars in interest. Celebrate, collect and send the money on

TIRED PAYING OTHER PREACHERS DEBTS.

Now and again we meet a preacher who has been assigned to a charge where there is a debt on the building of a few hundred dollars, and he is all upset. Well, what is the matter? "Sent me where B stayed three years and left a debt." Yes, so he did; but he left you a new church, too! "Well, I know he did, but he ought to have paid the debt; I am tired paying other preachers' debts."

Now let us look that brother over. Had he been sent where there was no church he would complain most bitterly. He would write an extremely unchristian letter to the Bishop, and he would abuse the presiding elder to his face. He would talk to everyone about how able and deserving he is, how long he has been in the conference, or if a young man, how well educated he is, and then to think of sending him to an appointment where there is no church building. Likely as not he would slyly negotiate with the authorities of some other branch of the Church in contemplation of joining it. My, how incensed he would be! But now here he is, pastor of a church with a good building and a membership large or small, which simply needs arousing and inspiring, and still he complains. What does such a man want? Well, our judgment is he is looking for a place where he will have nothing to do, but he will not find that place in the Methodist ministry.

Our ranks are composed of the holders, the scatterers and the builders. Some preachers may not improve a charge much, but they manage to hold their own and report a charge to the conference just about where they found it. The scatterer, well he is just what his name implies, and so of the builder. The same obligation rests upon each, but somehow all do not measure up accordingly. As we take it, every man belongs to one or the other of these classes. When he goes into the ministry he owes it his whole time and best efforts, and while no man can give more, no man ought to be satisfied with giving less. When a man goes to a charge in debt he is simply expected to do his best to pay it, that is all. If he cannot pay it all, pay what he can, that is all the Church asks or expects. And besides, some men's talent runs in that direction; it is that or nothing. If they cannot build a church they might be in much worse business than helping to pay for one that has been built, and even though they could build, they would very likely leave a debt for some one else to pay. So, after all matters are about evenly balanced, therefore debt or no debt let each man do his duty.

THAT SMALL INCREASE IN MEMBERSHIP.

The Epworth Herald and some others are after Zion's Herald in lively fashion for its statement two weeks ago that it thought the small increase in our membership last year due to the Epworth League. No doubt the Herald's suggestion is worthy of consideration, and whether true or not, will have the effect of putting the League and all its friends on their guard so that the whole influence of that magnificent army of young people may be so directed as to prevent even a suspicion that it is in any wise a hinderance to the highest progress of the Church on any line.

So far as we are concerned we can see no other way in which the work of the League, as we understand it in these parts, could lessen the increase in membership unless it be that by enlisting the services of the unconverted as associate member has the effect of satisfying them as to their spiritual needs, and hence delays their conversion and final attachment to the Church. But with all the Christian influences that are thrown around such members, we do not see that such a condition is probable, even though it is possible.

We gave, some weeks ago, what we thought the probable cause for the small increase in our membership last year and have seen no other mentioned that leads us to change our conclusion. Such questions as affect the rights and privileges of "laywomen" and laymen have so fully absorbed the mind of the Church this quadrennium that it seems to us rather remarkable that we have not lost on other lines than this. Most of the pastors receive their inspiration for the new year's work at the annual conference session and go down from that determined to conquer or die, but lately we find very few considering such questions as tend to strengthen them on lines of evangelistic work. If the young people must bear their share of the responsibility in this matter let us not refuse to shoulder our part also.

We gratefully acknowledge the receipt of the minutes of the Central Alabama Conference for its last session, held at Alexandria City. They are well gotten up, and a credit to both compiler and printer.

Don't select anything because it is fashionable, but because it is good.

OUR CONTRIBUTORS.

PRESIDENT WINSTON AT PRAIRIE VIEW.

By Mrs. Ida Belle Luckie.

In response to an invitation form the faculty of Prairie View, President Winston, of the University of Texas, on Sunday, March 6, gave the school an interesting address.

For reasons known largely to the reading public both North and South, especially those interested in the Negro question, it was with peculiar interest that faculty and students assembled to hear the speaker's views on the subject which lies nearest every true heart of the race, although no particular subject had been announced.

The pleasure of anticipation was not wholly unmixed on this occasion for the very unfavorable report of the Negro, which Dr. Winston gave not long since to the Prisons Association, and hence to the world, had rather unnerved us for any further remarks just yet upon our shortcomings.

He took for his starting point the creation, as recorded in the first chapter of Genesis, and showed how God, through ages and ages, was "educating the earth" for the habitation and happiness of man. He set forth beautifully and with striking illustrations the power of education, not only to uplift the highest order of created beings, but to improve animal instinct to an almost incredible acuteness and even to work wonderful transformations in vegetable life.

He said that man's possibilities are limited only by his desires. The Negro is but as God created the original ancestor of all mankind—a man, and is no exception, as some would have it, to this universal rule.

Comparing the personal relations existing between the white and black races in this country up to thirty years ago with those existing to-day, he attributed the change for the worse to the constant political agitation, for a great part of which the Negro himself is responsible. He believes that the Negro's voluntary withdrawal form active politics and the application of his energies to educational and financial progress would do more than anything else to dispel present race prejudice and antagonism, which are only fed by these political conflicts.

Dr. Winston is very earnest and positive on this point; and while some have hard thoughts of him because of this advice, he goes no farther than a few of our own leaders, who, for the last few years, have been trying to open the eyes of our people to the same facts—the small gain and the great loss in much of the contention for political and civil rights, while we are forgetting to pursue those things which, won, will bring other essentials of national manhood.

He said the Negro need not be discouraged because of the past history of his race. The proudest, most enlightened races of the world to-day were once in a state of ignorance and savagery, from which it required centuries to free them. The Negro's imitativeness which, by some, has been set down against him as an evidence of weakness, the speaker regarded as a useful characteristic; one that would count for much in the process of development, for nearly all man's knowledge is borrowed or acquired by imitation. The Indian is fast vanishing from the face of the earth because of his failure to receive and assimilate the civilization brought within his reach. The Negro should make use of whatever means of progress his surroundings afford; lay hold on all that is good; imitate wherever imitation will be a help to higher things. There is One whose example it will always be safe to follow—the Divine Man, Christ Jesus.

In a most touching manner he called attention to the willingness of the Almighty Father to grant His creatures what they need and ask of Him. He said that God invites us to lay before Him our heart's desires, and asked what our supreme desire should be. That which God's servant of old sought above all things—wisdom and understanding—is the greatest blessing we could obtain.

In the afternoon Dr. Winston spoke to the young ladies, and his talk was full of earnest, practical advice on matters essential to a pure and happy home life, and which are the most potent forces for the uplifting of any people.

In conversation with the teachers he touched upon many of the most vital questions concerning the welfare of the Negro, his clear understanding and explanation of which questions showed him to have given serious thought to their solution. His earnest and kindly manner spoke even more forcibly than his words, and impresses one that his criticisms are made with the intent to help and not to discourage. He is unquestionably in favor of the higher education of the Negro in general and of the establishment of the branch university of Texas in particular.

In his position and with his influence, Dr. Winston could do much toward educating his own people to a fairer judgment of and kindlier feeling toward a less favored race. Occasional contact with, and unselfish advice from, white men of such educational and social standing would go far toward lessening the Negro's conviction that every man's hand is against him; for we must confess that sometimes in his hour of bitterness, with impenetrable darkness before, and the shafts of prejudice and criticism flying thick and fast about his defenseless head, he cries in despair: Lord, how are they increased that trouble me! At such times he is more inclined to David's prayer than to Solomon's; but it is with races as with inidivduals—we are naturally

"So ignorant and blind, that did not God
Sometimes withhold in mercy what we ask,
We should be ruined at our own request."

But if we ask Him earnestly for "wisdom and understanding" we cannot ask amiss.

Whatever destiny may await the Negro of America, it behooves the race to make the most of present opportunities; to strive diligently, with patience and courage for "whatsoever things are true," and to be a people "that feareth God and worketh righteousness."

Prairie View, Texas.

THAT IDEAL PREACHER HIS CHARACTERISTICS.

By Rev. W. H. Nelson, Ph. D.

(Continued from Last Week.)

Fifth. He is social. Sociability is a grace, a gift of God. Because of it so many are a high success, and for want of it many others are great failures. While it is heaven's grace, it is an endowment of common sense and enviable in those who excel in it. It may be coveted as one of the best gifts. At any rate, this preacher has it in abundance; and because he has, he is a good pastor as well as a good orator. Because of it, he is not stiff and overly reserved; but, like Christ, he gets among the people. He goes among all of them regardless of their condition. He gets among them as a father, a brother, a friend and counselor. He goes among them not to be ministered unto, but to minister; not to look down upon, but to lift up; not to rebuke, but encourage the fallen and unfortunate ones.

But while he is sociable and mingles with men in their sins, he does not descend to their sins except to save them from their sins. He only goes among them as a Christian preacher. He makes his visits pleasant and social, yet they are always wise and prudent. They are not long, neither is his time spent in gossip or in listening to neighborhood wrangles, but in spiritual counsel; after which he feels that his task is done, and leaves.

Sixth. He is a soul winner. This preacher wins souls to Christ because this is his chief and only work. And when he is not bringing men to Christ daily by awakening them in every service and bringing them to immediate repentance, he feels that his work is vain. He feels that he is not called to do other than to save men through Christ; and when this fails of being done, then no amount of wealth, education, college honors, or even an ecclesiastical office can atone. He realizes wonderfully that the big man with God is not he who holds the honors of men (who only sees the outside of things), but the one who wins most souls from the devil and anchors them in Christ. He knows man's praises are but empty sounds, if the Holy Spirit is not daily using him to save jewels—souls; and it is for these only he labors.

Seventh. He is a soul-builder. He builds at least in three ways, namely, morally, religiously and materially. This man does not stop at getting men to come to Christ and into the Church, but goes beyond this effort to build them in Christ. He seeks this through growth in grace and Christian knowledge. But the moral culture becomes his first work, and that foundation upon which the entire life successfully depends. Without the moral culture and development all other culture and work prove futile. Christianity must have the moral pillar to rest upon or else it perishes; for there can be no Christianity without morality, but there can exist a morality without Christianity. This man is careful to emphasize his moral lessons in two ways; first, by examples, and second, by precepts. He realizes that to preach morality and practice immorality is absurd; or to attempt to build a moral life of reliability without his own example as a guide is a procedure bound to fail.

The second duty is building them up religiously, so that they will be effective and exemplary in life. It is so unlike Christ to be merely in the Church, for the Church stands for salvation through Christ; yet this salvation must be wrought by the believers whose minds must be enlightened and characters pure. He trains his people to know and do for their Church, and his Church bears the Christian name with pride and without reproach. He trains them to be able and ready to give to any man a reason for the hope that is in them. That they be workers that need not be ashamed, ready to do valiantly at all times what may be enjoined upon them.

The third duty is to build them up materially. He labors that their minds be exalted and that their spiritual aspirations be high; that they rise from the low church ideas to those exalted, in which they are not satisfied with the old rookery or dingy house of worship, but seek a temple that is typical and suggestive of heaven. But he does not only seek to build them in proper material church ideas, but in ideal homes. He frequently suggests to them the importance of possessing homes, and the necessity of having these models of beauty, cleanliness and religion. He urges that the material home life, being what it ought to be, effects the moral, religious and social life for good, more than anything else.

Eighth. He is a Christian, and for that fact we see quite a number of other enviable qualities, namely: (1st) Piety; this feature of life he cultivates as the most essential gem. He feels that he can never be too deeply religious or live too close to the cross of the meek and lowly Christ. And he feels that without godliness permeating his whole soul, he is an unfit vessel to bear the message of Calvary to men. Hence he seeks fitness and strives longingly to be made perfectly whole. (2nd) Unselfishness; this feature of his character grows out of Christ's examples and takes hold of his life and brings it under the same sway; hence he is always concerned about the interest and welfare of others. His highest ambition is to live and labor for others, and he finds his greatest happiness is in making others happy. He is unmindful of self, except when he wishes that he might be used to bless some one else. (3rd) Honesty is one of his high water marks, and one which he never allows the muddy waters of opinion to truthfully cover. He guards and watches his mark, not so much for fear of opinions of others, but because it is characteristic of him to be honest and that because it is right. He is not honest because it is said to be the best policy, but because he cannot afford to be otherwise. And he is not honest only in things obvious and known among men, but in the most obscure relations and matters of smallest import. He is honest in word and deeds, and can always be trusted in any imposition of faith by another. When men trust him in their affairs and homes, he appreciates their confidence too much to take advantage of them. He is always open and approachable, and does not raise objection if, under suspicion, to the keenest scrutiny. He is free from tricks and never deals but in the most open methods in adjusting the affairs of life. And whatever may be his embarrassments he gets and appropriates money only in the way of the honest steward. (4th) Liberality is a trait in his life especially noticeable. He is a man with a big

soul and generous heart. He has love for all, and can see that other creeds are good as well as his; and whatever he sees them do in the adorable name, he pronounces upon it a loud amen.

He is always free from that littleness of berating other churches and denouncing their creeds, and he is always proud of the successes of his brother ministers and pained at their blunders or misfortunes. He is so broad that there is never a place in his heart for jealousies or envyings regarding other ministers' successes. He always prefers his colleagues in honor of office or rank, and never steps between his colleague and a chance to step higher. In short, he, in everything, weeps with those who weep and rejoices with those who rejoice. Ninth. He is common-sensed. And this attribute is, next to his nearness to God, the best guide to the ship of his life. He shows this trait in all of his acts of success and wisdom. Because he uses common sense he keeps down wrangles among the members and promotes unity, from which he gains general strength. By it he fosters harmony between himself and any opposers, and soon makes them his friends. Common sense pervades his whole church work. He carries it into his study, and it helps him to prepare his sermon and suggests their length of delivery and method; it goes into his songs and governs their use according to effect; and it begins and closes his services properly and timely. And this grows out of the fact that he has common sense.

Tenth. He is successful. And success is the crown and beauty of his entire work. He is ideal because he is successful, and successful because he is an ideal man. He succeeds in preaching because his sermons are properly prepared and filled with the Holy Spirit. He succeeds in winning men because he lives as he preaches, and works after men with intense longing and earnest prayer. He succeeds in building churches because he goes at it honestly and sees that the money raised for material improvement is thus applied. He always urges the people to build in accordance with their ability and cancel church debts as they go. He succeeds because he ever holds up before the people, both by precept and example, high ideals. He, himself, is a full man in every sense of that word, and he succeeds because of the forceful meanings of his life, and because whatever his hands find to do this he does with all of his might.

Decatur, Ala.

HINDRANCES TO CHURCH SUCCESS.

By Rev. R. L. Hickson.

The above subject is one of vital importance; one that concerns every church, notwithstanding its numerical strength; one that is indeed considered by every true church member, no matter what may be his or her peculiar creed.

The time which propriety and discretion afford me is too limited in which to do justice to a subject of such magnitude. The hope is, however, that if we succeed in naming a few that we spread the message far and wide so that ere long each who reads will be innocent of being a hindrance.

Just here a few momentous queries come to our notice:

Are we such church members as we ought to be?

Are we such preachers as we ought to be?

Are we such Sunday school officers or teachers as will satisfy the heavenly Father?

Are we such Leaguers?

If we are, then our Church is in a healthy, prosperous condition in every sphere.

To detect its healthfulness we must see its growth numerically, intellectually, morally and spiritually. Let us suppose for a moment that we do not see these elements of success in a Church, then why not? Are our enemies so numerous as to impede our progress? Is there any indifference existing among us in any of the previously mentioned organizations?

Are our hearts sufficiently burdened daily to lead us out into thoughts in search of causes and effects? If not, the same is a hindrance that must be avoided.

A church member, by all means, should be inviting, loving and friendly; not given to much criticism concerning visitors to his church; affable and congenial to those whose circumstances in wealth are lower than theirs. They should always give such persons their attention first, if to any, after the services; not hypocritically but with sincerity. To do otherwise we hinder its growth. It must be remembered that all such persons are the most eccentric or sensitive, especially when they are aware of anything in themselves that may be regarded as a shortcoming or imperfection.

The young are quite liable to criticise another's costume. Let this be avoided. "Who would scorn his humble fellow for the coat he wears, for the poverty he suffers, for his daily cares? Would you, brother? No, you would not; if you would, not I?"

The above lines, by a certain poet, should be committed and adopted as a motto by every one of us.

Turning our attention to the second querie, we reach a very delicate point as it takes within its grasp your humble servant. To say we are just what we ought to be will be false whether member or preacher. In either case we must be good morally, religiously, socially and intellectually. Even then, if he is not studious, I predict for even the educated a pitiful career through life, a burden to himself, family and the people to whom he may be sent. Great care should be exercised in preparing one's self for the greatest usefulness in life. Our ideals should be high. Let us never satisfy ourselves with a second rate condition or place. Let's aim for the best and our tendency will be upward. Let's not only aim to obtain the best but to be the best we possibly can. I challenge the contradiction of any one in that if we thus try to improve ourselves, our Church, our Sunday school and Epworth League, that the day is near when we will look into the faces of many newcomers who will be knocking at the several doors which we represent, for admission.

Very frequently churches pride themselves on what they are or what they have been, or were thought to have been. A truer state is what we hope to be, and whatever that hope is will reveal itself to the world, for we never rise higher than our ideal. Our actions are true indices of character, so we shape our destiny daily by the lives we live.

Our past reputation for giving good, fresh music as a choir will not draw people now; but our present rendering will.

If we only knew as individuals, church or communities, what others think of us, and what estimate they put upon us, we would note quite a contrast between their estimation and our own.

"O wad some power the giftie gie us
To see ourselves as ithers see us."

The above poetic extract is repeated more often than we heed its teachings. Dull music will ever be against a church. Good lively, fresh music will build it up as fast as any other feature of ordinary worship, and faster

There is a problem among Sunday school workers that has never yet been solved by the masses; yet the Bible does not leave us in the dark concerning it. That problem is as to where must we go to be of the greatest service to humanity. May I ask who are to occupy the seats of heaven? I answer, the pure and good. Will this ever take in any who have fallen into vice and wickedness, those who have lost their purity and goodness? Are we to let them die and go on to perdition? Are we too good and holy to stoop down and raise them up if they desire to be saved? This is far different from social equality, which equality I am not disposed to encourage; but I do, with Christian candor, encourage all God's people to go and find the wanderer and bring him to the fold of God. We may sit in the same pew with an individual who is not filthy, whom we would not socially invite to our homes. There is a difference between social calls and Christian visiting. We can afford to go to places for the latter purpose that we could not for the former.

In conclusion let us be ever mindful of taking hold of strangers, the new-comers among us. Let none prove to be more friendly than we. Let us deal with all such tenderly. Not when they come to us, but let us go to them. Bring them into the Sunday school, League and church, and in the not far distant future we shall all marvel at the great progress under divine direction we shall have made by spreading abroad the wonderful story of love.

Columbia, S. C.

"OUR ENEMIES BEING JUDGES."

That eccentric, infidel millionaire, Stephen Girard, of Philadelphia, had a very high opinion of devotion to principle, no matter what that principle might be.

One Saturday he ordered all his clerks to come on the morrow to his wharf, and help unload a newly arrived ship. One young man replied quietly: "Mr. Girard, I can't work on Sunday." "You know the rules." "Yes, sir, I know. I have a mother to support, but I can't work on Sundays." "Well, step up to the desk, and the cashier will settle with you." For three weeks the young man could find no work; but one day a banker came to Girard to ask if he could recommend a man for cashier in a new bank. This discharged young man was at once named as a suitable person. "But," said the banker, "you discharged him." "Yes, because he would not work on Sundays. A man who would lose his place for conscience sake would make a trustworthy cashier." And he was appointed.—Selected.

A most enjoyable entertainment was given at King Home Saturday evening, Jan. 29, 1898, in honor of Miss Bessie S. Hill, our worthy preceptress. Miss Hill's birthday was the innocent occasion of this pleasant entertainment. Misses Eliott and King conducted affairs and what was called a "hat entertainment." Hats, feathers, ribbons, needles, thread, etc., were furnished the gentlemen who dressed the hats those ladies to wear the hats thus trimmed. The hat President Dogan trimmed—well, we can't describe here! Prof. Jones won the prize as usual, with Profs. Reed and Lane as close seconds. Every one seemed to throw dull care away and heartily engage in the wit, laughter and song that made the evening so happy. The viands were delicate and abundant. Miss Hill bore graceful the honors and congratulations showered upon her and the high esteem in which she is held was manifest. Misses Elliott and King added much to their splendid reputation for making others happy.—Wiley Reporter.

Plan of Episcopal Visitation

Conference.	*Place.*	*Time.*	*Bishop.*
Baltimoro	Washington, D C	Mar. 2	Merrill
Washingtan	Cumberland, Md	" 9	Andrews
St. Louis	Springfield, Mo.	" 9	McCabe
Kansas	Lawrence, Kan	" 9	Fowler
Virgioia	Falls Church, Va	" 9	Goodsell
South Kansas	Ottawa Kan	" 9	Cranston
Central Penn'vania	Danville, Pa	" 16	Andrews
Missouri	Hannibal, Mo	" 16	McCabe
Philade'phia	Chester, Pa	" 16	Goodsell
Southwest Kansas	Lyons, Kan	" 16	Cranston
Central Missouri	Topeka, Kan	" 23	McCabe
North Indiana	Hartford City, Ind	" 23	Fowler
Wilmington	Lewes, Del	" 23	Newman
Northwest Kansas	Minneapolis, Kan	" 23	Cranston
Delaware	Orange, N. J	" 24	Hurst
New York	New York, N. Y.	" 30	Hurst
New York East		" 30	Mallalieu
Lexington	Terre Haute, Ind	" 30	Fowler
Newark	East Orange, N. J	" 31	Goodsell
New Jersey	Camden, N. J	" 30	McCabe
New England	Worcester, Mass	Apr. 6	Newman
Northern New York	Fulton, N. Y	" 13	Ninde
Wyoming	Norwich N. Y	" 13	Fowler
N. England South'n	Attleboro, Mass	" 13	Vincent
New Hampshire	Dover, N. H	" 13	Newman
East German	Rochester, N. Y	" 17	Hurst
Troy	Amsterdam N. Y.	" 20	Mallalieu
Vermont	Springfield, Vt	" 20	Vincent
Maine	Norway, Me	" 20	Cranston
North Dakota	Casselton, N. Dak	" 27	Joyce
East Maine	Bangor, Me	" 27	Cranston

Foreign Conferences.

South India	Bangalore	Dec. 16	Foss and Thoburn
Bombay	Bombay	Jan. 5	Foss and Thoburn
North India	Bareilly	Jan. 12	Foss and Thoburn
Mexico	Puebla	Jan. 19	Fitzgerald
N. W. India	Allahabad	Jan. 20	Foss and Thoburn
Bengal Burma	Mazaparpur	Jan 27	Foss and Thoburn
Liberia	Greenville	Feb. 3	Hurtzell
Cent. Conf of India	Lucknow	Feb. 9	Foss and Thoburn
West China Mission	Chentu	Feb 17	
Malayala Miss'n Con	Singapore	Feb. 24	Foss and Thoburn
W. S. Am. Mis Con.	Concepcion	Feb. 24	Warren
South America	Rosario	Mar. 30	Warren
Congo Mission Conf.		May 4	Hartzell
Bolgaria Miss. Conf	Rustchuk	May 11	Walden
Italy	Turin	May 25	Walden
Switzerland	St Gallen	June 8	Walden
South Germany	Frankfurt	June 22	Walden
North Germany	Hamburg	July 6	Walden
Denmark Mission	Copenhagen	July 13	Walden
Japan	Yokohama	July 6	
Norway	Larvik	July 27	Walden
Sweden	Upsala	Aug 4	Walden
Korea Mission	Seoul	Aug. 10	
Finl'd & St. P'b'g Mis	Helsingfors	Aug. 17	Walden
Cen. China Mission,	Kiukiang	Sept. 8	
North China	Peking	Oct 12	
Foo-Chow	Foo-Chow	Nov. 9	
Hinghua Mis. Conf	Hinghua	Nov. 30	

By order and in behalf of the Board of Bishops,

EDWARD G. ANDREWS, Secretary.

Baltimore, Md., Nov. 1, 1897.

THE LIFE OF FAITH.

"THROUGH THE WORD."

The means by which this drawing is accomplished is not hard to understand. More than once, in his public teaching, our Lord emphasized one agency, and that is the Word of God. There is no mystery about this matter, nothing but what the simplest mind can easily comprehend. It is as plain to the common sense of every individual as the most ordinary conviction that comes to the human mind. If you are ever drawn to Jesus Christ as your personal Savior, it will be through the clear apprehension of the Word of truth.—Christian Work.

A BLESSED FACT.

Biblical criticism may modify some of the incidental beliefs of evangelicalism, but it cannot impair, or even touch, the essential truths. The most pious and thoughtful scholars of our day are emphatic in their conviction that the doctrines of sin and redemption—of the heinousness of transgression, of the eternal atonement of the Lamb, of pardon and grace, of the new birth—are not only unshaken, but mightily confirmed by increased knowledge and riper thought. There has been a wandering away on the part of many teachers, but welcome and abundant signs of a return to the essence of evangelicalism are to be found in recent religious literature.—New York Observer.

CAUSE OF CHEERFULNESS.

Cheerfulness does not depend on one's circumstances or condition. It is a matter of one's spirit, not of one's possessions. A bright face and sunny looks are often seen on one who is in sickness or in bodily pain; they are often lacking in one who seems to have everything that heart could wish, in physical state or in outer surroundings. Many who have riches suffer more from a sense of poverty than many others who are penniless.

Cheerfulness depends largely on how one looks at his lot and his possessions, not on what he has received from God. It is wrong to suggest that God is responsible for one's cheerfulness or despondency. God has given enough to every person to make him glad-hearted, if he will look at the things he has for which he ought to be gratetul. God will not force a cheerful spirit on one who will not look at the bright side of God's gifts; it is for man to have that, or to refuse it, as he chooses. If you are not cheerful now, in view of what you have, or can have, you alone are responsible. No change of condition on earth or in heaven could in itself make you cheerful.—Sunday School Times.

The mind is like a hostelry where crowds pass in and out, and the pavement is worn by many feet; or an exchange where the products of every land are handled; or a palace made for a king, but invaded by a mob. Is there anywhere a power that can marshal these thoughts? Resisting the entrance of those that have no right to intrude, and promoting the regulation of those that justly claim admission! The apostle says the peace of God can do it. He quoted from his own experience when he said: "The peace of God shall garrison your hearts and thoughts." When that peace is within, ruling there, it reduces chaos to cosmos, confusion to order, as a gentle mother in a family of boisterous childern.—The Rev. F. B. Meyer.

THE WHITE CROSS PLEDGE.

I promise by the help of God—

1. To treat all women with respect, and endeavor to protect them from wrong and degradation.
2. To endeavor to put down all impure language and coarse jests.
3. To maintain the law of purity as equally binding upon men and women.
4. To endeavor to spread these principles among my companions and try to help my younger brothers.
5. To use all possible means to fulfill this command: "Keep thyself pure."

—Frances E. Willard, in The Christian Endeavor World.

EDUCATIONAL.

WILEY UNIVERSITY.

We are crowded! This has often been said, but for one to feel the force of the statement he has but to visit our chapel and dormitories and see the actual condition of affairs. We labor under the inspiring hope that the ground for our Central Building will be broken during commencement week, as attested by Dr. M. C. B. Mason, during his recent visit here. A trumpet call is made to the Texas Conference. Brethren, this work, like all other committed to our hands by the great Church, demands the highest success; this is true for several reasons. First, the race is now in its transition period and the most scrutinizing eyes are upon us from every quarter. Much is expected where little is given. We should feel that everything placed into our hands at this time deserves the hearty support of every member and minister in the Church

Our educational interests must not lag, for the signs of the times clearly indicate the truth that we must train the people or be driven from the field of racial battles.

Again, the constitutional conventions of our proud Southern civilization are forcing upon us the so-called educational test for suffrage, while in truth this is nothing more than a silent repeal of the 14th and 15th amendments to the National Constitution, in the wholesale disfranchisement of colored citizens. We must make the best of the situation.

We are struggling here to bring about a better civilization among the masses. Wiley University deserves more at the hands of our conference, to say nothing of the Freedmen's Aid Society. Again we shall be judged worthy of higher things and a permanent place in the Church in proportion to our success in the work already committed to us.

The much needed building can come only by the persistent efforts of every preacher in the Texas Conference. We have reached the parting of the ways. The work must either be done at this point, or we go down here with no fault of our own. The pupils are here, and more would be here were the proper facilities made for the development of the work. Every effort is being made to make our coming commencement the grandest in the history of the institution. Teachers are loyal and earnest. Old things are kept in as good order as possible. Through the untiring efforts of Miss L. M. Vinet, our worthy matron, the dining hall has been nicely fixed up. Again she comes forward with plans in a concert and raised over thirty dollars for the further beautifying of this important department. Thus the work goes on and all feel determined to help. Our opening cry is room! Our closing prayer is room! J. H. Reed.

TUSKEGEE INSTITUTE AND ITS CONFERENCE.

The reports of the recent conference held by Prof. Washington at his great school indicate that much good is being accomlpished for the laboring classes of our people in the State of Alabama. And yet, we must say, we have heard and read so many things in opposition to the spirit that predominates in these great gatherings that it has been a question with us as to whether the good accomplished was not, to say the least, counterbalanced by the unfavorable impression sent forth concerning the Negro and those designated as his leaders We hope this is not the case. There is no denying the fact that the people are subject to many shortcomings that ought to be corrected, and many leaders abuse the power which the position they occupy in their special community gives them. This being true, and it certainly is ture, it is perfectly legitimate, yea, absolutely necessary, that some one who can should direct and help the people as well as expose and move the people to depose all such leaders. We hope the conferences are accomplishing just such results.

But, if on the other hand, they are simply destroying the confidence of the people in the only helpers they have, and then in turn saying to the world behold the rottenness of these people, without in some way providing the remedy needed under such circumstances, we have no question but that some changes need to be made in the manner in which the conferences are conducted. We are sure it is not Mr. Washington's purpose that such should be the case. So far as his ideas of industrial education are concerned, we have not a single word of disapproval. While as many of our editorial brethren do not hesitate to say, many people who are able to help us are being so largely influenced by the views he so faithfully disseminates, that they will give for no other line of education, we nevertheless have a settled conviction that he will not be able to influence a single one more than he needs in his work. Let all follow and help him who will, for we are confident that if twenty more such schools could be properly located in the South, without reducing the number of our present list of literary institutions, the race would be helped far more than it would be were twenty schools established which would not make a specialty of the industiral feature. We have not gone "daft" on the idea of industrial education, but we are glad if Mr. Washington has, for he is doing great things for himself and greater things by far for his people.

CENTRAL TENNESSEE COLLEGE.

Nashville Tenn., March 8 1898.

The 22nd of February Washington's birthday was observed by the students and their friends. The chapel was decorated with a multitude of flags and the national colors were called upon to do the full duty of the occasion. We were fortunate enough in having a visit from Dr. Hamilton corresponding secretary of the Freedmen's Aid and Southern Education Society and Bishop Walden who arrived in time to make excellent addresses on the spur of the occasion. Neither of them had anticipated any speeches on Washington's birthday but they had been over the ground before and the addresses they made were such as we would expect from men who had traversed the field before. The students and friends were delighted with the exercises and will welcome the secretary and the bishop as often as they can make it convenient to stop over and address them. At night the bishop made an excellent address on the relation of the educated Negro of this country to the evangelization of Africa. He also called attention to the importance of preparation for missionary work and urged those who anticipate work on the Dark Continent to be thoroughly prepared by a good literary, theological and medical training as far as practicable. The visit of the bishop and secretary was to consult partially in referenec to the opening of a hospital and nurse training school in connection with the medical department of the college and from the outlook now it is quite probable that such an institution as a hospital in connection with the Meharry Medical Department will be open for patients at the opening of the next school year in September and also a nurse training department will be ready for students. This seems to be a very great necessity for there is great demand for skilled nurses in our large cities as well as in every family where there are severe cases of sickness.

The work of the college has been carried on by the help of students who have been able to take classes of Prof. Osburn who has been unable for some weeks to attend to his work. He expects to resume his labors in a few days and we hope to have his services during the remainder of the year. The attendance has been larger than for several years and especially is this true in the boarding department.

The outlook for the future of the college is that its several departments will be enlarged and more thoroughly organized from year to year as the demand of the increase of numbers in attendance shall require. Yours truly,

J. Braden President.

The Tuskegee Normal and Industrial Institute, of which Prof. Booker T. Washington is the principal, was visited by Dr. W. S. Rainsford, pastor of St. George's Episcopal Church, New York, Wednesday, March 23, upon which occasion he dedicated a handsome $30,000 chapel, recently donated by Northern friends of the institution. We acknowledge an invitation, and regret that we could not be present.

SUNDAY SCHOOL HELPS.

By Rev. G. N. Jolly Kentucky Conference.
(Written for the Southwestern.)

Lesson II April 10 1898.

SUFFERINGS OF JESUS FORETOLD
(Matt. 16:21-28).

Golden Text.—"He was bruised for our iniquities" (Isa. 53:5). (May be used as an Easter lesson.)

Caesarea Philippi, the place of this lesson, was located at the source of the Jordan. It's first name was Panerium, from the worship of the heathen god, Pan, but was changed to Caesarea Philippi by Herod Philip. It is noted for the ruins of heathen temples, for the beauty of its natural scenery, and for its having been the seat of a bishopric in the Latin Church. It is to-day a Mohammedan town of twenty huts. This lesson was spoken about eight months before our Savior's death. The prayer was over, and the private instruction had ceased. The multitude was invited to draw near. Jesus preached to them. We have but a few thoughts of his sermon. It is the beginning of the "gospel of sorrow."

1. The way of suffering. Jesus began to teach this way immediately after the revelation that He was "the Christ, the Son of the living God," had been made to the disciples. Sometimes our deepest sorrows follow immediately in the wake of our greatest joys. (1) The place of suffering was Jerusalem. "It cannot be that a prophet perish out of Jerusalem." There stood the temple, a type of the Church. There dwelt the priesthood, a type of the ministry. There was read and explained the Word of God, a type of the Gospel. There the sacrifices were offered, as types of Jesus, the great Antitype, the world's atoning sacrifice. (2) The afflictions to be endured. He was to "suffer many things, and be slain." The "many things" refer to what He passed through before His crucifixion—to His agony in the garden; to the desertion of His followers; to His mock trial before Caiphas, Herod and Pilate; and to His bitter scourging. His being killed points to His shameful death on the cross. Jesus was marching through the gate of death into His kingdom of glory. (3) The persons who would cause this suffering were the elders, chief priests and scribes. The word elder means an aged person. It was originally applied to the heads of families. It is not certain when it became an official title. They represented the common people in the Jewish Council. Each synagogue had its board of elders. The word implies age, wisdom and piety. The chief priests were next in rank to the high priest. They were the heads of the 24 courses of the priesthood. They represented the priests in the Sanhedrin. The scribes were the transcribers of the Scriptures. These three classes composed the great Sanhedrin, or Jewish Council. It was usually presided over by the high priest. Jesus was, by this court, tried for blasphemy, and condemned. (4) The result of this suffering would be the resurrection. He would "be raised the third day." Jesus had before this said: "Destroy this temple and in three days I will raise it up." Again He spoke: "And I, if I be lifted up from the earth, will draw all men unto me." We should preach the dark and the bright side of the Gospel; it's sorrows and it's joys; it's cross and its crown.

2. The way of rebuke. (1) The reproof of Peter. (a) "Then Peter took Him." Satan had taken Peter, before he seized Jesus by the hand and led Him to one side or before he interrupted Him in His address. The devil is very artful. (b) "And began to rebuke Him." This was Satan talking through Peter. It was love ignorance and bigotry that caused Peter to suffer himself to be thus imposed upon. (c) "Be it far from thee." Do not for one moment think of this. Thou art young popular and have great power. Thou canst set up the kingdom of David raise our nation to great honor and subdue all other governments. (d) "This shall not be unto thee." We will never suffer thee to be treated thus at Jerusalem. Thy death would be a victory for thy foes destroy the plans of God and blight out prospects. (2) The reply of Jesus. He turned Himself [illegible]oked on the disciples and then let His eyes rest on Peter. He addressed Satan who was at that time concealed in the mind of that great apostle. (a) "Get thee behind me Satan." This was the second time Jesus had ordered Satan out of His sight. We must deal positively with that Old Serpent. (b) "Thou art an offense unto me." Thou wouldst be to me a source of stumbling. This was the second effort Satan had made to influence Jesus to give up a heavenly kingdom for an earthly one. (c) "Thou savorest not the things that be of God." You are not taking heed to matters of eternal worth. (d) Thou savorest the things "that be of man." Your mind is absorbed with earthly affairs. This life is everything to thee.

3. The way of self-denial. This was spoken to the people same as to the disciples. (1) Salvation is full—"If any man." Whosoever will may be saved on the terms of the Gospel. It is for every race and nationality. (2) Salvation is voluntary—"Will come after me." Is willing to come after me. Jesus will make no one a saint against his will. (3) Salvation requires self-denial—"Let him deny himself." Not his name or his identity or his signature but the demands of a depraved nature. Let him give up every vice that will exclude him from the kingdom of grace and glory. (4) Salvation requires cross bearing. (a) The cross is used to express the suffering of Christ —"He endured the cross." It is a symbol of the Gospel—"The preaching of the cross is, to them that perish, foolishness." It is an instrument on which to crucify the body of sin —"Through which the world is crucified unto me and I unto the world." The cross was no unknown image to the Jews. (b) Taking up the cross means to investigate the Plan of Salvation. To consider the results of a life in sin and of a life in holiness; to reach conclusions; to be honest to self; to halt not between two opinions; and to comply with the demand of the Gospel. (c) To bear the cross means to follow Jesus through life. The Christian's life is a race to be run a building to be erected and a battle to be fought.

4. The way of saving and losing the life. The comparison is not between the soul and the body but between the earthly and the heavenly life (1) Saving the life. "Whosoever will save his life" for his own sake "shall lose it." If any person shall save his earthly life by being ashamed of Jesus or by denying Him or by giving Him up he will in the world to come be banished from the presence of God and the glory of His power. (2) Losing the life—"Whosoever will lose his life for my sake the same shall find it." If he die a literal death for Jesus' sake he will receive everlasting life in heaven.. Bishop Hooper the night before he was burned at the stake said: "It is true that life is sweet and death is bitter but eternal life is more sweet and eternal death is more bitter." "Gaining the whole world" is an extreme assertion used to express a desire but not a reality. Many are so short-sighted as to let their land or their gold or their jewels get between them and their God. They sell their soul to Satan for a few momentary pleasures. Jesus will return to earth. The Father and the holy angels will accompany Him. Before Him will be gathered all nations and He will reward them according to their work.

A private note from Dr. J. W. E. Bowen gives an extremely interesitng account of Bishop Andrews' presidency of the last session of the Washington Conference. Among other things he says: "The Bishop was a great big brother with much wisdom and a warm heart. * * * We asked in sincerity for his return to us. Bishop Andrews is hereby charged with intentionally and deliberately, but not with trick or sophistry, thrusting his hands among our heart strings, and going off with them. If he will only let go before our next confeernce at Roanoke, Va., that we may make welcome the next bishop, we will not lodge any further complaint against him * * * but he did this act with his eyes wide open." No good word said for Bishop Andrews surprises us in the least; we attended one of his conferences in January.

Mississippi is a wonder. Watch our cash remittances!

WASHINGTON CONFERENCE.

The thirty-fifth annual session of the Washington Conference of the Methodist Episcopal Church, convened on the 9th inst at Cumberland, Md., with Bishop E. G. Andrews in the chair. The bishop, assisted by the presiding elders, administered the sacrament of the Lord's Supper, after which the roll was called by the Rev. E. W. S. Peck, pastor of Mount Zion Church, Washington, D. C., which showed one hundred and fifteen members present. The conference then proceeded to organize as follows:

On motion E. W. S. Peck was elected secretary, with J. E. Gunby and J. F. Chestnut as assistants; M. J. Naylor was elected statistical secretary, with W. H. Gains, C. E. Hodges, C. I. Withrow, Wm. Smith, J. W. Carroll and J. M. Bean as assistants; J. H. Griffin was elected treasurer, with J. S. Lawrence, Earnest Williams and W. P. Ryder as assistants. The Rev. Ernest Lyon was elected conference correspondent for the Southwestern Christian Advocate. The Rev. R. H. Alexander was reported as having died March 7 in the midst of his preparation for conference, and the Rev. J. H. Barnett was appointed to go to Fairfax and superintend his funeral.

The following visitors were introduced and they represented the interests of the societies: The Rev. Dr. W. T. Smith, Missionary Society; the Rev. Dr. A. J. Kynett, Church Extension Society; the Rev. Dr. Bowen, of Gammon; Dr. C. H. Payne, secretary of the Board of Education; the Rev. Dr. M. C. B. Mason, secretary of the Freedmen's Aid and Southern Education Society; Mr. I. G. Penn, assistant secretary of the Epworth League, and the Rev. R. E. Jones, assistant business manager of the Southwestern Christian Advocate. The Rev. Ernest Lyon, pastor of John Wesley, who met the conference for the first time, having been transferred last year from the New York Conference, was also introduced, together with Dr. F. Wagner, president of Morgan College

The Bishop presented to the conference a draft for $702 from the Book Concern, and $22 from the Chartered Fund, making a total of $724 to be distributed among the superannuates, widows and orphans of deceased members of the conference. To this was also added $529, the amount of conference claimants collection. The presiding elders' reports showed progress in every department of the work.

The Rev. C. G. Key, whose term as presiding elder of the South Baltimore District was completed, was presented with a purse by the brethren on the district as an evidence of their appreciation for his services during his term of office. The Rev. S. R. Hughes made the presentation speech, to which Presiding Elder Key responded feelingly.

The following resolution was offered by Dr. Lyon and unanimously adopted by a rising vote, the bishop remarking that he was sorry he was not a member of the conference that he might vote for the resolution. It was ordered that a copy be sent to the president of the nation.

"Whereas, There has been committed within the sanctuary of our nation a most horrible and heinous crime, resulting in the assassination of Postmaster Baker and his helpless babe in its mother's arms, together with the wounding of his wife, the maiming for life of his four children and the total destruction of his property as well as the post-office by fire; and

"Whereas, Mr. Baker, at the time of his unfortunate death, was in the honorable employment of the Federal Government at Washington, as postmaster at Lake City, S. C., and

"Whereas, The Postoffice Department itself testifies to the good character, competency and peaceable disposition of the deceased; therefore be it

"Resolved, That the Washintgon Conference of the M. E. Church, now in session at Cumberland, Md., do hereby record its indignation against the perpetrators of the crime which has brought a foul blot, not only upon the civilization of the country, but which will bring dishonor upon the reputation of this Christian Republic, unless a vigorous policy be adopted by the government at Washington to bring the murderers to justice.

(Continued on Ninth Page.)

WOMAN'S DOMINION.

"They talk about a woman's sphere
As though it had a limit;
There's not a place in earth or heaven,
There's not a task to mankind given,
There's not a blessing or a woe,
There's not a whisper 'yes or no,'
There's not a life, a death, a birth,
There's not a feather's weight of worth,
Without a woman in it."

A KING'S DAUGHTERS' SOCIAL.

A pretty entertainment was planned last winter by a King's Daughters' Circle, composed of twenty young ladies, which proved immensely successful from a financial point of view. It was advertised as "A Modern War of the Roses."

The Circle was divided into two parties—the Red Roses and the White Roses—each of which conducted a supper table at opposite ends of the long room in which the entertainment was held. The warfare consisted in seeing which faction could show the largest receipts at the close of the evening's entertainment.

Above the door of the room was hung a large Maltese cross, the badge of the Daughters of the King, made of silver paper and wreathed with red and white roses. Chinese lanterns, in the two colors, were strung from wall to wall, and the gas globes were covered with rose-colored shades. In the alcoves at each end of the room stood long tables, one blushing with its wealth of crimson, the other pure and white as its dainty roses. Smaller tables were grouped about in great numbers for the accommodation of the patrons. The large tables were made to look very attractive by the use of banquet lamps with red and white shades, and decorations of smilax and red or white roses. The alcoves in which they stood were gay with drapings of cheesecloth; palms and potted plants added to the pretty effect. The menu cards at the Red tables were in the shape of roses and tinted a rosy red, while the cards of the Whites were of white cardboard, to each of which was fastened a white rosebud. Twenty-five cents was the price charged for supper, and for this the Reds furnished hot oysters, potato salad, rolls, cffee, strawberry ice cream, and cakes covered with red frosting, and tiny pickles, while the Whites offered dainty oyster sandwiches, cheese sticks, vanilla ice cream, and fancy cakes covered with white frosting.

The Flower Girls and Waitresses.

At various points about the room a lemonade well, a pretty booth laden with the homemade candy for which this Circle is famous, and a table full of fancy work coaxed many dimes from the visitors. Little flower girls flitted through the crowd carrying trays of fragrant roses, and pages, clad in white or red, ran hither and thither, each proclaiming the merits of his faction. At the door stood two little boys, one dressed in red and one in white, each holding a large cardboard sign on which was written the appropriate menu. The members of the Circle acted as waitresses, and were gowned in dainty dresses of red or white cheesecloth.

At intervals during the evening music and recitations were given, as well as a bright little sketch of the struggle between the houses of York and Lancaster.

This entertainment may be made as elaborate or as simple as is desired. The one in question was attended with very little expense beyond the cost of materials for the supper and the advertising. Almost all of the roses used in the decorations were made of red and white tissue paper.—Marian Smith, in The Ladies' Home Journal.

The Adaline Smith Industrial Home at Little Rock Ark., has thirty-one girls. Three out of the four beneficiaries are supported by auxiliaries in the East Ohio Conference.

Miss Frances Willard bequeathed all of her real estate to Miss Anna Gordon, except "Rest Cottage," Evanston. The use of "Rest Cottage" was bequeathed to Miss Gordon and Mrs. Mary B. Willard during their life time; afterward the proceeds are to be used to educate children against the use of intoxicating liquors and in purity of life.,

OUR YOUNG FRIENDS

THE DIVINE LULLABY.

I hear Thy voice, dear Lord,
I hear it by the stormy sea
When winter nights are black and wild;
And when, affright, I call to Thee,
It calms my fears and whispers me:
"Sleep well, my child."

I hear Thy voice, dear Lord,
In singing winds or falling snow,
The curfew chimes, the midnight bell,
"Sleep well, my child," it murmurs low;
"The guardian angels come and go—
O child, sleep well."

I hear Thy voice, dear Lord,
Aye, though the singing winds be stilled,
Though hushed the tumult of the deep,
My fainting heart with anguish chilled,
By Thy assuming tone is thrilled—
"Fear not, sleep well."

Speak on—speak on, dear Lord,
And when the last dread night is near,
With doubts and fears and terrors wild,
Oh, let my soul expiring hear
Only these words of heavenly cheer:
"Sleep well, my child."

—Eugene Field.

TO BOYS LOOKING FOR A SITUATION.

A Herald correspondent asked Secretary of the Treasury Lyman J. Gage what advice he would give to a young man just graduating and wishing to enter practical life. Mr. Gage answered: "To look around him and put his hand to the first honest work that offered, watching for the opportunities of life, but never trying to break open doors."

That has been Mr. Gage's plan all his life. When he was a boy he worked in a fish, fruit and soda water store fo $5 a month, and continued there two years. Throughout his young manhood his plan was the same. He took hold of whatever came to him, and kept at it till he had saved a little money to get some more schooling, or until a better place was offered to him. As messenger in a country bank at Rome, N. Y., he was allowed to go behind the counter and help count the money. That made him an expert in money counting and detecting bad coin and notes. He also clerked in a bookstore at $8 a month. Again, he worked in a sash and door factory, and got $12 a week. In two years he saved form his wages $300. With that he went to a business college and studied bookkeeping.

He was for a while night watchman in a lumber mill for $10 a week. In every place he kept his eyes open and learned everything he could. While he was night watchman a place in a bank was offered to him at $500 a year.

In the banking business he at length seemed to strike his gait. He was promoted rapidly from one place to another till he became a bank president.—Northwestern Christian Advocate.

ON BEING HURRIED

There are very few occasions in life which call for hurry. Perhaps no one man confronts in his whole career more than two or three emergencies which call for instant action. It requires the genius of insight and courage to deal with those. But in the vast majority of instances we make a fatal mistake when we suffer the urgency of others or an apparent crisis to lead us into a course of action which has not been thoroughly considered. It is wonderful what a capacity things which we consider urgent have for "keeping," if one is only self-contained and patient enough to let them "keep."

One of the most successful business men we have ever known was famous for his refusal to give immediate decisions upon important questions. He said to those who knew him well that he had to "sleep over" things before he made up his mind. That did not mean that he took them home to worry about them, but that he let them lie in his mind and germinate before he would decide just what he would do. At least he gained the advantage of looking at the matter from several differe n points of view. And the point of view frequently changes the whole aspect of a situation. The men who are in such a "drive" and hurry that they must make up their minds "right away," turn up with usual frequency in the bankruptcy courts. There is nothing lost by following the sound maxim, "If you don't know what to do, do nothing."—Rocky Mountain Advocate.

FAMOUS YOUNG MEN.

Landseer began his study of dogs at six.

Handel had produced an opera before he was fifteen.

Il Perugino had finished an altar painting at fourteen.

Auber wrote an operetta for the stage before fourteen.

Claude Lorrain began landscape painting at twelve.

Corneille had planned a tragedy before he was ten.

Moliere finished a comedy, one of his best, at seventeen.

Rembrandt had finished a portrait before he was twelve.

Lessing is said to have begun "Sarah Sampson" at eighteen, and to have finished it before twenty.

Shelly produced all his wonderful works of imagination before the age of thirty, at which he died.

Goethe had produced a considerable number of poems and several dramas before he was twenty.

Wagner planned a series of German operas by the time he was twenty-three, although his design was not carried out for many years.

Caesar was not twenty when he became prominent in Roman politics, and was the leading spirit in Roman affairs before thirty.

Burke was twenty-six when the "Essay on the Sublime and Beautiful" was published. It is said that he began it between twenty and twenty-one.—Jewish Messenger.

WHAT IS YOUR GRUDGE?

It is an old remark that the more you try to please some people the more they dislike you. Human nature is a strange commodity. When natural antipathy exists betwixt persons, the grace of God alone can eradicate it, human effort never can.

It is characteristic of men that if one has done another a wrong act, or is about to do so, he will manifest all the symptoms of dislike. "It is an ancient observation," says the Richmond Christian Advocate, "that a man will never forgive you if he has once done you a mean turn. People find it easy enough to have a decent modus vivendi, if they behave shabbily toward a person, but they despair when they come upon a comrade conspiring to their injury. Whenever he feels like kicking himself, he turns his foot towards his victim.

"The late Dr. J. E. Edwards remarked that when 'I find a preacher shy, I have to study up what wrong he has done me.'"

"Dr. McFerrin had an illusrtation: 'I am mad wid you, marster.' 'Why, Sam?' 'I didn't turn them sheep out last night, like you told me.'"

Very often a man will secretly cherish a grudge toward another who is utterly innocent of intentional wrong and ignorant of the fact that he is blamed. Editors know all about this. Frequently they find the friend of former years cold and estranged, and when they inquire for the cause are astonished to find themselves blamed for printing (or not printing, as the case may be) some little matter which seemed to them as unimportant and impersonal as anything could be.

Humanity should learn to be considerate. Charity covereth a multitude of sins, that is, charitable people think no evil, suspect no wrong, conceal no grudge, and censure only when they find they must.—Ex.

Sin, when it is finished, bringeth forth death.—Ex.

Don't have any apparent, much less any regular, arrangement of furniture.

Subscribe for the Southwestern.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

CIRCULATION OF MISSIONARY PERIODICALS.

After a most thorough discussion, the Missionary Board at New York has made a new departure in furnishing our Methodist people with information concerning our missionary work. It has been the conviction of every thoughtful person that the greatest need of our people is to be informed about the work of our Church in this world wide movement. If the people knew the facts there would be intense interest and enthusiasm everywhere. As a result of this interest and zeal we would have ample means to carry on our work.

To make the matter plain, we present the action of the Board as follows:

"1st. That the Gospel in All Lands be sent gratuitously for the ensuing year to all presiding elders and preachers in charge in the United States.

"2nd. That all persons who contribute $1 and above shall recieve a copy of World Wide Missions for one year, free, provided that not more than one copy shall go into a family."

It is the purpose of the Missionary office to send World Wide Missions, beginning with the May number, to all parties in the Spring Conferences, who contributed $1 or more last year to our treasury.

Blanks will be sent at once to the pastors of these conferences requesting them to send the names of such contributors. The pastors of the Fall Conferences will furnish us lists at the close of their sessions, and the paper will begin with the November issue for them. We do not desire to receive names of contributors to our Society in the Fall Conferences until that time.

When this action of the Board was presented to the Baltimore Conference at its recent session, the following resolution signed by A. J. Price, L. D. Wideman and W. M. Ferguson, was unanimously passed:

"Resolved, That we endorse the action of the Missionary Board in its present effort to provide our pastors and people with missionary intelligence, and will assist in making their action effective."

We hope that every Spring Conference will take similar action. We can reach the membership of our Church in this direct way if the pastors will co-operate with us. It is believed that parties now giving $1, or $5, or more, will double their contributions next year, after learning the facts concerning our work at home and abroad.

A. B. Leonard,
A. J. Palmer,
W. T. Smith.

AN APPEAL FOR W. H. MISSION.

Dear Brethren of the Louisiana Conference—I have been elected president of the Conference Missionary Society, and feel it my duty to say a few words to you about the work. I will assure you that with your assistance we can make the work a success. Will you organize at once at your different charges. Organize juvenile societies in the Sabbath schools and teach the children to love and work for the Church. If the ministers, officers of the Church and Sunday schools, and teachers would all work in union in regard to this matter, evangelizing the world would not be such a task as it appears to some of you. Oh, brethren, I appeal to you in the name of the Lord to help us make the work what it should be. I trust at the next annual conference that when you make your report that each one of you will report a Missionary Society; not only report an organization, but report some money. We need money to carry on this great work, yet so many have reported organization but no money. We hope the men and women will empahsize this call and let it sound into the hearts of our young and old people, that Gods altar of service wants the sacrifice of young hearts and lives, knowing that the altar will sanctify the gift laid upon it. Let us meet, if life lasts, at the next State Convention to make it one of the grandest conventions in the history of our Church Ladies, meet us; we need your presence, we need you to help us carry on this great work. I conclude by saying, Lord give us many volunteers to help carry on this work. I am yours for the cause,

S. E. Johnson, Pres. W. H. M. S.,
808 Europe St., Baton Rouge, La.

EPWORTH LEAGUE

TOPIC FOR MARCH—PROVIDENTIAL LEADINGS.

March 27, Missionary Leadings. Acts 16:6-14.
Rev. M. S. Kaufman, Ph. D.

The missionary cause is God's cause. There is none that lies nearer His heart. It has been most significantly affirmed that "God had only one Son and He was a missionary." And since He directs in all the affairs of men, it is right to presume that this enterprise for the spread of the Gospel to the ends of the earth has His special guidance. To its advancement many temporal interests contribute some momentum. Even apparently adverse conditions sometimes forward its advance. For the development of His plans God has often turned to account man's most selfish ambitions. The great nationalities of the Jew, Greek and Roman were not allowed to perish until they had rendered decided service to the Gospel. Although they knew it not, Charlemagne, Frederick the Great, and Napoleon were all soldiers fighting battles which prepared the way for victories of the Cross. It was difficult for the early leaders to take this comprehensive view of God's dealings. Even broad-minded Paul was subjected to special discipline. He thought certainly those crowded centres, of which Ephesus was the metropolis, would be the locality for missionary endeavor; but to his surprise he was forbidden to preach the Gospel in Asia. Next, Paul and Silas would have gone to Bithynia, but again the Spirit forbade. On to Trosa they are impelled. Over to Macedonia they are called. For God's plan that his time is to introduce the Gospel into Europe. The above awakens the common inquiry: How does God lead?

1. By instruments we do not understand. Enter the shop of a smith. Behold his tools. You do not know their use. Some are bowed, some crooked, some hooked, some sharp, some blunt. But he knows the precious work each is designed to do, and in turn employs the one needed for the special work in hand.

2. By voices which do not know their design. A little city boy was allowed to go for berries into a wood, when a dreadful thunder storm arose. In his fright he sought shelter in the hollow trunk of a tree. Suddenly a voice called out, "Franz! Franz! Come, come, be quick!" Forth he came into the drenching rain, saying, "Ah! that voice is from heaven." Just at that moment the lightning struck the tree and shivered it to its roots. To his astonishment, however, the voice again called as before, and he discovered it to be a country woman calling her own son. But the trustful boy never doubted that God appointed her to save him, although she knew it not.

3. By special guides. A missionary in Jamaica was overtaken by nightfall in a very dangerous part of his journey along a fatal precipice. One misstep and he would be hurled out of time. What should he do? What could he do? The only relief left he employed effectually. God heard and provided him with a little lantern. It was the candle-fly. It hovered about him, and hovered in just such a manner as to continually throw its light precisely where the next step was to be taken. This it did until all danger was past. How beautifully can God employ a tiny insect to guide and protect His child.

"Then fling out the banner, wide and high,
Seaward and skyward let it shine;
No skill, nor might, nor merit ours,
We conquer only in that sign."

General Addendum.

To me there comes holiest inspiration from the vision of God as He plans His universe, back yonder in the council of eternity. As He looks down the unfolding centuries with their innumerable interests, He sees a particular place in His far-reaching plans where I, with my special endowments, can be of service to Him and actually help in the perfecting of His vast universe. If He thus honors me with so sacred a trust, how eager must I be to prove entirely trustworthy in the performance of my part! Surely I can ever rely upon His providential guidance, for it is His work that I am striving to do and His sublime purposes that I am appointed to aid in accomplishing. Cannot I hold myself in such vital relation to Him that, notwithstanding all complications, He can and will lead me in the way which is best for me and the ultimate triumph of His cause?

"I know not where His islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond His love and care."

—Zion's Herald.

CENTENNARY M. E. CHURCH, MEMPHIS, TENN.

The spiritual department of our Epworth Leauge Chapter, under the careful direction of Vice President J. E. Land, is hard at work. Each active member has made himself a committee to go into the byways and hedges and invite sinners to Christ, the result of which was one conversion last Sunday evening in our prayer meeting. We have prayer meeting every Sunday evening from seven to eight, just before preaching. We also are very earnestly engaged in the cottage work which, at present, promises quite commendable results.

Mrs. Annie Burton, superintendent of the Junior League, is doing an excellent work among the little ones. It seems that she has a clear conception of "Suffer, little children, to come unto me, and forbid them not, for of such is the kingdom of heaven." Out of about thirty all are Christians, with possibly three exceptions.

Our beloved pastor, Rev. G. D. Fields, is felt in every department of the church both literarily and devotionally. He has unquestionable qualities as a leader.

R. T. W., Cor.

HOLDING UP CHRIST.

Here is a lovely little story which I heard from one of "our own" men:

A gentleman was visiting a friend who was an ardent admirer and lover of Mr. Spurgeon, and was continually extolling him as a preacher. "I have never heard him," said the visitor, "but next Sunday I will go and see whether he deserves the praise you so liberally bestow upon him." So he went to the tabernacle, and on his return from the morning service, his host met him with the eager question: "Well, what do you think of him?" "Nothing," was the reply. Then, seeing the look of astonishment and sorrow on his friend's face, he said again: "No, nothing." But his eye filled with tears of joy as he added: "All I can think of is the preacher's Savior!"

No finer eulogy than this could be passed upon any man's preaching.—Exchange.

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PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

Our people in small towns and in country places seem to be the natural prey of swindlers and sharpers of all kinds. Lightning rods, patent rights and organs seem to be in favor with the various classes of sharpers. Our people who contemplate buying organs or pianos will save themselves trouble and annoyance, as well a money, by buying their organs and pianos direct from the William Organ and Piano Co., of Chicago, a thoroughly reliable Methodist concern. As has been previously stated in this paper, this concern is well known to us, and we have no hesitation whatever in recommending them as being safe people to deal with. The Epworth instruments are of the highest grade; their prices are reasonable, and our people need not be afraid to deal with them. Any preacher of our Church will send your orders for you.

The Methodists of this city were agreeably surprised last Sunday morning to see seated on the rostrum at the great open air meeting at the New Orleans University, Dr. and Mrs. S. L. Baldwin, who had stopped over to spend the Sabbath en route home from China, via San Francisco. They both looked well and were evidently happy. Happy not only because of their safe return to their native land, but because of the vast development of the work as they had found it in China, Japan and Korea. In that region of China where, when they were there as missionaries some years ago, there were only twelve Christians, they found on their recent visit 28,000. Of these 13,000 are of the M. E. Church, 13,000 of the Church of England and 2,000 of the American Board. This is a marvelous showing, and we are not surprised that they should be so greatly rejoiced over what they have seen; it is sufficient to enthuse the whole Church.

On Sunday evening the doctor spoke to an immense congregation at Wesley Chapel, Rev. Pierre Landry, pastor, and Mrs. Baldwin addressed the students at the university. Her enthusiasm over her old mission field is delightful and really inspiring to all who listen to her recital of the achievements of the Gospel. If the home Church were to give as she says the converted Chinese women do, the Missionary Society could greatly re-enforce the workmen in every foreign field.

As is well known Dr. Baldwin is recording secretary of the Missionary Society, and we are sure the information he has will be of much service to the Board. They left Tuesday for New York.

As announced in our last issue, the Rev. D. G. Butler, pastor of Mount Zion Church, this city, passed away in great peace. He was confined to his bed less than a week. True he was not very strong, but we did not expect him to go just at this time. He had begun his second year at his charge full of hope and with fair prospects of success.. He was of a cheerful disposition and was a sweet spirited Christian. After Brother Butler was taken down he soon realized that he could not recover and took occasion to arrange all his temporal affairs. He spent his last hours praising the Lord and was free from all care or concern. He died Monday, 14th inst., at 2 o'clock, and his remains, accompanied by Revs. Eugene Baptiste, R. C. Barrow and the bereaved family, were interred at Donaldsonville, La., the following day.

EX-SENATOR BRUCE DEAD.

Scarcely had the remains of Hon. N. W. Cuney been laid to rest before the sad announcement is made to the reading world that another of our most prominent political leaders, Hon. Blanche K. Bruce, formerly of Mississippi, but more recently of Washington, D. C., is no more. Mr. Bruce had been sick for some days with stomach troubles, but it seems nothing serious was thought of his affliction till the week before his demise. From this his friends took alarm and did all they could to stay the malady, but without avail. He died at his home in Washington, Thursday morning, the 17th inst.

Ex-Senator Bruce, as he has been called for some years past, was born in Prince Edward County, Virginia, March 1, 1841. He was born a slave, and under such circumstances as are peculiar to so many who first saw the light in the dark days of slavery, but succeeded in securing the rudiments of an education from the tutor of his master's son. On this he continued to build till, when the way finally opened through emancipation, he became a school teacher in Hannibal, Mo. Finally he succeeded in reaching Oberlin College, where he successfully fitted himself for the many important trusts which were afterward committed to him. He went to the State of Mississippi in 1869, and there, as a planter, began the career which resulted in making him one of the strongest and most prominent men his race has produced. As a public official he began as a member of the State Levee Board; subsequently he was elected sheriff and then superintendent of education. In 1875 he was elected United States senator and served the term of six years which expired March 3, 1881. Since that time he has made his residence in Washington, though he continued, as a Mississippian identified with the interests of the State as a land owner and planter, to represent that commonwealth in the Republican National Conventions. Of these he has been a member of every one since 1868. Thus he has sustained close relations to the leading men of his party and has long been regarded by them as a forcible and convincing orator and a level-headed statesman. Hence the Republican party has frequently called on him to take part in the political campaigns at the North. In 1881 President Garfield appointed him register of the treasury and later recorder of deeds for District of Columbia. Last fall President McKinley appointed him register of the treasury, which position he was holding at the time of his death. Mr. Bruce has held more exalted positions than any man of the race, and always with credit to himself and his people. At the time of his death he was, without doubt, the most prominent man of the race alive, and one whose loss we shall most sadly feel. Previous to President McKinley's inauguration many Afro-American editors urged Mr. Bruce for a place in his cabinet, and his appointment would, without doubt, have been a just recognition of his personal worth, his race and his services to the Republican party.

Our sincerest sympathy goes out toward his widow and the son who survive him, and yet we feel that in the death of their distinguished husband and father, the loss sustained by the race is second only to that which has thus come upon them.

THE TUSKEGEE CONFERENCE.

From the pen of Rev. H. H. Proctor, one of the most thoughtful clergymen in Atlanta, we take remarks concerning the work being done at Tuskegee well worth attention. Rev. Mr. Proctor says:

"The seventh annual Tuskegee Negro Conference was held. The attendance was larger than ever before, probably 4,000 people being on the grounds. By sunrise, from every direction, and by vairous methods of conveyance—some on mules, some in wagons, some in buggies, others afoot—the multitude came, all ages and sexes. It looked like a general holiday.

"As many as could crowded into the temporary pavilion—perhaps 3,000. After devotional exercises, Mr. Booker T. Washington, the originator of these conferences, made a short and practical address. He emphasized the importance of carrying something away from the meeting to put in practice. Then he spoke of getting homes, improving school houses, of being economical, and of the necessity of higher morality. The meeting was then thrown open for reports. There was no set program. Those rude farmers spoke in their own simple way, and their broken dialect added charm to their words. They told of their struggles, their failures, their triumphs, right out of their hearts. Often the audience was convulsed with laughter, and occasionally subdued almost to the point of tears.

"Some things were dark; in one case poor crops, in another poor churches, heavy mortgages, injurious habits, such as whiskey drinking, gambling, and the like. One community was represented as being so bad that the people 'don't know day is broke.' But there was more light than shade. In many cases land had been acquired, the one-room cabin exchanged for a better home, the school term had been lengthened, educational societies organized, a better standard of morality secured. In one community the women had decided never to wear a mortgaged dress. One man had cut off his moustache and swore never to let them grow out until he became the owner of some land. One woman had made an experiment on three acres of land, and cleared $10 per acre by deep ploughing and skillful management.

"The day following a conference of workers from various institutions of the South for the training of colored youth was held. About two hundred were present. The facts gathered on the previous day were discussed. The need of a better home life and of a purer ministry was much dwelt upon.

"The main interest was in an analysis made of a number of replies received from Southern whites, in response to some queries sent them by Prof. Washington. Two replies are of special interest. To the question, 'Has education made the Negro a more useful citizen?' 121 replied in the affirmative and 21 in the negative. As to whether education had improved the moral condition of the race, 103 said it has and 34 thought it had not. Some of the expressions in these letters are very significant. 'Education is a good thing for both white and black;' 'the spirit of kindness and good will between the races should be cultivated;' 'it is too soon to expect results;' 'let the good work go on;' 'teach them to respect their women and protect them;' 'give them the best moral and intellectual training practicable;' 'he can never gain anything by acting in a dependent way;' 'if education is good for anybody, it is good for the Negro.'

"Thus it is seen that the public sentiment of the thinking class of Southern whites is not only not hostile, but positively sympathetic. Many sporadic cases were cited by members of the Workers' Conference, illustrating the changed attitude of many Southern whites in regard to the education of the colored people.

"It was pithily stated that the whites of the North must realize that a great burden rests upon them in uplifting the colored people; that the Southern whites should realize that a greater burden rests upon them; and that the Negro should feel that the greatest burden of all rests upon himself.

"Among the factors that are contributing to the solution of the racial question, Booker Washington's conference is not the least, and, as the years go by, it must be more and more reckoned with. It augurs well for a people when they can come together and discuss their shortcomings, and then set about to remedy them. One of the many good results from these conferences is the fact that other conferences are being organized throughout the South. One of the best organized is in Texas."—The Appeal.

Simpson Chapel, this city, Rev. J. F. Marshall, pastor, has just closed a successful revival, in which there were 39 conversions. He was greatly assisted by Rev. C. P. Wimberly, of the Gulf Mission Conference.

The minutes of the Mississippi Conference are out and we are pleased to have a copy on our desk. Secretary Cowan and his printer have made an excellent job, besides other conveniences we find a handy index attached. Thanks!

WASHINGTON CONFERENCE.

(Continued from Fifth Page.)

"Resolved Further, That it is our opinion that Postmaster Baker died just as bravely and heroically as any of the unfortunate victims who perished on that eventful night on the ill-fated Maine in the harbor of Havana, and that his memory deserves honorable mention among the nation's brave patriots.

"Resolved Further, That we commend the President of the United States together with his cabinet and the Congress of the Nation, for their activity in ferreting out the investigation of the crime and do hereby ask them in justice and clemency to make suitable provision for the helpless family, who are now, in the judgment of medical experts, maimed for life.

"Resolved Further, That we record with surprise the silence of the Christian pulpits in the land upon a crime so heinous and inhuman.

"Resolved Further, That we hereby commend the course of President McKinley during the difficult questions which threatened to destroy the paeceful relations existing between our government and that of Spain.

"(Signed)	"Ernest Lyon,
"E. W. S. Peck,	"I. L. Thomas,
"W. H. Gaines,	"G. W. W. Jenkins,
"W. H. Brooks,	"M. J. Nailor,
"M. W. Clair,	"J. W. E. Bowen,
"W. P. Ryder,	"S. R. Hughes."

The church being too small to accommodate the large crowds, the anniversaries were held in the City Hall, which was kindly put at the disposal of the conference by the mayor of the city. Every night this large auditorium was packed with the citizens of Cumberland, regardless of race or color.

The report of the treasurer showed an increase in all the collections: Missionary, $2,757; Church Extension, $560; Sunday School Union, $140; Tract Society, $109; Freedmen's Aid, $1,748; Children's Day Fund, $399; Educational Fund, $266; American Bible Society, $126; Woman's Foreign Missionary Society, $50; Woman's Home Missionary Society, $55; Episcopal Fund, $494; Conference Claimants, $529; General Conference expenses, $29. Total, $7,262.

The report of the statistician also showed marked increase. Probationers, 3,087; local preachers, 283; children baptized, 2,048; adults baptized, 456; full members, 28,494; Sunday school scholars, 21,163; number of schools, 367; number of churches, 310; salaries paid the ministers, $64,763.

Just before the reading of the appointments, after the usual vote of thanks to the bishop, the secretaries, treasurer, newspapers and people for their hospitality, a memorial service was held for those who had died during the conference year.

The Bishop then announced the following appointments:

Alexandria District.

L. J. Valentine, Presiding Elder.

Alexandria, Va., W. H. Gaines.
Ash Grove, H. C. Conner.
Bedford City, E. H. Williams.
Bedford Springs, J. H. Goodrich.
Brownsville, Va., J. A. Reed.
Charlottsville, I. C. Norris.
Falls Church, J. W. Galloway.
Fair Castle, Va., G. D. Pinkney.
Hamilton and Waterford, J. H. Jackson.
Leesburg, Va., S. H. Norwood.
Lexington, D. S. Washington.
Lincoln, M. W. Robinson.
Lynchburg, H. A. Carroll.
Lynch, Va., I. C. Ore.
Middleburg, Va., J. C. Love.
Motley, Va., Abraham Tittle.
Richmond, Va:
  Asbury, G. W. Cohens.
  Lehigh Street, J. H. Brice.
Roanoke, Va., B. B. Martin, Sr.
Salem, Va., F. M. Harris.
Stewardsville, Va., J. W. Carroll.
Woodlawn, Va., Henry Sellers.

North Baltimore District.

G. W. W. Jenkins, P. E.

Baltimore:
  Ames Chapel, M. J. Nailor.
  Asbury, Alfred Young.
  Eastern Chapel, Joshua Barnes.
  Metropolitan, J. A. Holmes.
  Canton and Mount Zion, T. H. Cooper.
  Sharp Street, D. W. Hays.
Bell Air, Md., T. H. Dansbury.
Bengies, Elijah Ayers.
Fallston, J. B. Gibson.
Frederick:
  Asbury, Abraham Becks.
Frederick Circuit, Daniel Collins.
Gettysburg, Pa., J. E. Gunby.
Hereford, Md., L. A. Carter.
Jefferson, Md., William M. Brown.
Libertytown, Bosley Boyce.
Lutherville, Chas. H. Arnold.
Michaelsville, W. W. Forman.
New Market, W. R. J. Williams.
Reisterstown, J. T. Moten.
Sparrows Point, Samuel Aquilla.
Sykesville, B. F. Meyers.
Westminster and Williamsport, J. P. Walker.

South Baltimore District.

N. M. Carroll, P. E.

Annapolis, B. T. Perkins.
Baltimore:
  John Wesley, Ernest Lyon.
  St. Paul, C. G. Key.
Waugh Hullsville, J. W. Dansbury.
Broad Neck, R. H. Robinson.
Brooklyn, Horace Jackson.
Calvert, Washington Murray.
Davidsonville, R. P. Lawson.
Dayton, S. Brown.
Ellicott City, I. L. Evans.
Holly Rien, R. D. Jennings.
Huntington, J. H. Jenkins.
Kilmarnock, Va., N. C. Brown.
Lothian, Joseph Henry.
Magothy, S. R. Hughes.
Patapsco, Alex Dennis.
Severn, T. W. Boothe.
West River, J. W. Titus.

Staunton District.

S. H. Brown, P. E.

Augusta, Va., G. D. Nickins.
Berkeley, W. Va., A. F. Bell.
Charlestown, W. Va., W. H. Fay.
Deleskesville, W. Va., G. D. Johnson.
Harrisonburg, Va., L. M. Briggs.
Highland, Va., J. H. E. Carter.
Jefferson, W. Va., J. M. Beane.
Lowmoore, Va., Moses Opher.
Luray and Elkton, Va., J. H. Lewis.
Martinsburg, W. Va., Philmore Diggs.
Rockingham, Va., J. W. Jackson.
New Market, Va., A. C. Steptoe.
Ronconvert and Lewisburg, W. Va., A. H. Tilghman.
Sheanandoah Valley, G. S. Lawrence..
Shepherdstown, W. Va., Nathan Rees.
Staunton, Va., W. P. Ryder.
Talcott, W. Va., Eden Hammond.
Union and Red Sulphur, W. Va., N. E. Steward.
Waynesboro, Va., R. S. Smith.
Winchester, Va., J. W. Colbert.
Woodstock, Va., J. S. Brown.

Washington District.

M. W. Clair, P. E.

Bowie, A. B. Dorsey.
Boyds, T. B. Snowden.
Damascus, Daniel Wheeler.
La Plate, B. W. Brown.
Laurel, A. W. Brooks.
Laytonsville J. W. Meredith.
Marlboro, R. R. Diggs.
Oakville, E. A. Steockett.
Pisgah, W. R. Davis.
Poolesville, T. H. Brooks.
Rockville, Edward Moore.
St. Mary's, J. J. Cecil.
Sandy Springs, W. T. Harris.
Shiloh, D. E. Mark.
Washington, D. C.:
  Asbury, I. L. Thomas.
  Bennings, John Bennett.
  Central, C. E. Hodges.
  Ebenezer, J. H. Griffin.
  Haven, to be supplied.
  Mount Zion, E. W. S. Peck.
  Washington Memorial, J. S. Reid.
  Simpson, Moses Lake.
  Tennallytown, Noble Watkins.
  Woodville, J. H. Booze
J. W. E. Bowen, professor in Gammon Theological Seminary, member of Asbury Washington Quarterly Conference.

Wheeling District.

J. T. Owens, P. E.

Buchannon, W. Va., B. B. Martin, Jr.
Carnegie, Pa., A. M. Brown.
Charleston, W. Va., D. W. Shaw.
Clarksburg, W. Va., J. H. Watson.
Cumberland, Md., James Wheeler.
Frostburg, Md., R. H. Adams.
Grafton, W. Va., J. W. T. Wilson.
Washington, W. Va., Robert Steele.
Keyser, W. Va., C. H. Mathews.
Montgomery, W. Va., E. T. Borgus.
Moorefield, W. Va., Alex Hyatt.
Morgantown, W. Va., C. J. Cummings.
Parkersburg, W. Va., W. H. Draper.
Pittsburg, Pa., C. I. Withrow.
Mount Pleasant Pa., Wm. Smith.
Romney, W. Va., S. P. Huskins.
Wheeling, W. Va., Wm. J. W. Walters.

W. A. C. Hughes left without appointment to attend one of our schools.

Conference adjourned to meet at Roanoke, Va., next year.

PERSONAL AND GENERAL.

The editor of the Southwestern, though not entirely well from his late illness, left the city Monday night for the Central Missouri Conference at Topeka, Kan., and the Lexington, at Terre Haute, Ind.

First Street Church, this city, is in the midst of an interesting revival The pastor, Rev. W. R. Butler, is being assisted by Evangelist Samuel Davage, who is doing most excellent work wherever he goes.

New Orleans University is in the midst of an exceedingly interesting revival meeting. A large number of students have been converted and many others are anxious seekers.

Rev. C. D. Crockett, of Slidell, La., came to the city last week to attend Presiding Elder Duncan's reception. He reports his work prosperous.

Rev. J. W. Hilton, of Hahnville, La., who seems never to let an opportunity pass to secure a susbcriber for the Southwestern, was in the city last week on business, and called to see us. He reports his work in good condition.

Rev. T. J. Johnson, or "Our Tom," as his familiar friends call him, came down from Baton Rouge last week and spent a day or two among his many friends.

Rev. R. H. Robinson, whose charge at Cumberland, Md., has just entertained the Washington Conference, writes complimentary indeed of the work of the assistant business manager of the Southwestern, Rev. R. E. Jones, who attended the conference. Brother Robinson desires his correspondents to address him at Annapolis, Md.

Rev. E. S. Williams desires his correspondents to address him at Bedford City, Va., instead of Motley's, Va., as heretofore.

Rev. W. H. Brooks, D. D., who has had a remarkably successful year at St. Mark's Church, New York City, took occasion to visit his old friends and comrades of the Washington Conference at its recent session. The brethren were delighted to have him with them. He is now the only Afro-American member of the New York Conference.

Rev. J. E. Bryant, a member of the Texas Conference, who is taking the theological course at Gammon, is happy because the little girl that he and Mrs. B. carried there with them has company in the person of a baby sister, now a few weeks old.

Dr. M. C. B. Mason, secretary of the Freedmen's Aid Society, was in the city Sunday, Monday and Tuesday, attending the quarter centennial celebration of the New Orleans University. He preached an eloquent and appropriate sermon there at 11 o'clock Sunday and spoke again on Monday afternoon and night, and on Tuesday at the ground breaking exercises. The doctor left Tuesday for Cincinnati and the Delaware Conference.

Rev. W. L. Darius says he is losing money in postage by his correspondents addressing him at his old appointment instead of where he now is at Graham, Ala. We do not know his old address, but his correspondents will note the new one.

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DOINGS OF THE WORKMEN.

H. C. Norman, P. C., New Albany, Miss. — Having been returned to my charge, my people gladly welcomed me. We have laid plans to do a greater work for the Master this year than ever before. Our first quarterly conference was held Feb. 26-27. Elder P. O. Jamison was on hand. This was one of the best quarters we have ever held. Truly the spirit was among us. Elder Jamison preached two able sermons, which will long be remembered by all who heard them, for our hearts were made to rejoice and exclaim, it is good for us to be here. Collections for the day $15.25. We are sorry to say that our presiding elder is here still quite sick. The people all rally to our support. During last month many friends came, and before leaving left our tables laden with good things, which we enjoyed. We ask our friends to come again. We will always receive them gladly. The dear old Southwestern was not forgotten. We herewith send you one yearly subscriber.

M. C. Rogers, P. C., Oberlin Charge, N. C. Conference.—Our second quarterly conference convened Feb. 13-14, with Rev. E. M. Collett, our beloved presiding elder. He spent three weeks with us during that time. The Lord abundantly revived the church. The believers in Christ were greatly blessed. Sinners were convicted, and 41 precious souls were truly converted to God. Many of the older brethren say there has not been such a glorious meeting in fifteen years. I can truly say that the work here is on an upward march toward the kingdom of our God. Also Presiding Elder Collett prayed for a large number of afflicted people and the greater part of them were instantly healed. We wish there were more such consecrated men in the Church as Presiding Elder Collett. It would not be long before we would take this world for Christ. Our Sunday school is the best in the Raliegh. We do ask the prayers of all the brethren that we may do a greater work for Christ.

J. S. Jones, P. C., Mount Sinai, La. We arrived at our new field of labor Feb. 11. The good people of Mount Sinai received us gladly and have taken hold, and we are hard at work. All we accomplish here must be done by brain and earnest prayers. Our presiding elder was with us March 6-7 to hold the first quarterly conference. He was on time and preached us a soul-stirring sermon. We raised all of his quarterage, $11. Paid the pastor $35. Pray for us. We will be able to send you about 5 subscribers in a few days.

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by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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W. H. Simpson, P. C., Canfield, Ark.—I commenced my work here Feb. 7. The first quarterly conference was held in Thompson Chapel, Macrh 5-6, by Rev. J. E. Toombs, P. E. The conference was a success. The presiding elder preached two of his soul-searching sermons that raised us spiritually. A storm of members and friends of our Church visited the parsonage and brought many good things for the table, leaving 61 pounds. My wife and self invited them to call again. I shall do all I can for the Southwestern.

E. F. Carter, P. C., Scays Charge, Cumberland River District.—My second quarterly conference convened at Smith's Chapel M. E. Church Feb. 26-27, with L. M. Moores, P. E., in the chair. We had a glorious day. We paid out the presiding elder and had $3.25 for the pastor, so we are in the line both spiritually and financially. When I came to this charge it was small indeed, but bless God, we are redeeming it again so we will have a good missionary report at the next annual conference. Pray for our success.

S. B. Beauford, P. C., Villa Rica, Ga.—I am preparing to credit Rome District with two new churches. I have about 400 members on Temple Circuit. I have got the bill for lumber in the sawmill man's hand at Villa Rica. The church will be 36 by 50. A Temple I have 217 members, well-to-do people. About half or two thirds of my members at Temple, owning 50 to 350 acres of land. Last Friday, March 4, I raised $25 cash money in my leaders and stewards meeting to build a church at Temple 40 by 60. I expect, by the help of God, to preach in these two new churches by Aug. 1, 1898. I am well pleased with my people. I believe they are pleased with me They pay me like they are pleased. Dear brethren, I am going to build a church at Villa Rica and Temple that the Methodist people will not be ashamed of. Now, dear friends, please excuse me for referring to myself. I have got as fine a horse and buggy as Villa Rica affords. I bought me a new one-horse wagon right from the factory. I paid for it cash. My people like to see their preacher have such things.

W. H. Smith, Pearlington, Miss.—Pastors and elected officers of the Epworth League, I want to call your attention to last June, 1897, at our last district conference. There was such a spirit manifested by the able and powerful speeches made by the reverends along this line, and the young ladies who were sent there as representatives of the different Epworth League chapters. They were so enthused that some of them went back home talking of what was said, and united in co-operation with their pastors and presidents of their chapters to work up their young and old friends along this line of Epworth League work, with the view of making a good and glorious work by their aid in this way when the district officers would call them together, and upon the part of the officers not calling their attention to this matter they seem to think that it was all talk on the part of the conference and preachers. Brethren, will you, in the name of our God, allow our young and old members of the League to lose faith in us? Let us be up and doing, and prove to them that we mean business about the League. Let us, if we have been slack along this line, renew our forces in the name of Him who sent us to work up the League. Now is the time, my beloved, to strike out and unite our young and old together, and by so doing we can better save souls for Christ and build our Zion. Awake, oh awake, thou that sleepeth, arise and take hold and help.

Rev. B. M. Hubbard, B. D., Napoleonville, La.—Our people are now comfortably and happily quartered in their new church, one of the best, prettiest and most convenient in the State. The church is a model of beauty and attraction. A distinguished divine of the Baptist Church, after carefully examining the building, said to the builder, Mr. J. N. Coignet, agent Salmon Lumber and Brick Co., that in the erection of such a magnificent church Chicago had been brought to Napoleonville. The community in general, white and black, all denominations, are vociferous in their praise and commendation. At last the people have what they have longed for—a new church. There are a few "kickers" here, as in most churches, but the Master's work must be done regardless of "kickers." We have a "faithful ew" who intend to push the battle even to the gates. The parsonage is being renovated. No more "crying" when preachers are appointed to Napoleonville. The Lord is leading us to marvelous success. Sunday, March 6, was a high day. The Lord was present and abundantly blessed us. Collection about $50. One received into full membership.

Miss A. E. Watkins Huntsville Texas.—Our first quarterly conference was held Feb. 5-6 Rev. A. C. Culbreath P. E. in the chair. After a very instructive address on the requirements of the blessed old church and officers' duties the conference proceeded to business. The reports from pastor down showed that St. James Church was hard at work. Our never-tiring pastor, W. Hartley Jackson, had the church in the midst of a soul-stirring revival. Eight souls had been taken from the devil's commons. Sunday was the Christians' field day in St. James. The presiding elder was in the Sunday school and gave an interesting talk to the school. He preached at 11 o'clock. He mounted up as does an eagle on wings, and with him the entire congregation went to the land of spirits bright. At 3 p. m., Rev. Dr. Morris rolled a Gospel stone through the congregation; it seemed that all was a blaze for a few seconds. Eighty-six communed. At 7:30 the presiding elder walked us amidst the starry canopy. Pastor Johnson did not forget the editor and the Southwestern; he secured one

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WE RECENTLY wrote 500 Presiding Elders to tell us how the preachers and people were pleased with the Epworth Organs and Pianos in their churches and homes. We have received hundreds of answers, stating that our Methodist people in all parts of the U. S. are delighted with the fine cases, easy actions and sweet, pure tone of the Epworth. We have no agents, but sell direct to the people. This plan saves you enough to pay for a goodly number of music lessons. No money wanted until instruments are tested and found as represented.

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The Enemy Is Ours!

The grippe usually leaves the sufferer in a very feeble condition, with a persistent cough and other premonitory symptoms of pulmonary affection. Dr. Bull's Cough Syrup promptly administered at the beginning of an attack of grippe, will forestall that dangerous enemy to life—consumption. Mrs. Maggie Tulga, Ironton, Ohio, says: "It affords me much pleasure to bear testimony to the merits of Dr. Bull's Cough Syrup. I had been a sufferer from the grippe for a week, I tried a bottle of Dr. Bull's Cough Syrup, and after taking it, was completely cured of the dreadful cough and disease. I cheerfully recommend it to all sufferers." Dr. Bull's Cough Syrup is sold everywhere for 25 cents.

yearly susbcriber. The church is insured for five years. Quarterly collections $120.48. Pray for us.

S. T. Miller, P. C., Fowlkes Station, Tenn.—On the night of March 4, after retiring, I was awakened seemingly by angelic voices singing "Good News, the Chariot is Coming." When marching all around they came to the front door singing for entrance, "Let Us in When Opening the Door." Behold, to our surprise there stood a multitude of people, among them were a great many members of the church with a host of the senior friends, also some of the good Baptists were with them, 75 in number, and everyone brought valuable presents for the comfort of my family. Several of the boys brought something to make my old house happy. May the Lord bless you. Dear friends, as you leave, may God be with you till we meet again.

D. G. Harris, P. C., Ball Town Postoffice, La.—I am proud to be first. I am at my post. I took charge on the 13th and have met both points. I have preached a sermon at both places and have taken in the church 23 on probation. The good work has began and I don't know where it will end.

Aaron S. Johnson, P. C., Augusta, Ark.—When I got to my work from our conference the people met me at the depot and stormed my wife and self with hams, side meat, jars of preserves and other good things. The presiding elder, J. W. Jackson, on the first round, held the first quarter on Macrh 2 and got one subscriber, and others will follow. When I came on the work I found 21 members. This is a dull time with me. Brethren of the Little Rock Conference, look for me this year. Elder J. W. Jackson is at my back. I will preach every night but Friday and Saturday nights till I do what I intend to do. Please send me a copy of your paper. Let us push the cause this year for the Lord. I will try to lead the Forrest City District..

P. H. Rembert, P. C., Brookhaven, Miss.—Our first quarterly conference convened in St. Paul M. E. Church, Brookhaven Charge, with Rev. I. L. Pratt, P. E., in the chair. Reports were in full, which showed everything to be moving on in a progressive way. The elder spoke of many good things concerning the workings of the church in an impressive way. He showed each one the great necessity of being a subscriber to the Southwestern. We can say also that our collection day, Sunday, Feb. 27, was a success. The pastor asked his little faithful band of members for the sum of $25 and they responded by giving the said amount. The repairing committee, which consisted of the pastor, Brothers G. Cooper, R. Applewhite, Sisters J. R. Crump, G. W. Smith, S. A. Freeman, J. L. Winston, are pushing things forward in a hurry, and when our church is fully repaired according to the specified plan it will stand in class with the best churches on our district.

F. C. B. Washington, P. C., Stockton, Mo.—Rev. Richard Davis, presiding elder of the Sedalia District, was with us March 1 and 2, and held our fourth quarterly meeting. He perached two



A happy mother is the happiest being in this world. To hold in her arms the dear little life—a part of her very own life—nestling, trusting and dependent on her protecting love, is the sweetest, most sacred responsibility of a woman's existance.

But many a woman approaching the time of motherhood feels most deeply its duties and trials. She is burdened with a sense of anxiety and unreasonable foreboding. This state of mind is unfavorable both to the mother and the child.

A prospective mother may insure herself against the slightest fear of danger or excessive pain by the use of Dr. Pierce's Favorite Prescription, during the period of expectancy. This "Prescription" makes the coming of baby absolutely safe and comparatively painless.

It gives elastic endurance to the organism specially concerned in motherhood, and healthy vitality to the nerve-centres. It makes the mother strong and cheerful. It gives her recuperative power. It promotes abundant nourishment and provides constitutional health and energy for the child.

It is the only positive specific for all diseases of the feminine organism, devised by an educated and skilled specialist in this particular field of practice. Its sale exceeds the combined sale of all other medicines for women.

"I am very thankful for what Dr. Pierce's Favorite Prescription has done for me," writes Mrs. Etta E. Smith, of Grenola, Elk Co., Kansas. "About a month before I was confined I had such pains I could stand up only a little while at a time. I could not rest at night at all, nor at any other time. I could scarcely eat anything at all. I began taking Dr. Pierce's Favorite Prescription and after the second dose I felt better. From then until I was sick, I carried nearly all the water that was used, up a long hill, and worked in the garden every day, besides my other work, and did not feel at all bad. When the baby was born the doctor and the women who were with me said I had an easier time than any one they ever saw for the first time. The baby is very healthy and growing right along. I have been up ever since she was five days old."

soul-stirring sermons. Fourteen partook of the Lord's Supper. His claim was raised in full, $8.50. Benevolent collections looked after. Each department of the great church is spiritually alive.

H. R. Smith; P. C., Honey Grove, Texas.—On the 7th day of February, 1898, Sister Mary Lock, wife of Brother A. Lock a faithful member of the M. E. Church departed this life in full triumph of faith after being ill for more than a year. She leaves a husband and many friends to mourn.

Also allow me to say that on debt paying day we raised $10 and forwarded the same to the Missionary Society.

Rev. S. McGruder commenced his second year at Bayou Goula, La., by receiving a member. He was made welcome by both denominations.

James Applesses, Principal of School at Cypress, La. — Last Sunday night our church was filled with a large audience to listen to the sermon of Rev. Wm. Clayton, pastor of the St. Andrew Baptist Church, and one of the Executive Committee and leading ministers of the Twelfh District Association, and who has been making laws to prohibit the Methodists from preaching in their churches, and also prohibit the Baptists from preaching in the Methodist churches, preached us a glorious sermon Sunday night. Elder J. F. Goin came here about a year ago, and though the work was dead, has, with his integrity and intellectual ability as a Christian gentleman, and not asking special favors nor showing malice to any of the brethren, won the respect of both Catholics and Baptists by sticking to his post. We heartily congratulate Bishop Ninde in so worthy an appointment, and not a few will hesitate to say that Elder Goin is the right man in the right place. Pray for our success.

Walter E. Handy, Sup't. St. Mark's M. E. Church, New York. —The pastorate of Rev. W. H. Brooks, D. D., began April 18, 1897, Easter Sunday, under very favorable circumstances, as we take a retrospective view of the advance of our Church. We see evidence of improvement among our members along all lines of church work. Our spiritual work is full of encouragement. Nearly every service persons have joined the Church, whose hearts have been touched. Our pastor emphasizes the importance of developing Christian workers in the Church. Our quarterly love feast is looked forward to with a marked degree of interest.

Our congregation is unusually large at both morning and evening services. Never before has St. Mark been upon a better financial basis. Every department of the church is able to meet its demands with ease.

The hope of the church is that we may be able to purchase in the near future a new parsonage, and money is being rapidly raised for that purpose.

The Sunday school has adopted the regular graded system after the Detroit Plan—primary, intermediate, junior, senior and normal departments. The first Sunday in the new year is promotion day. The attendance of our officers, teachers and scholars exceeds that of any previous year. A choice and well selected set of books and papers have been added to our library.

Our Lyceum.

This well known and very popular organization in our church has in every particular been keeping abreast with the times. Some of the brainiest and most influential young people of our city have taken an active part in its deliberations. Mr. Geo. W. Allen has been the president for the last seven years, and he has the distinct honor of being the great centripetal force of the Lyceum; he is immensely popular among the members.

Our Epworth League.

Perahps the growth of this organization has been retarded more than any other organization in the Church. Owing to the fact that Lyceum being so much older it has a stronger grasp upon the young people; yet in spite of many disadvantages the members of the League are toiling gallantly and achieving glorious results.

"The Silver Spray Circle."

This organization is composed of young ladies of the church. The aim of the ladies is to assist the pastor, trustees and stewards to raise money for any cause which is the most urgent, and to the fullest extent they have been true to their trust.

The Usher's Club.

This organization of young men, besides seating the congregation, welcome strangers and visitors, and also introduce them to the pastor.

One more glorious chapter in the history of St. Mark's is closed, and God has munificently prospered us. There is perfect harmony throughout the entire church. We therefore begin in the work that shall last for ages, plant principles of the purest religion, fill the region round about us with the most fragrant flowers, and like the chambered nautilus,

"Build the more stately mansions, O, my soul!
As the swift seasons roll.
Leave thy low vaulted past,
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine out-grown shell by life's unresting sea."

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C. M. Kerr, Oak Forest.—Rev. G. B. Donnelly, formerly pastor of Forest City Circuit and now pastor of this place, arrived here immediately after the conference adjourned, has pitched his battle and commenced to fight. The first battle is to pay off the C. S. Bell Co., for a $25 bell, purchased by the former pastor, D. Hall. The members all seem to be wide awake and rally to his call. A pleasant union is spreading, which is shown by the hearty support given by the Germans of this section. Out of the $9.40 that was raised in the first collection, the Germans gave $4.60. Our German friends show a great deal of sympathy in our religious work. We highly appreciate their interest in us. The Germans are good, peaceable citizens.

Jas. I. Gilmore, P. C., Bryan, Tex.—Our first quarter was held on March 4-6. It rained Sunday night, a regular hail storm, and the administration of the Lord's Supper was postponed until Tuesday night. Collection for the presiding elder $7.25. Forty-one communicants. We had a good time and a splendid love feast. Pray for us.

The greater includes the less. Hood's Sarsaparilla cures scrofula, and may be depended upon to cure boils and pimples.

J. T. Martin, P. C., Roanoke, Ala.—The Epworth League social at Brother B. Colman's was a decided success. The literary drogram was intelligently carried out. Miss Susie Colman sang a solo; it captivated the audience. Mr. C. Colman read a paper which was very interesting indeed to all that heard it. Mr. M. M. Caloway also read a paper, which won the attention of the audience at once. Mr. James Taylor furnished music for the occasion. The writer spoke on the Southwestern Christian Advocate. It resulted in two subscribers, Mr. C. Colman and Mr. C. A. Johnson. In all of our literary gatherings I always have some one to represent the grand old "Ingine" that pulls the M. E. Church, which is the Southwestern Christian Advocate. In this way I mean to awake the sleeping interest of my people to take the greatest Church organ in these Southern States.

THE GENUINE "BROWN'S BRONCHIAL TROCHES" are sold only in boxes. They are wonderfully effective for Coughs and Throat Troubles.

O. J. Harvey, P. C., Ouchita, La.—When I first came to this place it looked dark. I have been here one month and can say surely the Lord is in this place, and I know it. On Friday, March 11, on the arrival of Mrs. Harvey at her new home the steward sisters met her with great joy and welcomed her in their midst. She was escorted by them to the parsonage, where she found the table loaded down with many good things—fifty pounds of groceries and one live turkey, and things are still coming.

G. R. Williams, P. C., Chopin, La.—The people received me gladly. Presiding Elder H. J. Wright held the first quarter. We paid him in full. The people have paid us more than we expected. I am the recipient of several very nice presents from the people of this place. We are going to put a fence around the church and do some other repairs. Mr. L. Chopin said he was glad to see some preacher take an interest in the church and that he would furnish all the nails and help and assist all he could. At Old River the prospects are great, for as Captain Brogan has bought the Robertsville plant and great work is now going on. By June he will be in full operation with one of the best plants of a mill seat on the T. & P. Railroad, with a tramway running 10 miles in the woods. He and his men are with us. Captain Brogan has promised to sell us a piece of land here at Old River. Pray for us that we may lead the district in sending susbcribers to the good old giant, the S. W. Advocate. Yours for the work.

W. H. Robinson, Boonville, Ind.—The fourth quarterly conference of Andrew's Chapel convened March 10, with Presiding Elder E. L. Gilliam in the chair. The reports of pastor, officers and president of the Epworth League all showed a grand year's work for the Master's kingdom. I came here two years ago and found nine members with a debt of $350 on the church. We have raised and paid every dollar of the amount($50) the Church Extension gave us. Our membership has increased to thirty-five. We had only four converts and eight added to the church, but we have had a steady increase. I mean four converted in the revival just closed. Thirty-four partook of the Lord's Supper. Raised $10 benevolent money, $4 for presiding elder, $46 for pastor. One subscriber for Southwestern. Pray for us that we may do more for the Lord in the future than we have done in the past. A grand surprise was given me on the 11th inst. We went to church and had a glorious time in class meeting. When my wife and myself went home, to our surprise there were forty or fifty friends in our house. The table was groaning under the burden of good things, besides five or six dollars' worth of dry goods. Mrs. Matilda Talbert and Mrs. Bettie Willis were the leaders. Mrs. Jenkins and Mrs. C. Kimble played a most important part, for they did not only bring a supply but had everything heart could wish ready to serve. May God bless these good sisters.

G. W. Lamar, Lawrenceville, Ga.—We had Dr. J. C. Murray, of Gammon School, with us the first Sunday in March. He preached two soul-stirring sermons for us. His sermon at night was the best I have ever heard the doctor preach. Every one went home full of the Holy Ghost.

UNCLE SAM, M. D.

As "the season" at Hot Springs is now at its height, don't you think it would be well to arrange to go there? Write for pamphlets, rates, etc., to any agent of the Iron Mountain Route, or to H. C. Townsend, G. P. & T. Agent, St. Louis, Mo.

C. D. C. Bryan, P. C., Logansport, La.—The Lord graciously smiled on us last Sunday at Logansport. One joined the church and many came to the altar to be prayed for. I preached Sunday night to a crowded house from the 13th chapter of Luke and 32nd verse. In the evening I lectured at the C. M. E. Church. That building was too small to hold the crowd of people which gathered there. The subject was "Marriage and Race Pride." The whites and colored gave me many cheers along that line, and that great crowd followed me to our church. This is the second time I have been on the line of Louisiana and Texas. I am doing a grand work with the Epworth Leaguers. I have one chapter and will have another in a few days. My work is alive, thank God.

T. Williams, Bunkie, La.—I was appointed by Bishop W. X. Ninde. During the month of February we raised for all purposes $20 and paid $11 on the debts. On the night of March 10 the pastor and his wife were gone to the world of sleep, when we heard music and singing at the door of the parsonage. A band of good people awoke us out of sleep; they came into our home and had a nice time. They made the pastor and wife glad before they left for their homes. The band was led by Prof. H. B. Banks, W. E. Hayward, Sam Williams, Miss A. Green and Miss L. Moore. They loaded our table with good things and also gave us money to spend. May the Lord bless those good people. The Rev. Stephen Green is at Bunkie seriously ill, confined to his room, having lost the use of one arm and one leg, and has to be carried about.

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HOW TO TELL IF WE HAVE KIDNEY, BLADDER OR URIC ACID TROUBLES.

There comes a time to both men and women when sickness and poor health bring anxiety and trouble hard to bear; disappointment seems to follow every effort in our behalf; we get discoraged and skeptical. In most cases serious mistakes are made in doctoring and in not knowing what disease is or what makes us sick. Kind nature warns us by certain symptoms, which are unmistakable evidencees of danger, such as too frequent desire to pass water, scanty supply, scalding irritation, pain or dull ache in the back—these tell us in silence that our kidneys need doctoring. If neglected now the disease advances until the face looks pale and sallow, puffy or dark circles under the eyes, the feet swell, and sometimes the heart acts badly. By these conditions, which are plain to be seen, nature tells us again that our kidney trouble is growing worse and that we are on dangerous ground. Should further evidence be needed to find out the cause of sickness, fill a vial with your water and let it stand twenty-four hours. If there is a sediment or settling it is further proof that the kidneys and bladder need doctoring.

There is satisfaction in knowing that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in quickly relieving such troubles. It corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. All up-to-date physicians, Hospitals and Homes endorse it because of its remarkable success in the treatment of kidney and bladder troubles or disorders due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's disease, which is the worst form of kidney trouble. It is just the remedy we need, and may be obtained of any druggist for fifty cents or one dollar. To Prove the merits of this remarkable discovery, you may have a sample bottle and a book of information, both sent absolutely free by mail, upon receipt of three two-cent stamps to cover cost of postage on the bottle. Mention Christian Advocate, and send your addres to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of th—

THE MOST ATTRACTIVE ROUTE TO BALTIMORE VIA WASHINGTON CITY.

The Chesapeake and Ohio Railway with its connections offers by far the most interesting route to the conference in Baltimore in May. The route from Louisville is through the Blue Grass legion of Kentucky, passing Frankfort, the State Capital, Lexington, and the home of Henry Clay. At Ashland the line from Cincinnati is joined, the route from Cincinnati being along the banks of the beautiful Ohio River, for 165 miles. Shortly after entering West Virginia the banks of the Kanawha River are followed, Kanawha Falls is passed and the canons of New River are penetrated. After skirting the picturesque Greenbrier for 50 miles the heights of the Alleghenies are reached, and next comes the Shenandoah Valley, the Blue Ridge Mountains and the Piedmont section, the most beautiful of the Appalachain valley. After passing through Charlottsville and Gordonville, the route is through the most memorable battle-fields of the Civil War, among them, Cedar Mountains, Culpepper, Rappahannock, Warrenton Junction, Manassas and Bull Run.

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GAINED 22 POUNDS IN 5 WEEKS.

From the By-Stander, Macomb, Ill.

Alderman Louis W. Camp, of our city, has quite astonished his friends of late, by a remarkable gain in weight. He has gained 22 pounds in five weeks. Those of his friends who do not know the facts of his sickness will read with interest the following:

"I was broken down in health and utterly miserable," said Mr. Camp to our reporter. "I was unable to work much of the time and so badly afflicted with a form of stomach trouble that life was a veritable nightmare.

"I tried various remedies, but during the six months of my sickness I obtained no relief. I had always been a robust, healthy man and sickness bore heavily upon me.

"About two years ago I was advised to try Dr. Williams' Pink Pills for Pale People. I purchased one box and received so much benefit that I used five more and was entirely cured. I gained twenty-two pounds in five weeks. Since I stopped taking the pills I have scarcely had an ache or pain.



Interviewing the Alderman.

"Dr. Williams' Pink Pills restored me to health and I most heartily recommend them."

L. W. Camp on oath says that the foregoing statement is true.

W. W. MELOAN, Notary Public.

Following is the physician's certificate as to Mr. Camp's present condition.

I am a regularly licensed physician of Macomb, McDonough County, Ill. I have very recently examined Mr. L. W. Camp as to his general physical condition, and find the same to be all that could be desired, appetite and digestion good, sleeps well, and has all the evidences of being in a good physical condition.

SAM'L. RUSSELL, M. D.

Subscribed and sworn to before me this 30th day of September, 1897.

W. W. MELOAN, Notary Public.

UNITED FOR LIFE

St. Paul, Shreveport, La.: At the church, on March 16, 1898, Mr. Willie Johnson and Miss Lucy Smith were united in the bond of holy matrimony. After the ceremonies at the church the contracting parties, with their many friends, repaired to the U. B. of F. Hall where a sumptuous repast was prepared for them by the kind and popular members of the "Sons and Daughters of Jacob," of which the worthy bridegroom is an honored member. From a general standpoint the whole affair would not be exaggerated if pronounced one of the grandest wedding feasts that Shreveport has witnessed for some time. The bride is a consistent Christian and an active member of our church. May Hymen's veil screen them from storms and sorrows, and his torch light up their pathway through life's meanderings. J. A. Tircuit, officiating.

On the 27th ult. Mr. J. L. Ogilvie and Miss Vina Gibson were united in the bonds of matrimony by C. D. C. Bryan, P. C.

Holly Springs, Miss.: On the eve of March 1st, Miss Louella Oliver was married to Mr. Henry Dean. March 2d, Miss Julia Davis was married to Mr. Charlie R. Arther. March 3d. At the residence of the bride's father, Rev. W. McDonald, P. E. of the Holly Springs District, Miss Mattie McDonald and Mr. P. R. Robinson were united in holy wedlock. Miss Mattie is a graduate of Rust University and one of the leading teachers of her community. Mr. Robinson is a prosperous farmer in Lefloree County. May their journey through life be a pleasant one and success crown their efforts.

March 4th—Miss Maggie R. Revels, the youngest daughter of Dr. H. R. Revels, P. E. of the Aberdeen District, was united in holy wedlock to Mr. P. W. Howard, of Ebenezer, Miss. These are bright students in Rust University and both will graduate with college honors this year. We bespeak for them a happy and prosperous life as they carry their life and light into the world. May they live long and carry sunshine wherever they go. W. C. Clay, officiated.

Winkler, Tex.: Prof. Henry Titus and Miss Lula Everhart, March 12th, 1898, at 2:30. P. A. G. Dismuke, Pastor.

John's Island, S. C.: Sunday, February 27, 1898, Mr. Thos. Matthews and Miss Ella Singleton were united in marriage at the residence of the bride's parents. Rev. J. R. Townsend, officiated.

Stono, S. C.: Mr. Nelson Brown and Miss Martha White were united in the bonds of holy wedlock March 13, 1898, at the home of the bride's parents. Rev. J. R. Townsend, officiated.

Opelousas, La.: Mr. Gilbert Hamby and Miss Sarah Green, at the St. Mark M. E. Church, March 10, 1898. J. L. Augustus, officiating.

THEY LIVE IN OUR MEMORY

Griffin, Ga.—Feb. 4, Richard Henry, aged 5 months, second and only son of the late Rev. John H. and Mrs. Louisa A. May. This lovely babe went home early to be with his Father.

Carrie, the beautiful and promising child of the Rev. and Mrs. E. H. Oliver, aged 2 years and 10 months, died of pneumonia at the parsonage in Griffin, Sunday morning, March 13.

John P. Wragg.

B. E. J. Secretary, Memphis, Tenn., Centennary M. E. Church.—In our temperance meeting on the 27th of last month the following resolutions were adopted and ordered sent to the Southwestern:

Whereas, God, through His divine providence, saw fit to call Miss Francis E. Willard from labor to reward, be it

Resolved, That we deeply deplore her death in that she was taken from so great a cause, and join her many friends in saying though she sleepeth in the tomb, the temperance cause shall never cease until victory is won.

Abbeville, Miss.—On Feb. 3 the death angel summoned Sister Stella Houston to the bar of God. While life was fast ebbing away she sang "Must Jesus Bear the Cross Alone and All the World Go Free?" She was a consistent Christian and a member of St. Peter's Church. She leaves a father, husband and six children to mourn for her. Her funeral was attended by a large audience. The writer officiated.

G. J. Dobson, P. C.

A. B. Venable, P. C., Mount Nebo Charge, Bastrop, La.—Brother Stephen Jacobs departed this life Feb. 28, 1898, about 6 p. m. He was born in South Carolina, and found Christ when he was about 15 years of age. He was brought out to this State in the year 1858, and lived in Jackson Parish until after the war. He came over in Morehouse Parish, La., in the year 1868, and joined the Ross Chapel until our church was organized, then he joined our church. He was one of the founders of our church. He joined under Rev. G. Washington, and lived a consistent Christian until his death. He died in full triumph of faith. His house was the preacher's stopping place. He was a steward and exhorter, and an old veteran of the cross. He said to the writer: "If I never see you any more in this world, meet me in heaven." His funeral took place at Mount Nebo M. E. Church, March 1, at 4 p. m. The writer was assisted by Rev. H. T. Livingston, P. C., of Ross Chapel.

Macon, Miss.—My mother was born in Alabama, about twelve miles north of Demopolis, in the month of March, 1854. She was bought by a man bearing the name of George N. Ladd, and brought to this State in 1863. She served him faithfully until the surrender. She married when she was about 16 years of age. About four years after this she was converted and joined St. Michael M. E. Church when it was an arbor, and lived a Christian life for 23 years. She departed this life Feb. 2, 1898, in full triumph of faith, after an illness of about fifteen months. Her last days were spent in pain and misery, but nevertheless she bore them all for Christ's sake. As I have often heard her say: "I'll bear the toil and endure the pain, supported by His word." She leaves a devoted husband, three sons (one of whom is an exhorter of St. Michael's Church), the youngest one being only 10 years old, and six daughters. Rev. S. H. Nevils officiated.

Union, La.—Sister Sally Cunningham departed this life in full tirumph of faith on March 11, 1898. She lived a good Christian in the M. E. Church for many years. Her last words were: "I am not going to die, I am going to sleep in Jesus; I am pure gold." She sang "Guide me, O thou great Jehovah," etc. The funeral was preached by the pastor in the presence of a large congregation.

E. H. Clark, P. C.

Five Points, Ala.—Sister Sallie Allen, the wife of Brother Dave Allen, departed this life March 7, 1898. She was a faithful member of the M. E. Church at Freedonia, Ala. Her funeral was conducted by R. Trammell and the pastor. She leaves a dear husband and children and a host of friends to mourn their loss. The church has lost a faithful member, but heaven has gained a soul.

S. H. Viel, P. C.

Cedar Bluff, Cherokee County, Ala.—Susan McClenel, who departed this life Feb. 13, died in triumph of faith. She had been a member of the M. E. Church thirteen years, and was a faithful member — always at her post. The church has lost a member, but heaven has gained a saint.

G. R. Rogers.

On Feb. 24 Sister Hannah Franks departed this life at the age of 91 years. She lived in the Church 76 years. She was a native of Virginia. She lingered four days and said: "Thanks be to God, I have fought a good fight and am going home to live with my Jesus." She leaves a host of children, grandchildern and great grandchildren to mourn her loss. Sleep on, sleep on, dear sister; we will meet you there. Pastor C. L. C. Bryan officiated.

NO MORE RHEUMATIC PAINS.

"I have suffered from rheumatism for many years. I tried every known remedy without avail, and seeing Hood's Sarsaparilla recommended so highly I determined to give it a trial. I have been taking it regularly three times a day for some time and now have no rheumatic pains at all."

Lizzie Tripp, Selma, Alabama.

Hood's Pills are the only pills to take with Hood's Sarsaparilla. Easy and yet efficient.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

THE SUCCESSFUL REMEDY FOR NASAL CATARRH

Must be non-irritating, easy of application, and one that will by its own action reach the inflamed and diseased surfaces.

ELY'S CREAM BALM combines the important requisites of quick action and specific curative powers with perfect safety to the patient. This agreeable remedy has mastered catarrh as nothing else has, and both physicians and patients freely concede this fact. All druggists cheerfully acknowledge that in it the acme of Pharmaceutical skill has been reached. The most distressing symptoms quickly yield to it. In acute cases the Balm imparts almost instant relief.

By Absorption.

Catarrhal sufferers should remember that Ely's Cream Balm is the only catarrh remedy which is quickly and thoroughly absorbed by the diseased membrane. It does not dry up the secretions, but changes them to a limpid and odorless condition, and finally to a natural and healthy character.

The Balm can be found at any drug store, or by sending 50 cents to Ely Brothers, 56 Warren St., New York, it will be mailed.

Full directions with each package.

Cream Balm opens and cleanses the nasal passages, allays inflammation, thereby stopping pain in the head, heals and protects the membrane and restores the senses of taste and smell. The Balm is applied directly into the nostrils.

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The regular subscription price of the two papers is $2.25.

NEW TOURIST CAR SERVICE TO PORTLAND.

Tuesday, February 22d, and weekly thereafter a new line of Pullman Tourist sleeping cars will be operated over the Missouri Pacific Railway between St. Louis and Portland, Oregon. This service is of especial advantage for travelers to the Klondike. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

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Hood's Pills

Are gaining favor rapidly. Business men and travellers carry them in vest pockets, ladies carry them in purses, housekeepers keep them in medicine closets, friends recommend them to friends. 25c.

FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

Endeavor to be perfect in the calling in which you are engaged.

Leave nothing of consequence to the memory that can be written.

A wealthy farmer, when asked how he made his money, said: "Sir, I understand my business and attend to it." In that reply is the sum and substance of all true success.

Last week, on Saturday morning, a young man came into our office complaining of the hard times, and we questioned him of his habits to discover the actual causes of his hard luck. He told us he had worked two days out of the six. Thus he had lost two thirds of his time on the farm, and at this rate loses two thirds of his possible earnings. Too many people are doing this. Let us calculate what a loss of two thirds of one's time means. If a man earns one dollar a day his annual wages will be three hundred and eight dollars. Suppose he wastes two thirds of this in idleness, his income falls to one hundred and two dollars.

The horse has a good deal of what may be termed human nature. If left to himself he will generally grow up uncouth and headstrong, and will not give the service that he would if properly managed when young. Something of this kind will happen to a boy under similar circumstances. Commence with the colt, be gentle but firm, and handle him every day. Never lose your temper, because you certainly cannot control a colt if you cannot control yourself. Remember you are educating the future horse, and he will be valuable according to your success. A horse can be spoiled by yelling at him just as quickly as with a whip. Always treat him as your friend.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

OBJECT LESSONS.

The school of experience is said to be a dear school, but by keeping one's eyes open to object lessons, pro and con, many valuable lessons of experience may be obtained at the expense of the other fellow, though he is none the worse off for the taking. Everybody makes mistakes, and we dislike to hold them up to the gaze of others unless some good can be done thereby, some valuable lesson drawn. When this can be done we do not hesitate to refer to our own and others' mistakes as well as their successes.

One of the most forcible object lessons we have seen for some time has been presented in the wheat fields this fall. In most sections the weather and ground have been dry and it has been an easy matter to pick out those fields in which the soil was thoroughly prepared before seeding, by the even, vigorous stands presented in spite of the drought. As far as our observation has extended such stands were the exception, though enough were found to show that with good farming they should have been the rule. In most fields the seed came up promptly — in spots. The low places and the corners where the teams turned soon showed green, while the body of the field remained brown and cloddy until rain fell. Every wheat grower for profit should realize the importance of a good start, be natural conditions what they may, and that in such a fall as this has been there is no wheat field excellence without great labor.

From a car window the other day we noticed, just after the rain, two men husking corn. Apparently they were in such a hurry to get the corn out that they could not take time to tie the fodder and set it up, for they left each shock lying in a pile on the ground. About half the field had been husked before the rain, and all, or nearly all, that had made the fodder good as a food for stock was gone, leaving it little more than a mass of woody fiber. Of course feed is cheap, comparatively, this fall, but not cheap enough to justify such wanton waste. If the fodder was not needed, then the expense of cutting up the corn should have been saved. The chances are that it was needed and another loss will occur by the stock becoming poor while trying to get a living out of the stuff.

Last winter we were in a horse barn which had been sided up with unseasoned lumber, which drying out had left cracks in which we could easily place the end of our first finger. The horses were rough coated and apparently not doing well, although well fed; in fact the same feed should have kept them fat and sleek had the cracks been closed. Battens cost but little, are not hard to put on and save dollars often where they cost cents. A man might as well whip his horses and cows every time he goes to the barn on cold, stormy days as to let the winds cut and chill them through and through. Ventilation must be provided for, but the crack system is simply a relic of barbarism. One of the greatest things in dairying and stock raising is the comfort of the stock. A comfortable animal of the right kind will thrive and do well and return a profit to its owner, while an uncomfortable one will not, no matter how well bred or well fed it may be.—From Epitomist.

SPRING SEEDING TO GRASS ALONE.

The matter of seeding fields down in the spring to grass alone has been the subject of careful tests by Prof. Henry, of the Wisconsin Station, and the six rules which follow are the outcome of his research:

1. The land must be quite free from weed seeds. If there are many weed seeds in the ground, these can be destroyed by summer following or by freshing the ground several times before the grass seeds are sown. It positively will not do to sow grass where the ground is foul with weed seeds.

2. The land should possess at lesat fair fertility in order to produce early springing and rapid growth of the young grass plants from the very beginning.

3. The land must be very carefully prepared. In this there is nothing but gain to the husbandman by doing his work well. Every inch of the soil should be gone over again and again and the surface rendered as smooth as a table and as fine as an onion bed. We have been very careless in the past in regard to the proper treatment of grass lands and must improve in the future if we desire the heavy crops possible.

4. It is well to sow large quantities of grass seed—two or three times the usual amount. In seeding, the field should be crossed both ways, if possible, so as to insure entire absence of skips or breaks in the evenness of the young sward.

5. It is probably best, although we have not fully demonstrated the fact to sow grass and clover seed very early in the spring time. Our returns for the past year, and those of some of our student correspondents, show the beneficial effects of very early seeding.

6. Finally, a matter of much importance is that of checking the growth of weeds, which will annoy more or less in spite of all precautions. There being no grain crop to check their growth, weeds luxuriate amazingly in the young seeding of grasses and clovers. When the weeds reach a height of six inches, the mower should be put into the field with the cutter bar set about four inches high. It is very light, rapid work trimming off the weeds, and the field is then most attractive in its even carpet of green. The young grass and clover plants are hurt far less by this mowing than are the weeds, and their leaves, shooting up, overtop the weeds, and hiding them from the sun, choke them down. Sometimes the mowing of the weeds must be repeated.—Ex.

PURE BREEDS AND SCRUBS.

If it could be satisfactory to try the experiment let any one take six pure breed hens and six of the common kind, feed them alike and keep both lots together, under the same conditions, and the pure bred hens will show their superiority. If the common fowls are small in size use the small pure breeds, such as Leghorns, but if the hens are large use with them Brahmas. It is by such experiments that the novice can learn and satisfy himself, and by close observation and comparison he will be able to notice many points of difference which cannot be explained in any possible manner.—Ex.

PARKER'S GINGER TONIC

The best cure for Cough, Weak Lungs, Indigestion, Inward Pains and the ills of the Feeble and Aged. Combining the most active medicines with Ginger, it exerts a curative power over disease unknown to other remedies, and is in fact the most revitalizing, life-giving combination ever discovered. Weak Lungs, Rheumatism, Female Debility, and the distressing ills of the Stomach, Liver, Kidneys and Bowels are dragging many to the grave who would recover health by its timely use.

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NOTICE.

To the Pastors and Presidents of All Epworth League Chapters in the Bounds of the Upper Mississippi Conference:

At a meeting of the cabinet of the Annual Conference League it was agreed that the president would visit all of the chapters as near as possible during the conference year. Accordingly I have prepared my plan of visitation. I, therefore, hope all the pastors and their Leaguers will assist me by taking due notice and be ready to carry out whatever program that will be prepared. I will notify the pastors at least two weeks before the date of my visits. I will have with me my big revolving wheel, from which I will illustrate my lectures with colored crayons.

All pastors that I may fail to write to, having chapters in remote places, will please notify me and I will arrange to meet them. Respectfully,

W. H. Whitlock,
Pres. Upper Miss. Conf. League.

NOTICE.

Dear Brethren of the Waco District—Easter Sabbath will soon be here. Send $1.25 at once to Eaton & Mains and get one hundred leaflets for "The Universal Kingdom" by Rev. W. T. Smith. It is a splendid program for missionary day. You can raise all of your claims on this day if you will but commence in time. Don't forget the dear old Southwestern, one of the best Church papers published anywhere. I am doing my best for it. Let us have 250 subscribers from this district at least. Onward and upward brethern. Yours in the work A. Brown.

TENNESSEE RIVER DISTRICT.

Third Round.

Waynesboro	April 2-3
Adamsville	Apri 9-10
Clifton	April 16-17
Perryville	April 21-22
Lawrenceburg	April 23-24
Petersburg	April 27-28
Duplex	April 29-30
Lewisburg	May 1-2
Spring Hill	May 4-5
Dover	May 7-8
Paris and Springville	May 15-16
Charlotte	May 21-22
Dickson	May 28-29
White Bluff	May 30-31
Brentwood	June 1
Franklin	June 2-3
Seay's Chapel (Nashville)	June 4-5

Dear Brethren—We are greatly encouraged at the efforts being made by the pastors to raise the entire assessment. The prospects were never so good as now in these four years. Be ready to report in full this round. Let us make a great struggle for the benevolence and the paper. We must do our best for the paper. I watch for your names each week. May 29 is rally day for Walden University.

Your brother,
S. B. Danley, P. E.

BIRMINGHAM DISTRICT.

Second Round.

Mount Pleasant	April 9 10
Adamsville	Apirl 13 14
St. Paul	April 15-17
Avondale, Woodlawn	April 20-21
Enon and Pratt City	April 23-24
Irondale	April 27-28
Warrior	April 30, May 1
Bessemer	May 4-5
Blount Springs	May 7-8
Horse Creek	May 11-12
Oneonto	May 14-15
Gadsden and Attalla	May 20-22
Cedar Bluff	May 24-25
Howell's Cross Roads	May 25-26
Center	May 28-29
Anniston	June 3-5
Oxford	June 4-5
Heflin	June 11-12
Talladega	June 18-19
Springville, Asheville	June 25-26

Remember April 10, Easter Day. Let pastors lift the missionary collection.

B. G. Smith, P. E.

COLUMBUS DISTRICT.

Second Round.

Columbus	April 9-10
Columbus Circuit	April 9-10
Eagle Lake	April 16-17
La Grange	April 22-24
La Grange Circuit	April 23-24
Industry	April 30, May 1
Weimar	May 4-5
Flatonia	May 7-8
Independent	May 14-15
Sublime	May 21-22
Halletsville	May 28-29
Yoakum	May 30-31
Wharton	June 4-5
Edna	June 11-12
Victoria	June, 18-19

Dear Brethren—Time is not waiting. Let us have a greater portion of our benevolent money raised by the time I come. Set aside each Friday night before the quarter for love feast; also I will give a short lecture on the needs of our church. Remember the Sam Houston College; let us push forward the work of that much needed institution. Let us redeem our pledge made at the conference in our endeavor to meet these demands. Let us not forget the dear old Southwestern. Several have pledged themselves to take it, and I hope to be able to send in a handsome list during this round. Yours in the work,

B. F. Smith, P. E.

NAVASOTA DISTRICT.

Second Round.

Anderson	April 2-3
Bellville	April 2-3
Millican	April 9-10
Hockly	April 16-17
Waller and Cypress	April 16-17
Brenham	April 23-24
Brenham Circuit	April 23-24
Hempstead	April 30, May 1
Courtney	April 30, May 1
Navasota	May 7-8
Navasota Circuit	May 7-8
San Felipe Circuit	May 14-15
Sealy Circuit	May 21-22
Caldwell and Lyons	May 28-29
Caldwell Circuit	June 4-5
Yarborough Circuit	June 11-12

Remember, brethren, no true minister of Jesus can be contented with failures. It is cowardice to fail. Succeed! "Nothing succeeds like success." Remember our claims. Make Easter a grand day. The second Sunday in each month, as you know, is Southwestern day; take cash susbcription. Yours for success,

W. L. Duncan, P. E.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

We, this week, and intend hereafter to publish this list by Conferences, that the people may see who are working for the Southwestern and our publishing interests.

March 14th to 21st.

Atlanta and Savannah.

Mrs. J. M. Anderson,
H. C. Kemp, J. C. Williams,
J. P. Wragg, *1 H. C. Dennie.

Central Alabama.

S. H. Veil, 1 P. P. Wright, 1
C. Rogers, J. T. Martin, 2
L. Drake, *1 B. G. Smith, 2
J. W. McKnight, J. H. Pitts,
F. L. McCord, J. Barnes,
M. D. Garner.

Central Missouri.

(See A generally.)

Florida.

E. Sabie,
J. B. L. Williams, 2, *1

Little Rock.

D. M. Scruggs, J. W. Johnson,

Lexington.

W. H. Robinson.

Louisiana.

J. W. Turner, D. J. Price, 2 *1
Wm. Harrell, J. W. Hilton,
E. H. Clark, Thos. Williams,
G. C. Washington, Rodie Emanuel,
N. Kyles, Paul Narcisse,
Wm. S. Harris, Peter Jones,
J. A. Tircuit, H. James, 1
H. A. Sorrell, S. Duncan,
T. J. Johnson, Ed. Telfry,
H. Armstead, W. R. Butler,
A. Moore, *2 M. T. Fairfax,
Sanders Carroll.

Mississippi and Upper.

James Ford, I. S. Thomas,
S. C. Hardemon, Wm. Belle,
W. H. Lawrence, B. L. Crump, 1 *1
R. N. Jones, *2 J. H. Everett, *2
R. Howze, 1 P. R. Crump, *1
C. H. Brown, L. J. S. Bell, 1
H. L. Kennedy, J. T. Garrett,
Wm. McMorris, *3 S. D. Troupe, *3
D. D. Goodwin, *1 D. A. Bragg, 2
A. C. Smith, E. Troupe,
J. Burton, 4 *1 E. P. Chapman, 1
J. T. Cannon, 1 C. P. Head, *1
W. M. Roberts, C. S. Fairley,
P. S. Bowie, 1 N. Toole, 2
Wm. Payne, 2 Jordan Cambel,
A. W. Wilks, W. S. Leake, 3
E. H. Holmes, A. M. Brooks,
James Jordan, 1 * J. E. Coleman, 1
M. M. Holston, J. E. Holmes,
Miss Wilda Wrigh James Price,
W. T. Wright.

South Carolina.

L. G. Gregg, J. C. Brown *1

Tennessee and East.

E. F. Douglass, E. J. Guthrie, *1
Mrs. R. O. Spears, S. M. Bishop,
E. T. Martin.

Texas and West.

B. J. Goff, 1 *1 Jennie Walker,
Felix Waters, *1 S. H. Grant,
J. O. Williams, 1 G. W. Townsend,
Wm. Allen, C. Davenport,
Jas. P. Price, Miss S. L. Edward
Clarisa M. Allen, P. Jones, 1
L. H. Hackett, W. J. D. Baker,
G. F. Ivey, J. I. Gilmore, *1
M. S. Jordan, A. Kirkpatrick,
J. Bickham, J. P. Calvin, *1

Washington.

E. Holliday, *1 W. L. Duncan, *1
G. W. Gill, P. H. Glover.

* Yearly.

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RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—	LEAVE—
Local mail.....10:00 pm	Local mail.....7:00 am
Chicago limited, 7:45 pm	Chicago limited, 9:00 am
Fast mail..... 8 30 am	Fast mail.....7 20 pm
Louisville and Cincinnati.	
Fast mail.... .8:30 am	Fast mail..... 7:20 pm
Louisville and Cincinnal, Limited.	
No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.....9:30 a m	McComb City Ac.....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 11:30 a m	No, 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a.m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7:40 am	No. 6, fast mail..7:55 am
No. 7, coast acc 8:50 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6:55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7:20 pm

Queen & Crescent Route.

Cincinnati and New York.... 8:30 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am
California ex.. 6:55 am	Texas & Mexico fast ma il. ...8:35 pm

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A RECEPTION TO PRESIDING ELDER DUNCAN.

The pastors of the New Orleans North District did a very graceful thing on Wednesday night of last week when they and their churhes gave a reception at Union Chapel (this city) in honor of Rev. Stephen Duncan, the veteran presiding elder of the district. The church, both upstairs and down, was beautifully and tastefully decorated, and so were the ladies and gentlemen, leaders in their various churches, who seated the large audience and served the refreshments.

At a given signal Elder Duncan, Mrs. Duncan and their four interesting children, three beautiful girls and a boy, were escorted to the platfom in the main audience room. The following progam was entertainingly rendered. Rev. Pierre Landry presided and kept things lively:

Program.

Organ voluntary, by Miss Scott; song, Wesley Chapel choir; prayer, Dr. I. B. Scott; song, Union Chapel Epworth Glee Club; life of Rev. S. Duncan, F. B. Smith; selection on violin, Prof. M. J. Nickeson and children; welcome address, Robert Armstead, song, Miss Valina McArthur; greeting from Shreveport Distict, J. R. Chapman; song, Miss Viola Hust; response for Elder Duncan, Rev. Pierre Landry; song, Union Chapel Epworth League Glee Club; song, Prof. Smoot.

The great audience was then invited to the basement of the church where hundreds partook of the most excellent repast which had been bounteously provided. The whole entertainment was very creditable indeed, and was first class in every particular.

The following took part in making the reception a success:

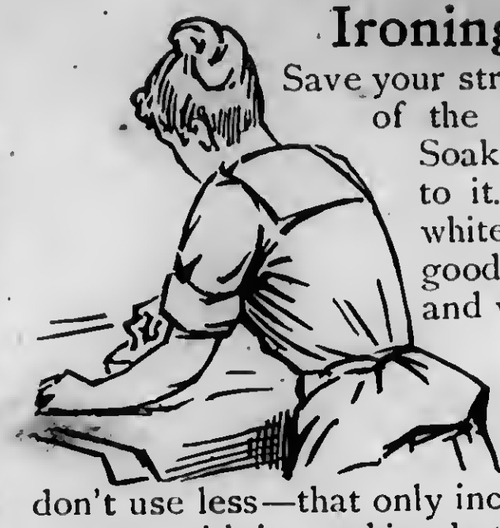
Rev. Pierre Landry, chairman, and Wesley Chapel; Rev. Henry Taylor, secretary, and Union Chapel; Rev. J. W. Turner and Thompson Chapel; Rev. H. Daniels and Pleasant Plains; Rev. C. D. Crockett and Slidell Church; Rev. J. W. Hilton and Hahnville Church; Rev. Eugene Baptiste and La Harpe Church.

The members of Mount Zion participated also and were well represented.

Rev. Henry Taylor, with whom the idea of this new departure for these parts is said to have originated, is justly proud of the successful outcome.

It is the very best time of the year to go to Hot Springs for health or pleasure. Write to any agent of the Iron Mountain Route, or to H. C. Townsend, G. P. & T. Agent, St. Louis, Mo.

A new tourist car now runs from St. Louis to Portland, Oregon, leaving over the Missouri Pacific Railway every Tuesday. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.



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Southwestern
Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, MARCH 31, 1898.—Vol. 33, No. 13. EATON & MAINS, Publishers.

REST.

'Tis sweet, when day is done,
And evening shadows soft steal gently on,
To draw the mind away from busy care
To rest at home—its quiet joys to share.

'Tis sweet when life is done,
And silent shades of death steal surely on,
To draw the soul from earthly care away
To rest in Heaven with its God for aye.
—Ida Evans Luckie.

EDITORIAL COMMENTS.

Judas has many successors.

* * *

Stop, brother, which way are you going?

* * *

Human progress is based upon human experience.

* * *

Some people's tongue is the most active member of their bodies

* * *

The only time that you would suspect that some people are Christians is when they tell you so.

The protest of the colored citizens of Chicago against the outrage committed on Postmaster Baker and family at Lake City, S. C., was conveyed to President McKinley on Tuesday of last week by Mrs. Ida Wells Barnett. She was accompanied to the White House by United States Senator Mason of Illinois, and a number of other representatives of that State. We believe this nervy little agitator has done good in the past in presenting the race in the proper light before the world, and we doubt not she could do much more if she had time and strength to devote to that line of work.

* * *

The lady who told her pastor that all she knew of infidelity was what she had learned from his sermons, must have undoubtedly taught that pastor a useful lesson. We think it would be just as sensible and fitting for a person to spend his time telling others all the mean and unpleasant things that may be said against his dearest friend by those who are avowed enemies, as for a Christian minister to stand in the pulpit and tell a congregation the mean things the enemies may have said against his Lord and Master. Such a friend would simply be helping to circulate scandal and the Christian minister is doing nothing better. Rather let him preach the Word, the Gospel is its own defense.

* * *

We notice that a number of colored military companies have organized in different portions of the country, and notified the president that in the event of war they are subject to his orders. Love of country, otherwise known as patriotism, is one of the peculiar marks of civilization, and we are glad to see this evidence of its possession by our people notwithstanding the fact that so many people are pleased to say this is a white man's country. If there should be war, let the Negro, as a freeman be found where he has so often been found when a slave—among his country's bravest defenders. As a citizen and a man the obligation resting upon him is no less than upon any others of the same class; it should be met willingly and bravely, and the day will yet come when no man's right to the highest degree of citizenship will be measured by the color of his skin.

HELP STOP OUR HIGH RATE OF MORTALITY.

We publish among other contributions that are worthy of a careful reading, one by J. L. Bullock, M. D., in which he discusses the causes for the excessive high rate of mortality among the colored people of this country. This is a subject which merits our most earnest consideration. We shall not attempt to review the doctor's article; we simply desire to emphasize some things he has so admirably presented. We confess it is somewhat of a relief to us that he shows by statistics that a high death rate is peculiar to a people's condition rather than to their race or nationality. This being true, we are simply reminded that the thing to be done by those who are the leaders among our people, such as their preachers, teachers, physicians and others, is to make special effort to overcome the conditions which make the Negro's death rate so much higher than that of the people among whom he lives. The laws of health will of course be taught in every well regulated school, hence we shall make no further reference to the part our teachers should take in this very necessary reformation. But the preachers reach a class that the teachers do not; these they can benefit and that immediately.

The question of ventilating our churches, to which Dr. Bullock refers, must, in order to do so properly and not to endanger the health of a congregation in so doing, be planned for in the erection of our houses of worship. This is as absolutely necessary as it is to plan for the admission of individuals or light. And yet this feature is too often overlooked altogether. We remember to have attended an annual conference within the last twelve months, which was held in a new church during a cold spell and every one suffered for want of ventilation. There was not only no ventilator in the ceiling, but the windows could not be lowered from the top. At times, because of the great crowds that packed the building, the heat and "foul air" would be almost unbearable, then the windows had to be raised from the bottom. In a very short while the whole room would become so cold that those seated near the windows could endure it no longer and down the windows would come; and so it went. We have no means of knowing how many persons have been sick as a result of being exposed to such extremes, but some one is sure to suffer, even if they have not already done so. Our churches must be ventilated winter and summer.

Another cause for not ventilating churches is that sometimes they are built in a section of a city or town where our noisy and late night meetings are objected to. Then it is that we close the doors and all the windows and tell the people "quench not the Spirit, shout!" That is zeal without knowledge; better by far that the shouting should be left undone for the time than that the people pay for it in sickness and suffering and death. It is clearly the preacher's duty to look out for the health of his congregation as well as their piety.

Not a few secret societies are also guilty of some of these violations in order to prevent their secrets getting over the tops of the windows. Secrets are important, but the health of the members is more so by far.

But the class of people who suffer most of all and who furnish more victims to increase our death rate than any other class is that immense number who throw their lives away having "a good time." They do not care for anything else. No matter what exposure you warn them against, they say, "pshaw, that doesn't hurt me, I'm used to it." According to their view nothing hurts them. It doesn't hurt them to stay up most of the night and work all day, it doesn't hurt them to drink whiskey, it doesn't hurt them to get warm and sit in a draft or go into the cool air unprotected—nothing hurts them till they find their health broken and their life ebbing slowly away. The old gentleman who, when asked a few days ago if he was willing to go to war, said yes, but he thought they ought to send all the whiskey "barrel house" fellows first, and let them be killed out of the way, did not seem to realize that they are at war already and are being constantly killed off too. They are having "a good time;" they belong to the class who say they are "going to live while they live."

Let the ministers of every denomination take up the battle cry and sound the alarm; let the teachers give those with whom they come in contact line upon line, precept upon precept, that the light may be spread and the coming generations may know and do better on this all important line than the present one does.

SLOWLY BUT SURELY THEY ARE COMING.

The Colored American, one of our most able and interesting exchanges, has this to say as an evidence of our constantly developing legal talent:

"The request of the colored citizens of the district for a representative in the office of the district attorney has brought to light several interesting facts. Connected with the prosecuting attorney's office at St. Louis is Mr. Albert Burgess at a salary of $5000 per annum; in Chicago there is an assistant corporation attorney, as well as a first assistant city attorney, and in Boston, Mr. Clifford Plummer is an assistant corporation attorney at a salary of $3,000. In Detroit, Mr. Straker has held, and in Albany, Mr. Matthews now holds an important judicial position, while the recent appointment of Mr. Johnson W. Ramsay, of Boston, as a public administrator by Governor Wolcott, adds an additional name to the list of colored men who are directing the legal machinery of our municipalities."

AVOID EXCESS.

Rev. S. H. Grant, Orange, Texas.

In order to have social pleasures contribute to happiness they must not be pursued to excess. Many people become so infatuated with society and social intercourse that they are perfectly unhappy when alone, or even when about their daily business. In fact, when this delusion gets fast hold of the mind all work is turned into drudgery, and the person becomes a miserable loiterer or dissatisfied grumbler and complainer, instead of an active, cheerful, useful, healthy worker in the Church, and in the world's great hive of industry.

This is a wretched perversion of a noble gift and pleasurable privilege. I urge, therefore, that all members of the M. E. Church guard themselves in this direction, and not allow the love of society, and especially what is called fashionable society, to run away with them. While society is good by way of variety, while it has many noble and useful functions to perform in the development and refinement of human nature, yet perverted from its true intent, it is changed into a source of great evil.

The Lord help us all to be loyal to the cause of Christ.

At its late session Dr. Ernest Lyon, of Baltimore, was made our regular correspondent for the Washington Conference. We shall be much pleased to have him keep our readers informed as to the doings of this great border conference of our Methodism

OUR CONTRIBUTORS.

THE PREACHER'S SUCCESS.

Number VII.

Causes of Failure—The Physical Side.

Rev. Geo. C. Wilding, D. D.

I have spoken of the difficulty of determining as to what is success and what failure in the ministerial life, and of the great importance of determining real failure and so labeling it fearlessly.

Then I touched slightly upon the thought of having lofty ideas, craving success, and of not being content with anything short of real success. And when failure is apparent the necessity of having the courage to go to the bottom and probe thoroughly till we discern the cause or causes of our failure.

It will take a high order of courage to do this, but we can get the necessary grace for this heroic treatment. And the result will fully repay us for all the pain that the effort cost us.

Once we clearly comprehend the real cause of our previous failure, we hold in our hands the key to success. If then we fail to turn defeat into victory we know whom to blame for the unworthy failure. There is no longer any mystery about the matter.

As I now look at it, I may mention several distinct causes or lines of failure as I have observed them in my own experience, and in the ministry of others about me. We may not, any one of us, sin along all of these lines, but if we look closely we'll find our weakness in one or more of the realms mentioned.

And when we do come to the "stone of our stumbling," don't go around it, or look some other way. Be brave and true, and give it fair and thorough consideration. It will serve as a good theme for an evening meditation.

We may as well begin at the bottom with physical difficulties. These may seem like little things, but in a sense there are no little things. Anything that is big enough to effect the welfare of a good soul or the success of a pastor is certainly not small. So we can well afford to touch the smallest problems that arise before us.

The preacher's dress is a matter of some importance, and should not be entirely overlooked. We are to come in contact with all sorts of people, and we sahll be subjected to all sorts of criticism. We wish to win all to Christ. In the good sense of the word we are to be: "All things to all men."

We may have tastes in dress that we cannot satisfy because of our limited income and tastes that we dare not gratify because of the opinions and privileges we shall meet among our people. We surrender non-essentials in order to get a strong grasp upon people whom we desire to save.

If we cannot dress richly, we can dress plainly and neatly, and we can be cleanly. We should not be at either extreme in dress. We do not want to look like dudish fashion plates, nor like many colored clowns. A midway dress, quiet and sober, may safely be worn.

While I have never believed in a clerical garb as such, I feel that there should be a certain quiet dignity about the preacher's dress in the pulpit and on the street.

Occasionally I see a preacher in loud, angry plaids and a screaming neck-tie of colossal proportions, pale yellow shoes and a jaunty cap, and it makes me catch my breath and ejaculate between my teeth: 'Shades of Asbury!'

On a recent Monday morning such a dressed young preacher, whose trousers ended at the knee, entered the Book Concern at New York City, and a hundred pairs of astonished preachers' eyes measured him from hat to shoes in amazement and dread. The atmosphere seemed to vibrate with the query: "What are we coming to?"

It is not a matter of slight import that the preacher be neat and cleanly in his personal habits. That much quoted Scripture, so hard to find in the Book, "Cleanliness is next to Godliness," is wise and good enough to fill a line in that sacred volume.

There is some relation bewteen inner purity and outer cleanliness—a pure heart and a clean, well washed body. When the priests went to serve in the temple, the preparation included the washing of the body in pure water and the putting on of sweet, white linen garments.

Along this line we may mention the tobacco habit and the use of all narcotics. We do not discuss the morality of their use. We go to the bedside and sick room of delicate and dainty invalids, women and children. Any unpleasant odor connected with our persons makes our presence undesirable. We are thus prevented from being a blessing to those who need us.

And our influence over the growing youth of our parish is a matter of tremendous importance. We can afford to part with any uncertain habit in order that we may draw these young people to the better life. And all of them have their eyes upon the pastor. His life tells marvelously upon them for weal or for woe. And he decides which.

It may not be amiss to say something just here about the general care of the body. We are told that it is the "temple of the Holy Ghost." How much less sinful is it knowingly to violate God's law in the body than God's law in the Book? God has but one law—half in the body and half in the Book. The law in the body is as white and pure as the law in the Book. Hence we should be exceedingly careful about violaitng either half of this holy law.

To be at the top of our condition physically makes it much easier to live a correct spiritual life. And the preacher who is well and sound and strong physically has a vastly weightier influence in the pulpit on Sunday than has the sickly preachers other things being equal.

It is wise to study ourselves closely and observe faithfully all of the laws of health as a matter of conscience and with an eye to broader effectiveness.

To this end we should not scream and rant and hold on too long, and thus exhaust our vitality and crack and ruin our voices. A nervous, jaded preacher, with a cracked voice, is practically at the end of his usefulness.

But men who husband their resources and carefully observe the laws of health are vigorous and clear-voiced in middle life, and even in old age. The late Dr. John A. Roche, of New York City, was a thrilling illustration of this idea. When past eighty his rich voice would swell out like the notes of a trumpet and easily fill the largest churches.

Tones of voice are of sufficient importance to note. I well remember how Dr. Talmage's harsh voice, and his sudden and extreme changes of tone, prevented my enjoyment of the only sermon I ever heard him preach.

Quite recently I heard a prominent and influential preacher address a large and important gathering of ministers in a great city. He began his sentences in a blurred and indistinct voice, swelled out full and strong in the middle, and closed them in a hoarse, solemn whisper. Soon many of the poor preachers had their eyes closed in profound reverie.

A preacher's gait or movement may be against him. If he be careless, or clumsy, or slovenly in his bearing and walk, or if his clothes hang loosely about his form, he seems to onlookers to be erratic and eccentric. He fails to command the full respect he otherwise might easily win.

A preacher can readily acquire gestures that interfere scriously with the effectiveness of the sermon. It is such an easy thing to fall into the use of some awkward, monotonous gesture, some flinging of the arms, swaying of the body or bobbing of the head, that we must constantly be on our guard against them.

The preacher's wife—and every preacher should have a good, faithful wife—can be of more service to him here than anybody else. When she notices any of these gestures or mannerisms growing on him, she must mercilessly deal with him in the parsonage at the close of the day's services.

Many preachers are too self-conscious, and draw and use their handkerchiefs thirty or forty times too often during the delivery of the sermon. Others keep sipping water from the glass. Better not have the glass of water in sight. Others still run their hands wildly through their hair, finger their watch guard, play with a coat button, run their hands into their pants pockets, stroke the pulpit with their fingers, and so on to the end of the chapter of queer movements.

All of these are little flies that spoil the ointment, and must be dealt with firmly by men who are in a calling when success is worth more than it costs at any price. Always remember we are in to win, cost what it may.

Jersey City, N. J.

THE CAUSE OF THE EXCESSIVE MORTALITY OF THE COLORED POPULATION.

By J. L. Bullock, A. M., M. D.,
Greensboro, N. C.

It is certain that no class of men has a better opportunity for observing, inspecting or investigating the peculiar wants and condition of our people than the Negro physician. Day after day he comes into immediate contact with the masses and being particularly interested in the longevity of his parents, is compelled to investigate the causes of their mortality. He feels it his duty to seek out the causes and to do all in his power to eliminate them.

No subject could furnish to his mind a more profitable field for thought. Not only does this subject interest the Negro physician, but the public press as well, begins to investigate the cause of Negro mortality.

It is startling to investigate the mortuary reports of the various Southern cities and find that the mortality of the colored population is so much more excessive than that of another race of people, living upon the same soil, and that this mortality or death rate is so much greater now than ever before.

It is but natural that the intelligent minds will ask why diseases prevail among the colored people to-day that were once unknown among them; and what peculiar condition has arisen that makes death the more frequent visitor!

Before emancipation it is said that the Negro enjoyed comparatively good health. Disease was not so frequent a visitor and in many instances he lived to extreme old age. Tuberculosis (consumption) is said to have been a rare disease, some asserting that it was entirely unknown.

This latter statement that this dreaded disease was entirely unknown is hardly credible, but it is very probable that it was certainly less frequent among the slave population than among the white people. But to-day its prevalence and fatality is far more excessive among the colored population.

The fact that before emancipation the Negro's health was equally as good as his master's and that they often lived to extreme old age, the death rate being far less than now, would certainly be sufficient proof that the excessive mortality of the race cannot be due to racial weakness.

I do not believe that either the size and proportional dimensions of the skull and face, the quality of the hair, or the color of the skin, has any bearing whatever upon the morbid conditions of an individual.

I do not believe, as is argued by some, that this great mortality is due to racial peculiarities, but to the unproportions or unfavorable conditions of life to which the Negro has been subjected since emancipation. And such a condition has always increased the mortality of whatever race of people, subjected to it. Korosi, an able statistician, has ably worked out the effects of class upon infectious and contagious diseases, and he finds it as follows:

Excluding death in infancy, he states that the upper class had a longevity of 52 years, the middle class of 45 years, and the lower class of 41½ years. In the matter of susceptibility to disease, he states that cholera, small pox, measles and typhoid fever are more prevalent among the poor, and dyptheria, croup, pertussis and scarlet fever in the well-to-do, and zymotic diseases as a whole are sixty per cent more frequent among those living in basement than in higher domiciles.

Other statistics show that in Dublin, in the upper class of society, including professors and independent people, the mortality was 22.5 per thousand; in the second or middle class it was 25.4 per thousand; in the third class it was 26.1 per thousand; while for the fourth or poorest class, including occupants of

workhouses and those in general service, it was 37.5 per thousand.

In the city of London the death rate among the rich is from 12 to 25 per thousand, while for the poor it is from 25 to 35 per thousand.

In England the well-to-do have an average life of 55 years, while that of the artisan class is 29½ years.

These facts, which have been just stated, certainly prove that the most needy or the poorer class of people everywhere has always been most susceptible to disease, and that where poverty reigns supremely the mortality has always been most excessive.

What has been true of other classes or races of people is no less true of the Negro race, and it is a lamentable fact that his mode of living brings upon him an effeminacy of constitution, which certainly adds to his liability to euthetic diseases.

In the cities of Chattanooga, New Orleans, Charleston, Memphis, Richmond, Knoxville, Columbia, Nashville and all of the principle Southern cities, you will find the Negro crowded away back into the most undesirable portions of the city, and among them the death rate is about twice as great as it is among the white people.

Because of the very small wages paid for his labor, together with the lack of knowledge, how to use to advantage what he does get, the Negro is compelled to seek for the cheapest places possible for shelter and protection; consequently you will find him living where the sanitary conditions of the city are most unfavorable—in low, damp or swampy places, unfit for human habitation.

It is a deplorable fact that many of our people, the majority I might say, because of their destitute condition, live in houses unfit for cattle, homes which offer but slight protection from the chilly blasts of winter; homes whose roofs extend a hearty invitation to the falling snow and rain. In many instances they are unable to buy sufficient clothing; familes are often destitute, and children may be seen in the midst of winter out on the streets, with no protection whatever, not even shoes on their feet. The natural result is sickness and death.

These facts, however, are not very pleasing to the ear, but are facts nevertheless.

The unfavorable condition of life brought about by poverty, then, is one of the principal causes of the excessive mortality of the race.

Ignorance, as well as poverty, is one of the great curses of the race, and is one of the causes of its excessive mortality.

I stated in the outset that the two races live upon the same soil, and yet the death rate of one is about twice as great as that of the other.

But possibly I was mistaken. They do not live upon the same soil, neither do they breathe the same atmosphere.

In many instances they live in a huddle, many sleeping in the same room. They fill every crack, and possilby light a lamp with no chimney, heat the room to almost unbearable heat, and so to speak, fasten themselves up and see who can inhale the greatest amount of carbonic acid gas. They leave their heated room and expose themselves in the cold half clad, and consequently weaken their constitution and make it the more susceptible to disease.

Their places of amusement and worship—churches and halls—are usually crowded and ventilation is an unknown quantity, the congregation receiving fresh air only as the beneficent cracks see fit to administer. "Might as well be shut up in some cul-de-sac, where air has neither entarnce nor exit, because the crowds, being compelled to inhale over and over the effluvia of their own bodies, the exhalations of the many linger about the olfactories with the persistence of time."

In the majority of the homes filth predominates and is certainly a frequent and prolific cause of disease and death.

The death rate of the colored population is alarming in our Southern cities, unnecessarily great, and the causes are numerous.

I. Poverty, or the deficiency of resources, including the inability to obtain necessary clothing to protect the body from the chilly blasts of winter, inability to employ a physician when sick, to obtain the necessary comforts of life.

II. Living in filth, including the excessive use of alcoholic beverages and the unnecessary use of tobacco and snuff.

Filth is one of the leading factors in the production of disease, and they who live in it cannot expect to escape the consequences.

III. Ignorance of the laws of health. "An ignorant man is a slave still," not only to poverty but to a diseased body, a depraved constitution.

And when ingorance and superstition predominate less freely, and filth is not such a constant companion, and when poverty becomes a stranger, then the unpropitious conditions of life will be changed, the social and moral status of the race elevated, the general health improved and the mortality diminished.

Greensboro, N. C.

THE NEGRO IS THINKING AND ACTING WISELY.

By L. H. Richardson.

J. B. Rayner delivered a lecture before the elite of this city on last Sunday at the Independent Church on "Negro Ogranization." He said:

"True salvation is to have the right and opportunity to enjoy all the good things of this life, and the good things in the life hereafter.

What is the Negro's condition to-day? Are we enjoying the good things of this life? No. Well, why? Because of our condition. What is our condition?

1. We are ignorant.
2. We are poor.
3. We are disorganized, because our best thinkers are not united.
4. Our boys and girls are not permitted to learn a trade in any factory, foundry or machine shop in this country.
5. The vast majority of our farmers are renters.
6. We are satisfied with our present condition, and making no effort for improvement. Therefore we are ostracized by all nations, and our rights are disregarded in the making and execution of the laws."

These six conditions were fully discussed, and the hearers were told what they had to do to be saved from these terrible conditions.

The lecture is having a beneficent effect, for the twenty-five societies in this city are going to unite (by representatives) and form an undertaker's business.

And the citizens held a meeting last night to devise plans to keep our boys off the streets and to encourage them to learn a trade, and your humble servant was elected chairman, and Prof. H. H. Thompson secretary.

The meeting was a success, and I believe much good will be done. Since I have been here we have organized the pastors of the churches in this city into "The Pastors' Union," and we will all work to encourage our boys and girls to learn a trade and be more self-reliant. Our people as a mass are learning very rapidly that Christianity teaches us to be industrious, economical, self-reliant and to cultivate a love for the arts and sciences, and to love the beautiful in man and nature. The money which the "Northern" Christians have spent to save our race from ignorance and sin has not been wasted. Every Negro denomination in the "South" has been helped directly and indirectly by the Christian beneficence of the rich M. E. Church of the "North."

My congregation is growing in intelligence, and becoming more self-reliant, and I am very hopeful and cheerful. The Advocate's comment on Bishop Nelson's address is grand, conservative and sufficient, and the Negroes of Texas are proud of I. B. Scott, the editor of the Advocate.

As soon as times are better I will send you a list of subscribers.

Calvert, Texas.

WHY SHOULD WE HAVE TEACHERS' MEETING.

By Unknown.

This is one of the most important subjects of the day; like all other institutions without such meetings, Sunday schools would be a failure throughout this broad land. There should be a teachers' meeting for each of the many thousand Sunday schools which are dotted here and there all over this land. Then we could see the great good that is to be derived from the teachers' meeting and why they should be held. We have teachers' meetings that we might exchange ideas, that we might concentrate our thought, that we might move all stumbling blocks out of the way before we meet in the final recitation.

If we want to have success on any line of business the parties concerned must understand each other. The Sunday school and its work should be thoroughly understood by each officer, and there is no better place to acquaint one s self with its laws than in the teachers' meeting once a week. Where this is done you will always find a progressive and a lively Sunday school.

There are three hundred and seventy-five thousand teachers and preachers in the United States, and the up-to-date teachers of this large number have at some past time attended some teachers' institute or normal. These are only teachers' meetings, and teachers who have not attended these meetings are considered as belongings to a back date; if Sunday school teachers fail to attend the teachers' meetings they should be numbered in the same company of unimportant teachers.

This shows the inestimable value of the teachers' meetings. Labor unions and orders meet to discuss important matters; quarterly, district and annual conferences meet to discuss important matters, so that the many workers belonging to the conference may know their duty and do it for the betterment of the organizations and churches at large. Is it not clear that the same thing must be done by teacheis of Sunday schools? If this be true, then rally to the Sunday school teachers' meeting! If there were a great number of teachers' meetings in the land the old saying, "I don't know the lesson," would be driven from the walls of our Sunday school room; and if such sayings can be checked by the teachers' meeting in every Sunday school in the land, then the Sunday school will prosper, the country be made better and our churches grow. County officers meet to understand each other, the city councils meet to clear away obstacles, the State Legislature meets to arrange matters concerning the State at large and Congress meets at Washington to transact business for the United States. Let us deal with our Sunday schools in the same manner, attend the teachers' meeting to prepare and counsel and let the world know that you desire to be good teachers. Teachers' meetings will prepare you for the calling, hence it is your duty to attend them.

Then you remember that the fifty-six wise men who met in a meeting which continued in session four months for the express purpose of drafting the Constitution of the United States did good for the whole population of the United States; why can we not see the benefit in the teachers' meeting at once?

Philosophers meet to settle points in science, doctors meet to settle medical questions, theologs meet to discuss theological points, and astronomers meet to discuss the position of the heavenly bodies. By so doing their doubts and misunderstandings are banished from them as a shadow before the sun. So let us in one grand phalanx march to the teachers' meeting and accomplish the same for our many Sunday schools.

"So let us be up and doing
With a heart for any fate;
Still achieving still pursuing
Learn to labor and to wait."

Plan of Episcopal Visitation

Conference.	*Place.*	*Time*	*Bishop.*
New England	Worcester, Mass	Apr. 6	Newman
Northern New York	Fulton, N. Y	" 13	Neode
Wyoming	Norwich N. Y	" 13	Fowler
N. England South'n	Attleboro, Mass	" 13	Vincent
New Hampshire	Dover, N. H	" 13	Newman
East German	Rochester, N. Y	" 17	Hurst
Troy	Amsterdam N. Y.	" 20	Mallalieu
Vermont	Springfield, Vt	" 20	Vincent
Maine	Norway, Me	" 20	Cranston
North Dakota	Casselton, N. Dak	" 27	Joyce
East Maine	Bangor, Me	" 27	Cranston
Foreign Conferences.			
Congo Mission Conf		May 4	Hartzell
Bulgaria Miss. Conf	Rustchuk	May 11	Walden
Italy	Turin	May 25	Walden
Switzerland	St Gallen	June 8	Walden
South Germany	Frankfurt	June 23	Walden
North Germany	Hamborg	July 6	Walden
Denmark Mission	Copenhagen	July 13	Walden
Japan	Yokohama	July 6	
Norway	Larvik	July 27	Walden
Sweden	Upsala	Aug 4	Walden
Korea Mission	Seoul	Aug. 10	
Finl'd & St. P'b'g Mis	Helsingfors	Aug. 17	Walden
Cen. China Mission	Kiukiang	Sept. 8	
North China	Peking	Oct 12	
Foo-Chow	Foo-Chow	Nov. 9	
Hinghua Mis. Conf	Hinghua	Nov. 30	

THE LIFE OF FAITH.

TWO KINDS OF PEOPLE.

No; the two kinds of people on earth I mean,
Are the people who lift, and the people who lean.
Wherever you go, you will find the world's masses
Are always divided in just these two classes.
And oddly enough, you will find, too, I ween,
There is only one lifter to twenty who lean.
In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?
Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

—Ella Wheeler Wilcox.

"HAVE FAITH IN GOD."

The children of God are not exempt from great calamities. Even the best of them are sometimes called to pass through the same experience as the Hebrew psalmist, and to say, each one for himself: "Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me." But the situation thus vividly described is relieved by an abiding truth in the kindness of an overruling Providence: "Yet the Lord will commend his loving kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life." Wherefore the psalmist reasons with his soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God."—Nashville Christian Advocate.

BECAUSE.

"We love Him, because He first loved us." Traced to its source all love flows out of the heart of God. The abiding affection we have for Him whom, having not seen, we love, finds its spring in the fountain of God's love. The impulse back of our love is divine; the energy that works through our devotion is heavenly; our beginning, continuance and ending is in God. It is His love that is "shed abroad in our hearts by the Holy Ghost given unto us." Remembering this, humility will possess the soul and grace the life. The divine love is manifested to us in the Savior. Receiving Him and His great salvation is to receive God's love, which begets love within us, rising upward to God in true worship and sincere adoration, and outward to man in words of tenderness and acts of helpfulness. We "look up and lift up" because God's love fills our souls. May our ambition be

"To feel Thy power, to hear Thy voice,
To taste Thy love, be all my choice."

MISS WILLARD'S CONVERSION.

During a severe illness Miss Willard had decided that, in event of her recovery, she would give herself to God. What followed she has related in these words:

"That winter we had revival services in the old Methodist church at Evanston. Dr. (now Bishop) Foster was president of the university and his sermons, with those of Drs. Dempster, Bannister and others, deeply stirred my heart. I had convalesced slowly and spent several weeks at Forest home, so these meetings seemed to be my first public opportunity of declaring my new allegiance. The very earliest invitation to go forward, kneel at the altar and be prayed for, was heeded by me. Waiting for no one, counseling with no one, I went alone along the aisle with my heart beating so loud that I thought I could see as well as hear it beat as I moved forward. One of the most timid, shrinking and sensitive of natures, what it meant to me to go forward thus, with my student friends gazing upon me, can never be told. I had been known as 'skeptical,' and prayers (of which I then spoke lightly) had been asked for me in the church the year before. For fourteen nights in succession I thus knelt at the altar, expecting some utter transformation—some portion of heaven to be placed in my inmost heart, as have seen the box of valuables placed in the corner-stone of a building and firmly set, plastered over and fixed in its place forever. This is what I had determined must be done, and was loath to give it up. I prayed and agonized, but what I sought did not occur.

"One night when I returned to my room baffled, weary and discouraged, and knelt beside my bed, 'it came to me quietly that this was not the way; that my 'conversion,' my 'turning about,' my religious experience (religare, to bind again) had reached its crisis on that summer night when I said 'yes' to God. A quiet certitude of this pervaded my consciousness, and the next night I told the public congregation so, gave my name to the church as a probationer, and after holding this relation for a year—waiting for my sister Mary, who joined later, to pass her six months' probation—I was baptized and joined the Church May 5, 1861, 'in full connection.'"
—Michigan Advocate.

TOLERANCE.

Do you show your love by your works? While you have time, as you have opportunity, do you in fact "do good to all men," neighbors or strangers, friends or enemies, good or bad? Do you do them all the good you can, endeavoring to supply all their wants, assisting them both in body and soul, to the uttermost of your power? If thou art thus minded—may every Christian say yea!—if thou art but sincerely desirous of it, and following on till thou attain, then "thy heart is right, as my heart is with thy heart."

"If it be, give me thy hand." I do not mean, "be of my opinion." You need not; I do not expect or desire it. Neither do I mean, "I will be of your opinion." I cannot; it does not depend on my choice; I can no more think than I can see or hear as I will. Keep you your opinion, I mine; and that as steadily as ever. You need not even endeavor to come over to me, or bring me over to you. I do not desire you to dispute those points, or to hear or speak one word concerning them. Let all opinions alone on one side and the other; only "give me thine hand." I do not mean, "Embrace my modes of worship; nor, I will embrace yours." This, also, is a thing which does not depend on your choice, or mine. We must both act, as each is fully persuaded in his own mind.—John Wesley.

TRUTHS OF EVERY-DAY LIFE.

Real superiority does not come from the class to which we belong, but from ourselves.

That which most truly makes one a gentleman is repose of character.

One who can give the impression of quietude has always a certain power over others.

Whatever we say vehemently we may expect the after thought of the world to discount.

The intellect is never quite comfortable under a conviction it has reached otherwise than calmly.

The intellect is a great stickler for ceremony, refusing to come to a conclusion except it may march, keeping time in orderly process.

Wherever any shade of emotion enters into a conviction the intellect sulks and is jealous.

Jesus was never in a hurry.

When one walks with eternal truth he need not haste nor fret.

Those who bewail religious progress are like a fond mother who weeps over the little clothes her children have outgrown.

When Goldsmith said: "Whatever is new is false," he should have added: "Except it grew out of the old."—Rev. Frank Crane.

"The keys of death!" Then not one of our dear ones passes from us apart from His will and choice. Did the door open the other day, and let your beloved pass through, while a momentary flood of light lit up the chamber of his departure? Jesus was there. You might have detected Him had not your eyes been holden. Do not repine too bitterly, lest you sin against His perfect wisdom and hurt His tender heart. "The keys of death!" Then He has the key of every grave in the quiet country parish or the crowded city cemetery. Precious in His eyes are those mounds of earth which hold the bodies He redeemed. Not one key shall be mislaid or lost. You may keep a grave decked with sweet flowers, but He is the custodian of its treasure. At the moment of resurrection He will unlock the door, and bid the imprisoned body arise in the likeness of His own.—Rev. F. B. Meyer.

WOMAN'S DOMINION.

HER LOOK.

Time may set his fingers there,
Fix the smiles that curve about
Her winsome mouth, and touch her hair,
Put the curves of youth to rout;
But the "something" God put there,
That which drew me to her first,
Not the imps of pain and care,
Not all sorrow's fiends accurst,
Can kill the look that God put there.

Something beautiful and rare,
Nothing common can destroy;
Not all the laden load of care,
Not all the dross of earth's alloy;
Better than all fame or gold,
True as only God's own truth,
It is something all hearts hold
Who have loved once in their youth.

That sweet look her face doth hold
Thus will ever be to me;
Joy may all her pinions fold,
Care may come, and misery;
Through the days of murk and shine,
Though the roads be foul or fair,
I will see through love's glad eyne
That sweet look that God put there.

—W. W. Campbell.

CONSIDERING ONE'S OWN COMFORT.

He was wise who wrote, "Half the sting of poverty or of small means is gone when one keeps house for one's own comfort, and not for the comment of one's neighbors." Deny it as we will, few of us have the moral force to set up a standard of our own, based upon our own incomes and our own particular home environment We commit the folly of regulating our expenses by the income of some one else. If the Browns across the street hang up expensive lace curtains, we are discontented until lace curtains have gone up to our windows, no matter how much smaller our income may be than that of the Browns. If the Smiths put down a velvet carpet, our neat and pretty ingrain becomes an eye-sore to us. We are extremely mindful of what our neighbors will think about many things that ought not to concern them in the least.—Northwestern Christian Advocate.

The apple ranks chief among the fruits. I think I am safe in saying that, excepting the grains, there is no product on the face of the earth better adapted as a food for man than the apple. The apple-eater is rarely a dyspeptic.

Baked Apples.—To bake an apple, remove the core, stand is in a granite baking pan; add a little water, bake in a quick oven, basting frequently. Serve warm or cold and with or without cream.

Steamed Apples.—To steam an apple, remove the core, and steam continuously until the apple is quite tender.

Sliced Apples for Breakfast.—Pare and slice several apples; put them into a baking dish; cover with cream. Bake for twenty minutes. Another way is to cover them with well-cooked oatmeal, and bake fifteen minutes. Serve with milk.

Stewed Apples.—Take firm, sound apples of average size; core without paring; stand them in a porcelain-lined kettle; add sufficient water to cover the bottom; cover and simmer gently until they are just soft. Lift with a skimmer; dish; add to the water in the kettle sufficient sugar to sweeten; add a few drops of lemon juice, and pour the syrup thus made over the apples. Serve cold.

A Simple Apple Sauce.—Core the apples, cut in thin slices, and add sufficient water to prevent scorching. As soon as they boil, press them through a colander to remove the skins. To each half pint add a piece of butter the size of a hickorynut, and two tablespoonfuls of sugar. Serve warm or cold. This form of apple sauce is usually served with duck, goose or turkey, and is an exceedingly nice dish for breakfast or supper. A more complicated sauce is made by adding to the apples, after they have been pressed through the sieve, butter, sugar, two tablespoonfuls of cream, and, to each pint, the well-beaten whites of three eggs.

Whole Apple Sauce.—Pare, quarter and core the apples. Make a syrup from half a cupful of sugar and half a pint of water. When it boils add a little lemon peel and then the apples. Put them on the back part of the stove, where they may cook slowly.

Baked Apple Sauce.—Core and slice tart apples; place a layer in a baking-dish with a sprinkling of sugar, then another layer of apples, and so continue until the dish is filled. Bake twenty minutes.

Scalloped Apples.—Pare and cut the apples into slices; put them in a baking-pan with a layer of coarse bread crumbs between the layers of apples, having the top layer of crumbs. Put two tablespoonfuls of molasses into half a cupful of water; pour the mixture over, and bake in a moderate oven.

Old-Fashioned Brown Betty.—Sprinkle a layer of sugar between the layers of apples and bread, and dust a little cinnamon over the top. Place the dish in a hot oven, covering it for fifteen minutes, and bake for thirty minutes. Serve with a hard sauce.

Steamed Apple Pudding.—Line a mold with slices of bread and butter. Put in a layer of stewed apples, another layer of bread and butter, another layer of apples, and so continue until you have the mould filled. Beat two eggs, add a pint of milk; pour this over the bread and apple; steam for one hour, and serve with a liquid pudding sauce.

Apples and Rice.—A simple dessert may be made from apples and rice. Pare and core the apples, stand them in a baking-dish, fill the spaces from which the cores were taken with chopped raisins and citron; fill the spaces in the dish to the very top with rice that has been boiled for fifteen minutes. Stand the dish in the oven, covering it for fifteen minutes, baking in all thirty minutes. Serve warm with milk or cream.

Farmhouse Apples.—Peel and core tart apples, fill the spaces from which the cores were taken with seeded raisins, bits of shredded citron, sugar and a little lemon peel. Stand them in a baking-pan, pour oevr them half a cupful of water. dust the apples with about two tablespoonfuls of granulated sugar; bake in a slow oven until perfectly tender; draw them to the oven door and sprinkle over the top bread crumbs; dust again with sugar, and allow them to remain in the oven for ten minutes. While they are baking, mix a tablespoonful of flour with half a cupful ot sugar; pour over half a pint of boiling water, boil a moment; take from the fire, and pour slowly over one well-beaten egg; add the juice of half a lemon. Pour over the apples and serve warm.—Mrs. Rorer, in The Ladies Home Journal.

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As the warm season approaches, parents should guard well the appetites of their children. Pay strict attention to the quality and quantity of food the children eat. If you do not cut off the meat supply and susbtitute for it eggs, cereals, milk, fruit and vegetables, you will soon see the children growing sluggish and irritable and many times punish them for little offenses when really you are the source of their little outbursts of temper and unrest. Be systematic with their meals, and study with care how to prepare wholesome food.

As this is the time of year for thorough house cleaning, every housekeeper should not fail to have everything moved, dusted and sunned; and to everyone I would like to give the following recipe for removing and preventing bed bugs. It will never fail: Ten cents worth of corrosive sublimate in a pint of turpentine; put into every crack and crevice of the bedstead. Do not try to be economical with your mixture. Where one is troubled with bed bugs it may require two or three applications during the warm season.

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The pastor who does nothing more tor the circulation of the Church papers than announce from the pulpit that "all who wish to renew may do so through him," ought to wake up to the injustice of which he is, perhaps unconsciously, chargeable. The publishers have no way to reach the homes of the people except through the pastor.—Central Christian Advoca

OUR YOUNG FRIENDS

THE BLACKEST SIN.

In a big brown schoolhouse over the way
The children were asked to tell one day
What each one thought was the greatest sin,
So far as their youthful thoughts had been.

A fair-haired girl, one who answered first,
Thought "a bold, bad boy was about the worst;"
And the bad boy answered, with saucy wink,
"A stuck-up girl is the worst, I think."

One "reckoned a thief was mighty bad."
And next to that was "a drinking lad,"
While another thought that a pirate's life
Was one with the greatest evil rife.

A lie came in for its share of blame,
With hints that it led to a sea of flame;
And "a hold-up man," with his deeds galore,
Was voted the worst by half a score.

Then spoke a boy who, with flashing eyes,
Seemed unconverted by these replies:
"I think that the meanest thing in town
Is to strike a fellow when he is down."
—Callie Bonney Marble in N. Y. Sun.

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THE SUNSHINE-MAN.

"Why do you hurry so to catch the 8:30 train when you know there's another that leaves at 8:45, which would get us into town in plenty of time?" asked one young lady of another, as the two were hastening toward a suburban railroad station.

"Because," replied the latter, with a little apologetic laugh, "I always like to go in on the sunshine-man's train."

"Pray, who is the sunshine-man?" inquired her companion. "The conductor?"

"Oh, my, no!" was the laughing response. "He's the crossest bear that ever was. But there's the dearest little old gentleman who goes into town every morning on the 8:30 train. I don't know his name, and yet it does seem as if I knew him better than anybody else in town. He just radiates cheerfulness as far as you can see him. There is always a smile on his face, and I never heard him open his mouth except to say some kind or courteous or good-natured thing. Everybody bows to him, even strangers, and he bows to everybody, yet never with the slightest hint of presumption or familiarity. It just warms the cockles of one's heart to see his shining face, the twinkle of his eye, and the bright little flower he always wears in his button-hole. If the weather is fine, his jolly compliments make it seem finer; and if it is raining, the merry way in which he speaks of it is as good as a rainbow. Everybody who goes in regularly on the 8:30 train knows the sunshine-man. It's his train. There's nothing else to distinguish it from the 8:45 or any other. You just hurry up a little, and I'll show you the sunshine-man this morning. It's foggy and cold, but if one look at him doesn't cheer you up, then I'm no judge of human nature."

It was a sweet and genuine tribute of human sympathy which this young lady paid to the overflowing kindliness of the "sunshine-man." There are a few such men—and women, too—in every community; and God seems to have set them there to keep the rest of the people from getting too sour and despondent and self-asborbed and unneighborly. They are the divinely-appointed promoters of optimism, these sunshine folk. Most people have a tendeney to grow sombre as they grow older—especially when they are abroad among strangers. One glance at the faces of people in any street car will prove this. The average adult human face, when at rest, is sad; its lines all have the downward curves. But now and then there comes along one of these inherently and constitutionally cheerful persons whose very face is a benediction, and whose smile is like a sudden burst of God's own sunshine over a clouded landscape. One such will illuminate the spiritual atmosphere of a whole car full or room full of people—and perhaps a whole town full, if you give him long enough to get acquainted with them, for nothing is so infectious as genuine optimism.

May God bless the sunshine-man and all his kin! We need a reinforcement of his class more sorely than we need new poets or scholars or money princes. If any one has a cheerful, loving, out-going heart in his bosom, let him not waste his time on epics or philosophies; for he himself is a living poem, a breathing creed.—James Buckham.

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JUSTICE SLEEPS.

[Composed by W. L. Balay on the death of a young colored man who was foully assasinated by a white man in the town of McKinney, Texas, February 20, 1898.]

Were I a bard could'st set to song,
The outrage foul, the cruel wrong,
I'd dip my pen in Afric blood,
Which flood-like o'er this land is poured;
I'd write while maid and mother weeps,
Weep not, dear ones, for justice sleeps!

Oh dark-skinned son of Noah's line;
Oh cursed race of every clime;
'Mid Saxon hate and demon spite,
For near four thousand years of blight,
The patriot heart has ceased to beat,
Believing still that justice sleeps.

Is there no ray of light to shine?
No vengeance for this cruel crime;
No power on earth beneath the sun,
To stop this murder being done?
Shall mothers cry in anguish weep,
And men stand by while justice sleeps?

If every outrage I could page,
'Twould stir the fever in blood of age,
If every piece of riddled clay,
Which from the limbs and tree-tops sway;
If each black corpse with tongue could speak,
'Twould shame ye men, for justice sleeps.

"The land shall mourn"—do ye not hear?
The God of heaven do ye not fear?
There is no truth nor justice there,
The widow's groan, the orphans' prayer,
Before Him rise with chorus deep,
The men are cowed, let justice sleep!

The Toussaint's dead, the heroes gone,
There's none to lead 'gainst Japhet strong,
Not one of Ethiop's terrible crew,
Who by their might the nation slew;
They all affrighted like scattered sheep,
Bewildered stand while justice sleeps.

Oh plead our cause, Incarnate God!
Our hope still hovers round Thy Word;
Come help the weak against the strong,
Come righten every cruel wrong;
Wrongs unavenged like mountains heap,
Call justice, bid her wake from sleep!

With empty hands we stand aghast;
While frightful scenes go slowly past,
Our blood doth scourge us in our veins;
But fear hath bound us with its chains,
Outnumbered and unarmed we gaze,
Waiting, oh God, Thy justice rise!

Was there a race with heart so dead;
Who for such wrongs would not have bled?
Who tortured, burned, then hanged and shot,
Who meek and humble turneth not,
In God to trust and suffer long,
For right has fled, till justice come.
—Weekly Express.

—o—

One of the most satisfactory polishes is also the simplest—namely, a mixture of linseed oil and vinegar, kept in a well-corked bottle and shaken before use; the furniture must be dusted first, then the mixture can be applied over small surface, polishing quickly with old silk rags. This somewhat primitive but efficacious compound has a double advantage; it does not form a cake over the wood even with long use (which cake invariably produces cracks), and the combined oil and vinegar remove many stains and grease marks that ordinary polishers do not touch.—Times-Democrat.

EDUCATIONAL.

In a late number of Lynk's Magazine, Mr. H. C. Ganaway writes thus of the Negro exhibit. He says:

"The three best exhibits were the exhibits made by Central Tennessee College, Nashville, Tenn.; Tuskegee Institute, Tuskegee, Ala., and the Chattanooga (Tenn.) Public School exhibits. These three exhibits were awarded by the "Jury of Awards," gold medals which were the highest honors given. Central Tennessee College, which includes Meharry College, received a gold medal for its scientific exhibit and I must say it was the finest scientific exhibit ever attempted by a college, and the officers of the institution, and especially Prof. D. W. Byrd, deserve special praise. Tuskegee secured her gold medal on her industrial exhibit, and it was well earned as the many thousands that saw it will testity. The Chattanooga school exhibit comes in for its full honor. There were five silver, nineteen bronze medals, and twenty-five certificates granted to the Negros of this country. This demonstrates thoroughly that we are capable of education, and that we have progressed wonderfully along all lines, in the past thirty years. There were over thirty States and territories represented in the Negro building."

THE FARMERS' CONFERENCE AT CLAFLIN.

The fourth Farmers, Mechanics and People's Industrial and Educational Conference will be held at Claflin University, Orangeburg, S. C., April 21, 1898.

The primary object of this conference is to discuss the needs and conditions of our people, our educational interests, and to study the methods of farming, as related to the cultivation of soil, variety of crops, fruit growing and care of stock.

The industrial department, under wise management, will be open for inspection and will furnish practical methods to meet the wants of our people in most of the useful trades, including mechanical drawing.

A prominent feature of this conference is the woman's meeting, to be held in the university drawing room to discuss subjects of special interest to them. They are requested to bring with them for exhibition samples of cooking and domestic work. The Matthew Simpson Industrial Home is also open to them.

The day will be observed by the local community, and guests and friends as a picnic; but it shall have its lessons and results. A souvenir will be given each person attending. All the friends will be entertained with good music. Prominent speakers from different parts of the State will be present and speak. It is to be hoped that our people will appreciate this kindness of the president and faculty of the institution, and will share in the benefits offered by their presence and co-operation.

The Farmers' Conference and Picnic have gained in interest each year. Let us make this conferece, which is but a week before commencement, a memorable one. We shall be greatly helped in our work and in the useful arts. Let us come to Claflin Apirl 21. If you wish you would do well to remain a week to attend the teachers' classes, the oral examinations and the whole commencement program. Will you be there? J. W. Moultrie.

Orangeburg, S. C., March 23, 1898.

GREAT PREACHER'S ASSEMBLY AND ALUMNI REUNION—FIFTEENTH ANNIVERSARY OF GAMMON.

The coming Preachers' Assembly and Alunmi Reunion at Gammon Theological Seminary promises to be one of the great events in the history of the Negro race. The date is next May, 12th to 18th. Besides the Alumni and other notable men of the Church, here are three who, in their special lines of work, have achieved national distinction: Principal Booker T. Washington, whom The Outlook has pronounced the most distinguished citizen of Alabama; Mr. Paul Lawrence Dunbar, whose fame as a poet is international; Dr. Du Bois, the sociologist and historian of Harvard University. These alone would give distinction to any assembly, and it is worth a special effort to come into touch with such marked men of the race.

Large plans are being made by Secretar Penn for "Epworth League Day." Bishop Ninde, the president; Dr. Berry, editor of Epworth Herald; Secretary Schell, and other leaders will speak. This convention of Epworth Leagues will be an occasion long to be remembered.

Then there is the great "Africa Day." It will be worth coming half way across the continent to be present. Bishop Hartzell will be here, fresh from his long journeys and thrilling experiences in the Dark Continent. These he will relate in an address on "The Missionary Outlook for Africa;" in a "Question Drawer," where everyone can put in all the questions he desires about Africa and its coming peoples. On Sunday afternoon, probably in the Moody Tabernacle, the multitudes will assemble for one of the greatest missionary rallies for Africa ever held in America.

The succeeding days will be given to these important subjects that will interest and profit every preacher and Christian worker: "The Church and the People" (Sociology and Moral Reform); "The Church and its Ministry;" "The Seminary and its Alumni."

Dr. David H. Moore, editor of the Western, eloquent, courageous, inspiring man that he is, will lecture. Dr. David Thomson, of Chicago, one of the leading sociologists of America, will speak on "John Wesley as a Social Reformer" and on "Religious Aspects of the Labor Movement." The labor question is coming to be of vital importance to the Negro. These discussions will be by a master of the subject.

Dr. Barnes, lecturer on the English Bible in the University of Cincinnati, will give morning lectures on the study of the Bible and its use by the preacher and his people.

A presiding elders' convention is planned, which will be occupied by the discussion of great themes of vital interst by these leaders in our Church work.

The above is a mere hint of the rich and full program of this great assembly that will commemorate the fifteenth anniversary of Gammon Theological Seminary, of which Secretary Mason recently wrote:

"No one school of the Freedmen's Aid Society has done so much for the permanent development of all our work in the South as has Gammon. I am planning to be there and to stay through the entire session."

This assembly is not for preachers only, but for all Christian workers of all denominations. Nearly one hundred addresses, long and short, have been provided for. No preacher can afford to miss such an opportunity for gaining instructive and larger outlook and renewed inspiration for his work.

Excursion rates have been secured from Maryland to Texas on all railroads. Detailed programs, with full information, will be sent on request.

Begin now to arrange your plans to be present.

NEW ORLEANS UNIVERSITY MEDICAL COMMENCEMENT.

The seventh commencement of the New Orleans University Medical College was held in the University Chapel Monday evening March 21. The faculty of the Medical School former graduates and the class occupied seats upon the rostrum. The chapel was decked with magnolia boughs fringing the pictures about the walls and the swinging chandeliers while upon the rostrum were fresh cut and pot flowers. The rooms were crowded to standing with eager, anxious hearers. The exercises began with music—Merry Mountain Home, from Bordese—by Misses Liatta Marshall, Elvira Spears, Viola Hurst and Victoria Schwing. Following this was invocation by Dr. Mason. Miss Ellen Guesnon next rendered an instrumental solo—Charge of the Uhlans, by Bohn; then came the salutatorian of the class, Carlos J. Vital, subject: "The Advance of Medical Science." It was a production showing much thought and attention, and appreciated best by those most interested in medical science. Following, Miss Viola Hurst sang a solo, "Happy Days," by Strelezki, which was received with prolonged applause. The valedictory was by Edward W. Moore, subject: "Duties and Responsibilities of the Physician." It was filled with much that was practical, and views scientific and liberal, on the responsibility of the phsyician so that the attention of the audience was steadily held from beginning to end. Misses Elvira Spears and Liatta Marshall next rendered a beautiful vocal duet—"Autumn Song," by Mendelssohn.

The president, L. G. Adkinson, in an address eloquent and most appropriate, conferred the degree of M. D. upon Edward W. Moore, Carlos J. Kital, Johnson H. Gilmer, Lewis W. Baker and Gilbert D. Dukes.

Miss Ida Wiltz and Prof. Weber followed with an instrumenal duet, "Creole Eyes," by Gottschalk.

Then came an address by Dr. Mason, whose eloquence charmed and delighted the large audience.

At the close of his address susbcriptions on the new building were taken, among which were ten dollar susbcriptions for one hundred dollars, Dr. Mason giving twice as much as any one to raise the hundred.

Music, "Onward," Geibel, by the Choral Society, completed the program.

All the exercises were of a high order, and the great audience lingered with undiminished interest until the benediction.

OUR BENEVOLENT CAUSES

Edited by Rev. E. B. Burroughs, South Carolina Conference.

SEND US FORTH, O LORD.

Lord of the living harvest
That whitens o'er the plain,
Where angels soon shall gather
Their sheaves of golden grain,
Accept these hands to labor,
These hearts to trust and love,
And deign with them to hatsen
Thy kingdom from above.

As laborers in Thy vineyard,
Send us, O Christ, to be
Content to bear the burden
Of weary days for Thee;
We ask no other wages
When thou shalt call us home,
But to have shared the travail
Which makes Thy kingdom come.

—John S. B. Monsell.

HOME MISSION NOTES.

Miss Mary A. Tripp, missionary to the Navajo Indians at Jewett, New Mexico, and working under the W. H. M. S., has strong faith that this noble tribe may yet become Chirstianized. The work among the children is full of promise. The people are industrious and high-minded, sa well as bright and ingenious. Evidence of this is seen in the beautiful blankets which are woven by them.

In the death of Frances E. Willard, the Woman's Home Missionary Society has lost an appreciative friend, who never failed to speak highly of its work and aims when opportunity offered. She loved her country with true and strong affection, and in consequence hailed any work which proposed to purify the springs of national life.

The Deaconess Home in Salt Lake City is prospering as it deserves to do. The deaconesses render important service not only in the city, but in adjoining localities, co-operating with pastors. The work includes visitations of homes, hospitals, jails, evangelistic services, special meetings, kindergarten work, nursing of the sick, distribution of Bibles, clothing, food, etc. The deaconesses bring many childern into the Sabbath schools. They also organize auxiliaries of the Woman's Home Missionary Society, which contribute toward the support of the Home.

All who love our Lord and our country should inform themselves as to the progress of Home Missions. The W. H. M. S. offers facilities for gaining information as to its special work. A complete set of samples of leaflets, published by the Society, may be had for four cents (postage) sent to Miss Van Marter, 150 Fifth avenue, New York City. The Annual Report of the Society may be obtained for postage, six cents, from the Home Mission Room of either the Eastern or Western Publishing House. Samples of the papers published by the Society will be sent on application to Miss Mary Belle Evans, Delaware, Ohio.

Harwood Industrial Home for Girls in Albuquerque, New Mexico, is one of the strongly evangelizing agencies of the W. H. M. S. The girls in the Home are mostly Spanish-Americans, and are very bright and attractive. Here is a sample of what missionaries have to contend with in this priest-ridden land: "Take notice lest you lose your soul and body in hell. Soon the Protestant schools are to be opened again. Beware of the leaven of the Protestants. Ravening wolves are in your midst and will not spare the flock, etc." This is an extract from a notice posted in public places, and signed by a priest whose character for drinking and other vices is notorious!

Miss Rhoda Silger, a deaconess employed by the W. H. M. S., in Knoxville, Tenn., has won a warm place for herself in the hearts of the people of that city. With a rare self-forgetfulness, she enters the vilest abodes of poverty and sin, and finds no service too hard or revolting to undertake "for Jesus' sake." She never talks about her work unless pressed to do so, and then only to show the need of the people whom she visits. A reporter, writing of her Christ-like work, says: "In Sister Rhoda the outcast, the poor, the wretched, recognize a friend whom they can trust. They speak reverently of her, and nothing would incense them so much as to hear a word spoken against her, or to nave disrespect shown to her."

The women of the Methodist Church are no doubt bearing their full share in the effort to pay off the debt of the Missionary Society. This is as it should be. A good Methoidst conscience would not allow it to be otherwise, indeed! The W. H. M. S. has a small but important debt of its own to clear away. In order to do this the "Emergency Fund" was instituted, and five-dollar donations were asked for. Something more than eleven thousand dollars has been sent in response to this request, and it is earnestly desired to finish up the matter before the close of the year, July 15. It is wisely suggested that friends who would like to help the "Emergency Fund," but have not the money, should secure five new members of the Society at once! In the meantime, let the "blessed fives" continue to flow into the treasury!

There are 1,000,000,000 heathen in the world.

There are 10,000 missionaries.

Each missionary is responsible for 100,000 souls.

In the United States there is one minister to every 700 people.

In China there is one ordained minister to every 1,000,000.

In the United States there are 60,000,000 people and 80,000 ministers, besides other Christian workers.

Out of every 100,000 church members in America only 21 go to the foreign field.

Forty million heathen die every year.

They are dying at the rate of 100,000 a day.

Christians are giving at the rate of one-tenth of a cent a day.

Of every dollar given for Christian work we spend 98 cents on our home work and 2 cents for the heathen.

We give one cent a year for each heathen soul.

Christ said, "Go ye into all the world." "Go" does not mean "stay;" "all" does not mean a "part."—Ex.

The Moravian Church gives gloriously to missions. With a membership of slightly over 23,000, this people gave last year $404,000 for foreign missions. The Methodist Episcopal Church has a membership of 2,600,000. Now let some of our young readers figure out what our Church would contribute if we gave in the same ratio as the Moravians do.—Epworth Herald.

"Say not ye, there are yet four months, and then cometh harvest? Behold I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest."—Bible.

Talk up the Southwestern.

EPWORTH LEAGUE

TOPIC FOR APRIL 3—SCRIPTURE REFERENCE (I Peter 1:18-21).

THE PRECIOUSNESS OF SALVATION.

For the month of April the general topic is: "The Christian Inheritance." The special feature of that inheritance with which we are to engage our thought to-day is "The Preciousness of Salvation." Preciousness is quite a formidable looking word, and running out through its dozen letters is quite big enough to stand alone; yet there it stands leaning with dignified pose over against that other big word—salvation, making a pyramid almost unapproachable by the untutored ones whose eye may chance on these pages. Let us cut away a little. A thing that is precious is something that we highly prize or hold as being worth a great deal. A diamond is a "precious" stone, because it is a valuable stone. Gold is called the precious metal because it is the most valuable of the metals and that metal which sets the value of all others. Its very value makes it a standard of values. So we can say of the value of salvation. Salvation means to save, to rescue from danger or peril.

With the topic so far simplified let us now see what lessons it has for us. There are two ways of estimating the value of things. The common way is to find out its cost. The philosophical way is to find out what it can accomplish. In this instance we can look with profit in both directions.

First. It is a precious or valuable salvation, because of what it cost. The world had groped in darkness and waited while centuries came and went, but the salvation which had been promised was delayed. At last, amid the silence of prophets and the repose of armored knights, it came. It was heaven's gift to a lost and weary world. To say it was heaven's gift is at once a guarantee of its value, for there are no cheap values there. Its value is again assured when we learn that the dearest life that heaven had was the price paid for it. Its value is again assured because no price less than that paid could have secured it, and that price was the highest value the universe had to offer. Its value is again assured because the price paid is incorruptible; that is, it will not decay nor lose its power. No matter what changes may come, what other values may tremble and fail, the value of the blood of Jesus, the price of our salavtion, will never change.

"Thou dying Lamb! Thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Are saved to sin no more."

Second. It is precious, valuable, because of what it does or accomplishes. I know a swimmer, who, some years ago, dashed out into the hurtling waters, laid hold of a drowning lad, thus putting his life in pledge for his, and saving him after almost heroic effort. The lad was restored to mother and friends as one brought from the other world. That was valuable service because it saved a life and pushed back the pall of mourning.

The accomplishments of our salvation bespeak its value. Oh, those weary years that men waited for the manifestation of Jesus, who was by the power of his life and sacrifice to save us! Now what changes have been wrought. The wilderness and the solitary place have been made glad and the desert, life's desert, has been made to blossom as a rose. The most casual glance at history shows the mighty accomplishments of Christ's scheme of salvation. Nations and men alike have been transformed. It is the great liberator of the centuries. Three great schemes of saving man, represented by Buddah, Brahma and Confucius, had been tried and had failed, before our precious salvation found audible expression in the hill-country of Judea. But from the day that John the Baptist began to cry aloud in the wilderness along the Jordan until now, our precious salvation and its accomplishments have been the theme of poets and sages. It is the way back to God; it is the way out of sin; it is the triumph of reason over passion; it is the light that shineth in the darkness; it is the hope of the race and the anchor within the veil; it is victory over the world, the flesh and the devil; it is peace; it is pardon; it is rest and home and a guarantee of heaven. Precious salvation!

I saw a man who had been ruined by drink. Home gone, friends gone, reputation gone, will power gone; he was a pliant tool in the hands of his passions. When sorrows gathered about him he dropped into the back pew of the church like a hunted deer, and he heard of our precious salvation. The Holy Spirit gave the word edge and power and that man accepted salvation. From the saloons he turned away, passions and appetites he mastered, and after ten years he was found to be living a beautiful life, an inspiration to all who knew him, for they saw in him the wonderful accomplishments of our precious salvation.

If our Leaguers would master the world, if they would run life's race with certainty, if they would make their life of the largest possible moment to their fellows and themselves, let them surrender themselves fully to the power of our precious salvation.

Daniel W. Shaw, Charleston, W. Va.

To the Pastors and Presidents and Secretaries of Each Local Epworth League Chapter of the Tennessee Annual Conference:

Dear Brethren—You are hereby requested to make the following reports: Local secretaries of each local chapter report to each district corresponding secretary so as he can report to the corresponding secretary of the Conference League at once, so he can report me to at Martin, Tenn., by April 13, so I may be able to report accurately to the great Epworth League meeting, which is to be held at Altanta, Ga., which is to be held May next. You can send to our Book Concern and get blanks to make out your respective reports. See to it, brethren, at once. Let us work, push and pray, for it is the special demand of to-day. I am yours in Christ,

Jesse P. Price,
Pres. Conf. League.

THE WHEEL OUT OF PLACE.

Referring to the continuous streams of bicycle riders to be seen in Manhattan on the first day of the week, not alone on the Boulevard and the cycle path, but in every macadam and asphalt street, in and around the big city, Rector S. D. McConnell feels justified in asserting that "the bicycle, as the favorite form of Sunday amusement, is the most important question which now confronts the Church." There are a great many persons who have nearly or quite reached the same conclusion. The Sunday paper has, at any rate, been reinforced by a powerful helper in the work of breaking down "the Puritan Sabbath." "From every county comes the cry," says a member of the W. C. T. U., of New Jersey, "that the bicycle is emptying the churches'—a lamentation, indeed, that has found utterance in very many localities throughout the land.—Philadelphia Methodist.

The minutes of the Tennessee Annual Conference are on our table by the courtesy of the secretary, Rev. C. B. Wilson. They are well arranged and printed.

Subscribe for the Southwestern.

Pure Blood

Every thought, word and action takes vitality from the blood; every nerve, muscle, bone, organ and tissue depends on the blood for its quality and condition. Therefore pure blood is absolutely necessary to right living and healthy bodies. Hood's Sarsaparilla is the great blood purifier. Therefore it is the great cure for scrofula, salt rheum, humors, sores, rheumatism, catarrh, etc.; the great nervine, strength builder, appetizer, stomach tonic and regulator. Hood's Sarsaparilla cures when others fail.

Good Health **Strong Nerves**

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are prompt, efficient and easy in effect. Cure all liver ills. All druggists. 25c.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

"THUS SAITH THE LORD."

We were talking with an old solider not long since, who said the ordinary soldier seldom ever sees the commanding officer of a military post, but they get their orders every day and every soldier knows he must obey without question. The soldier knows that the commanding officer stands back of those orders and that they are really issued by him, though they may come through another.

The Christian solider does not see the commanding officer of the Church—has never seen Him, but all orders come directly from Him. The minister who represents Him and delivers these orders comes backed up by the words, 'Thus saith the Lord." This strengthens his position not only because of what it is worth to him to be the representative of the King of kings, but also because of the influence such authority must have upon those to whom he delivers the word of truth.

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En route to the Central Missouri Conference at Topeka, Kan., via the Iron Mountain Railway, we were compelled to spend a night in Little Rock, Ark. We were glad to have this opportunity to visit our educational insitutions in that city and did so to our profit.

Prof. J. M. Cox, A. M., B. D., who is the acting president of Philander Smith College, is making a record as a successful manager of the important interests of that excellent institution. His record sa a successful educator is well known by all who are acquainted with his work at Philander, but he is now showing himself equally proficient in conducting the business affairs of the school. A determined effort is being made to raise $16000, the amount needed to complete the new building, and the success thus far attained indicates the final triumph of the undertaking. The institution enjoys an unusually large attendance and the preachers and people are standing by the professor and seconding this every effort.

The Adline Smith Home, under the superintendence of Mrs. Nasmyth is far in advance of any previous year's work. Though planned to accommodate only twenty-six girls, Mrs. Nasmyth has crowded into the building a total of forty-six. She is exerting herself to the utmost and is not only carrying on her own work successfully, but identifies herself thoroughly with every interest of the college and the Church. Mrs. Nasmyth is a brilliant lecturer and never fails to interest and greatly edify an audience.

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One thing that impressed us in passing through the Indian Territory last week was that there are so few full-blooded Indians to be seen. There are a great many so mixed that they are about as white as their white neighbors. As we looked upon them we were reminded of that passage in one of the speeches of our brilliant Bishop Fowler, in which he refers to the Anglo-Saxon as a robber and tells how he enslaved the African and drove the Indian into the Pacific Ocean. The government protected the Indians of the Territory, hence the white man was not permitted to drive him out by force; but he is nevertheless getting rid of him and that quite effectively. Absorption is doing its work so perfectly that this red man of the forest, and his land as well, are rapidly becoming a white man—the white man's land.

AN UNCONSTITUTONAL CONSTITUTION.

After a long struggle the Constitutional Convention in this State has adopted a plan with the announced attempt to disfranchise most of its colored citizens that is so clearly at variance with the federal constitution that it will only defeat itself. This was emphatically pronunced by United States Senators Caffery and McEnery, and many of their Democratic colleagues, and yet with a persistency of madness it was adopted by over a two-thirds vote. The effect will be that no member of Congress or presidential elector chosen under its provisions can ever legally act.

Section three provides an educational qualification that is not so objectionable; and section four provides that "if he be not able to read and write, as provided by section 3 of this article, then he shall be entitled to register and vote if he shall, at the time he offers to register, be the bona fide owner of property assessed to him in this State at a valuation of not less than $300 on the assessment roll of the current year in wihch he offers to register, or on the roll of the preceding year, if the roll of the current year shall not then have been completed and filed, and on which, if such property be personal only, all taxes due shall have been paid. The applicant for registration under this section shall make oath before the registration officer or his deputy, that he is a citizen of the United States and of this State, over the age of 21 years; that he possesses the qualifications prescribed in section 1 of this article, and that he is the owner of property assessed in this State to him at a valuation of not less than $300, and if such property be personal only, that all taxes due thereon have been paid."

Seciton 5, over which the great struggle was had, and which will vitiate the whole document, is as follows:

"No male person who was on Jan. 1, 1867, or at any date prior thereto, entitled to vote under the constitution or statutes of any State of the United States, wherein he then resided, and no son or grandson of any such person not less than 21 years of age at the date of the adoption of this constitution, and no person of foreign birth, who shall have been naturalized prior to the 1st day of January, 1898, shall be denied the right to register and vote in this State by reason of his failure to possess the educational or property qualifications prescribed by this constitution; provided, he shall have resided in this State for five years next preceding the date at which he shall apply for registration, and shall have registered in accordance with the terms of this article prior to Sept. 1, 1898, and no person shall be entitled to register under this section after said date."

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CUBA TO BE FREE!

Judging from events now transpiring this country will soon take measures to stop the horrors and atrocities transpiring in Cuba under the name of war to suppress rebellion, by which, as shown by reports from our consuls, that over 200,000 persons—non-combatants—have lost their lives by starvation and inhuman neglect. Great preparations for war are still being made by our government in order to be prepared for any contingency. Spain is also making all possible preparation so far as she is able with the means she can command.

The commission appointed to investigate the destruction of the Maine in Havana harbor find that a mine was exploded under the port side of the ship, and that the explosion was due to no fault of those on board. It does not attempt to fix the responsibility. The report was unanimous and signed by all the members of the court.

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One of the most enthusiastic and earnest college presidents it has been our good fortune to meet lately is Rev. E. A. Robertson, A. M, of the George R. Smith College, Sedalia, Mo. He went to his work under very great disadvantages, but has given himself so fully to it that the college is more prosperous than it has ever been before. He has hold of the Central Missouri brethren and they have hold of him, and Prof. Robertson's success is assured.

PERSONAL AND GENERAL.

Texas will please keep its eye on Mississippi.

Franz J. Dohman, a young white man who has been blind ever since he was six years old, stood first in a class of 100 in the Texas State University.

Hon. John Wanamaker, of Philadelphia, Pa., is to make the race for governor on the business man's ticket which is understood to be opposed to the political corruption, etc.

Bishop Cranston will soon sail for China, Japan and Korea, where he will hold the annual conferences and administer our mission work in those fields. He will be gone about eighteen months.

The New York Sun says Captain Jackson McHenry, the ranking colored officer of the Georgia militia, is willing to succeed Maceo in Cuba. The only question is, is there enough of the captain to fill the place of the really great Maceo?

Miss Frances E. Willard was thought to be the finest female orator on the continent. Relative to her we feel as we do in regard to Bishop Simpson who lived in our day; we shall never cease to regret that we never had the privilege of hearing her before a great audience.

Rev. J. C. Sherrill, B. D., the new pastor of Wesley Chapel M. E. Church, Little Rock, Ark., has made a most flattering beginning. He is an earnest and eloquent preacher, and is attracting large and appreciative audiences. The charge has a large and enthusiastic League Chapter which the editor of the Southwestern addressed on his recent visit there.

Rev. L. W. Elkins, who was recently transferred from the Erie to the Gulf Mission Conference, this State, has been appointed by Bishop Ninde to Jennings, La. He has been well received by his new charge and is very favorably impressed with his surroundings. The Church and Epworth League Chapter tendered the new pastor a grand reception on his arrival. Last week his name got into our columns Legget instead of Elkins.

G. W. Hayman, M. D., an "old Wiley boy," completed his medical course at Meharry Medical College some years ago and is now a successful practitioner in Little Rock, Ark. In addition to keeping up his heavy practice the doctor is pursuing a literary course at Philander Smith College preparatory to entering some one of the great German universities at a not very distant day. He proposes to take a post graduate medical course there.

Dr. J. W. E. Bowen was a delegate to the International Convention of the Students' Volunteer Movement for Foreign Missions, held in Clevelnad, O., 23-28 ult. He delivered two addresses, one on "The Needs and Possibilities of the Student Volunteer Movement for Foreign Missions Among the Educated Colored Students of America," and another before the conference on Africa on "The Manhood Elements Among the Native Africans." The Independent (New York) speaks in highest terms of the doctor's address.

Rev. J. Will Jackson, D. D., presiding elder of the St. Louis District, of the Central Missouri Conference, was seriously burned at his home in Sedalia on the day before the assembling of his conference last week. He had just cleaned a pair of kid gloves with gasoline and had them on his hands drying them. Before they were thoroughly dried he openeed the stove door to stir the fire when the gloves immediately burst into a light blaze. From this his celluloid cuffs, which are highly combustible, took fire and Dr. Jackson realized at once that he must fight for his life and he did, but was quite seriously burned about the hands and arms before the fire was finally extinguished. On the third day of the session all bundled up and carefully guarded by Mrs. Jackson, he entered the conference room and was heartily applauded by the conference, led by Bishop McCabe.

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It is a blessing to most people that they have difficulties; if everything should go on smoothly they would forget God.

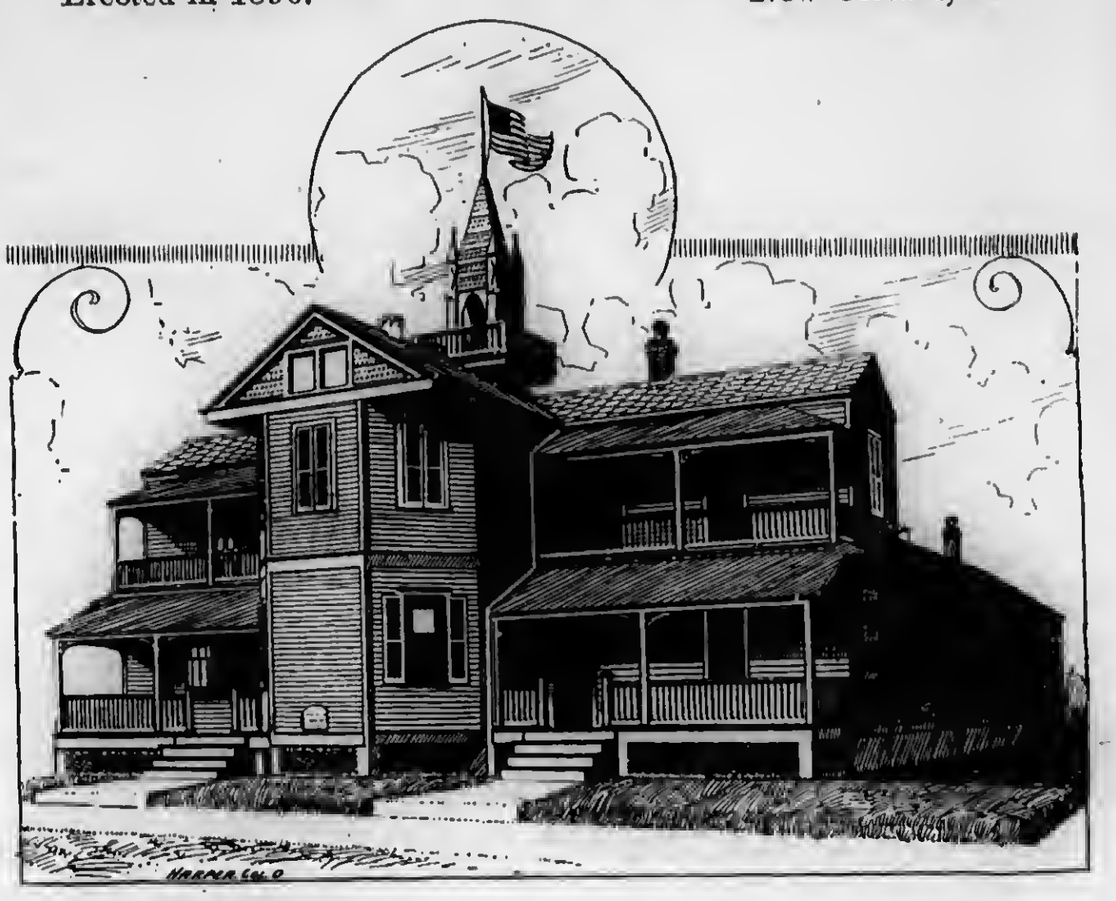
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Talk up the Southwestern.

THE LAFON OLD FOLKS HOME.

Methodist Episcopal Church.

Erected in 1896. New Orleans, La.



The building occupies a space of 63 feet front by 113 feet in depth; the front and main building is two stories in height, the remainder being one story. The building forms a quadrangle with open court in the center and gallery on three sides. A neat chapel occupies the center of front. Dining room with kitchen, pantry and storeroom behind, are in the center of rear. Two large male dormitories with lavatories between, are on Amelia street side and corresponding dormitories and lavatories are on Delachase side for females, each dormitory containing twelve beds. Lavatories are fitted up with separate bath rooms, W. C. and wash bowls, supplied with water from large cisterns. The front portion of building contains the administration department, having matron's room, office and two large store rooms. There is also a retiring room behind chapel, and two large galleries in front for male and female inmates, with convenient halls to dining room, etc. Above the administration ooms are five large bed rooms, and large parlor in center, also front balcony; stairs are conveniently situated to reach these rooms, opening from large hall. There is also small stairway to reach roof of building and observatory. The building rests on brick foundation of best material, the superstructure being frame, weather boarded all around, and having slated roof, and galvanized iron gutters to supply the four large cisterns. There are two large cess-pools under buildings for W. C. The inside is wainscotted throughout, and plastered above with three coat work; the wood work being painted and grained. There are sinks provided in each dormitory, and all plumbing is first class. There is a neat wood tence all around property. The out-houses consist of W. C. open shed and two closed rooms. The whole building is very complete, comfortable and well arranged for administrative purposes, and provides accommodations for one hundred inmates. It cost $5,769.

QUARTER CENTENNIAL JUBILEE OF NEW ORLEANS UNIVERSITY.

No greater day has been seen in New Orleans University since ground-breaking day for the present building than Tuesday, March 22, 1898.

Twenty-five years ago, under the splendid leadership of Dr. J. C. Hartzell, now Bishop of Africa, the following persons were constituted a body corporate and politic under the name and title of New Orleans University, viz: J. C. Hartzell, J. S. Leavitt, Cyrus Bussey, Emperor Williams, H. C. Dibble, John Baldwin, George Dardis, W. M. Daily, M. C. Cole, J. H. Ingram, G. W. Boothby, J. M. Vance, Pierre Landry, W. J. Brown and J. L. G. Barth.

The Legislature hesitated to charter an institution entirely in prospective for the education of colored youth. Judge White, now of the Supreme Court of the United States, was called on to define the province of a university, and it was then confidently asserted no such institution would ever be seen in Louisiana. But after prolonged debate the charter was granted and the university started on its career. In 1878 the first class was graduated from the College of Liberal Arts. It was composed of J. W. E. Bowen, D. D., professor of historical theology, Gammon Theological Seminary; S. T. Clanton, D. D., minister and for several years editor of the Baptist Herald; J. E. Mullon, M. D., practicing physician in the city and professor in the Medical College of the university, and Mrs. Sarah E. Gates, for a number of years teacher in the public schools of the city.

In 1889 the Medical College was opened and for seven years has been sending out classes of young men who rank high in their profession.

Notwithstanding the yellow fever panic last fall, there are students in all the college classes and five graduates this session from the Medical College.

The demand for additional chapel and school room purposes has become so great that the Board of Trustees unanimously decided to celebrate the twenty-fifth anniversary by asking all friends of our work and former students and patrons for a silver offering for a new building.

Sabbath morning at 9:30 the exercises began with a love feast of great interest and spiritual power. Four students had been happily converted the week before, and new converts and those who had helped lead them to Christ rejoiced together. At 11 o'clock Dr. M. C. B. Mason, corresponding secertary F. A. and S. E. Society, preached a sermon of great beauty and appropriateness to a large audience gathered under the magnolias on the campus. A thank-offering of one hundred silver dollars closed the rejoicing for the day.

Monday afternoon a reunion of students and friends called together a great company and addresses were made by ten of the city pastors. Dr. Mason closed the exercises with an address and another thank-offering. The Seventh Commencement occurred at night when standing room was at a premium. Five received the degree of M. D.; one to practice in Louisiana, three in Mississippi and one in Texas.

The interest culminated on Tuesday afternoon with the celebration proper and the ground-breaking for the new building. Rev. S. Duncan, president of the Board of Trustees, in an opening address, gave a brief outline of the history of the institution. It sounded more like fiction than fact. Rev. Pierre Landry, one of the charter members of the Board, followed with an address of great interest, giving an inside view of the difficulties met with and overcome by the founders.

Dr. Mason, a graduate of the class of '88 and now F. A. and S. E. Secretary, made the jubilee address. The great audience was moved to a high pitch of enthusiasm, and when he took the mallet to drive the first stake all pressed forward to share in the work. For an hour willing hands used the mallet and when the amount was footed up it was found over twenty-three hundred dollars in cash and good subscriptions had been pledged. Gathering again at the rostrum the doxology was sung with heartfelt joy and thanksgiving.

The celebration will be continued through the year, and it is the hope of the trustees to dedicate the new building all complete on the twenty-sixth anniversary.

If any good friend should feel like helping us in this great undertaking the favor will be thankfully acknowledged.

L. G. Adkinson.

In these days of "sham and shoddy" it is a satisfaction to the publishers of this paper to know of an organ and piano company that does just as it agrees. We now refer to the Williams Organ & Piano Co., of Chicago, Ill., a Methodist concern, whose Epworth organs and pianos are known the world over. They have no agents, but ship their instruments direct from the factory to the people at factory prices. Our people have been defrauded so much in the purchase of organs and pianos that they hardly know where to look for a square deal, but we can assure them that they will get it from the Williams Organ & Piano Co. Their Epworth organs and pianos are said to be superior in quality of finish, action and tone to most of the intsruments now offered. It will pay any of our people desiring instruments, either for their homes or churches, to correspond with this concern. The Advocate highly endorses them.

Now is the time to Subscribe.

SILVER WEDDING.

The twenty-fifth anniversary of the marriage (by Rev. C. Hunt, of the St. James Methodist Episcopal Church, Alexandria, La.,) of Mr. Henry J. Wright and Miss Laura Celest Arial was celebrated March 14, at 7:30 p. m. Brother Wright was then a school teacher and Miss Arial was a seamstress. Now Brother Wright is the presiding elder of the Natchitoches District of the Methodist Episcopal Church. Their home, lately repaired and beautified in a modern style, is in the best part of the city of Alexandria, on Washington, between Third and Fourth streets, within a block of the courthouse, the only colored man owning a house so near it.

The house was brilliantly lighted and nicely decorated with flowers and evergreens and Chinese lanterns. Twenty-three of the relatives of Rev. Wright and wife were present, and a beautiful table was set in the dining room to seat eighteen at a time. Miss Altonette Mitchell was at the organ when a line was formed in the hall for supper, with Rev. J. J. Obee, pastor of St. James Methodist Episcopal Church, leading, and Rev. H. J. Wright and wife, with their guests, following. Other friends followed at the second table, and younger ones of the family connection. The table was laden with different kinds of meats, fruits, creams, cakes, nuts, and the like. The best half of the night had gone when the company parted, leaving with Rev. Wright and wife many complimentary words.

Rev. Wright received telegrams and letters form friends, among them one from Bishop W. X. Ninde, of Detroit, Mich., congratulating him and wife on reaching the twenty-fifth period of marriage life. The cards said "no presents," yet some of their friends sent in some very beautiful presents anyway. I will mention some: From Mr. and Mrs. S. Schmalinski, a silver soup ladle; Mr. and Mrs. A. H. Bassett, a silver-handled butter dish; Mrs. F. Smith, a silver pickle fork; Mr. and Mrs. J. J. Obee, a half a dozen silver tea spoons; Mr. and Mrs. Achille Bauer, a beautiful large parlor stand-lamp, costing $10; Samuel E. Cuney and wife, Elko, Nevada, a silver initialed butter knife, silver initialed syrup spoon and a half dozen lady's handkerchiefs, and several dollars in silver—quarters and halves. The following sent different things, such as turkies, cakes, towels, silver coin, etc: Mrs Mary Ann Forror, Mrs. Minnie Phenix, Mrs. V. Mitchell, Mrs. Emma Block, Natchitoches, La. Several of Rev. and Mrs. Wright's white friends called in the early part of the night and ate ice cream and cake.

Rev. Wright left Saturday for his work. We wish the Reverend and wife all the choice blessings of life. Yours,

George and Jake.

BUFFALO LITHIA WATER

SPRINGS Nos. 1 and 2.

In Diseases of Women and Children, Nervous Dyspepsia, Malarial Cachexia, Uric Acid Diathesis, Bright's Disease, Renal Calculi, etc., etc.

Dr. Wm. T. Howard, *Baltimore, Professor of Diseases of Women and Children in the University of Maryland.* In a communication on the Therapeutic value of the then "Buffalo Spring," now **Buffalo Lithia Spring No. 1,** compares it with the far famed White Sulphur Springs in Greenbrier County, Va., and adds the following:

"Indeed, in a certain class of cases, **it is much superior to the latter.** I allude to the **abiding debility attendant upon the tardy convalescence from grave acute diseases,** and more especially to the **Cachexia** and **Sequelæ** incident to **Malarious Fevers in all their grades and varieties,** to certain forms of **Atonic Dyspepsia** and all the **affections peculiar to women that are remediable at all by mineral waters. In short, were I called upon to state from what mineral waters I have seen the greatest and most unmistakable amount of good accrue in the largest number of cases in a general way, I would unhesitatingly say the BUFFALO SPRINGS,** in Mecklenburg County, Virginia."

Dr. John H. Tucker, *of Henderson, N. C., Ex-president of the Medical Society of North Carolina, Member of the American Medical Association, says:* "The action of the **BUFFALO LITHIA WATER** **Spring No. 1, is that of a decided nerve tonic. Nervous Dyspepsia, with its train of distressing symptoms, is promptly and permanently relieved by it.** In many of the diseases peculiar to women I prescribe this Water with almost the **same confidence that I do Quinine in Chills and Fever.** I have observed **marked beneficial results from its use in the disorders of Teething Infants.** I have sent many patients of this class to the Springs for the use of this water, and **without exception, they have returned to me cured or greatly benefited."**

Dr. James Shelton, *Formerly for many years resident Physician at the Springs:* **"BUFFALO LITHIA WATER** is, in my opinion, among the most powerful agents ever brought to the relief of human suffering. Spring No. 1 is a **powerful and permanent Nerve Tonic,** and as a **restorative of the exhausted, shattered nervous system, is unequalled by anything known to me. It has shown uniform, special and the happiest possible adaptation in diseases of women,** more particularly in **functional irregularities, in Nervous Dyspepsia, Neuralgia, Disorders of Teething Infants,** and **in all Malarial Poisoning.**

Spring No. 2, in common with No. 1, has in many cases shown extraordinary remedial power in these conditions. No. 2, however, is best known for its oft times marvellous power in Renal Calculi, Stone of the Bladder, Bright's Disease, Gout, Rheumatism, and in all diseases of Uric Acid Diathesis.

The late Dr. Thomas P. Atkinson, *Ex-President Medical Society of Virginia:* "I regard **BUFFALO LITHIA WATER** **Spring No. 1, as a most powerful remedial agent. It is invaluable in many of the affections peculiar to Women in Chills and Fevers, and in all diseases originating under Malarial influences.** I found it **highly efficacious in a severe and obstinate case of Dyspepsia in my own person, after a trial, without material benefit, of the most noted springs** of the country, **both North and South.** The most valuable properties of this Water are those of an **alterative and a Tonic character;** it is **powerfully diaphoretic and diuretic;** indeed it affects all of the secretions, **but its crowning glory is that it is the best Tonic in all the land.** To a person **debilitated by the long and imprudent use of Medicine (and there are many such), or by disease or by overwork (and in this category, too, there are many sufferers), it has no equal in all the range of Medicines of which I have any knowledge."**

BUFFALO LITHIA WATER is for sale by Grocers and Druggists generally. Book of testimonials sent free on application.

Springs open for guests June 15th. Close October 1st.

PROPRIETOR, BUFFALO LITHIA SPRINGS, VA.

DOINGS OF THE WORKMEN.

G. R. Rogers, P. C., Cedar Bluff, Cherokee Co., Ala.—My first quarterly meeting convened March 11, with presiding elder in the chair, being the first time he had ever been to Cedar Bluff with his Chirstian appearance. Every enterprise of the church was carefully looked after and the Southwestern was not forgotten. Brother A. Adams, P. C., of Howells X Road, was with us and gave a strong talk for the Southwestern. Collection $4.75.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free.

F. J. CHENEY & Co. Props., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

C. E. Bradford, P. C., New Roads, La.—My first quarterly conference was held Feb. 28 and March 7, and Rev. A. Moore, the presiding elder, was on time, and he found us at our post working for the Master. Our church at this place is alive. The elder preached with great power and the people were glad to hear him. We are always glad when Elder Moore comes to us. He spoke of the grand old Southwestern and a good many say they will take it soon. I hope I may be able to send in a good number soon. Our church is all right. The quarterage was raised. May God bless him in his work.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

W. J. Smith, P. C., Gadsden, Ala.—The presiding elder, Rev. B. G. Smith, held my first quarterly conferenee here at Gadsden, Ala., Mareh 4. The brethren were all glad to see him and to reeeive words of encouragement.

On Sunday he preached one of his powerful sermons. We had a glorious time. The Lord was in our midst and wonderfully blessed us with the Holy Spirit. At night the presiding elder preached again. We raised a good collection and the Lord's Supper was administered to the members of the several churches of the city.

It is the very best time of the year to go to Hot Springs for health or pleasure. Write to any agent of the Iron Mountain Route, or to H. C. Townsend, G. P. & T. Agent, St. Louis, Mo.

C. A. Taylor, P. C., Jacksonport, Ark.—I have just moved my family from Carlisle, Ark., to Jacksonport, Ark., and was met by the good people who brought many good things for us. The following are the names: Mrs. Anna Hamilton, Mrs. Sallie Williams, Mrs. Ada Wallace, Mrs. Lener Owens, Mrs. Lenora Marshall, Mrs. Lueenda Fisher, Mrs. Ida Malone and many others. Mr. Editor, we enjoy sueh calls as this and there is much talk of them coming again. Let them come; we have no dogs to bite them. We sing "Oh, What a Blessed Hope is Ours."

W. S. Leake, P. C., Aberdeen, Miss.—I am sorry to report that Tabernaele Chureh was burned to ashes Mareh 8, 1898, eaused by the flue being ineomplete. They were teaching school in the house at the time, but when the fire was discovered it was too late to save anythtng. The good people of this church just eompleted ceiling it. This is my first year, and as I have been engaged in builidng for the last ten years, by the help of God we will rebuild it. Look for three eash subseribers next week. I have the money.

W. S. Gillespie, Ripley, Miss.—Wednesday night, March 9, about 9 o'eloek, I heard a song at the door, saying, "I Love My Preaeher, That I Do" They came into the room and marched around the table and left many good things in token of their love to pastor. Mr. Ed. Emary, Misses Julia Lowery, Roselee Lowery, Lillie Bradley, Mrs. Lucy Brooks and ohers.

G. W. Hunt, P. C., Dahomey, Miss.—This is my first year on this circuit and I must say that I met a very unaeeeptable people at first, though not all of them are included, but some that did not seem to know the church of which they were members. They seem to think no pastor could carry out the former pastor's plans. But what of the night watchman? Lo, the day breaketh and the monring dawns and from the seed of discord flowers of joy and gladness.

Wm. Payne, P. C., Pelahatchie, Miss.—Rev. M. White, of Brandon, Miss., eame on the 9th of March and held my quarterly eonferenee for Rev. J. C. Houston. He preaehed us an able sermon. Rev. M. White acquitted himself nieely and made a grand impression. We raised in the quarter the sum of $89.90 for all purposes; for the elder $15; for pastor $42.15; traveling and moving expenses $4; for improvement $28.70. Three new subscribers for the Southwestern and more to follow.

L. W. Goodson, P. C., Attalla, Ala. — This cireuit is getting along nieely. Our new presiding elder, Rev. B. G. Smith, held my first quarterly conference on Mar. 5 and 6. A large number of quarterly members were present with written reports, which showed new life. On Sunday at 11 o'elock the presiding elder preaehed a grand sermon to a large erowd, and also administered the saerament to the same. Raised $85 this quarter, $45 for the pastor, $1.61 for the presiding elder, and the rest for chucrh purposes and benevolence. Two Advocates have been taken and several have promised to subscribe for it this month. I am glad to say that under our new and young presiding elder the district is moving close.

VICI

LEATHER DRESSING

It is easy to see which side of this shoe has been polished with Vici Leather Dressing. The lustre, the softness, the look of newness, all testify to the merits of this great medicine for leather.



VICI Leather Dressing is prepared for all kinds of leather—all kinds of shoes. Sold by all dealers. It is made by the makers of Vici Kid, known and worn the wide world round.

An instructive book, handsomely illustrated, about shoes and their care, mailed free.

Robert H. Foerderer, Philadelphia, Pa.

J. Henderson, Mansfield, La.—Sunday, March 6, was a high day at Shady Grove, having just closed our first quarterly conference, which was interesting and inspiring. Our presiding elder gave a grand lecture in regard to the Southwestern and received one cash subscriber, W. McGee. Rev. H. James is the right man in the right plaee. He preached to a crowded house both Sunday and Sunday night, and administered the Lord's Supper to 84. May the Lord bless Bishop Ninde and our presiding elder for giving us such a good preaeher as Rev. A. Gray. He is dearly beloved by both saints and sinners. Total colleetion $16. Pray for us.

J. Burton, P. C., Brookville, Miss.—My first quarterly eonference convened Mareh 12 and 13, with Dr. H. R. Revels in the chair. Sixty eight members answered to the roll call. The elder came to us full of the Holy Ghost, and leetured on all lines of chureh work. He preached two soul stirring sermons. Our hearts burned while he spoke to us. Raised in the eonference $58, raised during the quarter $10, paid elder $17.50. The elder urged the people to take the Southwestern, from which I send you five susberibers. Yours in the work.

G. W. Baker, P. C., Corinth, Miss.—Our first quarterly eonferenee was held on the Corinth Circuit Saturday and Sunday, the 12th and 13th. Owing to the illness of the presiding elder, P. O.

Some People's Folly.

Why some persons will suffer with the exeruciating pangs of rheumatism, when they can be so easily cured by that greatest of pain-cures, Salvation Oil, is past human comprehension. That Salvation Oil does cure rheumatism is evidenced by Mr. G. F. Schrader, Pierce, Neb., who says: "I have used Salvation Oil and think there is no liniment on earth like it. I had the rheumatism for several months and could get no relief until I used Salvation Oil, two bottles of which effected a cure, and I feel as well as ever. No home should be without it." Salvation Oil is sold everywhere for 25 cents. When dealers offer a substitute beware, you'll be victimized. Insist on having the best, Salvation Oil.

Jamison, Brother Cameron acted as proxy. We want to say just here that Brother Cameron knew his business. We must say for the good people of the Corinth Circuit that the presiding elder was not forgottten, neither was their pastor, for on Thursday night, the 10th, there was a storm passed through Concord Church which was led by Sisters Dianah Corzort, M. J. Chambers, M. J. Rodgers, Parthenie Adams, Jane Conner, and the Misses Young, which left the pastor several pounds and was highly appreciated. We want to say that the good people of the circuit are alive spiritually and financially. Brother Cameron spoke of the Southwestern very forcibly, and I have the promise of two subscribers, which I will send in a few days. Tuscumbia, on Sunday, tried to show how much love they had for the presiding elder by sending him $5. We have been assessed $23 for benevolences this year. We intend to raise every cent, and also we want to send five cash subscribers if the Lord will help us. Pray for us.

H. May, P. C., Benton, Miss.—I wish to say a few words to your many readers about the Benton work. I arrived here Jan. 29, and met my people on the 30th at Wesley Chapel, where I found a good membership with 13 class leaders. The second Sunday found me at Mount Pleasant; at this church we have 16 class leaders. The third Sunday I was at Double Springs Church. Here I found 5 class leaders. So the readers can see that we have 34 class leaders on this circuit, with from 8 to 30 in a class. I was received gladly by all the churches, so I am well pleased at the people, and they seem to be proud of me. I think we will do a good work here for the Master and the Church this year. Received into full membership 8, reclaimants 5. Our first quarterly conference convened Feb. 26. The presiding elder not being able to be present, the conference was held by the pastor, with 34 members present with good written reports, which showed success on all lines of church work. The brethren seem to be very anxious to do more this year than ever before. You can look for some subscribers before long. A good many already take the paper on this work. The Rev. B. L. Crump was pastor here for five years, and wherever he goes the people take the paper. Paid pastor to date $67.80, paid presiding elder $20; pastor's salary $700, presiding elder $80. On Monday, Feb. 14, we had quite a storm in and about the parsonage, and it brought enough good things to keep the pastor and wife eating every day for several weeks what most pastors would be proud to eat on Sunday.

A. B. Venable, P. C., Bastrop, La.—Our first quarterly conference convened here March 8, and 10; with Rev. F. T. Chinn, our presiding elder, in the chair. Every officer was present but two. The teachers and stewards reports showed the work to be in a fair condition. The King's Daughters and the Epworth League gave a grand reception on the 9th, for the purpose of installing the officers and they had a grand time. The people were entertained by speeches and essays,



A Desperate Woman.

Experts in insanity tell us that when anyone goes insane, frequently their whole nature is reversed. They do and say exactly the opposite things to what they would do in their sane minds. A mother whose mind breaks down under extreme nervous tension may turn upon the one object in all the world most precious to her—her baby.

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Mrs. Sarah E. Rains, of Dayton, Cass Co., Mo., in a letter to Dr. Pierce, writes: "It was in the winter of 1890 that my sufferings commenced. It was close to my time of confinement. I took the grip, and that with the labor pains all went to my head. I suffered dreadfully, and when I gave birth to my little boy I kept getting worse. I doctored but nothing did me any good. I had nervous spasms and was delirious—Oh, no tongue can express my sufferings. I was advised by a lady to try your medicine and I did. I got one bottle of the 'Favorite Prescription' and one of the 'Golden Medical Discovery.' I had taken two-thirds of the medicine when it commenced its work. I began to feel better, and still continued getting better. In a short time I felt like another woman. I gained strength and flesh. I am now forty-one years of age. This is true, and it was your medicine that saved my life."

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Our love feast was a grand one. The Lord poured out his blessings upon the audience. Paid the presiding elder in full and raised on benevolence for Freedmen's Aid $2. Raised for all purposes this quarter $55.35. Pray for us.

G. J. Dobson, P. C., Abbeville, Miss.—I do not believe in so much writing, but more actual work. The Abbeville Circuit is an up-to-date circuit in every respect. Our much beloved presiding elder, in the person of Rev. W. McDonald, was with us Saturday and Sunday, the 12th and 13th inst, and held our first quarter. A goodly number were present with written reports. Table was spread by the good sisters. After refreshments, conference business was opened and despatched with much wisdom and care. Both the elder and pastor presented the cause of the Southwestern and secured the names of 16, which will be sent. Sunday was a high day. The elder was at himself and preached two sermons to the edification of all. Ninety-seven bowed at the communion table. Collection $20. By the grace of God we are determined to push the battle to the gates of victory.

Wm: Josey, P. C., Roweville Circuit.—My first quarterly conference was held at New Zion M. E. Church March 5 and 6. Rev. Wm. Bartley, P. E., was on time. A good number of the brethren were present. Sunday was a high day. At 9 a. m. the Epworth League met. The presiding elder conducted the devotional services and gave a grand lecture on the duty of the officers of the League. At 11 p. m., the presiding elder preached one of his favorite sermons to a crowded house, after which the Lord's Supper was administered to 70 souls. At 3 p. m., Rev. Mr. Lawsorn, of the C. M. E. Church, preached an able sermon; then at 8:30 the presiding elder filled the stand. His text was "I am the good shepherd." Amount raised this quarter $45, paid presiding elder $16. We are working for the Southwestern and will do more for the paper this year than ever, because it is better than ever before.

Slidell, La., March 16, 1898.—Miss Cecilia Jackson, niece of Mrs. Rev. Crockett, opened a private school at Pearl River Ridge with a large number. Miss Sarah Crockett, niece of Rev. Chalres Crockett, is now spending a time in Slidell with her uncle.

S. L. Edwards, Dangerfield, Tex.—Presiding Elder W. H. Logan held his first quarterly conference at the M. E. Church, Dangerfield, Texas, March 5 and 6. Nearly all the officers were present with written reports. Assessment for the presiding elder this year $60; paid to the presiding elder Saturday, March 5, $15. Assessment this year for pastor $416, for benevolence $70. Raised for benevolence this quarter $12. The presiding elder was very much pleased with the pastor's work. He stated that this was the best quarterly conference he had ever been in on the Dangerfield Circuit, and that he hoped every church in the district would be as this one here at Dangerfield. The conference was very largely attended. People of every denomination in the city were present and it was said by all that this was the best quarterly conference they were ever in. Among the number it was found that some had never been in a quarterly conference before. Sunday at 11 a. m., the elder preached as he never did before. He preached at Dangerfield Sunday night. Brother M. C. Gillespie, the pastor of the M. E. Church at Dangerfield, is an up-to-date preacher. He certainly knows his duty and never fails to make his members punctual in their business. There is nothing on his work that is left unfinished. You may know he is a hustler when he has all of the elder's money a week before he comes, and is not ashamed to make his report to the presiding elder. He sends one subscriber. Prof. Garner, of South Carolina, was elected secretary of the quarterly conference.

C. H. Pemilton, Houma, La.—We desire to let the Methodist world know that Wesley Chapel M. E. Church, Houma, La., is still clamoring for the goal under the leadership of Rev. J. H. Pierre. While we have accomplished many things when we were marking time behind the invincible Seals, we are yet mindful that there is room for improvement. We have just had our church property insured for $1500 for three years, paying cash for same. We have started a scheme to raise money to repair our parsonage. Rev. Pierre will doubtless succeed, because he has the succeeding qualities. Semper fidelis.

J. A. W. Moore, P. C., Gordensville Charge, Cumberland River District, Tenn.—Our second quarter was held March 5-6, Elder L. M. Moores, presiding. Two stirring sermons were preached by the elder. Thirty-five came forward for prayer. Paid the elder $9.60. Collections for all purposes $63.90. The Epworth League work, under the care of Miss Lula A. Pickett, is progressing nicely, also the Junior League, under Mrs. Maggie Gorden. A glorious revival swept over Gordensville. Souls were converted and backsliders reclaimed.

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G. B. Donnelly, Oak Forest, Ark.—On Tuesday night, the 15th inst., a number of the members and friends of the above circuit give the pastor and family a storm party, and many good things were the result. The pastor and wife highly appreciate the timely visit. Come again; you are welcome. The pastor is also highly pleased to note the particulars about this party—first, as it was led by one of our coming young brothers, A. B. Fields, who conducted the storm party by prayer, invoking the blessing of Almighty God upon the pastor, family and the entire work. The second particular is that this party consisted of all the denominations in the community—Baptists, Methodists and Quakers. The pastor of the Baptist church is held by our members as being quite a Christian gentleman, and deserves our favorable consideration. God bless him and all of his good people.

E. Holiday, P. C., Columbia, Texas.—Our first quarterly conference convened here on the 12th and 13th inst., with Rev. Wm. Bartley, P. E., present. The several officers of the conference were present with very good reports, showing that they have the work for this conference year clearly before them, and that they are desirous of makng all ends meet. The preesiding elder delivered three very interesting sermons on Sunday to the benefit of quite a large audience. Seventy-nine persons came forward and took the Lord's Supper. Collection $23.30. We have been carrying on a revival meeting for several days The meetings have proven of inestimable good to the church, resulting in bringing several to the mercy seat, but with no conversions as yet. We are determined, however, to continue our warfare for several days longer. We implore the fervent prayers of you that have God's cause at heart. I herewith send in one more susbcription to the Southwestern.

E. H. Holmes, P. C., Shelmound, Miss.--Wildwood,Circuit, Miss.—Sunday, March 13, was a high day at Wildwood M. E. Church. The Lord was with us. The pastor was not able to preach, but Rev. N. P. Orr filled the stand at 11 o'clock and preached us a good practical sermon. It made our hearts burn while he talked with us. Raised for all purposes $25. Raised $65 this quarter for the support of the ministry. We are moving on to success. Pray for us.

S. M. Strayhorne, P. C., Farmington Circuit., Miss.—We are yet alive on this circuit. We have not done much this quarter on account of bad weather, but we are moving along very nicely. My rally came off on the 20th of this month. We had a grand time and realized the sum of $12.05. My second quarterly conference was held on Feb. 26 and 27. Our much beloved presiding elder being sick, Rev. A. L. Nelson, the appointed traveling elder, was on time. Several of the brothers were out with written repoits. Raised this quarter a total of $58.75.

J. F. R. W. Summerhill, P. C., Springhill, Tenn.—Our second quarterly conference is over. It was the best that has been held here for some time. Rev. S. B. Danley, P. E., tried himself. Raised for the elder $8, pastor $20.40, and some on benevolence. The Epworth League made the quarterly occasion very grand. I think the League is the thing for our young people. It causes some of our young people to attend church and Sunday school that would not, if they did not belong to the League. Let us have a grand Epworth League convention in Tennessee this year. I hope to see announcement soon from our Epworth League president, so that we can get ready for it. We are going to try to do our best this year. The Lord being my helper, I want to bring Wesley Chapel to the front.

J. W. Terrell, P. C., Bellefontaine, Miss.—We we all are upon our new fields of labor to share the joys and griefs of another year's work, I thouught I would write something about Bellefontaine Circuit. Bishop Ninde appointed me to this work Jan. 17, at Okolona; on reaching this above named place I was received with a warm heart and cheering words. My first quarter was held at Pleasant Ridge, March 12 and 13, with B. H. S. Ferguson, P. E. in the chair, who spoke strong words for the Church and Southwestern. On Sunday he preached two of his best sermons. Each service was well attended. His sermons were instructive. Collection for the quarter $19. One dollar has been forwarded to Dr. Leonard for debt paying day.

J. E. Coleman, Yazoo City, Miss.—My first quarterly conference was held at St. James M. E. Church, Feb. 12 and 13, with Rev. S. A. Cowan in the chair. Brother Cowan is ex-presiding elder of the Vicksburg District. We are glad to say he filled Elder J. C. Houston's place with honor. He was acquainted with the office. He gave us some very encouraging words, and made us feel good on Sunday. He is pastor of Yazoo City Church. I am also glad to state at this writing that Elder Houston is better and looks like the picture of health. We are moving off nicely. God is guiding us on slowly, but surely. The work is spiritually and financially alive. Pray for us.

J. T. Willis, P. C., Eclectic, Ala.—My first quarterly conference was held at Eclectic, March 5 and 6, with H. N. Brown, P. E. in the chair. Saturday the elder read a Scripture lesson and commented from it at 11 o'clock; and those who were present did rejoice. At 3 o'clock the business of the conference began. Many of the brethren answered to their names. Reports were very good and showed that the work is moving along. Our Sunday school is on gaining ground. My committees on missions are at work. I am trying to move every part of the church work along, and as I go from church to church I do not forget to ask the members to take our Church paper. I think I shall send you a few names after a little. Sunday at 11 o'clock the elder preached one of his strong sermons. The people were made to rejoice. Elder Brown is a man with much energy. It is God that makes a man just and holy. Collection for the elder this quarter $15.05, for missions $3. This is my second year at this place. We are now engaged in building a new church at Wetumpka. I am praying for a grand time. Pray for us.

A. Davis, P. C., Moss Point, Miss.—Our first quarterly conference convened March 12 and 13. Rev. Dr. J. M. Shumpert, P. E., was on time. A number of the officers presented well written reports, which showed the work in a good condition. The love feast at 11 a. m. was a source of great power. At 3 p. m., Dr. J. M. Shumpert preached an able sermon and administered the Lord's Supper to a large number. At 7:30 p. m., Rev. E. E. Rousseau preached one of his best sermons, after which several came forward for prayer. A subscription of $10 was raised on the Meridian Academy. Total raised $72. Paid pastor $52, presiding elder $20. Pray for us.

A. T. Stephens, P. C., Cotton Plant, Ark.—Our quarterly conference convened on the 12th and 13th inst., with Rev. J. W. Jackson in the chair. Most all of the brethren were present with written reports. After the conference was ended, the elder said there was some advancement along all lines. Sunday was a great day with us. The elder preached two soul-stirring sermons. Our hearts burned as he talked with us. Seventy-two took the sacrament. At three o'clock he lectured to us; subject, "Why Don't You?" The Sunday school is alive with S. J. Herd as superintendent. Prof. B. Jones, N. Darby, Mrs. L. H. Humphries and Mrs. Sallie Conom are the teachers. The Senior and Junior Leagues are in a prosperous condition. Rev. A. J. Phillips, my predecessor, did good work last year. Cotton Plant must go. Raised for all purposes this quarter $107. Will send in some subscribers soon.

Robert Anderson, P. C., Abbeville, La.—For ten or more years the Louisiana Conference has been sending men here to build a Methodist church, but they failed to do so. But at last, thank God, the wishes of the grand old Church have been accomplished. It was on the 26th day of February, 1898, at 2 p. m., in a rented house, and with a borrowed board of trustees from Brigg's Chapel and assisted by Rev. A. J. Johnson, I organized a Methodist church without a member, and preached in the same the following Sunday, and on Saturday, March 12, 1898, we added to the Methodist Episcopal Church, clear of debt, a lot of ground 80 by 140 feet, with a house on it 14 by 25 feet, large enough for us to worship in until we can build a church. Total cost $130 What do you think of that? Now, then, I must have $500 to build a church to compare with the Baptist and Congregational churches. Names of trustees: Charles Wells, chairman; Edward E. Briggs, David Eaton, Richard Hardy, Batest Grogan.

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UNITED FOR LIFE

At Clinton, La., Mt. Zion M. E. Church, March 10th, Mr. Wiley N. Beandbump and Miss Mary L. George, both residents of this parish. Mr. Beandbump is the nephew of Rev. H. James, P. E. J. A. Richards officiated.

Alexandria, La.—Mr. Sam Simpson, of Mansfield, and Miss Beulah Armstead, of this city, were united in holy matrimony on Sunday, March 20th. May they live long and have a smooth voyage through life. J. J. Obel officiated.

At Shuqualak, Miss., on the evening of the 17th of March, Mr. John Jordan and Elizabeth Jones were united in holy wedlock, at the Baptist Church. The church was decorated nicely. Miss Jones is a member of the Baptist Church and Mr. Jordon is a member of the M. E. Church and one of the leading young men of the church and an exhorter. We wish them a happy journey through life. P. S. Bowie officiated.

At Yazoo City, Miss., Mr. Alford Johnson and Miss Martha Wrencher were united in holy wedlock March 10, at the home of the bride's parents. Many friends and relatives were there to witness the fact. Mr. Johnson is a member of the Baptist Church, and Miss Wrencher of our church. She is a good member and promises to take the paper. We wish them a happy life. J. E. Coleman officiated.

Rev. L. W. Price, our pastor at Ellisville, Miss., was married to Miss Carrie F. Mitchell, of Jackson, Miss., on March 16th. Rev. Price is one of the foremost young men of the Mississippi Conference. His bride was one of the best young ladies of Jackson, and stood high both in church and social circles. They left on the 17th for their field of labor at Ellisville, with more than a hundred dollars' worth of household goods and other valuable presents given them. G. W. Smith officiated.

At Kenville Mr. James Buttler and Miss Mamie Harwood were united in holy wedlock. Miss Mamie is one of the brightest girls of the League. We pray they may have a happy union and long may they live to be a factor in our League and Sabbath School. Rev. M. M. Walker officiated.

At Baernie Mr. John Medders and Miss Alice Wright were united in matrimony at the home of the bride. Mr. Medders is quite a cultured gentleman. May God bless them with a long and useful life. Rev. M. M. Walker officiated.

THEY LIVE IN OUR MEMORY

Benton, Miss.—Brother Kirt, one of the oldest members of Double Springs Church, died Feb. 24. Also Brother Jack Holmes, one of the oldest members of Wesley Chapel, died March 18. Both now rest from their labor. H. May, P. C.

Shreveport, L.—Brother Calvin Turner, a faithful member of our Church, fell asleep in the arms of Jesus after a brief illness on the 19th inst. J. A. Tircuit, P. C.

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20 000	273 00	20,000	91 00
30,000	414.00	30,000	138.00
40,000	558.00	40,000	186 00
50,000	705.00	50,000	235 00
60,000	855.00	60,000	285.00
70,000	1,008.00	70,000	336.00
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Est'd 1839 CHICAGO, ILL.

J. B. Smith, P. C., China Grove, Miss.—Since our return from the conference to our work, our prospect looks very bright before us. The Lord was with us on our first Sunday and blessed our sermon and one soul was happily converted to Christ. Our efficient presiding elder was with us on the 5th and 6th inst., on his first round. The brethren met promptly and had very good reports, except those that were away attending the county court. They arrived at a late hour Saturday evening and the presiding elder preached to a crowded house and to an attentive congregation on Sunday and Sunday night. He convinced the sinner that his way is wrong. He administered the Lord's Supper to a large crowd, which showed to him that we have a goodly number on the Lord's side. The collection received during his stay was $9, which shows that all the money is not yet gone that was realized from the five cent cotton crop. Prof. J. D. Reeves, our intelligent steward, heads the list of a pound storm, given us on the night of the 12th inst. This was a grand display and highly enjoyed by us. It was the first of the kind given us by any of our congregations.

M. A. Barritone, Recording Secretary, Center Circuit.—Allow me to say in the white winged eagle of our church, to the old and young, that last Saturday was the day for our first quarterly conference. The new presiding elder was on time. All of the officers were present with their reports in hand. $8.35 was raised for presiding elder on Sunday. With our new presiding elder and new pastor we will take Center Circuit for Methodism. The presiding elder did not forget the paper. He lectured the brethren to give him their 50 cents for the paper. It was thought that we were dead at Center, but we have got the right man. All who love Christ cannot help loving him.

E. B. Burroughs, P. C., Darlington, S. C.—Sunday, the 20th was a red letter day for our Methodism at this place. We baptized 39 and recieved 51 into full connection. To God be the glory and praise!

THE
NEW YORK WORLD,
THRICE-A-WEEK EDITION.
18 and Sometimes 24 Pages a Week.
156 Papers a Year.
FOR ONE DOLLAR.
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The Thrice-a-Week Edition of The New York World is first among all "weekly" papers in size, frequency of publication, and the freshness, accuracy and variety of its contents. It has all the merits of a great $6 daily at the price of a dollar weekly. Its political news is prompt, complete and impartial as all its readers will testify. It is against the monopolies and for the people.

It prints the news of all the world, having special correspondence from all important news points on the globe. It has brilliant illustrations, stories by great authors, a capital humor page, complete markets, departments for the houshold and woman's work and other special departments of unusual interest.

We offer this newspaper and the Southwestern together one year for $1.90; six months for $1.10.

The regular subscription price of the two papers is $2.25.

No delay on your return trip from the Southeast if you go via the Texas & Pacific.

INFAMOUS, NEFARIOUS AND COWARDLY.

I wish to say, with regard to the untimely death of Fraser B. Baker, postmaster at Lake City, S. C., who was my brother-in-law, that he had lived in the vicinity of Lake City from boyhood. He had taught school here many years. He was thrifty and beloved by our people, who recognized him as their leader. He was a peaceable citizen that attended to his business and only asked a fair chance in the race which he was entitled to as any loyal citizen. But because he was a Negro, his removal was demanded by the stalwart representatives of his State, and because the authorities in Washington were too patriotic to allow the color line to be drawn in national politics. It was agreed that he should be killed and his family butchered. It is significant to me that just at this time when South Carolina has last of all decided to disgrace the whole South by passing the Jim Crow car law, and the talk of war goes down in view of the desire of the liberty-loving justice administering politician of the South to disfranchise the Negro. It should be remembered in this connection that it was South Carolina that shot the first gun of the rebellion.

What does this killing of Baker, an officer of the United States at his post of duty, mean, after his removal had been asked by the representatives of South Carolina in Congress? It simply means that the 200 men that surrounded Baker's house and fired upon it did not only fire into Baker and his defenseless family, but on the stars and stripes. To my mind the duty of the administration is clear. It should not be satisfied at offering a reward of $1500, but should offer $15,000, if it takes that amount to run the cowards down and that justice may be done. We ask that justice be administered to the offenders to a bereaved wife, sister, brother, relatives and parents, the American people and to the fatherless children of Fraser B. Baker. But if we get it not here, "we have a just God to plead our cause!" The Judge of all the earth will do right.

Lynchburg, S. C.

At 2 o'clock on Sunday, March 13, 1898, Sister Mamie H. Green departed this life. Disease preyed upon her body for only three days, when she yielded to the pale-faced monster. Her suffering during this short period was very intense, but she bore it all patiently for the sake of Him, who says: "I have overcome the world." She died at Lynchburg, S. C., after witnessing thirty-one summers. She lived a Christian, and died a conscious, happy obedient follower of the Lord Jesus Christ. She was the loving sister of the writer, R. L. Hickson.

"We shall sleep, but not forever,
In the lone and silent grave;
Blessed be the Lord that taketh,
Blessed be the Lord that gave.
In the bright, eternal city,
Death can never, never come!
In His own good time He'll call us
From our rest to Home, sweet Home."

THE OPIUM AND MORPHINE HABIT.
"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio.

THE SUCCESSFUL REMEDY FOR NASAL CATARRH

Must be non-irritating, easy of application, and one that will by its own action reach the inflamed and diseased surfaces.

ELY'S CREAM BALM combines the important requisites of quick action and specific curative powers with perfect safety to the patient. This agreeable remedy has mastered catarrh as nothing else has, and both physicians and patients freely concede this fact. All druggists cheerfully acknowledge that in it the acme of Pharmaceutical skill has been reached. The most distressing symptoms quickly yield to it. In acute cases the Balm imparts almost instant relief.

By Absorption.

Catarrhal sufferers should remember that Ely's Cream Balm is the only catarrh remedy which is quickly and thoroughly absorbed by the diseased membrane. It does not dry up the secretions, but changes them to a limpid and odorless condition, and finally to a natural and healthy character.

The Balm can be found at any drug store, or by sending 50 cents to Ely Brothers, 56 Warren St., New York, it will be mailed.

Full directions with each package.

Cream Balm opens and cleanses the nasal passages, allays inflammation, thereby stopping pain in the head, heals and protects the membrane and restores the senses of taste and smell. The Balm is applied directly into the nostrils.

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At a merely nominal price, the NEW YORK LEDGER is making one of the most remarkable Camera offers of the season. They are sending out an immense number of cameras to all parts of the United States. It is in reality but ...

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T. J. ANDERSON, G. P. A.,
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BOYS Should send at once for Special Premium List. Just issued. Watches, Printing Presses, Air Rifles and many Valuable Articles are to be GIVEN AWAY. GIRLS
New York Ledger, Ledger Building, N. Y.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

Hood's Pills

Restore full, regular action of the bowels, do not irritate or inflame, but leave all the delicate digestive organism in perfect condition. Try them. 25 cents. Prepared only by C. I. Hood & Co., Lowell, Mass.

FARM AND FIRESIDE.

When sheep are seen to be biting themselves look for ticks. If it can be got, a little buttermilk poured down the flanks will kill these pests, or a small quantity of some good dip may be used for this purpose. Get rid of every tick before the lambs are due or these will suffer. — American Sheep Breeder.

—o—

In the county of Otsego, N. Y., lives a man who has been called the "butter king," having succeeded in making an average of 465 pounds of butter per cow from a herd of nine cows, and in the same county another dairyman has made an average of over five hundred pounds per cow from three cows. Both men referred to are investigators. They have carefully studied cow individuality, and made themselves familiar with the latest and best methods in feeding and the manufacture of butter. From personal knowledge I know their tables are piled high with the best farm and dairy literature of the day.—Ex.

WOMEN AND THE WHEEL.

From the Gazette, Delaware, O.

The healthfulness of bicycle riding for women is still a disputed question between eminent physicians and health reformers.

Used in moderation it surely creates for women a means of out-door exercise, the benefit of which all physicians concede. Used to excess, like any other pastime, its effect is likely to be dangerous.

The experience of Miss Bertha Reed, the seventeen year-old daughter of Mr. J. R. Reed, 335 Lake St., Delaware, Ohio, may point a moral for parents who, like Mr. and Mrs. Reed, have experienced some concern for their daughters who are fond of wheeling. In the fall of '96, Miss Bertha who had ridden a great deal, began to fail in an alarming manner. She grew steadily paler and thinner, and it appeared she was going into consumption. Rest and quiet did her absolutely no good. A physician found her pulse at 104 -a very high rate. Thinking this may have been due to temporary nervousness when he examined her,



She Rides Well.

he watched her closely, but her pulse continued at that rate for two weeks. He was satisfied then, from her high pulse and steadily wasting condition that she was suffering from anaemia or a bloodless condition of the body. She became extremely weak, and could not stand the least noise or excitement. In this condition of affairs they were recommended by an old friend to get some of that famous blood medicine, Dr. Williams' Pink Pills for Pale People. They did so, and almost from the first dose Bertha began to improve. She continued to take the pills and was by means of those pills made entirely well, and more grateful people than her parents cannot be found in the whole State of Ohio.

Dr. Williams' Pink Pills have proved a boon to womankind. Acting directly on the blood and nerves, they restore the requisite vitality to all parts of the body, creating functional regularity and perfect harmony throughout the nervous system. The pallor of the cheeks is changed to the delicate blush of health; the eyes brighten; the muscles grow elastic, ambition is created and good health returns.

LITERARY NOTES.

The April Century is to contain a number of articles on Pennsylvania coal mining one of them by Jay Hambridge the artist who contributes "An Artist's Impressions of the Colliery Region." The illustrations include views in Lattimer where the recent strikes occurred and Mr. Hambridge has made a great number of interesting sketches of the many types of people that he found in the collieries. The Italians are called "Hikes" and the other foreigners —Slovaks, Polacks ect. — are grouped under the name of "Hunks."

Among the historical pictures to appear in the April Scribner, illustrating the "Story of the Revolution," will be Howard Pyle's "Retreat Through the Jerseys" — showing Washington and his troops in what Frederick the Great called "The Greatest Campaign of the Century;" Yohn's "Battle of Princeton," showing the moment when Washington rallied his retreating troops; "The Surprise at Trenton," by Walter Appleton Clark, and "The Crossing of the Delaware," by G. A. Shipley. The original of these paintings are attracting great attention wherever they are exhibited throughout the country.

An attractively illustrated article describing a spring visit to Nassau will appear in the April number of Appleton's Popular Science Monthly. The curious animal and vegetable population, and the quaint methods of commerce still exisent in this out-of-the-way corner, are described and pictured. A very interesting article on the curious migratory habits of birds and fishes, by W. K. Brooks, of Johns Hopkins University, will appear also.

Hon. Theodore Roosevelt, assistant secretary of the Navy, has written an article for the April Century on "Fights Between Ironclads," with reference to their significance and priority. Mr. Roosevelt's article is supplemental to one by Claude H. Wetmore in the same number on "A Famous Sea Fight." Mr. Wetmore describes the engagement between the Chilean and Peruvian ironclads off the coast of Bolivia in 1879, when the noted Peruvian turret-ship, Huascar, was captured. The article will be fully illustrated.

The New York Ledger is out with an extra illutsrated edition of its issue of March 19, filled with striking illustrations of the great calamity in Havana Harbor. This number of the Ledger gives an imposing and graphic representation of this historic and tremendous catastrophe, so likely to be pregnant with consequences affecting the future of Spain and the United States, and the fate of Cuba. The paper can be had of the Ledger's local agent, or it will be forwarded by the publishers, Robert Bonner's Sons, Ledger Building, New York City on, receipt of five cents in postage stamps.

—o—

UNCLE SAM, M. D.

As "the season" at Hot Springs is now at its height, don't you think it would be well to arrange to go there? Write for pamphlets, rates, etc., to any agent of the Iron Mountain Route, or to H. C. Townsend, G. P. & T. Agent, St. Louis, Mo.

NOTICE.

To the Pastors of the M. E. Church of South Carolina:

Please send me an immediate report of your Epworth League work, answering the following questions with this paper before you:

1. Number of Senior Epworth Leagues?
2. Are they chartered; if so, give number of charter and name of chapter?
3. How many Junior Epworth League Chapters on the charge?
4. Give name and charter number of each?
5. How many senior members in each chapter?
6. How many junior members in each chapter?
7. Give name and addresses of each president.
8. Give names and addresses of first, second, third and fourth vice presidents.
9. Give names and addresses of each secretary.
10. Give names and addresses of each Junior League superintendent.
11. When were these officers elected, and how long are they to serve?

—o—

ENTERPRISE EPWORTH LEAGUE, CAMERON, GA.

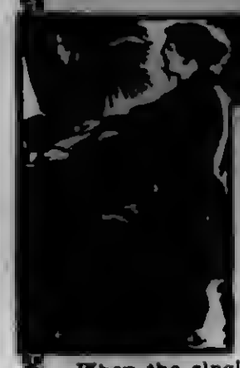
While reading through the columns of this grand paper and seeing how the Epworth Leagues are flourishing over the many different parts of the world, we desire to let others know, even as they have let us know, that our people here are alive to Methodism. While the Epworth League is a new organization to our Church, yet it is one of much value. We, at this point, were organized last year, 1897, under the pastorate of Rev. S. H. Jordan; since then we have been able to enroll about seventy or eighty members. We have been chartered also. We have been able to purchase a portion of the literature required to be used in the Epworth League. Our League meets promptly every Sabbath afternoon; also we have prayer service every Tuesday night. Though Brother Jordan has been appointed to another charge, yet we can say that we are alive and growing under the pastoral oversight of Rev. A. B. Allen, and we hope in the near future to report through your noble paper a grand and glorious work in the Epworth League at this place. We only can say for the short journey we have traveled, God bless its author and director and that it may ever live to bring more nobler and grander subjects to this people in the future than it has in the past, and that the Southwestern may ever be able to let the nations know of the great working of the Methodist Episcopal Church. Yours for Christ and the success of His Church.

—o—

NEW TOURIST CAR SERVICE TO PORTLAND.

Tuesday, February 22d, and weekly thereafter a new line of Pullman Tourist sleeping cars will be operated over the Missouri Pacific Railway between St. Louis and Portland, Oregon. This service is of especial advantage for travelers to the Klondike. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

EPWORTH ORGAN



It Helps the Preacher

For the Whole Congregation to Sing—Sing in Earnest—Sing Like They Meant It.

When the singing has sparkle and snap and power in it, the preacher finds it easier to preach—the sermon takes better hold. Good music means good fellowship. The church ought to be the most attractive and harmonious spot on earth. Good singing will help make it so.

The Epworth Organ

has a sweet voice, and it sings right out. Organists are delighted with it, and singers enthusiastic in its praise. *It is sold direct—no dealer's profits to increase the cost.* It is sent on trial, no money asked in advance. *Our pianos are as good and as popular as our organs.*

Catalogue free if you mention name and address of pastor as reference. Write fully your needs. (Piano, Church or Parlor Organ—which?)

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must be closed out at once. Standard '97 Models guaranteed, $14 to $20. '96 models $10 to $20. 2d hand wheels $5 to $15. *Shipped to any one on approval without advance deposit. Great factory clearing sale.*

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W. N. Mead Cycle Co. Chicago.

Two or three customers can compel any dealer to keep Macbeth's lamp-chimneys.

Does he want your chimneys to break?

Get the Index.

Write Macbeth Pittsburgh Pa

NOTICE.

To the Preachers of Baton Rouge District, Louisiana Conference:

Dear Brethren—Please bear in mind that Easter Sunday is near. Do your best to raise as much as you can in your Easter missionary rallies. It will be a great help to you at the close of the conference year. Fraternally yours,

A. Moore, P. E.

NOTICE.

Victoria, Tex., March 16, 1898.

Dear brethren of the West Texas Conference, the minutes have been out since February. I sent by express each preacher's minutes; but minutes sent to the following brethren have been returned at my expense: J. Harriford, Ed. Johnson, M. M. Walker, E. L. Jackson, R. H. Ponton, Isaac Smith and A. Dickerson. These brethren will please notify me where to send their minutes. N. J. Johnson, Sec'y and Registrar West Texas Conference.

WASHINGTON DISTRICT.

First Round.

Ebenezer	March 21
St. Mary's	March 26
Oakville	April 2
Haven	April 4
Nash Memorial	April 7
La Plata	April 9
Shiloh	April 11
Pisgah	April 16
Central	April 22
Woodville	April 23
Laurel	April 29
Tennallytown	Apirl 30
Asbury	May 3
Simpson	May 5
Marlboro	May 7
Mount Zion	May 10
Bennings	May 12
Bowie	May 14
Rockville	May 20
Laytonsville	May 21
Boyd's	May 27
Poolesville	May 28
Damascus	June 4
Sandy Springs	June 11

Dear Brethren—The new conference year, full of possibilities, is before us. If we would have anything like real success we must start at once.

To wait till the year is gone all to a remnant is to invite a failure. Begin at once and keep your work up as the year goes by.

You are asked to raise for the various benevolent enterprises of the Church this year 50 cents per member, at least.

The district is requested to raise $102 on the Missionary Debt. Strive to do your best. Keep the fires aglow on God's altar. Toil and pray for a sweeping revival. Do not neglect the love feast and sacrament of the Lord's Supper, the Southwestern and Epworth Herald.

Be ready to pay the elder in the conference, so that Sunday may be a rally for the pastor. Organize your forces. "All at it and always at it" means success.

M. W. Clair, P. E.,
416 D St. S. E., Washington, D. C.

NOTICE.

To the Pastors of the Paris District, Texas Conference:

Dear Brethren—As I am appointed district missionary secretary for this district, and in order that we might understand each other, I thought to write you through the Southwestern, as every pastor is an agent for the Southwestern, and as you read the notices, I hope all will be governed accordingly. Now, in order for the Paris District to succeed this year in the missionary collection, each pastor must do his best on Easter to raise all of his missionary apportionment and forward it at once to the treasurer of the Missionary Society, and send me the figures of the amount raised on that day so that I can make a report to the Missionary Board, and also through the Southwestern. Now, the presiding elder and I have agreed to take the fifth Sunday in May, July and October for the benevolence rallies on the district, and we hope it will meet the approval of every pastor. We will get out a program for the occasion and make it a success. Now, brethren, if each one of us will take hold of this plan we will raise all of our benevolence and no one will be hurt, and by October will have all of our benevolence raised and out of the way. Now let me hear from each pastor on this plan; it only costs you one cent to write. Again I will call your attention to Easter. The programs are ready. Send and get them, and get ready to have a grand time on Easter and see if every pastor on the Paris District can report to the missionary treasurer on Monday morning after Easter of his success on Easter, and by that time we will have out the other programs. I am your co-laborer in the work,

Aaron Taylor,
District Missionary Sec'y.

LOST FRIENDS.

I want to find my grandfather. His name is Charlie Leach. My father's name is Honifal Kyles. My father was born in Molton, Ala., and there is where my grandfather was when last we heard of him. Any information of his whereabouts will be gladly received.

C. L. Kyles, 202 Broadway, Memphis, Tenn.

THE OPIUM AND MORPHINE HABIT.

"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio.

FIVE YEARS AT CLOVERPORT, KY.

Our pastor, Rev. L. C. Harris, will leave for conference March 29. He has been pastoring this church for five years and is loved by all. He has been very successful in making something out of nothing, for when he came here there were only 30 members, and now there are 130. He has surely brought us up from the rear, and we are praying for God to send us another good preacher. We only keep them five years and hate to see them go.

W. W. B., S. S. Supt. Members and H. M, C. Sec'y.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

Sunday School Workers

CANNOT AFFORD TO SKIP THIS VERY

IMPORTANT ANNOUNCEMENT.

ORDER NOW.

Beginning with January, 1898, the entire line of SUNDAY SCHOOL SUPPLIES published by The Methodist Book Concern will be enlarged and improved. The high standards of the past will be maintained in every detail, and more pictures, more maps, more diagrams, and more commentary than ever before will be kiven. No increase in price anywhere on the list.

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THE SENIOR BEREAN LESSON QUARTERLY. Helpful Hints, Bible Dictionary, Spiritual Suggestions, as in the past. Eight pages of additional matter in each quarter for 1898. Brighter and better than ever. No increase in price. Price, 20 cents a year. 5 cents per quarter.

THE ILLUSTRATED BEREAN QUARTERLY. A new publication. Illustrated by first-class artists. The best in its class. Notes, questions, helpful thoughts. Attractive type and presswork. Price, 12 cents a year. 3 cents a quarter.

THE BEREAN INTERMEDIATE LESSON QUARTERLY. Thirty-two pages! Doubled in size without increase in price. Two pages to each lesson, besides six pages of general matter. New ideas and new arrangements. No increase in price. Price, 6 cents a year. 1 1-2 cents a quarter.

THE BEREAN LESSON LEAFLET. Some schools desire lesson leaves which may be distributed Sunday by Sunday. To meet this need we shall issue The Berean Lesson Leaflet, containing the same matter as The Berean Intermediate Lesson Quarterly, but with the leaves cut for weekly distribution. Price, 6 cents a year. 1 1-2 cents a quarter.

THE BEREAN BEGINNER'S QUARTERLY. To be improved in every feauture for 1898. Picture illustration will be introduced, and the matter will be entirely rearranged to meet more thoroughly the needs of the beginners. Questions, explanations, and helpful ideas for the youngest scholars above the Primary Department. Price, 6 cts a year. 1 1-2 cents a quarter.

THE PICTURE LESSON PAPER. For weekly distribution to the Primary Class. (Mailed monthly; arranged with fifty-two parts to the year.) Printed artistically in harmonious colors, containing the illustrated lesson story, golden text, execellent pictures, stories, and rhymes for the little people. Price, single copy, 25 cents a year. In clubs of six or more to one address, 20 cents each.

THE LEAF CLUSTER. Quarterly. An illustrated picture roll. Brilliantliant in color and execution. Artistic in conception. A genuine work of art for the Primary Department. The Sunday School Superintendent, an eight-page paper, full of hints and helps for the teacher, will accompany The Leaf Cluster. Price, $4 a year. $1.00 a quarter.

THE LESSON PICTURES. A picture for every Sunday of the year. The pictures are fac-similes of those on The Leaf Cluster, so reduced in size as to be printed on cardboard 2 3-4 x 4 inches. The lesson questions are printed on the back of the card. Yearly subscription price, 12 cents per set. Quarterly 3 cents.

The enlarged and improved Sunday School Serial Papers.
SUNDAY SCHOOL ADVOCATE AND THE CLASSMATE,

(4-page weekly, for children), (8-page weekly, for youth), speak for themselves. Illustrated by first class artists, with stories and other matter, entertaining and instructive, they lead their respective classes. Price:

Sunday School Advocate, single subscription, per year	30 cents.
In clubs of six or more to one address, each	25 "
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Subscriptions to the above Periodicals must expire with March, June, September, or December numbers.

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There are four ways by which money may be sent by mail, our risk—Postoffice Money Order, by Bank Check or Draft, or an Express Money Order; and, when none of these can be procured, in a Registered Letter.

You can obtain Money Order at your postoffice, payable at the New Orleans postoffice.

If a Money Order Postoffice or an Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

We, this week, and intend hereafter to publish this list by Conferences, that the people may see who are working for the Southwestern and our publishing interests.

March 21 to 28, 1898.

Atlanta and Savannah—W.R. Smith; Wm. Reese; R. D. Goodlett; E. Z. Mitchell; Mrs. C. K. Wright.

Central Alabama—T. M. Joiner; J. Barnes; L. D. Williams; A. C. Carter; J. C. Ferguson; J. P. Rowe; J. L. Smedes; E. B. McCauley; J. T. Nelson.

Delaware—W. T. Hemsley, Sophronia Whettical; Chas. Mason; L. W. Moore.

Florida—D. Johnson; W. J. Knight; S. A. Heager; Z. D. Limbrick.

Little Rock—W. R. R. Duncan, *1.

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Mississippi and Upper—N. L. Lackey *1; J. J. Jackson 2; S. C. Hardiman; Thos. T. Keys; John C. Whitefield; W. H. Smith; J. D. Williams; Thos. Harris; L. J. S. Bell; J. D. Gibson; H. Tillman; Wm. McDonald 9; S. D. Troupe 1; J. W. Johnson 1; J. H. Mallory; P. R. Crump 1; S. H. Cannon; L. F. Jones *1; M. C. McEwen 1; G. L. Clay; Wm. Leffridge; S. L. Wade; G. M. Collins; R. P. Therkield; J. K. Comfort 2; N. B. Blackman; G. W. Brown; Wm. Thompson; S. H. Nevils 1 *1; P. O. Jamison *1; A. H. Kirsh; D. V. Chapman; H. Todd; P. S. Bowie; W. S. Leake 2; J. B. Starkey; T. L. Pratt *2; P. W. Baldwin *2; D. A. Hubbard; J. D. Johnson.

North Carolina—W. L. King; John H. Morgan; G. A. Cable; G. W. Horton; Robt. Howard; J. D. Allen; B. G. Hightower; D. L. Hughes; C. H. Moore; Walter Webster; Miss C. G. Shefford.

South Carolina—Jackson Gordon $1; W. H. Redfield; J. McLeod 1.

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* Yearly.

RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—	LEAVE—
Local mail.....10:00 pm	Local mail.....7:00 am
Chicago limited, 7:45 pm	Chicago limited, 9:00 am
Fast mail..... 8 30 am	Fast mail.....7:30 pm

Louisville and Cincinnati.

Fast mail.....8:30 am	Fast mail.....7:20 pm

Louisville and Cincinnati, Limited.

No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.....9:30 a m	McComb City Ac.....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express.....11:30 a m	No. 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a.m	No. 34, Baton Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 2, fast ex....7:45 am	No. 6, fast mail..7:55 am
No. 7, coast acc 3:30 am	No. 4, fast ex....11:15 am
No. 1, lim. ex.....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex...6:55 pm	No. 53, Cal. ex...8:15 am
No. 51, Het Sp'gs express .....9:15 am	No. 51, Het Sp'gs express .....7:20 pm

Queen & Crescent Route.

Cincinnati and New York.... 8:30 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am Texas & Mexico fast mail....6:35 pm
California ex., 6:55 am	

ABOUT CHANGE OF ADDRESS.

We have learned from long experience that when we have attempted to change the address of our pastors according to appointment as read out at Conference, they in very many cases are not correct as to post office address, and they have to be changed again before the right office is reached. Then in case of circuits, how are we to know on which charge the pastor will reside unless he tells us? The best way is for all who desire a change to request it. A postal will do it, or the postmaster will send us a notice on his blank form, without any expense, whenever requested. Another good plan is for each presiding elder to send us a list of all his his pastors, including supplies, with their correct post office address. It will save a deal of complaint and trouble if this should be done.

THE GENERAL CONFERENCE OF 1900.

The General Conference of 1896 directed that the Book Committee shall "make careful investigation of all the facts in connection with each place inviting the General Conference, and determine which place shall be selected," on condition that no place shall be chosen "which does not guarantee to furnish suitable auditorium and committee rooms, and to pay all local expenses." The special committee on the entertainment of the General Conference of 1900, elected at the recent meeting of the Book Committee, is now prepared to receive formal overtures and enter into correspondence in relation to this matter.

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Christian Baptism. Merrill	90	71
Discipline, 1896	30	24
Philosophy of the Plan of Salvation. Walker	75	60
Written Sermon or Essay. (Supplied by the student		
To be read: Hints to Self-Educated Ministers. Porter	1 25	1 02
Life of John Wesley. Telford	1 35	1 10
Tongue of Fire. Arthur. New Edition	50	45
The Revival and the Pastor	1 60	84
SECOND YEAR.		
Systematic Theology. Vol I. 12mo. Raymond	1 50	1 20
Short History of the Christian Church. Hurst	3 00	2 45
History of Methodism. (Abridged) Stevens	2 50	1 95
Written Sermon or Essay. (Supplied by the student		
To be read: Lectures on Preaching. Simpson	1 15	90
How to Study the Bible. Gilfillan	50	41
English and American		
THIRD YEAR.		
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Plain Account of Christian Perfection. Wesley	25	20
Doctrinal Aspects of Christian Experience. Merrill	90	71
Short History of the Christian Church. Hurst (same book second year.)		
Principles of Rhetoric. Hill	*	80
Written Sermon or Essay. (Supplied by the student		
To be read: Living Thoughts of John Wesley. Potter	2 00	1 60
Portrait of St. Paul. Fletcher	80	61
Life of Bishop Simpson. Crooks	2 50	2 16
FOURTH YEAR.		
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Introduction to the Gospel Records. Nast	1 20	94
Digest of Methodist Law. Merrill	90	70
Review of the Course for the three proceeding years		
Written Sermon or Essay. (Supplied by the student		
To be read: Christian Life. Paulus	1 50	1 16
Life of Durbin. Roche	1 50	1 24
Love Enthroned. Steele	1 20	93

EASTER.

Easter, the 10th of April. Rally! Rally! Rally! Brethren of the Navasota Ditsrict, let nothing prevent your raising your entire apportionment that day. A steady pull, a long pull, a pull altogether, will inevitably bring us the required results. I shall not be in any brother's way on that day, as only in the way of an assistance. I shall leave you without an excuse; instead of holding any quarter that day, I shall be a help to you in some way. Send your money to the proper places just as soon as Easter is over and, get your receipts. Much or little report your collections to the Southwestern. Show your colors, for I shall certainly listen for the Easter bells, and count the strokes. Yours for success,

W. L. Duncan, P. E.

PARIS DISTRICT.
Second Round.

Brookston	April 2-3
Paris Circuit	April 2-3
Honey Grove	April 16-17
Hinkley	April 16-17
Paris	April 23-24
Free Hope	April 23-24
Clarksville	April 30 to May 1
Gidding	May 4-5
Clarksville	May 7-8
Pleasant Exchange	May 7-8
Baywell	May 14-15
Bonham	May 14-15
Gibson	May 21-22
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Greenville	May 28-29
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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, APRIL 7 1898—VOL. 33, No. 14. EATON & MAINS, Publishers

THE RISEN JESUS.

Night's shadows flee,
The morn immortal wakes
As o'er the world
The Light of Ages breaks.
Out of Judea's bosom
Dark and cold
He comes whom death
Nor powers of hell could hold—
Jesus the Wonderful.

Again to them
Who, at His bleeding side,
Lingered in grief,
For Him, the crucified;
He speaks, as e'er He spake,
Sweet words of love,
Teaching, as e'er, the way
That leads above,—
Jesus the counselor.

But yestere'en they saw,
With bitter tears,
How fast the grave-stone held Him;
And their fears
Yet deeper grew.
Lo, now the rended prison!
For, as He told them,
He indeed is risen,
Jesus, the Mighty God.

Can human lips
Decree Almighty's doom?
Can arm of man
Seal the Creator's tomb?
Away with fears!
All hail the risen Son!
Now and forever
With the Father one,
Jesus, the Everlasting.

Then haste, ye messengers
Of joy, oh haste
O'er mountain, valley,
And the desert waste!
Cry to the nations
That the Lord of Life
Rises to conquer sin
And banish strife,
Jesus, the Prince of Peace.

I. B. L.

BISHOP HARTZELL'S CALL.

Everybody will read "Bishop Hartzell's Call for Africa" on page 4. It has the ring of a divinely called leader among God's militant hosts! What is more appropriate than that this call should be sent out in our special Easter number when missions and the salvation of the world will be placed on the heart of every church and Sunday school. We suggest that this call, coming from the shores of far-away Africa, be read in the chapels of all our schools and from every pulpit, and be followed with one or more seasons of earnest prayer for Africa, both in America and beyond the seas. Pray for Bishop Hartzell, that the Lord having prepared him in body and mind for the crowning work of his life, that he may be spared to join in the shouts of many victories among redeemed multitudes in Africa! Pray that God may awaken more and more intelligent and heroic consecration of heart and life among our young men and women for missionary work among the millions of their race beyond the sea!



The Bishop, in a private letter, which we are sure he will not object to having published, indicates what kind of missionary workers he wants from America:

"1. They should be active members of the Methodist Episcopal Church and in hearty accord with its doctrines and policies as a world-wide Church for all races and climes.

"2. They should, if possible, have taken some one thorough course of study in one of our own schools. Among the white missionaries who have gone to Africa, as a rule, those who were college graduates have stood the climate and met other difficulties the best, and lived the longest. The mind has much to do with holding disease at bay, and in mastering it when we are attacked; and also, by being occupied with higher and nobler things, helps to keep one from being overcome by the many petty annoyances incident to the life of a missionary.

"3. They should feel called of God to Africa! One may be called to preach the Gospel or teach in America, and the Lord have no thought of them for Africa.

"4. They should be soundly converted, saved in Christ Jesus and have the conscious evidence of that salvation in their hearts. Nothing can take the place of this qualification. Without it any missionary will be a failure, while with it every other good qualification will be multiplied in efficiency.

"5. Going to Africa, there should be a profound conviction that one is called to do some thing in the uplift of the black peoples of that continent. Continents and races have their days as certainly as have individuals and nations. The day and hour for Africa and her people are here! A soul not large enough to feel the tremendous and far-reaching significance of this fact, or that is willing to spend its force in babling over the delinquencies of the black or any other race in the past or present, would soon grow faint and weary in the battle, as we have it, at the front in Africa.

"6. They must be willing to face death, and have bodies which, in the judgment of good physicians, are fairly well equipped to endure fatigue and withstand disease.

"Without having in the judgment of wise friends and in a good degree the intellectual, spiritual and moral qualification thus indicated, American Christian workers should not think of Africa as a mission field, but should do all the good they can during life nearer the place of their birth."

THE RESURRECTION.

God has filled all nature with continual emblems of this doctrine. He has given a great number of illustrations in the arrangements of nature and Providence. What is night but the death of day? What is morning but its resurrection from the shades of darkness? What is winter but the death of the year? In the dead leaves you see emblems of death scattered wherever you go. What is spring but a resurrection? Look at that unsightly seed without any appearance of life thrown into the earth; and then the particles separating there springs up the plant! Behold it unfolding, and budding, and blossoming, and casting its fragrance all around; that is its resurrection. We see the insect tribe give evidence, living frequently and absolutely in different states and elements; sometimes crawling, as a worm, then lying in apparent torpor, then bursting the shell, and with wings of beauty and activity skimming the atmosphere.—Watson.

There is no winter necessarily in the sky, though snow covers the earth. The sky is always ready to answer our moods. We can see summer there or winter.—Thoreau.

Now is the time to Subscribe.

OUR CONTRIBUTORS.

"BUT NOW IS CHRIST RISEN."

Bear on, ye heralds, bear the news!
Ye nations all, rejoice!
Bow down your necks, ye stubborn Jews,
And hear salvation's voice!

Beneath the roar of Sinai
Ye stand and quake with fear.
Come, then, the way to Calvary;
For saving grace is there.

The womb of earth could ne'er contain
The blest and holy One;
He lived, He died, He lives again,
And vict'ry now is won.

Come strike the harp, ye saints below!
Loud let your voices ring,
The grave 's no more a conquering foe,
And death has lost its sting!

—W. H. Crogman.

EASTER THOUGHTS.

Rev. Samuel F. Upham, D. D., LL. D.

Easter is the high festival of the Church of God. "It is the day the Lord hath made. In it we will rejoice and be glad." The resurrection of our Lord is the most joyful event in the history of the race. It brought life and immortality to light. It was the demonstration to every mortal that he shall live again and live forever.

The evidence of the resurrection is overwhelming; no fact in history is better attested.

That meek, patient sufferer, condemned by courts, civil and ecclesiastical, crucified on Friday, taken from His cross by loving hands, and borne to the new tomb of Joseph of Arimathea, lived on Sunday morning.

To this fact the early Christian bore constant testimony. They were competent witnesses; they knew Him, they saw Him, they heard Him speak, they walked with Him, they could not have been mistaken.

They were not credulous men; they were slow of heart to believe, and one of them hesitated long and required additional evidence before he could accept the fact.

Though ignorant and unlearned they were men of plain, common sense, and well qualified to testify to a fact.

We are told in these days by a shallow infidelity that the disciples were visionaries—good meaning—but their belief in the resurrection was based upon no objective facts, but merely upon subjective visions, or internal sights.

In reply to this suggestion it may be said visions do not arise of themselves; they presuppose a corresponding state of mind. Now, the disciples, on Friday night, were thoroughly discouraged; they never expected to see their Master again. They gave up all for lost. "The first day of the week cometh Mary Magdalene, when it was yet dark unto the sepulchre." "When it was yet dark"—while not intended to do so, this phrase also suggests much regarding Mary's state of mind, as well as that of the other friends of Jesus.

They thought of their Lord as dead, and while they could not forget His sublime teachings and His holy life, yet to them He was dead and burried.

But on the glad Easter morning He "appeared" unto His disciples; He "showed" himself unto them. They knew it was He. With what exultant tones does St. Paul exclaim: "Now is Christ risen," impatient to be so long in proving what he knows to be a fact—"Now is Christ risen from the dead and become the first fruits of them that slept."

We need not fear, Christ is risen. We lay our Christian dead away in full and glorious hope.

The darkness which surrounds a future life for us has fled away. Let me quote the beautiful lines of Margaret E. Sangster:

Thank God for the dear ones safe to-day,
Safe at home on the happy shore,
Where the smile of the father beams for aye,
And the shadow of pain shall fall no more.
Thank God for the hearts that have done with sin,
For the eyes that shall never be blind with tears,
Thank God for the beautiful, entered in
To the perfect rest of the deathless years.

Thank God to-day for the pilgrim feet
Which have trodden the last of the toilsome way,
For the strong, for the frail, for the babes so sweet,
Who have left forever this crumbling clay;
Who have changed earth's trial and loss and moan
For the victor's palm and the voice of praise,
Who dwell in the light of the great white throne,
And join in the songs which the ransomed raise.

Thank God to-day for the hope sublime
Which fills our souls in the darkest hours;
Thank God that the transient cares of time
Are wreathed in the glory of fadeless flowers;
Thank God for the rift in the desolate grave;
'Tis the soldier's couch, not the captive's prison;
He hallowed its portal, who died to save,
And we write o'er its arch, "The Lord is risen!"

—Drew Theological Seminary.

INFLUENCES OF EASTER.

Rev. Edward W. S. Hammond, D. D.

The great central fact of the Christian religion is the resurrection of our Lord Jesus Christ. It was the most unique, startling and stupendous event in the history of human redemption. A full and adequate conception of its vastness and scope is beyond the comprehension of any finite mind. Indeed it is only in the exercise of unquestioning faith that this climacteric event comes within the scope of our spiritual horizon.

A belief in the resurrection of the body is a matter of the first importance, and is accepted throughout all Christendom as a most wholesome doctrine.

What tremendous interests hang upon the resurrection! All hope and promise, and prophecy and human happiness turned upon this mighty question. It was the great pivotal point in the plan of salvation.

Had Christ not arisen, then were our faith and our preaching in vain, and we were yet in our sins. But glory be to the Father for His unspeakable gift of His Son, our Lord Jesus Christ, "who was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried." Glorious thought! "The third day He arose from the dead," and turned the tide of victory forevermore on the side of a blessed immortality. He "led captivity captive and gave gifts unto men."

The combined forces of sin, and death, and the grave conspired to resist His onward march, only to be hurled from the thrones upon which they had ruled with undisputed sway since the world began. Wonderful morn!

All Jerusalem trembled while the seismic thrill of divine power shook all ancient faiths to their very foundations. But 'come see the place where the Lord lay" Joseph's new tomb is the place of victory. The thorn-crowned brow now wears the "mighty diadem" The enemy is in full retreat. "O grave where is thy victory, O death where is thy sting." He is risen! He lives! The curtain in the great drama rises, the stone is rolled away; and for the first time in the world's history the grave puts on the garments of light and hope. Death and hell surrender to the King of kings, and are led forth in chains. Henceforth let the tidings roll on. Jesus and the resurrection! Tell the news and let the "dry bones" hear the voice of the Son of God! Onward, courier, to earth's remotest bounds; let the toilers in His great vineyard pass the word along until the triumphant hallelujahs of militant millions shall mingle with the 'blood-washed throng around the throne" in the great jubilant anthem.

"Lift up your heads, O ye gates!" Fling out your banners! Henceforth, for the Fatherhood of God, for the brotherhood of man, for the brighter hope, for the stronger faith, for the better and purer love, Christ is risen, and stands to-day in the world's best thought, and in the hearts of millions of His faithful and consecrated followers, the Light of the world, and the Resurrection and the Life.

"Rise, glorious Conqueror, rise,
Into Thy native skies;
Assume Thy right;
And where in many a fold
The clouds are backward rolled,
Pass thourgh those gates of gold,
And reign in light!"

Louisville, Ky.

THE IMPORTANCE OF THE RESURRECTION.

Rev. E. L. Parks, D. D.

The resurrection of Jesus holds a unique place in Christianity. It is not only the crowning miracle, it is the one New Testament miracle directly available for all time. It is the great palpable event which so stands out in history that it constitutes a permanent, irrefutable, external evidence of the divinity of Christianity. The resurrection of Jesus is also interwoven with the teachings of the New Testament and so vitally connected with the Christian system of truth that the divinity of Christianity stands or falls with it. It is as well a pledge of power for our spiritual renewal from deadness in sin, and at once the proof and example of the resurrection of our bodies.

Jesus himself announced it as the great miracle when, at the very opening of his public ministry, the rulers of the Jews asked of him a sign. He said, "Destroy this temple, and in three days I will raise it up" (John 2:19). In the midst of his ministry he appeals to the resurrection again in a similar way (Matt. 12:40). He repeatedly foretells it (Mark 8:31, 9:34); and after the resurrection he gives it signal importance in his life as the fulfillment of scripture (Luke 24:46). The apostles make the resurrection the great fact to which they are to testify as representative of the life of Jesus and of the Gospel (Acts 1:22). Paul says: "If Christ hath not been raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:17). Paul thus makes the resurrection vital to the whole system of Christian truth.

What, therefore, is the full proof to us today that Christ arose from the dead? It includes the following elements. Each is conclusive in itself; and they all support each other and make the proof overwhelming. The large number of New Testament witnesses who testify to the varied facts of the resurrection are shown to be creditable by their opportunity for knowledge of the facts, moral character, sobriety, unselfish motives, highest interest solely in the truth, and martyr testimony. It is impossible to give any rational interpretation of the New Testament account except on the basis of the fact of the resurrection. The acutest minds have tried it and failed. The whole stream of prophecy in the history of the Israelitish nation witnesses to the truth of the resurrection; for without it the prophecy is unfulfilled. Jesus repeatedly prophesied this resurrection and appealed to it as the great miracle. This gives it the whole support of his character and teaching, which are pronounced perfect by the study of over eighteen centuries, even with all the intellectual and moral advancement of the race. The very existence of the Christian Church, its whole heroic and resplendent history, and its present unerring promise of ultimate, complete, world-wide conquest, all witness to the resurrection; for the Church is based upon its truth, and it alone rationally explains the revival of the hope of the despairing and dismayed apostles after the crucifixion and their subsequent wavering course in the founding of the Church. All the achievements of Christianity in saving the world from the moral destruction to which heathenism was fast carrying it and in the moral elevation of the world, all the varied and ever-progressive elements of our distinctively Christian civilization also witnesses to the truth of the resurrection, for otherwise these immense results are the outcome of what is fundamentally false. The world's greatest good cannot have come from falsehood. Moreover, the whole history of the gentile world, both before and after Christ, also gives its witness to the truth of the resurrection, negative though it be; for, if the resurrection is not a reality, the rise and fall of empires, wrecked by moral and social failure, have no meaning, and the world's

history is chaos with no life-giving center. Moreover, our own personal being supports the truth of the resurrection; for if Christ did not rise from the dead there is no answer to the soul's deepest moral needs and its immortal aspirations. Thus it appears that the full proof that Christ rose from the dead is nothing less than the whole history of man and the depths of His own immortal personality. The poet says:

"Through the ages one increasing purpose runs."

This purpose is found alone in God's having "made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation; that they should seek God" (Acts 17:26). This purpose witnesses to the resurrection, for it finds its only adequate center in a divine Christ, the perfection of whose character and the truth of whose teaching are vitally connected with the reality of the resurrection.

The resurrection of Jesus is the full pledge of the divine power for our present salvation. Paul says: "That like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus" (Rom. 6:4,11). Through all the subsequent centuries, millions dead in trespsases and sins have heard the voice and felt the power of the risen Savior. He has brought them into life and they have continued to proclaim Him as the risen Lord. Every one who names the name of Christ ought to live not only as one for whose forgiveness Christ died, but as one who has a risen Savior whose divine power gives him victory over sin.

The resurrection of Christ is at once the proof and the example of our resurrection. Paul says: "For if the dead are not raised, neither hath Christ been raised. Then they also which have fallen asleep in Christ have perished. But now hath Christ been raised from the dead, the first fruits of them which are asleep" (I Cor. 15:16, 18, 29). Man is more than spirit; he is an embodied spirit. Man's distinctive and permanent place in the universe is that of the union of spirit and matter. The bodies we shall have in the resurrection will be material, else they were not bodies. But they will be transformed and glorified as Christ's resurrection body, and shall thus be "spiritual bodies," bodies suited to the spiritual life. We shall know our loved ones gone before; for we shall see them in resurrection bodies which shall have all the distinctive lineaments of their earthly bodies, only glorified. O, mystery of mysteries, at which the angels wonder! The divine Son has become permanently united with our humanity. "It is not yet made manifest what we shall be. We know that if he shall be manifested, we shall be like him; for we shall see him even as he is" (1 John 3:2). How ought those to live who are moving on to such a destiny and such companionship!

Atlanta, Ga.

THE CONQUEROR'S STEADY MARCH.

Rev. W. H. Brooks, D. D.

Why observe Easter? So far as the day is concerned, in what does it differ from any other?

The same old material world remains, the same old sun rises and sets; but silent and unseen forces have created a new heaven and a new earth, and new beings for these new conditions.

The creating process has gone on not by bloody revolution from without, in; but noiseless evolution from within, out. Whence spring these forces? Certainly they are not inherent in man, but in the God-man, who came unto the world to show humanity both its poverty and its wealth.

He has changed the thought of the world and is to-day the central figure of history and for all the ages. "Great is the mystery of Godliness."

Jesus, thy resurrection stamps Thee King—immortal, divine. I worship Thee. Easter, which commemorates the crowning victory of Jesus and prophesies that of the believer should be kept in harmony with the revealed plans and purposes of His coming into the world.

"I am come, that they might have life, and that they might have it more abundantly."

We must operate through individual and organized methods, restricted and world-wide societies, that the whole world may have a chance to know Him whom to know is life eternal.

May there come this Easter a new impulse into the hearts of the good to be more gracious and in the hearts of the fallen to be responsive.

New York.

EASTER AND ITS INFLUENCE ON CHILDREN.

Mrs. R. O. Speers.

Easter day has always been considered by the Church as a season for great festivity. Easter is so called from the Saxon goddess, or, as some think, Saxon oster, to rise. In the East the day is known as "Bright Day." Easter day is set apart for visiting in Russia; the men go to each other's house in the morning and introduce themselves by saying, "Jesus Christ is risen;" the answer is, "Yes, He is risen." The people then embrace, give each other eggs, usually stained or painted, which, at this season, is symbolical of the revivication of nature, the springing forth of life in spring.

The practice is not confined to Christians. The Jews used eggs in the "Feast of the Passover." From a Christian point of view this "Feast of Eggs" has been practically considered as emblematic of the resurrection and of future life. The common people of Russia use a red egg as a token of the resurrection, whereof they rejoice. The use of eggs on Easter day, sometimes called Pasche, or paste eggs, has come down to the present time, which adds beauty and solemnity to this glorious season, Easter.

While this Christian festival of the resurrection of Jesus Christ is celebrated from year to year, great and wonderful impressions are made upon the children, their spiritual impulses are awakened and they learn early to remember their Creator in the days of their youth, while the evil day cometh not, nor the years draw nigh when they shall say, we have no pleasure in them. Right at this point the children are influenced to confide in a "Risen Savior." The influence is so great it is invisible—known only by its effects. Easter's influence has a moral power of truth operating on the mind—the rational faculties. Easter also has a spiritual influence or the immediate power of God on the mind, a divine influence. This is the influence of the Holy Ghost which guides into all truth and will make the human heart free indeed. Easter day reminds us of a disappointment turned into joy. Luke tells us how the sorrow of the disciples was turned into joy, when he said: "He is not here, but is risen." Praise God for a living Christ, who sits at the right hand of God, the Father, to make intercessions for us. Little children, too, shall have part in the first resurrection because they are God's jewels.

Jesus has bidden little children to "come unto Him, and forbid them not, for of such is the Kingdom of Heaven." The children have learned to believe and accept the Gospel as it is taught to them Sabbath after Sabbath. They are prepared to celebrate Easter Sunday with its living truths and "Risen Christ." May the Universal Church join with the psalmist in singing "a new song unto the Lord, for He hath done great things for us whereof we are glad." May the joy of Easter or "Christ Risen" be felt in the hearts of many on this Easter day. Let the old and the young realize He is the Resurrection and the Life. The early impressions made upon the minds of the children are influences which lead and guide them through the journey of life. So with Easter celebrations, they fasten the little minds on a "Risen Christ," they grow up in this great world loving Jesus, living for Him and celebrating His resurrection from the dead. Then when the journey from the cradle to the grave has been made, may the adults, with the children from every clime and nation, march forth to the throne of God in a solid phalanx and sing—

"The world recedes—it disappears,
Heaven opens on our eyes;
My ears with sounds seraphic ring!
Lend, lend your wings,
We mount! We fly!
O, Grave, where is thy victory?
O Death, where is thy sting?"

McMinnville, Tenn.

A PRESENT RESURRECTION.

Bishop John H. Vincent, D. D., LL. D.

Whatever may be done in the future with our poor bodies that go into the grave, we certainly do need a resurrection power in our poor souls.

We need even now a resurrection of our best resolutions formed long ago, when the light of heaven shone upon our minds, and we arose, and in the name of God resolved to live for His glory. It was a good time when we made that resolve, and put our trust in Christ. It may have been at a camp-meeting, or at a special meeting in the church, or in moments of self-recollection in the midst of business. How free and light-hearted and glad and strong we felt at that time! But those resolutions are dead. Perhaps they have been dead for years. O, for a resurrection of the wise resolutions of long ago!

We need even now a wise resurrection of the old habits we formed under the spell of that rich experience. Prayers were on our lips every day. Perhaps we observed family prayer, regularly, for weeks and months. We attended prayer-meeting and class meeting with faithfulness. We conscientiously attended the public service and found it good to be there. O, what joy and comfort came to us in the days when we walked in the light of the Lord! But now, perhaps, there is no family prayer in the house. We have grown careless of prayer meeting, class meeting and even of the public service. The older children wonder why father and mother have so much changed since their early days, when they, too, rejoiced in the religious spirit of the family. We need a resurrection of the old habits of those earlier years.

There are many people who live, as to the bodily life, but who might as well be in the grave, as far as any good they do to humanity. The breath of divine life has gone out of them. They eat, but not the Bread of Life; they drink, but not from spiritual fountains; they pray and sing, but not with the ardor which the Spirit of God inspires. They are dead—dead to all good effort; dead in trespasses and sins. These people need a resurrection, that they may live truly a life of the Spirit, which is the true life of the Christian.

Now that Easter is coming, and we recall the resurrection of Jesus from the grave, and anticipate our own resurrection in the future, will it not be well for us if we seek a present resurrection by the power—the resurrection power of the Holy Spirit?

Topeka, Kan., March, 1898.

ONE OF THE LESSONS OF EASTER!

Bishop W. F. Mallalieu, D. D.

Chirst is risen. No more joyful news ever greeted the ears of sinning men. Without His resurrection faith is vain and hope is dead. His resurrection makes sure the validity of His redemption work. The outgoing of Jesus from Joseph's tomb makes it sure that every soul may escape the thralldom of Satan. Salvation, life immortality, are now within the reach of every son and daughter of Adam. But all this is of no avail unless we forsake sin, follow Jesus in all things and bear His cross, and daily deny self. Every Easter ought to see every Christian aspiring to more complete likeness to Christ and closer fellowship with Him. It is a vain thing to call ourselves the followers of Jesus; we must be His in the highest and holiest sense; we must be wholly His; we must be irrevocably His; we must be His now and forever.

Far better in its place the lowliest bird
Should sing aright to Him the lowliest song,
Than that a seraph strayed should take the word
And sing His glory wrong.

—Jean Ingelow.

Subscribe for the Southwestern.

THE GOSPEL FOR AFRICA.

By Leanna Beaver.

O, Africa, I long for thee,
To view thy lonely hills,
To tell thee of my Father's house
And of His blessed will.

Ah, in that lovely land I see,
And groping still therein,
Dear little girls and boys who live
In ignorance and sin.

They have no blessed Bible there,
No precious song to sing,
But perish in that land so fair,
For bread that we can bring.

O God, my Father, help me send
The light to dying men;
And tell them of the heavenly home
That is prepared for them.

Marshall, Texas.

BISHOP HARTZELL'S CALL FOR AFRICA.

My Dear Dr. Scott:

This is Washington's birthday and I am off the West Coast of Africa en route to Madeira Islands from Liberia. Mrs. Hartzell is there, having remained at that place on our way from South Africa until I visited Liberia for the second time held the conference and looked after the work in general again on this West Coast. From Madeira we go in a few days to England, where I have two or three weeks work to do in buying a thousand and one things for our missions and missionaries in Africa. Have been looking over my memoranda to-day and classifying matters—furniture for houses and schools and churches, personal needs from eye-glasses to a cure for rheumatism, books, clothing, etc.; materials for buildings, such as doors, windows, framing, timbers, corrugated iron for roofs and siding, nails and what not; outfits for industrial schools, and so on and so on. I am happy that God has made me the medium of communication between our noble missionaries in Africa and the great Church to which we belong. Our work in Africa grows on every hand. Just what Bishop Joyce finds in Japan and Korea, and Bishop Thoburn in India, I find in Africa—vast unoccupied fields where multitudes wait to learn about the true God and be taught how to live for and serve Him.

I have promised to be at the African Congress at Atlanta in May. My theme in public and private while in America will be—"God's call for Africa." The noblest and best in faith, culture and heroism among our people in the South must hear that call. Not many can be utilized at once, but I want a list, from which with God's direction, selections can be made as the demand arises.

I need at once some young man or woman graduate of one of our best schools who has a special love for teaching the sciences. I doubt if there is one such teacher in Liberia. I need one or more graduates of our industrial schools, with level heads and warm hearts and ability, to govern and teach, to take charge of classes in the industrial schools now being organized. Could place a dozen teachers in mission schools in connection with our churches, and I need three or four preachers for charges where there is plenty of work and moderate pay.

But the money! Where is that to come from to pay passage out and insure moderate compensation for awhile? My plan for the industrial and mission school teacher is to pay their passage to Liberia, insure them a home and board and at least $100 a year for five years; and then if they desire to return, pay their passage back to America. I believe there are noble and competent young people from our schools whose hearts have been drawn toward Africa, to whom this will come as the voice of God.

As compared with the work already in hand our force in the Liberia Conference is not only small in number but many of the heroic men who have stood for years at their post against great odds are now old and must soon retire. Unfortunately school work has been neglected and few young men and women are coming to the front. This neglect it is proposed to remedy as fast as possible, but in the meantime the brethren unanimously say to me, "you must get some reinforcements from America or elsewhere, right away!"

Prof. Camphor and wife are doing nobly. They command because they deserve the respect and love of all. They have had several attacks of the fever during the year, but both feel that their acclimation will soon be completed. The best of all is they just go on in the name and strength of God in their work, with no thought of discouragement.

With good sense in living and caring for one's self, and with ordinarily healthy bodies, I do not think people—especially Christian workers—need fear Liberian climate more than the Southern district of Louisiana, Mississippi and Texas. I used to have terrific billious attacks and malarial fever in those sections of the South when traveling my district, visiting annual conferences or canvassing, for weeks at a time, for the Southwestern. I now believe that God was preparing my body in those days for work in Africa. I have had attacks of the fever and suffered inconveniences of climate and travel unknown in America; but wherever my work calls me I go, accept gladly the hospitality of our people and stay till my work is done in every place. I would sin if I worried about anything—my family, my work or myself. I ask none of our workers to go, or live, or do, where I would not gladly go before them, or where I would not, if called to stay to praise God for the privilege of living and working. To save the most ignorant or sinful soul in the malarial sections of America or Africa is a work which the angels of God might and, no doubt, do covet.

God willing, we hope to reach New York by April 1, where letters addressed care of Methodist Book Concern will reach me. Yours for Africa, J. C. Hartzell.

Feb. 22, 1898.

OUR EASTER THOUGHT.

Rev. J. W. E. Bowen, Ph. D.

Easter is with us once again. To some it is merely the close of the Lenten season; it marks the turn from a life of constrained meditation and perfunctory prayer and penance. They come forth to Easter, not with an enriched experience nor with a deeper insight into God's word, nor with a truer humiliation because of the introspective study of self, but glad that the ordeal is over that they may now trip the light fantastic toe and be merry. To others, Easter brings the melodies of nature to their ears and the pleasures of the opening spring for their enjoyment.

To the thougthful and reverential Christian, Easter is fragrant with the memories of the Garden of Gethsemane, the Cross of Calvary and the Resurrection Morn, and with these memorise our thoughts ascend the Hill of Olives when the clouds received Him out of our sight. The devout Christian sings a pean of triumph under the sober thoughts of the passion week. Easter means more than the historic resurrection; it is an argument for personal resurrection; it confirms faith; it establishes hope, and it assures victory in all Christian work. It is exceedingly appropriate, therefore, that the Christian Church has taken this day upon which to press upon the consciences of old and young the necessity of fulfilling the words of the risen Christ to carry the Gospel to every creature by personal effort and contribution. What better way to celebrate the day than by laying upon the altar our gifts that the glories of the Easter morn may be sent far and wide that every creature may know that Christ has risen? Let us make the day one of great blessing by a liberal offer of our substance.

South Atlanta, Ga.

GLORIOUS RESURRECTION.

I have hailed that glorious sun at his rising, and stood entranced at his setting beams; I have looked up to heaven at midnight, and mused on the moon and stars, when none but God was with me; I have sat silent and solitary in my closet, and thought over, one by one, my Savior's miracles; I have pictured to my mind the Almighty moulding the earth of the fresh creation into a human form, and breathing the breath of life into the nostrils of Adam; but never has my heart been so agitated as when I have thought of Jehovah coming forth at the blast of the last trumpet to summon together the scattered dust of the corpse and mould it into a body—spiritual, incorruptable, immortal, radiant as the sun, and fashioned after the glorious body of the God-man. —Thomas.

SUNDAY SCHOOLS AND EASTER.

It was once thought that young people were more interested in the birth of our Savior than in His death and resurrection, therefore they hailed Christmas as the great feast of all the year; but now they are being made to realize that after all His Resurrection was really the grand culmination of His mission on earth; and thus Easter is being celebrated with greater rejoicings and made a central feature in all our 32,000 Sunday schools year by year. This is well, for a child can understand and experience the saving power of a Risen, Reigning Christ. C. C. Morse.

New Orleans, La.

AN ALL-AROUND PASTOR.

Rev. W. H. Logan, P. E.

The age in which we live demands an all-around pastor, an enlightened but earnest ministry; a pastor like his Master, who commissioned him—constantly going about doing good.

One of the first things to impress an all-around pastor is the promotion of happiness for the good of others. Have you been so impressed?

For a man to stand and speak of spiritual things to those about him is among the most touching things one sees on earth; yet there is no work in the world so inspiring to a pastor as an opportunity to relieve suffering, to soothe the distressed, to confer pleasure, to dry the tears of the afflicted, to spread comfort and joy as he goes through his parish.

On the other hand, what must be the evils wrought by that pastor who has gotten into the conference to its shame and humiliation, and keeps his parishioners in a turmoil, caused by his indiscretions the year round.

The noblest function in which the pastor can spend his most active years and most vigorous strength is in soul-saving, looking faithfully after the benevolences and the circulation of good books and periodicals among his people.

In the mind of that pastor who cares all for the fleece, but little for the flock, this question will arise: Who is going to see after the pastor's salary? I answer: The pastor who is a soul-winner, who scatters spiritual sunshine and looks faithfully after the connectional benevolences of the church will be paid by his loyal flock. Such will be brought about by the services I have enumerated, other things being equal.

In the midst of great temptations the faithful pastor sets the example of strict integrity and thereby opens a moral fountain by the wayside, into which the tempted plunge and wash and are made whole.

An all-around pastor sets the example of forgiveness, and returning good for evil; and in that way he will prove helpful to those who are smarting under a sense of injustice, and who, but for the pastor's example of patience and forbearance, would give way to a spirit of revenge and commit deeds which they might forever thereafter regret.

The pastor who works for himself alone is no better than the merchant, scholar, tradesman and politician, who thus selfishly work for themselves alone. The pastor, if he would imitate his Lord and Master, must be servant of all.

What if Raphael had painted for his own eye and then burned his pictures, or if Sir Isaac Newton had shown his diagrams and calculations to the professors at Cambridge and then destroyed them?

Had these two master minds been inspired by selfishness alone the world to-day would probably be without the art of fine painting and an accurate knowledge of gravity.

Newton combatted the old creeds and firmly established his newly found truth and gave it to the world; and Raphael worked away until he reached his ideal, then gave it to the world, giving a new impetus to the art of painting

and at the same time became the world's greatest master in the art.

But the work of these two men and of all others of the various trades, callings and professions, fade into insignificance as compared with the Luther's, the Wesley's and the Spurgeon's. These were soul-winners and their work will last through eternity, while the former belongs to the world of art and philosophy, and hence their work will end with time.

The work of the pastor, therefore, transcends the work of all men.

Daniel tells us that they that turn many to righteousness shall shine as the stars forever and ever.

The all-around pastor looks after every detail of work in his charge. No interest of the denomination suffers if by any means he can prevent it. He knows if he looks carefully after the little interests in his charge, the achievements in great efforts will be easier; he knows that the omission of the little duties will militate greatly against his success if it does not compass his failure. The wide-awake pastor knows a kind word spoken to-day may live in some heart forever, hence he seizes every opportunity to say a kind word where it will do good or to perform an act that will bless some one through the countless ages of eternity.

That pastoral charge where no publication from the Methodist Book Concern is read, where no Advocate is taken, where there are no hymnals used in the public religious services, no song books in the Sunday school, and half the time no literature, no Epworth League Chapter and no systematic effort made on behalf of the connectional benevolences, and above all, no holy religious awakening, is sadly in need of an all-around pastor.

He is a wise pastor who uses the auxiliaries of the Church to carry on his work, rather than try to do it all himself.

A spasmodic revival will not remedy the evils which are sure to result from a neglect on the pastor's part to use the helps I have indicated.

A popular preacher who holds large congregations and can "work up" a revival whenever he has a mind to do so is not always the successful pastor. Indeed, if he does not use the helps referred to he is a failure, minus the big crowds and the shouts; and two or three years pastorate for such a preacher will diminish the congregation.

It is well for us to remember that there "are men whose sermons will not attract large congregations, but they leave their churches free from debt, and with a large accession of such as shall be saved. Again, there are those who never lack a crowd, who leave their churches weaker than they found them, and the religious tone of the community lower than when they came."

Marshall, Texas.

"Good evening," said one lady to another, as they met upon the crossing of a narrow alley that cut through the block.

"Good evening," was the reply in a startled tone. "I beg your pardon; I did not see you at first. I was looking at the beautiful view at the end of this alley, and wondering that I had never noticed it before."

The first friend turned and caught a glimpse of green bluffs and shapley trees showing fair against the sunset sky.

"It is beautiful!" she exclaimed. "Strange that I never saw it before. This is our alley."

"We seldom know what is at the end of our alley," was the smiling response; and the two parted and passed on.

True enough. We neither look for lovely views, nor expect to find them, through these narrow ways between barns and cool-houses, with nothing to brighten the back-door aspect. They have to do with the drudgeries of life altogether; but they are necessary, and they have an outlet into cleaner spaces, while the blue sky roofs them over.

Let us not consider the most uninviting alleyway hopelessly forlorn, till we see what is beyond it; and let us not miss the view that may be at the end of our own. That which lieth nearest is not always seen.—Julia H. Johnston, in Bright Threads.

Watch the date on your label.

EDUCATIONAL.

GOOD COMMON-SCHOOL EDUCATION.

An important question, indeed, is this:

What is a good common-school education?

The National Educator has given the following excellent answers:

Every boy and girl shoud be able to—

Write a good, legible hand.

Spell all the words in ordinary use.

Know how to use these words.

Speak and write good English.

Write a good social letter.

Add a column of figures rapidly.

Make out an ordinary account.

Receipt it when paid.

Write an advertisement for a local paper.

Write a notice or report of a public meeting.

Write an ordinary promissory note.

Reckon the interest or discount on it for days, months and years.

Draw an ordinary bank-check.

Take it to the proper place in a bank to get the cash.

Make neat and correct entries in day-book and ledger.

Tell the number of yards of carpet required for the parlor.

Measure the pile of lumber in the shed.

Tell something about the laws of health, and what to do in case of emergency.

Know how to behave in public and in good society.

Be able to give the great general principles of religion.

Have a good knowledge of the Bible.

Have some acquaintance with the three great kingdoms of nature.

Have some knowledge of the fundamental principles of philosophy and astronomy.

Have sufficient common sense to get along in the world.

TEN FACTS ABOUT FLAGS.

1. To "strike the flag" is to lower the national colors in submission.

2. Flags are used as the symbol of rank and command, the officers using them being called "flag officers." Such flags are square, to distinguish them from other banners.

3. A "flag of truce" is a white flag, displayed to an enemy to indicate a desire for parley or consultation.

4. The white flag is the sign of peace. After a battle parties from both sides often go out to the field to rescue the wounded or bury the dead under the protection of the white flag.

5. The red flag is the sign of defiance, and is often used by revolutionists. In our service it is a mark of danger, and shows a vessel to be receiving or discharging her powder.

6. The black flag is a sign of piracy.

7. The yellow flag shows a vessel to be in quarantine, or is the sign of a contagious disease.

8. A flag at half-mast means mourning. Fishing and other vessels return with a flag at half-mast to announce the loss or death of some of their crew.

9. Dipping the flag is lowering it slightly and then hoisting it again, to salute a vessel or fort.

10. If the President of the United States goes afloat, the American flag is carried in the bow of his barge, or hoisted at the main of the vessel on board of which he is.—Epworth Herald.

WHAT FIFTY CENTS DID.

A small boy in the West brought to the women 50 cents for a Christmas box they were sending to China with this letter: "Little Boys in China—I sold my little dog and am going to send you all the money." Both were forwarded to a missionary in Foochow, and the reply is alike interesting: "The money you sent gladdened the heart of a poor little boy whose father is dead and whose mother is too poor to support him. A lady missionary has put him in the boys' school and pays his board, but the dear little fellow did not have comfortable clothes. With this 50 cents we bought cloth and had two warm coats made for him. Five cents were left, which we gave the little boy. I wish you could have seen the way his eyes said 'Thank you' when, on Christmas morning, we had come over and gave him the things." Since then the mother has made a pair of embroidered, silken shoes, two inches in length, the exact size of her own, which have come across the sea.—Northwestern Christian Advocate.

TRAVELING LIBRARIES IN A WISCONSIN COUNTY.

That the books so liberally provided by Mr. Stout actually get into the homes of the people for whom they were inended there can be no doubt. The rural and village population in which they circulate numbers about 16,000. A special effort was made to induce the location of library "stations" in the very poorest and most destitute portions of the county. The cross-roads, rather than the villages, were sought as centers of influence, and it was found that in those places the libraries were quite as highly valued as in the more populous neighborhoods. All but five of the 34 stations from which reports were received in 1897 were in farm-houses, and of these farm-houses seven served also as postoffices. Four of the remaining library stations were in small stores (in two of which were post-offices) and one was in a railroad station. These 43 stations are circulating more than 10,000 volumes annually. In the first ten libraries sent out each book was drawn twelve times on an average during the first year, and it was reported that a loaned book was often read by from two to five persons before it was returned.—From The Traveling Library—A Boon for American Country Readers, by Wm. B. Shaw, in American Monthly Review of Reviews for February.

SUMMARY OF FOREIGN AND DOMESTIC MISSIONS.

On another page will be found a complete showing of our Foreign and Domestic Missions, so far as statistics can make such an exhibit. The figures will attract the attention of our people. In these foreign countries we have in active operation all of the machinery (if we may use such a term) of an aggressive, active church life. The preaching of the Word, educational work, the hospital, the printing press, Sabbath schools, Epworth Leagues—all the tested and successful phases of church work at home are actively employed in the prosecution of the work abroad.

The summary of Domestic Missions does not include the work in all the English-speaking conferences. The "note" at the bottom of that table will explain this matter. The work among the foreign population in this country is itemized in this statement. This is a gratifying showing. Surely we have reason to be glad that our Methodism is adapted to all these nationalities, and that these peoples, with their varied customs and habits, gravitate toward the Savior of us all. Methodism is doing its best to evangelize the foreigners finding a home in our land. We are preaching the Gospel in the United States in seventeen different languages. Nearly half of all our missionary money is spent in this country.

The work at home and abroad, as represented in these tables, ought to inspire every member of our Church with renewed zeal and devotion in the great work of saving our world

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"How I Became a Christian" is the product of a Japanese heathen convert. He said: "I liked geology and mineralogy more than philosophy. I believe nobody made a greater mistake than those Unitarian and other intellectually-minded missionaries, who thought that we Orientals are intellectual people, and believe we must be intellectually converted to Christianity. We are poets, and not scientists, and the labyrinth of syllogism is not the path by which we arrive at truth. It is said of the Jews that they came to a knowledge of the true God by a succession of revelations. So I believe all the Asiatics do."—Ex.

HOUSE DECORATING HINTS.

Don't put borders on carpets for small rooms.

Don't hang chandeliers or lamps in low-ceiled rooms.

Don't be chary of rich, warm tints in northern rooms.

Don't buy what suits the fancy, regardless of their combined effects.

EASTER AND MISSIONS.

Rev. A. J. Palmer, D. D.

Of all anniversaries of the Christian year none is so deep and significant as that of the Easter. It is a monument to prove to us still the fact of the resurrection of our Lord. "Now, if Christ be not risen, then is our preaching vain," and your faith is vain also. The glorious, historical fact of the resurrection of the Son of God, of which Easter is the annual celebration, is the world's assurance of His divinity.

On what Sunday, therefore, of all the year, could one whose heart is warmed with gratitude so naturally and easily find expression for it as by making the Easter Sunday the Missionary Day of the Church? If Christ is risen from the dead, which we this day celebrate, ought we not to reflect what a small percentage of the human race, for every one of whom He died, has heard the glorious news, and ought we not on such a day to bend ourselves with a new consecration to the Herculean task of sending the news to the world's ends? We know full well that in this age at least, no great thing will be achieved except by the centralization of capital and the specialization of labor, and that is precisely what our Missionary Society does. It is the medium through which the Church's consecrated gifts reach the end which is in all our hearts.

My colleague, Dr. Smith, has made Easter Sunday the special day in the Sunday schools for years, and has prepared elaborate programs suggestive of the celebration of the day for Missions, which have been scattered everywhere. I am sure it would be a glorious thing if on Easter Sunday of this year the gifts for Missions should be so increased that we never should again hear in all our Church such a word as a missionary "debt."

THE GROWTH OF THE MISSIONARY SPIRIT AMONG US.

Rev. J. M. Shumpert, D. D.

The growth of the missionary spirit among our people in the last few years is simply marvelous! Doubtless there has been no other agency so effective in promoting this glorious spirit among us as the grand old Methodist Episcopal Church, who imbibed the spirit of Wesley, who declared that slavery was the sum of all villainies.

Mr. Lincoln said that the Methodists sent more soldiers to the field, more nurses to the hospitals, and more prayers to God, than any other Church; and following up this same Christ-like spirit, many earnest, consecrated Christian men and women from the North came to our rescue, taught and preached the Gospel of our blessed Christ. Churches and institutions of learning were established throughout this broad Southland and elsewhere for our race: The work was done by men who never will be forgotten by us—Rust, Haven, McDonald, Newman, Lynch, Hartzell, Braden and others. The seeds which these servants sowed are still producing fruit.

Perhaps there has never gone four men to foreign missionary fields who have stirred up the missionary spirit among our people any more than Bishops Burns, Roberts, Taylor and Hartzell.

The energetic editor of the Southwestern Christian Advocate, in his splendid editorials, is doing a most wonderful work in the development of that missionary zeal among us.

The Stewart Missionary Foundation for Africa is doubtless a providential movement that is interesting our people as never before in missionary work.

In addition to Brother Camphor and his noble-hearted christian wife, who are now engaged in the great work of winning precious souls to Christ in Africa and are meeting with delightful success in their work for the Master. There are many others preparing for the same Christian work, and I find, in traveling over my district and other places, many ready and waiting to say, "Here am I, send me."

Should there be a call made for missionary workers from among the colored membership in the Methodist Episcopal Church for foreign fields, in my opinion, the prompt answer from so many ready and willing to go and labor in the blessed Master's vineyard would be astonishing to the Christian world.

Columbus, Miss.

IT CERTAINLY IS NOT POSSIBLE.

It certainly is not possible that there are but 232 persons in the Methodist Episcopal Church who are at once able and willing to contribute $100 each for the payment of the debt of the Missionary Society. From all sources up to date we have received in pledges $102,906. The whole debt is $186,000. The pledges already made are conditioned upon the whole sum being covered. Shall they be canceled and the attempt to pay the debt abandoned? The answer must be given by the pastoral charges and members of the Church that have not as yet done their part.

Brother Buckingham, of Baltimore, proposed to be one of 1,000 who would give $100 each. Up to date 232 have responded. Where are the other 768? Under the Steffy plan 10,000 churches were asked to give $20 each. About 4,500 have responded. Where are the other 5,500? Brothers, sisters, who can give $100 each, and charges that can give $20 each, more or less, will you not give attention to this appeal and respond quickly, that the honor of our beloved Church may be saved and our Redeemer and Lord glorified?

A. B. Leonard,
A. J. Palmer,
W. T. Smith,
Corresponding Secretaries.

New York, March 25.

We call the special attention of those who are already on the Roll of Honor to the following letter from Brother Buckingham, earnestly commending his timely and practical suggestions. Let our Roll of Honor friends constitute themselves a committee of the whole:

Baltimore, Md., March 16, 1898.

Dr. A. B. Leonard:

Dear Brother—I have watched with great interest the payment of the missionary debt by the Roll of Honor plan. As is usually the case, the unexpected happens. Subscriptions have come in from unlooked-for sources. Per contra, there has been silence in quarters whence we could reasonably hope for a prompt response.

Allow me to suggest that each one already on the Roll of Honor constitute her or himself a committee of one to find at least one other who will subscribe $100 toward the liquidation of this burden. That would at once form a committee over two hundred strong, located in all parts of the United States. An earnest effort with a strong, united pull, will, in my judgment, send it through with a whirl. If you deem this feasible, you are at liberty to use this letter. For my part, I'll promise to find some one who will assume $100 of this debt. Hoping and praying that you may soon be able to announce the glad fact that the pledges have all been sent in, I am,

Fraternally, Harry E. Buckingham.

GET READY FOR THE TRAIN, BOYS!

By T. R. Fletcher.

The Jim Crow Sunday excursions
Will soon be on the track,
And every Jim Crow Negro,
The yellow, brown and black,
Will have his money ready
In summer to see the show,
For it's a fact that in the winter, boys,
None of us will go.

We can only stay at home then,
No excursions we can ride,
We'll eat, drink and be merry
Around the fireside;
Let's spend our money freely
This summer, don't save a cent,
There is nothing to fear, the railroad's safe,
There'll be no accident.

The Jim Crow cars are finer
On Sunday than other days,
And every Jim Crow Negro
Can do just as he please;
Away to the city and have our fun,
And with the others share,
Hurrah for Jim Crow excursions,
The boys will all be there.

Talk up the Southwestern.

EPWORTH LEAGUE

EASTER THANKSGIVING AND THE REASONS FOR IT.

Epworth League Topic for April 10—Scripture Reference (1 Peter 1:3-4).

All hail to Easter; glad, bright, hopeful Easter. The season of victories and triumphs, of springing grasses and bursting buds. Who would not be happy and thankful at Easter tide? What memories come trooping in upon us when Easter bells are ringing and Easter lilies bloom!

To those who stop to ponder its lessons and its meaning, Easter starts thankgiving in the heart as spring showers start the grasses in the meadow. How much hung upon that Easter resurrection! About that sealed sepulchre the women, more faithful and truer than the men, gathered with their spices to embalm their crucified Lord. The disciples, poor men, had followed Jesus out to calvary on that day, memorable because of its awful tragedy, and had seen the death dealers complete their work and their divine head laid in Joseph's tomb and the door sealed. To them all was lost. Nothing but night, rayless and starless, was left to them; so they slowly but surely drifted back to the old occupation. To those nets and boats from which they, three years before, had turned away, they went back, without a hope or a dream of anything better than the life of the net, as fishermen. Gloomy and despondent, they set out to take up the old thread of life.

This is the folly that many have committed and are committing still. When Jesus Christ called them and gave them preparation, he had no plan for their return to the old work. At the old occupation they could not succeed, so they spent the night on the deep, casting and hauling the net, yet took nothing.

Well might Peter say: "Thanks be to the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Fit words for that despondent and hopeless disciple. To him the cross and the tomb were the end of the new king and kingdom. But when he awoke from the night of doubt once more to a living hope, thanksgiving welled up in his heart. Can you for a moment think yourself in Peter's place and shrouded by his night? Then you can appreciate this psalm of thanksgiving which rises like a springing fountain from his soul.

Note now how his hope was made to live again. We have come to the season commemorative of that matchless event which gave hope again to Peter. As Peter saw it, Jesus Christ had been defeated and in his defeat was the blasting of hope. His hope of primacy or important place in the new kingdom was gone. The light of hope that for nearly three years had flashed along his pathway had faded, and darkness, dense and impenetrable, shrouded him. Just then, in his darkest hour, while the gloom of the night still tarried, and before the dappled East had begun to reflect the roseate hues of morn, there came in breathless haste two women, with a true but strange story about Joseph's tomb. It was open and empty, the stone rolled away and the guard gone; while the angel messengers tarried to tell the faithful followers the resurrection story. Then as the light sprang up the East, filling Judea with light, so hope again filled the heart of those waiting and despondent ones.

The hope looked forward to an inheritance. Now there are earthly inheritances for which men give great energy to possess; but those inheritances are soon gone. A few years ago a $10 bill passed through one of the banks in New York, on the back of which was written: "The last of a ten-thousand-dollar fortune." This is one instance in many. But Peter was hopeful of, and thankful for, an inheritance which could not pass away. It is incorruptible. It cannot decay. Years and time have no power to destroy it. To such an inheritance are we all heirs. With Peter we can all say: "Thanks be to God."

Another important feature is that that inheritance is reserved for us. Some years ago when Patti, and Neilson, and Schalchi, and Winkleman, were to sing in Boston's largest auditorium and only a few people could get in who could not pay the enormous price of a

reserved seat, I went. About the door five hundred people gathered early to take their chances on geting in to hear them. When the door was opened there was a mad rush of the throng to find at least standing room to hear the Queen of Song. While we stood and waited for a half hour other people came with leisure, and quietly took seats which had been reserved for them. There was no mad rush; the seat for their comfort had been reserved. So our inheritance is reserved. Do not be uneasy, no one shall take or usurp it; it is ours and it shall never fade away.

Then again note that we are not left in the dark as to where it is. It is reserved in heaven. Here the victorious and the finally faithful come. Here the redeemed sing their songs of triumph; ere the peans of praise and the psalms of thanksgiving shall never cease.

For every faithful Leaguer there is reserved an inheritance which cannot decay and will not fade away, for which let us render praise and thanksgiving to him who hath begotten us again to a living hope, by the resurrection of Jesus Christ.

Daniel W. Shaw.

Charleston, W. Va.

WATCH YELLOW JACK.

The chief sanitary inspector for the city makes the following suggestions to house keepers and others relative to guarding against the return of yellow fever the coming season. Those of our readers who live in this city and other infected districts where such precautions are necessary, will do well to heed them:

"The greatest danger of recurrence of diseases lies in the houses, and especially in the bedding, clothing, bureaus, trunks, boxes, etc.

"Hence the utmost importance for the people in whose houses sickness has, or has not occurred, to apply most rigorously, in spirit and in letter, the following recommendations:

"1. Sanitary inspectors appointed by the Board of Health will explain to the housekeepers the importance of thorough house sanitation. It is earnestly hoped that the inspectors will be recieved with the proper spirit, and their instructions complied with.

"They will return to see that these instructions have been followed.

"2. The rooms should be thrown wide open for eight hours, especially on sunny days; also on cold days.

"This should be repeated four or five days or more.

"3. The armoirs, bureaus, boxes, trunks, etc., should be opened and contents spread as much as possible on these days.

"4. The bedding, cotton comfort and woolen fabrics should be exposed to the air and to the sun for eight hours, turning them over every two hours.

"This should be repeated four or five days or more.

"5. The yard must be kept thoroughly cleaned and drained.

"6. The garbage must be put out early, in water-tight receptacles. These should be large enough to hold all the garbage easily.

"7. All obstructions to the free flow of water in the gutters in front of each house should be swept out of the gutter to the edge of the street.

"The mud at the bottom of the gutters should not be disturbed.

"A commendable hygienic ordinance was passed at the last meeting of the City Council. This ordinance prohibits expectoration in street cars Some think that this law was aimed at tobacco chewers, but they are in error. This ordinance was directed more particularly at the tubercolous subject, whose sputum when dried and inhaled carries the death-dealing baccilus tuberculosis and infects the susceptible victim with that lingering but surely fatal disease, consumption.

' The health of the city at present is remarkably good. A few cases of diptheria and but two cases of scarlet fever are the only diseases worthy of special mention that exist here. Respectfully submitted,

"John Callan, M. D.,
"Chief Sanitary Inspector."

Tell the largest number of bushels of wheat in the largest bin, and the value at current rates.

SUNDAY SCHOOL HELPS.

By Rev. G. N. Jolly Kentucky Conference.
(Written for the Southwestern.)

Lesson III April 17 1898.

THE TRANSFIGURATION (Matt. 17: 1-9).

Golden Text.—"We beheld his glory as of the only begotten of the Father" (John 1: 14).

1. The time—"After six days." Luke says "about an eight days after." Both dates from the former discourse. Matthew counts the intervening days while Luke counts those and the days of the two events. Luke uses the word "about" as though the exact time was not important. One week of our Savior's ministerial life is unknown to us. It was likely spent in communion with God.

2. The company—"Peter James and John." The two sons of thunder and the man of rock. They were the chief apostles and were with Him when He raised to life the daughter of Jarius when He was transfigured and during His agony in the garden. These were to be pillars in His Church therefore they should be with Him when there were mighty manifestations of His divine nature. This matter must be kept secret for a season and three could keep it better than twelve. Yet there must be witnesses enough to remove doubt when it is published. Two were sufficient, but He chose three that every word might be established.

3. The place—"Up into an high mountain apart. "For more than 18 centuries it was believed that the transfiguration took place on Tabor a mountain in southeastern Galilee. But this was likely a mistake. Tabor was not a high mountain. It is only about 1800 feet above he sea level. I is not "apart" from the busy thoroughtares of life. It had at this time a fort or village on its summit. The transfiguration likely took place on one of the spurs of Hermon. These were high mountains about 10,000 feet above the sea. They were apart from the world. Jesus was last seen in that locality. After His transfiguration He passed through Galilee.

4. The object—"As He prayed." A desire to be alone with God was no doubt the primary object of this visit. But He also desired to confirm the faith of His disciples. Many things would occur in the near future to shake their faith. This was designed to convince them beyond a doubt that Jesus was the Son of God. We should pray in secret in the family and in the great congregation. Prayer embraces adoration, confession, intercession, supplication and thanksgiving. Jesus likely prayed for Himself, for His followers and for the world.

5. The transfiguration—"The fashion of His countenance was altered." To transfigure is to change. Jesus was changed not in substance, but in appearance. This change was seen in His face, which "did shine as the sun," and in His raiment, which was "white as the light." We need not be surprised at this, for "God is light," He "dwells in light," and Jesus is the light of the world." This light was from within, and was a result of the Holy Spirit filling the house where Jesus dwelt. It shown out through his body as light from a highly illuminated room shines through its windows. We have similar instances in the Word of God. When Moses came down from the mount, after forty days of close communion with God, his face shown so brightly that Aaron and the children of Israel were afraid of him. He put a veil over his face till the glory of God should disappear. While Stephen was being tried by the Council, and false witnesses were testifying against him, those that sat in the court "saw his face as it had been the face of an angel."

6. The visitors were Moses and Elijah. The life of Moses may be divided into three equal periods of forty years each. The first forty years were spent in Egypt and in the home of Pharaoh; the second forty years he lived with Jethro in the land of Midian, and the last forty he spent in conducting the children of Israel from Egypt to Canaan. When the time came for him to depart this life he delivered his last charge to Israel; sang his farewell song; gave Joshua his parting blessing, and ascended Nebo to the top of Pisgah. There the Lord showed him all the land of Canaan. There he died "according to the word of the Lord," and in the valley of Moab Jehovah buried him. Israel wept for him thirty days. Elijah, the Tishbite, was of the inhabitants of Gilead, east of the Jordan. We know nothing of his parents or early life. He suddenly appeared before Ahab and delivered the message of Jehovah; by the brook Cherith his life was preserved in a miraculous way; at Zarephath he lived in the home of a widow two or more years; on Carmel he called down fire from heaven to consume the sacrifice; by the brook Kishon he slew the prophets of Baal; from Horeb the Lord sent him to annoint Hazeal to be king over Syria, Jehu to be king over Israel,, and Elisha to be prophet in his room; five years later he was sent to meet Ahab in the vineyard of Naboth; and six years after this the Lord took him to heaven. He and Moses dwelt together in glory for eight centuries, and then came down to the Mount of Transfiguration at the opportune time. Jesus received them in glory, and they talked with him about the decease He should accomplish at Jerusalem. Note.—The soul is immortal. It has knowledge of the affairs of earth while in a disembodied state. The inhabitants of heaven are concerned about the Plan of Salvation. The saints will know one another in glory.

7. The request. Many think the transfiguration took place in the night, and just before the dawn of day. The apostles had fallen into a deep sleep, but were awakened by the light and the voices. They must have been greatly surprised when they saw their Master in this glorified state and these heavenly guests talking with Him. As Moses and Elijah were departing, Peter desiring them to remain, cried out: "Master, it is good to be here; let us make three tabernacles; one for thee, one for Moses, and one for Elijah." He was highly excited and hardly knew what he said. Note.—Often in our devotions the flesh is strong and the spirit weak. Earth and heaven are sometimes brought together. Impulsive persons often say and do odd things. The law, the prophets and the Gospel dwell together.

8. The Father. While Peter yet spoke a bright cloud overshadowed them. They were filled with fear, and fell with their face to the ground. A voice came out of the cloud, saying: "This is my beloved Son, in whom I am well pleased, hear ye Him." Soon Jesus came and touched them. When they arose He asked them to tell the vision to no man till after His resurrection. Note.—God has often appeared to His people. We should not be afraid when He is near. Jesus has the same names and attributes of God. We should hear Jesus in His Word, His Gospel and His Spirit.

GARRETT BIBLICAL INSTITUTE.

Commencement week: Sunday, May 29: 9 a. m., love feast led by Professor Horswell; 10:30, baccalaureate sermon by Professor Stuart; 7:30, annual sermon by Rev. Prof. W. T. Davison, M. A., D. D., of Birmingham, Eng.; Monday, annual missionary address by Rev. H. C. Stuntz, M. A., B. D.; Tuesday, alumni day; Thursday, commencement day. Professor Davison will lecture before the institute May 18, 19 and 20.

Was All Run Down

No Appetite and a Tired Feeling All the Time—New Brunswick People Tell What Hood's Sarsaparilla Has Done for Them.

"I was all run down and had no appetite. I had a tired feeling all the time. I was advised to try Hood's Sarsaparilla, and it benefited me so much that I would not be without it." MRS. G. I. BARRETT, Central Norton, N. B.

"My father has been in poor health for a number of years. He took four bottles of Hood's Sarsaparilla and it has done him much good. It has relieved his cough and built up his system." EVA C. BENSON, Seal Grove, N. B.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Price $1.

Hood's Pills cure nausea, indigestion and biliousness. Sold by all druggists. Price 25 cents



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

TO THE PASTORS.

Dear Brethren:

The success of the Southwestern is in your hands. Your relation to the people brings you nearest them so that you can, better than any one else, urge them to take the paper. We trust that you will begin a spring campaign at once and see to it that your charge shoulders its part of the responsibility.

It is with much pleasure that we announce that our publishers have granted us a better grade of paper, which we begin to use with this issue; and other improvements will be made just as the brethern realize the duty before them and meet it squarely. Why not settle the question of the self-support of the Southwestern during this quadrennium, once for all.

Allow us to urge upon you to send in some subscribers at once; secure renewals! Push the canvass! On to the 10,000 line! We can make it; let each pastor do his best.

C. C. Morse,
R. E. Jones,
Business Managers.

The difficulty between this country and Spain is still in such shape as to keep every one excited and unsettled. The president made an effort to settle matters by diplomacy, but little, if anything, was gained. It is announced that Spain has instructed General Blanco to authorize the return of certain of the reconcentrados to their farms, and that he has been furnished with money to feed them at least for a time.

Spain, it is understood, objects to interference on the part of the United States, on behalf of Cuba, and it is though that Conrgess will vote to do so any way as soon as it becomes evident that President McKinley cannot settle the matter otherwise. He is expected to send a special message to Congress this week, but not in time for us to report its import in this issue.

Bishop J. H. Armstrong, D. D., of the A. M. E. Church, died March 23, 1898, at Galveston, Texas. He was elected to the Episcopacy at the session of the General Conference of his Church, held in May, 1896, together with Bishops Derrick and Embry. Of the class only Bishop Derrick survives. He was not an old man by any means—only 56, and it is to be regretted that he lived so short a time to enjoy the honors so recently conferred by his Church.

We have known Bishop Armstrong intimately for about sixteen years and believe him one of the purest and best men we ever met. His education was quite limited, but this was atoned for by his piety and the fact that he was an indefatigable worker. We never knew him to fail in anything he undertook to do. He was a man who brought things to pass and his church knew it. We visited him at his home in Houston, Texas, last December, when we found him quite frail, but we hoped he would regain his health and old time vigor. Bishop Armstrong leaves no children, but he leaves a devoted and God-given wife; to her and the Church which he loved and honored we extend our most sincere, our heartfelt sympathy.

Renew your susbcription—now!

"ONE SINNER DESTROYETH MUCH GOOD."

Those who have watched the course of the Editor of the Iconoclast, Waco, Texas, who was killed last week by an antagonist, cannot help but feel the force of the Scripture with which we head this item. He published a low-grade magazine which had a wide circulation, being sold on railway trains and at news stands all over the country, as much because of the sensational filth it disseminated as for its literary merit. During the few years this periodical has been in existence, it has cost three lives, eleven men have been wounded and has made four widows and sixteen orphan children; and now the editor himself joins the procession.

If the "Iconoclast" was run for an other reason than to make money, we do not know it, though some of the editor's admirers claim his purpose was to expose the white "nobility" and their female associates, of whatever race, in their criminal living. This may have been true as regards the white "nobility," but certainly was not true of his attacks on the Negro. He assailed our best women, such as Mrs. Fannie Barrier Williams and Mrs. Ida Wells-Barnett, of Chicago, and recognized neither merit nor virtue in any of them. He has been in hot water ever since he aired a scandal connected with a university at Waco, one of the leading white schools in the State, and the affair has terminated in his death.

We do not ask that corrupt or immoral Negroes shall not be exposed, we have no more desire to shield or conceal them than we have to protect the whites who are their partners in crime or criminal living. The Negro who is seeking the elevation of his race offers no excuse and makes no defense for this class of his people; he simply asks that they be dealt with just as the same class of other races are; but in the name of all that is just and right, do not attempt to confine us all to the same grade in either our social or home life, nor think for once that all our women are the victims of the white man's money and immorality. This the "Iconoclast" man seemed to think the case. While the unfortunate passing of the man may not result in the passing of his publication, it can never command the attention without Brann's personality that it did with it.

Four years ago the relative naval strength of the ten greatest nations of the world stood as follows: Great Britain, 100; France, 68; Italy, 48; Russia, 38; Germany, 21; United States, 17; Spain, 11; China, 6; Austria, 5; Turkey, 3. There has been little or no change in the relative positions as here indicated, except that Spain has advanced somewhat and Japan, which, four years ago, did not enter into the calculation at all, now stands No. 8, falling between Spain and China.

The United States is building and purchasing war ships as rapidly as she can, and, if reports are true, Spain is doing the same.

The levee, which was built by the United States government to hold the Ohio River in its banks near Shawneetown, Ill., gave way unexpectedly last Sunday about 4 o'clock p. m., and the waters thus freed swept down over the little town of about 2,000 inhabitants, and it is thought at this writing fully four hundred were drowned. Houses were floating about in the streets and the governor of the State, and even Congress, were appealed to for food, clothing and burial caskets.

President McKinley's cabinet has in it four Presbyterians and two Congregationalists. Mr. McKenna, whom the president appointed one of the judges of the Supreme Court of the United States, is a Catholic. When it comes to filling the more exalted positions the president seems to act on the injunction, "Beware of the people called Methodists," white as well as colored.

If Rev. A. P. Camphor can send us twenty-six subscribers from Africa, what ought you to do, brother here in America?

What do you think of our special Easter number?

THE CENTRAL MISSOURI CONFERENCE.

This is our youngest conference, and for that reason has been considered the weakest; but those who are so impressed are very much mistaken. This conference, as will be seen from the list of appointments which we publish this week, sends out over a hundred men to their appointments. Its work is principally in Missouri and Kansas but it has besides appointments in Nebraska, Iowa and Illinois. It is difficult to find a more heroic set ot men —men who are doing pioneer work for the Church and who go to the small, struggling appointments as willingly and gladly as some men go to large, self-supporting charges. They are now doing that, which, in our judgment, should have been done years ago; they are planting our Methodism in that great northwestern territory and are confident of success. The men, young and old, are vying with each other in devotion to their work and loyalty to the Church. They took hold of the Southwestern and promised to help us make the paper go.

In Topeka, where the conference convened, we have two churches, and they and their friends, white as well as colored, entertained the conference royally. Rev. Daniel Mitchell, pastor of Asbury Church, where the sessions were held, has done a most excellent work in Topeka, and is justly popular with his people. All were well provided for and greatly enjoyed their stay.

The conference, and for that matter the whole city, was delighted with Bishop McCabe; his administration will do our work untold good in that section. The brethern went out enthused and nerved for another years work. They will never forget the Bishop nor the spirit in which he handled the interests of the conference. His addresses and sermons were filled with such thoughts and illustrations as convince the judgment, move the heart and nerves the hand.

Spain's population is 17,550,000, ours is 70,000,000; Spain's debt, including Cuba, is $1,751,451,696.00, ours $1,226,793,712.90; Spain's debt amounts to $97.00 per capita, while ours is only $17.00. The area of Spain and all her possessions amounts to 603,076 square miles, and that of the United States is 3,602,990. Spain is 4,000 miles away from Cuba, but Cuba is right at our door. This looks as though we have the advantage.

When George Muller, the famous founder of the Orphans' Home of Bristol, England, died recently, he was 92 years of age. His great orphanage was established about 1836 and has since cared for many thousands of needy orphans. The peculiar thing about Mr. Muller's institution was that he never made a direct appeal to any one for contributions to run it, but depended wholly on the efficacy of prayer for money to meet the necessary expenses.

The National Hotel at Topeka, Kan., has been run by two brothers for twenty years. In all this time they claim never to have sold strong drink in any form, not even a glass of beer, and that they have never allowed the use of a room for the purpose of gambling. Few hotels have as good record as that.

The schools of the Freedmen's Aid Society have in them 1000 more students now than they had at this time one year ago. This is not a bad showing for these hard times.

The admirers of Consul General Lee, who represents this government at Havana, Cuba, have mentioned his name as the Democratic candidate for the presidency at the next national election.

In twelve years time the Methodist Episcopal Church has had its whole membership increased 1,000,000 and has witnessed the conversion of 100,000 heathen in foreign lands.

This advice was given by one who expressed a great truth figuratively: "Take care of your body, for it is the beast that has to carry you to the gates of heaven."

PERSONAL AND GENERAL.

Take this copy of the Southwestern and make a hand-to-hand canvass and send us 10 cash subscribers.

Secertary I. Garland Penn hassold more than $2200 worth of Epworth League supplies and secured hundreds of subscribers to the Epworth Herald..

The report of the Delaware Conference did not reach us in time for this issue, but we hope the conference reporter will send it in time before our next.

Bishop Hartzell and wife are to spend the summer in this country and have engaged a cottage at Martha's Vineyard. He arrived in New York last week.

While asbent form the city last week we had the pleasure of a call from the Rev. Dr. H. T. Johnson, editor of the Christian Recorder, one of the official organs of the A. M. E. Church. The Doctor will excuse our absence, and will, we trust, make it a point to call again when we are at home.

Rev. W. H. W. Rees, D. D., who is assistant corresponding secretary of the Freedmen's Aid Society, represented the Society at the Central Missouri Conference at Topeka, and made a most excellent impression for his cause. The Doctor, as a speaker, is both witty and eloquent.

Dr. H. C. Jennings, who is one of the publishing agents of the Western Book Concern at Cincinnati, delivered an address before the Lexington Conference, which put the worth and importance of these interests before the conference in such a manner as will be sure to bear fruit in an increase of patronage in the year's to come. He states the case clearly and forcibly.

Few persons can make a more eloquent and telling plea for his cause than Dr. Manley S. Hard, made at the Central Missouri and Lexington Conferences for the Church Extension Society, of which he is assistant corresponding secretary. He has grown steadily as a apecial pleader since the day he assumed the dūties of his office and never fails to make a good impression for the cause he represents.

CENTRAL MISSOURI CONFERENCE.

By Rev. J. A. Dorsey.

The twelfth session of the Central Missouri Conference, of the Methodist Episcopal Church, convened in Asbury M. E. Church, Topeka, Kan., Macrh 23, Bishop C. C. McCabe, D. D., presiding. At the roll call 61 members and 11 probationers answered to their names. All of the former officers were re-elected, J. A. Dorsey, secretary; W. C. Ellis, statistical secretary, and G. B. Abbott, conference treasurer.

Reports of the presiding elders showed considerable progress had been made in the different districts, also the annual report of Geo. R. Smith College. Wm. E. White was announced as having withdrawn from the connection and J. W. Zellender was permitted to withdraw under charges. The supernumerary preachers are: C. A. Walker, D. Payton, Ed. Anthony, Wm. Wheeler and A. R. Clordy. J. Cato, John Tate, J. Wright, J. A. Lee, M. Reed, J. D. Evans, J. W. Payne and P. H. Atkinson were continued in superannuate relation; A. Hubbard was made effective. Oskaloosa, Iowa, was chosen as the seat of the next annual conference. Two drafts, one on the Book Concern for $428, and one on Chartered Fund for $22, were presented by the Bishop and ordered drawn.

The work of the second day consisted mainly in hearing reports. Drs. Jennings and Hurlburt addressed the conference, each representing the work in which he is engaged. Wm. H. Wheeler, H. A. Henley and David Bruce were elected to elders' orders. John Nolan was continued in the fourth year. Daniel Mitchell, J. E. Williams, A. S. Palmer, J. W. Jackson and Henson Baker were continued in the third year. The class for admission consisted of O. A. Johnson, W. A. Bohannon, F. C. B. Washington, J. J. Cabbel, Dudley Smith, A. M. Somerville, R. H. Young, John Grant, J. W. H. Terrill, and was very impressively addressed by Bishop McCabe; all were elected to deacons' orders except John Grant and J. W. Terrill, being already ordained. J. W. Rhodes was elected local deacon. R. B. Williams, F. D. Avant, J. G. Dinsmore, Wm. A. Ray were received on trial. The orders of T. A. Clark were recognized, he being an elder from the A. M. E. Church. The orders of Louis M. Fenwick as local elder from A. M. E. Church were recognized.

Dr. I. B. Scott and Dr. J. B. Young, and President Robertson of George R. Smith College, were introduced to the conference.

On the proposition as submitted by the Rock River Conference 8 votes were received in the affirmative and 54 in the negative. On proposition pertaining to equal lay representation 18 votes were cast in the affirmative and 53 in the negative.

C. W. Holmes and J. S. Cravens were chosen delegates to the Anti-Saloon Convention, which meets in Cleveland, O., November next. Rev. A. W. Talbert was appointed to preach the annual missionary sermon at the next session. Dr. M. S. Hard represented the work of the Church Extension Society. A purse of money was presented Dr. J. Will Jackson, the retiring presiding elder of the St. Louis District, by A. H. Higgs, in behalf of the district.

The appointments are as follows:

St. Joseph District.

J. J. Clark, P. E., P. O. Topeka, Kan.
Armstrong, G. W. Patton.
Columbia, H. South.
Des Moines (Ia.), T. A. Clark.
Fayette, G. W. Reeves.
Fayette Circuit, supplied by J. H. Boon
Fulton, W. H. Whitmore.
Glasgow, J. H. McAllister.
Glasgow Circuit, L. F. Payne.
Independence, G. B. Abbott.
Kansas City:
  Asbury, W. C. Ellis.
  Burns, J. G. Dinsmore.
  Clark, to be supplied.
Kingston, supplied.
Lincoln (Neb.), J. T. Knapper.
Mexico, W. H. Wheeler.
Moberly, J. S. Craven.
New Bloomfield, W. L. Lee.
New Franklin, R. B. Williams.
Omaha (Neb.), C. W. Holmes.
Oscaloosa (Ia.), J. S. Burton.
Richmond, O. A. Johnson.
St. Joseph, F. L. Donahoo.
Shannondale, Dudley Smith.
Sturgeon, G. A. Gaston.
Williamsburg Circuit, T. L. Francis.

St. Louis District.

H. H. McAllister, P. E., P. O. St. Louis, Mo.
Bowling Green, J. L. Smith.
California and Jamestown, supplied by A. Samuels.
Clarkesville, W. A. Bohannon.
Curryville, Geo. Grady.
De Soto, A. S. Palmer.
Ellisbury, Leroy Woolrich.
Farmington, John H. Nolan.
Forrestell, supplied by C. M. Tony.
Frankfort, Wm. McCutcheon.
Frederickstown, F. C. B. Washington.
Fort Madison (Iowa), supplied by C. N. Casey.
Hannibal, Alexander Hubbard.
Ironton, Wm. Divers.
Jefferson City (Mo.), supplied by Green Engard.
Louisiana, A. H. Higgs.
Montgomery, S. L. Evans.
Pittsfield (Ills.), supplied.
Potosi Circuit, F. D. Avant.
Quincy (Ills.), supplied.
Rolla, H. A. Henley.
St. Louis:
  Baden, supplied by John Guyton.
  Bridgeton, F. H. Small.
  Elliott Avenue, W. H. H. Brown.
  St. James, B. McCane.
  Wesley J. Will Jackson.
Springfield, (Ill), W. E. Wilson.
Troy, T. H. Lockwood.
Warrentown, W. R. Revere.
Wellsville, L. E. Hayes.

J. P. Bishop, district superintendent of Children's Home Society of Missions.

Sedalia District.

Richard Davis, P. E., P. O. Sedalia, Mo.
Arrow Rock, Aaron M. Somerville.
Clinton, James W. Jackson.
Georgetown, H. G. Gibson.
Gillam, to be supplied by William Wheeler.
Hegginsville, to be supplied by George Ball.
Holden, A. Abanatha.
Knobnoster, R. Rush.
Lamonte, Anthony Coleman.
Lebanon, J. W. Thomas.
Lexington, C. W. Keeton.
Malta Bend, R. G. Smith.
Marshall, W. J. De Boe.
Odessa, to be supplied by James W. Rhodes.
Osceola, Hensen Baker.
Sedalia, J. A. Dorsey.
Sedalia Circuit, B. F. Abbott.
Slater, J. W. Hughes.
Smithton, D. Bruce.
Springfield, R. M. Smith.
Springfield Mission, to be supplied by Isaac C. Pendegraft.
Sweet Springs, Christopher Tays.
Warrensburgh, J. W. Brown.
Wellington, Benjamin Steele.
Windsor, to be supplied by J. W. Stemmons.
Versailles Circuit, R. H. Young.

F. S. Bowles left without appointment to attend one of our schools.

Topeka District.

R. E. Gillum, P. E., P. O. Topeka, Kan.
Alma and Wabaunsee (Kan.), to be supplied by S. H. Jones.
Atchison and Valley Falls (Kan.), J. E. Williams.
Burlingame (Kan.), to be supplied by R. J. Keel.
Butler and Harrisonville (Mo:), J. A. Grant.
Carthage (Mo.), B. D. Dixon.
Chetopa (Kan.), J. W. Patton.
Clay Center (Kan.), J. J. Cabbell.
Coffeyville (Kan.), W. A. Ray.
Dunlap and Emporia (Kan.), to be supplied.
Ellis (Kan.), to be supplied by J. D. Evans.
Fort Scott (Kan.), J. K. Anderson.
Greenfield (Mo.), to be supplied by B. F. Swindell.
Independence (Kan.), C. P. Thompson.
Joplin (Mo.), S. E. Sanders.
Kansas City (Kan.):
  Mission, to be supplied by A. Julius.
  St. James, W. H. Smith.
Lawrence and Bennen Springs (Kan.), L. Thomas.
Manhattan and Wamego (Kan.), A. W. Talbert.
Mound City (Kan.), to be supplied by G. W. Winn.
Mount Vernon and Neosho (Mo.), Isaac W. H. Terrill.
Oswego (Kan.), to be supplied by Thomas J. Ross
Rosedale (Kan.), F. B. Martin.
Salona (Kan.), W. R. Davey.
Topeka (Kan.):
  Asbury, Daniel Mitchell.
  Mount Olive, H. H. Lucas.

Elijah P. Geiger left without appointment to attend some one of our schools.

Missionary Society, $500; Church Extension, $186; Sunday School Union, $20; Tract Society, $12; Freedmen's Aid Society, $357; Educational Society, $195; American Bible Society, $4.50; Women's Foreign Missionary Society, $16; Women's Home Missionary Society, $13; other collections, $348.30; General Conference Expenses $12; conference claimants, $86.53; Episcopal Fund, $155.

Membership: Full members, 7,204; probationers, 1,044; local preachers, 90.

Polk, Tenn., turns up with this kind of a freak in a pair of twins says the local paper of that section:

"The mother is a stout, coal-black Negress, and the babies are healthy and normal, except that one is black, but not quite so black as the mother, and the other is absolutely white—as white as any white child—with long straight, coal-black hair. Hundreds of visitors have gone to see the wonderful white babe. We have not seen the twins, but we have the facts, not only from Nichols and Forrester, but from dozens of their eye witnesses equally as veracious."

"Sometimes up, and sometimes down;" it's your privilege to stay up all the time, Why not?

TO THE MEMORY OF HON. NORRIS WRIGHT CUNEY.

By Mrs. William Augustus Allen.

O death! howe'er thou veil'st thy ghastly face,
Thou art a monster who affrights us all;
We shrink in terror from thy stern embrace,
Thy noiseless steps, thy sable wings appall.

Thou'rt always feared, no matter how unknown,
How worthless, how abject the victim be,
No smile awaits thee when thou claim'st thine own,
Man e'er holds thee his bitt'rest enemy.

But when thou strikest down with ruthless hand
The very choicest sheaf our fields contain;
When, pitiless, thou stalkest through the land,
And gath'rest to thyself the golden grain.

We cry aloud in anguish at the deed,
We murmur 'gainst thy arbitrary will;
The vastness of our loss makes our hearts bleed,
For none, we fear, the vacant place can fill.

A great man hast thou called before the time,
A man of lofty aids, of sterling worth;
A grandly useful man snatched in his prime,
Ere he had pertected his work on earth.

He loved his people with a love most deep,
Their welfaer ever occupied his mind;
By day, by night, when they were wrapped in sleep,
He studied plans their highest good designed.

He loved them with a deep, abiding love,
What'er their faults, they had their virtues, too;
They were his brethren, made by God alone;
'And ne'er was act of his to them unture.

He spent his life in battling for their rights,
He labored hard to stem the tide of hate,
Oft rising 'gainst them to such fearful heights,
And show a man's a man, in spite of fate.

Too proud to pull away from his own race,
And hang upon a race that him disdained,
He felt that toadying is a disgrace,
And that manhood makes worth he e'er maintained.

Aye, and he loved his countrymen, his heart
Was large enough to cherish love for all;
Race, creed, condition, could not worth impart,
And he was loyal, let what would befall.

This grand, unselfish man has crossed the flood,
He has been called from labor to reward,
And we, whom God hath made of kindred blood,
Can only our weak tribute him accord.

When at the Great White Throne we shall appear
To render up account of all we've done,
This plaudit shall the illustrious Cuney hear,
"Thou hast indeed a crown of glory won!"

He is not really dead; like the immortal Brown,
His influence departed not with breath;
His spirit lives, his soul is marching on
For such a man as he there is no death!

Fort Worth, Texas, March 12, 1898.

BIHSOP HARTZELL'S COMMISSION FROM LIBERIA.

A cablegram to the Chicago Inter Ocean from London, says: "Germany is attempting to force a protectorate upon Liberia, the West African republic established by liberated slaves from the United States. Liberia has appealed to Great Britain and the United States for aid against German aggression. Bishop Hartzell, for Africa, of the Methodist Episcopal Church of the United States, is commissioned to make this appeal. Bishop Hartzell is duly accredited by President Coleman of Liberia as confidential emissary to Lord Salisbury and President McKinley, to whom he bears letters intrusted to him on the eve of his departure from Monrovia. The gist of these letters is a request for closer relations with Great Britain and the United States, to which countries President Coleman appeals to insure the independence and development of his country. This move on the part of Liberia is prompted by fear of French and German encroachments, threatening the integrity of the republic. There is great rivalry between Paris and Berlin to obtain ascendancy in Liberia.—Northwestern Advocate.

LIBERIA ANNUAL CONFERENCE APPOINTMENTS

Monrovia District.

William T. Hogan, Presiding Elder.
(Postoffice, Careysburg via Monroiva Liberia.)
Careysburg and Newland, Wm. T. Hogan.
Marshall and Mount Olive, J. P. Artis; M. J. Deputie, teacher, and Philip Harris, native teacher.
Monrovia, supplied by Samuel T. Prout.
New Georgia and Johnsonville, John W. Davis.
Paynesville, John J. Powell.
Robertsport and Talla, B. R. McKeever.
College of West Africa (old name Monrovia Seminary), Alex. P. Camphor, president; Mrs. M. A. R. Camphor, preceptress and teacher; John Frith, professor.
Superintendent Roberts' Methodist Episcopal Hospital, to be supplied.
Superintendent Mission Press and Book Steward, to be supplied.

Work Among Native Heathen.
Crawford Mission, to be supplied.
Krootown Mission, to be supplied.
Powellsville, John J. Powell.
Pesseh or Brown Mission, Riden Boyce.
Vey Mission, to be supplied.

Bassa District.

Hamilton C. Russ, Presiding Elder.
(Postoffice, Edina, Grand Bassa Co., Liberia.)
Bexley, to be supplied.
Central Buchanan, John H. Harris.
Farmersville, Edward B. Mitchel.
Hartsford and Fortsville, supplied by Alex. Morgan.
Lower Buchanan, David M. Herron.
Upper Buchanan, supplied by Philip C. Tyler.
Paynesburg, Nicholas B. Whitefield.
Bassa Mission School, John J. Harris, teacher.

Work Among Native Heathen.
Bexley Mission, supplied by John D. Stryker.
Farmington Mission School, J. T. Williams, teacher.
Fortsville Mission, supplied by R. B. Watts.
Fortsville Mission, supplied by Mrs. E. A. Adams, teacher.

Cape Palmas and Cavalla River District.

John G. Tate, Presiding Elder.
(Postoffice, Harper, Cape Palmas, Liberia.)
Cape Palmas:
Scott Church, Harrington H. Evans.
Cape Palmas Seminary, supplied by T. T. Brewer, teacher.
Tubmantown, supplied by William Bowen.

Work Among Native Heathen.
Barraka Mission and three sub-stations: D. E. Osborne, Superintendent; Mrs. Alma Osborne, Matron; Native Helpers, Jasper Grant—Glasgow.
Beabo Mission, U. L. Walker and Mrs. E. Walker.
Bigtown and Plunkey Mission, Miss Florida B. Evans and native helpers.
Eublica Mission, supplied by native workers.
Garroway Mission and two sub-stations: Miss Agnes McAllister, superintendent; Mrs. Jennie Hunt, John Harrow and two naitve helpers.
Grand Sess Mission, John H. Auer.
Niffoo Mission, Thos. Stacy.
Piquinnie Sess Mission, John McLain.
Pallato Mission, C. H. Gray.
Wissika Mission, Misses R. Mair and Jessie Arms.
Sasstown Mission and Three Sub-Stations: John G. Tate, superintendent; Thos. Newton, John Boyd and Chas. Table, native helpers.

Sinoe District.

Joseph W. Bonner, Presiding Elder.
(Postoffice, Greenville, Sinoe County, Liberia.)
Bluntsville, supplied by Shelby R. Miller.
Greenville, Wm. P. Kennedy, Jr., and Chas. A. Minor.
Lexington, to be supplied.
Louisiana, supplied by Murray Railey.
Greenville Mission School, Wm. P. Kennedy, Jr.

Work Among Native Heathen.
Blue Barre Mission, Prince E. Walker.
Ebenezer Mission, supplied by Z. B. Roberts.
Fishtown Mission, Allen Peal.
Jacktown Industrial Mission, J. B. Robertson and Mrs. Fredricha Smith.
Settra Kroo, B. J. Turner.
Wah County, Mrs. Lettia Davis.

St. Paul River District.

Isaac N. Holder, Presiding Elder.
(Postoffice, Crozerville via Monrovia, Liberia.)
Bensonville, Crozerville, Millsburg and Robertsville, Ashord L. Sims, P. C., and W. H. Carter, assistant.
Clay Ashland, Joseph E. Clark.
Upper and Lower Caldwell and Barnersville, Isaac M. Holder and F. C. Holderness.
Virginia and Brewerville, Cornelius A. Lincoln, and Andrew Snorton, assistant.
St. Paul River Industrial Mission, E. H. Greely, principal; J. B. McGill, teacher in mechanics; Mrs. McGill, teacher in day school.

Work Among Native Heathen.
We Lee Wah Mission, Francis C. Holderness.
Hedgington Mission, Isaac N. Holder.

Maderia Island Mission District.

Wm. G. Smart, Presiding Elder.
Three stations and three additional missionaries.

All true Christians must be like Noah's ark that was pitched within and without. They must have a holy inside and a holy outside, their profession and practice must agree together.—John Mason.

A letter from Bishop Thoburn to the Missionary Office says: "Bishop Foss has not been strong since landing and will not be able to do the work which we have blocked out for him. Dr. Goucher keeps very careful watch of his health and does not let him work beyond his strength. Thus far my relation with both of these brethren has been exceedingly pleasant. They seem to be not only pleased, but delighted with the work."—World Wide Missions.

Hon. L. M. Shaw, who was inaugurated governor of Iowa on the 1st of January, has been superintendent of our Sunday school at Dennison, Ia., for a score of years. On his departure for Des Moines resolutions were adopted by the school, expressing their great appreciation of his service for this long period. Brother Shaw has represented the Des Moines Conference as one of its lay delegates in the last three General Conferences.—World-Wide Missions.

In a certain community this spring the pastor of the Methodist Episcopal Church, having served his people the constitutional term of five years, was packing his goods and saying a few parting words to his neighbors of other denominations and of the outside world. A member of a certain church who knew of the approaching separation between pastor and people, commiserated with one of his Methodist neighbors over the hardships of the itinerancy, remarking "I really do not see what you people find in such a system to admire. I wouldn't care to belong to a church that is always changing its pastor." The Methodist, being a man of peace, and conscious of the good intentions of his interlocutors' aid nothing, but indulged in a vague smile, as he distinctly recollected that the church to which the critic of the Methodist polity belonged had indulged in no less than three pastors during the last five years. The Methodist people are often grieved when parting time comes, but their grief is mitigated by the fact that the itinerancy has its compensating advantages after all.—Central Advocate.

MERIDIAN (MISS.) DISTRICT.
Second Round.

Philadelphia	Apirl 16-17
Dekalb	April 20
Scooba	April 23-24
Fort Stephen	Apirl 27
Daleville	April 30 to May 1
Chunkey	May 4
St. Paul	May 7-8
Collinsville	May 14-15
Lauderdale	May 18
Haven	May 21-22
Meridian Circuit	May 28-29
Hickory	June 1
Conehatta	June 4-5
Lake	June 11-12
Garlandsville	June 15
Missionary	June 18-19
Paulding	June 25-26
Lake Como	June 29
Enterprise	July 2-3
Mount Jordan	July 6

A. M. Trotter, P. E.

JACKSONVILLE (FLA.) DISTRICT.
Second Round.

Simpson Chapel	April 19
Wrightsville	April 21
St. Joseph	April 26
S. Jacksonville	April 28
Live Oak	May 7
Monticello	May 9
White Springs	May 14
New Hope	May 21
McClenney	May 23
Scotts	May 28
Crandall	June 4
Fernandina	June 11
Sunday School and Epworth League Convention	June 16
King's Ferry	June 18
Ebenezer	June 24
Lone Star	July 1
St. Augustine	July 9

Dear Brethren—Above you will see the plans for our second quarterly visitations. I truly hope that you will plan to make each conference a success. Notify your members in time, and have them expecting it. Arrange for a quarterly love feast wherever it is practicable. The Sunday School and Epworth League Convention will convene at King's Ferry, June 16. All pastors, superintendents, presidents of Epworth League Chapters, and one delegate from the Sunday School and Epworth League Chapters are the members of this convention. Please elect your delegates and send their names to the secretary, Rev. S. Bartley, at once. Please collect the amount apportioned to your charge for debt paying for the Missionary Society, and send it on to the treasury at once, if possible.

Do not forget the resolutions adopted at our last annual conference, pledging ourselves to stand by the Southwestern; make it a personal matter and see that your members, especially the officers, are provided with the paper. The ten cent per member for Cookman Institute should be collected as soon as possible and sent to the treasury. Keep in mind our Cookman Institute and the Boylan Home School. Secure as many pupils as possible for them. Organize Epworth League chapters and auxiliaries to the W. H. M. Society in every charge.

The greatest needs of the Church, perhaps, is the revival of religion. Think over it, pray over it, preach about it, and sing about it, until every member becomes in sympathy with it; and then make the effort of your life for the salavtion of souls. Your co-worker in Chirst,

S. A. Huger, P. E.



A woman's attractiveness in the eyes of man depends largely on her physical appearance. Nature, in order to preserve the race, guides mankind hy the instinctive preference for a mate who is physically sound and wholesome.

If intellect alone were chiefly sought, the offspring might be a generation of Solomons for wisdom, but they would perish in infancy for want of physical stamina.

A weak or unhealthy woman is unfitted to fulfil her part in perpetuating the race; she is unequal to the demands of motherhood and wifehood, she is rohhed of her natural womanly attractiveness.

Many a woman is cheated of llfe's choicest gifts hy a dyspeptic, hile-poisoned condition of the system, which shows itself in a pimply skin, sallow complexion, tainted breath, or thin, ungraceful form.

The most perfect remedy for all the mortifying symptoms of mal-nutrition and impure hlood is Dr. Pierce's Golden Medical Discovery. Through its remarkahle effect upon the liver and digestive organs it sweeps all impurities out of the circulation and creates a fresh supply of new, rich, life-giving blood.

It gives clearness and bloom to the complexion; sweetens the hreath; rounds out the face and form, and invigorates the entire constitution with vital energy.

It restores the invincible beauty of wholesomeness and womanly capacity.

"I was a complete wreck; appetite gone, nervous system impaired; could not sleep, and was so weak that I could not stand on my feet ten minutes," writes Miss Ella Bartley, of No. 213½ South Grant Avenue, Columbus, Ohio: "I only weighed 95½ pounds when I commenced taking Dr. Pierce's Golden Medical Discovery, After I had taken a half bottle I began to improve; I could sleep soundly the whole night, and would awaken with an appetite for breakfast, which was a rare thing as I never had for two years back eaten a hearty breakfast. I now have an excellent appetite, and my friends say they never saw me looking better or in better spirits since they knew me. I tell them it is all due to Dr. Pierce's 'Discovery.'"

In all cases of obstinate constipation, the "Discovery" should he supplemented with Dr. Pierce's Pleasant Pellets.

SEDALIA (MO.) DISTRICT.
First Round.

Georgetown Circuit	April 2-3
Sweet Springs	April 9-10
Lexington	April 16-17
Malta Bend Circuit	April 19-20
Arrow Rock Circuit	Apirl 21-22
Marshall	April 23-24
Slater	April 30 to May 1
Gillam Circuit	May 3-4
Higginsville Circuit	May 5-6
Wellington	May 7-8
Odessa Circuit	May 9-10
Warrensburg	May 14-15
Lamonte Circuit	May 12-13
Holden Circuit	May 16-17
Knobnoster	May 18-19
Clinton	May 21-22
Windsor Circuit	May 23-24
Springfield	May 28-29
Springfield (Mission)	June 1-2
Lebanon Circuit	June 4-5
Osceola Circuit	June 7-8
Smithton Circuit	June 11-12
Versailles Circuit	June 14-15
Sedalia	June 18-19
Sedalia Circuit	June 21-22

Dear Brethren—We are now entering upon the duties of another year as God's ministers.

Let us see to it that, through the help and assistance of our Master, that it be the best year of our lives in His service.

Begin at once to take your benevolent collections till all of the apportionments have been raised.

R. Davis, P. E.

JACKSON (MISS.) DISTRICT.
Second Round.

Yazoo City	April 16-17
Yazoo City Circuit	Apirl 16-17
Benton	April 20
Roseneath	Apirl 23-24
Morton	April 28
Forest	April 30, May 1
Pelahatchie	May 4
Brandon	May 5
Jackson	May 7-8
Clinton	May 7-8
Canton	May 14-15
Madison	May 18
Carthage	May 28
Couparle	May 31
Wolf Lake	June 4-5
Green Hill	June 11-12

J. C. Houston, P. E.

WESTERN (N. C.) DISTRICT.
Third Round.

Wilkesboro	Apirl 23-24
Marion	April 30, May 1
Asheville	May 7-8
W. Asheville	14-15
Franklin	21-22
Shelby and Fallston	June 4-5
Gastonia	11-12
Stanley Creek	18-19
McPelah	25-26
Newton and Denver	25-26
Hickory	July 2-3
Lenoir	9
Patterson	16-17

Epworth League and Sunday School Convention and District Conference convenes at Forest City, July 19-25.

AN AFFLICTED MOTHER.

From the Times, Paw Paw, Ill.

A resident of this town who has lost two children during the past six years by violent deaths, has been utterly prostrated by the shock, and seriously sick as a result of it. One child (aged 9) was killed by a cyclone in '90 while at school; another, three years later, was run over by a Burlington R. R. train. That griefs and misfortunes may so prey on the mind as to lead to serious physical disorders has been well demonstrated in this case. As a result of them, her health was shattred and she has been a constant sufferer since 1890. Her principal trouble has been neuralgia of the stomach which was very painful, and exhibited all the symptoms of ordinary neuraligia, nervousness and indigetsion. Physicians did her no good whatever. She was discouraged and abandoned all hope of getting well. Finally, however, a certain well known pill was recommended (Dr. Williams' Pink Pills for Pale People.

She supplied herself with a quantity of them and had not taken them two weeks when she noticed a marked im-



A Constant Sufferer.

provement in her condition. She continued taking the pills until seven or eight boxes had been consumed and she considered herself entirely cured. She can now eat all kinds of food, which is something she has not been able to do for years. She is not troubled in the least with nervousness as she was during the time of her stomach troubles.

She is now well, and all because of Dr. Williams' Pink Pills for Pale People, a complete cure has been made.

If any one would like to hear more of the details of her suffering and relief gained by the use of Dr. Williams' Pink Pills for Pale People, they may be obtained probably, by writing the lady direct. She is one of our well known residents, Mrs. Ellen A. Oderkirk, Paw Paw, Ill.

HOUSTON (TEX.) DISTRICT.
Second Round.

Orange	April 30, May 1
Beaumont	May 1-2
St. James	3-4
Boynton	5-6
Sloan St.	8-9
Mt. Vernon	8-11
Mallalieu	12-13
Harrisburg	14-15
Trinity	15-16
Kendleton	18-19
Liberty	21-22
Roweville	28-29
Velasco	June 1-2
Oyster Creek	4-5
Columbia	5-6
Richmond Circuit	11-12
Richmond Station	18-19
Wallisville	18-19
Paul	2
Tabernacle	26-27

Dear Brethren—This being the second round means half way to the annual conference. Please allow me to call your attention to three items of work—conversions, benevolence and church improvement. A good report on these lines will be considered success. Watch, work and pray. We are expecting a great harvest this year. I am much encouraged with the outlook.

Wm. Bartley, P. E.

Illinois Central R. R.

Maintains Unsurpassed

DOUBLE DAILY SERVICE

from New Orleans, Jackson, Memphis and all points South and West on its own and connecting lines to

CINCINNATI,
LOUISVILLE,
CHICAGO,
ST. LOUIS,
MEMPHIS.

making direct connections with through trains for all points

North, East & West,

including Buffalo, Pittsburg, Cleveland, Boston, New York, Philadelphia, Baltimore, Richmond, St. Paul, Minneapolis, Omaha, Hot Springs, Kansas City and Denver.

SOLID VESTIBULE TRAINS.
THROUGH PULLMAN BUFFET SLEEPING CARS.
THROUGH FREE RECLINING CHAIR CARS.

Close connection with Central Route Solid, Fast, Vestibule Train for DUBUQUE, SIOUX FALLS, SIOUX CITY

and the West, Particulars of your local railroad ticket agent.

Yazoo and Mississippi Valley Railroad.

	Leave.	Arrive.
Memphis	Express. 4:20 p.m.	10:30a.m.
Vicksburg and Natchez	8:15 a. m.	5:30p.m.
Baton Rouge Accommodation	4:30 p.m.	9:15a.m.

Solid Trains with Pullman Sleepers New Orleans to Vicksburg and New Orleans to Memphis and Kansas City.

ALL TRAINS DAILY.

Ticket Office, St. Charles and Common Streets.

WM. MURRAY, Div. Pass. Agent, New Orleans.

A. H. HANSON, G. P. A., Chicago.
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QUEEN & CRESCENT ROUTE
NEW ORLEANS & [illegible]
ALABAMA & [illegible]
VICKSBURG, SHREVEPORT & PACIFIC RR

—TO—

Birmingham,
Chattanooga,
Asheville,
Philadelphia,
Washington,
Baltimore,
New York,
[illegible]innati,

AND TO ALL POINTS
ONLY 24 HOURS BETWEEN

NEW ORLEANS AND CINCINNATI

Solid Vestibuled Trains,
Fast Time,
Close Connections,
Through Sleepers.

Full information cheerfully furnished on application.

W. STOMS, A. G. P. A.,
New Orleans.

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GEO. H. SMITH,
General Pass. Agt., New Orleans.

Southwestern Christian Advocate.

No. 429 Carondelet Street.

Terms: $1.25 per Year; Six Months 75c; Three Months 50c. Invariably in Advance.

$1 a Year to Pastors.

Entered at the Postoffice at New Orleans, La., as Second Class Matter.

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KEEP WATCH OF THE DATES.

When change of address is desired, be sure to give the old as well as the new address.

There are four ways by which money may be sent by mail, our risk—Postoffice Money Order, by Bank Check or Draft, or an Express Money Order; and, when none of these can be procured, in a Registered Letter.

You can buy a Money Order at your postoffice, payable at the New Orleans postoffice.

If a Money Order Postoffice or an Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

March 28 to April 4.

Atlanta and Savannah—J. M. Anderson, Wm. Young, H. Shelton, Isaac Burns.

Central Alabama—B. O. Trammel, Wm. Rowe, L. L. Allen 2, W. C. Davis, Henry Moton.

Little Rock—A. S. Miller, G. W. Rhompson.

Louisiana—B A Jackson, H. Daniels, A. H. Banks, Geo. Washington, J B. Burrel, A. Kidl, C. D. Crockett, G. W. Forest, A. J. Procter, Mrs Henry Davis, T. Larkins, J. H. Thompson, J. H. Brown, J. O Richards, P W. Clark °1, P. Landry, J. Daniels, J. P. Jones, O. J. Harvey, T. N. Smith, Ada P Blundon, W. J. M. Price, H. T. S. Johnson, S. Bell, C. T. Henry.

Liberia—A. P. Camphor °10.

Mississippi and Upper—J. S. McDonald, T. W. Talbert, W. C. Conwell, M. Anderson, Wm. McMorris R P. Anderson, W. McDonald, W. M. Hartley, J. K. Comfort, Mrs. C. L. Brown, N. Cannon, P. H. Rembert, J. R. Pollock, E. Handy, W. H. McCarty 1 °1, N. L. Lackey, John C. Whitefield, S. H. Nevils °1, E. Troupe. J M. Walton °2, L. F. Jones 1, J. C. Hibbler. P. S. Bowie 1, W. M. Lester 1, D. R. Heard 1, H. H. Holiday, N W. Ross, M. H. Wilkins °1, I. L. Pratt °1, Parton Davis, J. S. Rollins, J. M. Russell, E. D. Russell, E. D. Wesley, J. J. Jackson, W. L. Lamb °6 J. T. Cannon 2, E. D. Reed 1, °3, F. D. C. Cooke.

North Carolina—S. M. Donald °1.

South Carolina—W. H. Greer 2, W. G. Deas °1.

Tennessee and East—E. F. Douglass, R. H. Johnson, H. Dunlap 1, B F Sneede, M. H. Perkins 1.

Texas and West—P A. Dismuke 1, Jacob Jordan, Miss E. A. Phillips, Moses Evans, D. C. Hailey, G. S. Helm °1, G. W. White, M. S. Jordan. G. W. Nevils 1, M. T. King, W. M. Waters, M. E Hough, A. J. Lynch, W. H. Logan, E. J. Strain, E. A. Johnson.

Washington—Joseph Wheeler 1.

George Batten & Co.

° Yearly.

—o—

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars, and testimonials. Address,

F. J. CHENEY & CO. Props., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

—o—

NOTICE.

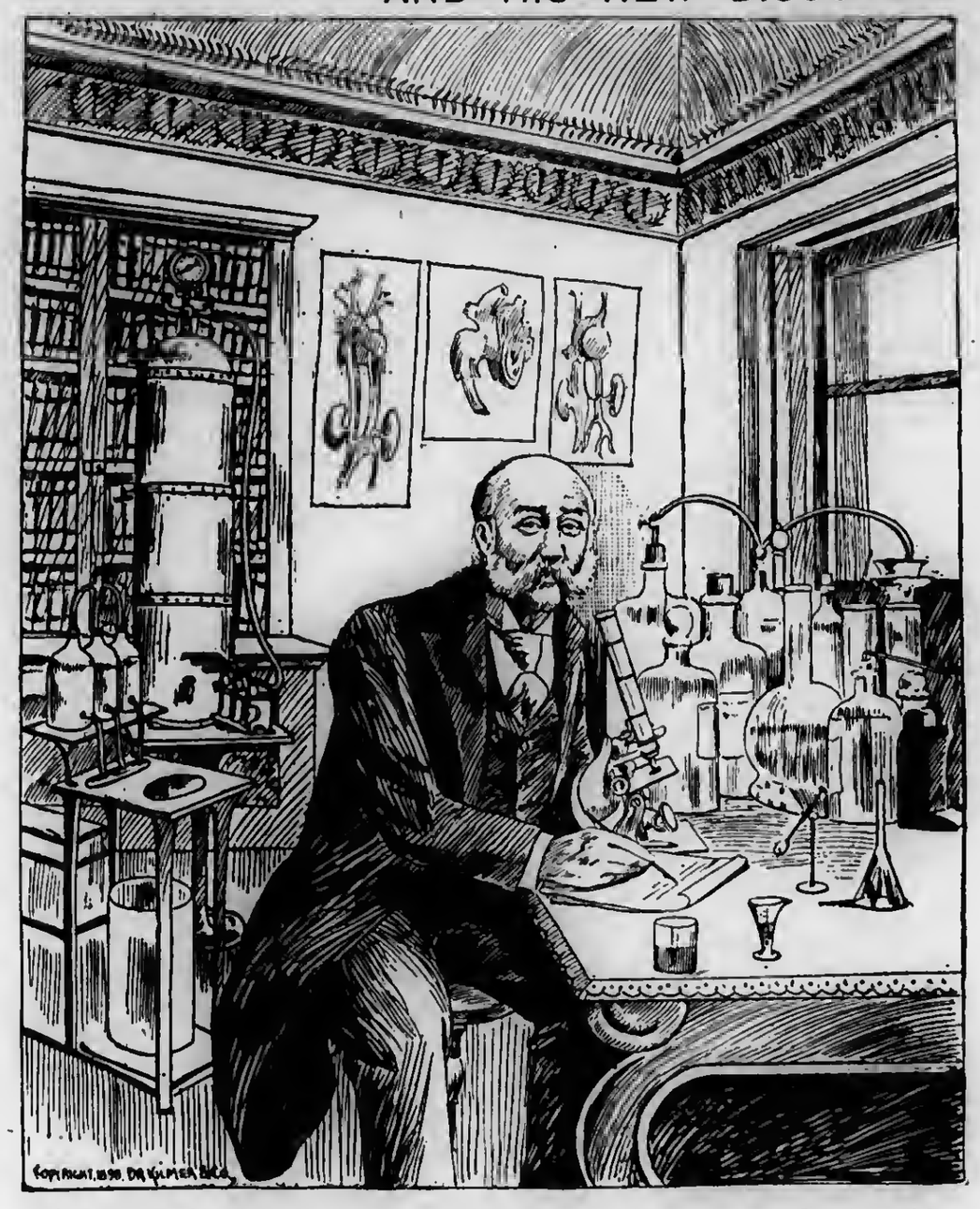
On the part of the Local Board of the Lafon Old Folks' Home, I desire to return thanks to the Rev. J. A. Turcuit for the sum of two dollars.

M. J. Nickerson,
Sec'y Local Board.

—o—

The evidence in the case proves Hood's Sarsaparilla cures scrofula, salt rheum, boils, humors, and all eruptions.

THE SKILLFUL SPECIALIST AND HIS NEW DISCOVERY.



The Eminent Physician and Scientist Who Has Proved That All

KIDNEY, BLADDER AND URIC ACID TROUBLES CAN BE QUICKLY CURED.

You May Have a Sample Bottle of the Great Discovery Sent Free by Mail.

As we are by nature subject to many diseases, the only way to guard against all stampedes on our health is to make a study of our own physical self.

If a peculiar pain attacks you, try to locate its origin and discover which organ of the body is sick and in need of attention.

If the kidneys are at fault—and in almost every case in the failing of our health they are—look well to their restoration to health and strength.

They are the great filters of our body, and consequently, the purity of the blood is entirely dependent on their cleansing powers.

If the kidneys are not in a perfectly clean and healthy condition, the blood becomes impregnated with impurities and a decay of the kidneys soon takes place. If your desire to relieve yourself of water increases, and you find it necessary to arise many times during sleeping hours, your kidneys are sick. As they reach a more unhealthy stage, a scalding and irritation takes place as the water flows, and pain or dull ache in the back makes you miserable. If the water, when allowed to remain undisturbed for twenty-four hours, forms a settling or sediment, you are in the grasp of most serious kidney or bladder disorder.

If neglected now the disease advances until the face looks pale or sallow, puffy or dark circles under the eyes, the feet swell, and sometimes the heart acts badly.

There is no more serious menace to health and strength than any derangement of the kidneys.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent physician and specialist, and will be found just what is needed in cases of kidney and bladder disorders and Uric Acid troubles due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's Disease, which is the worst form of kidney disease.

It corrects inability to hold water and promptly overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night.

The mild and the extraordinary effect of this great remedy is soon realized. It stands the highest for its wonderful cures, and is sold by druggists in fifty cent and one dollar bottles.

So universally successful is Swamp Root in quickly curing even the most distressing cases, that to Prove its wonderful merits you may have a sample bottle and a book of wonderful information, both sent absolutely free by mail upon receipt of three two-cent stamps to cover cost of postage on the bottle. The value and success of Swamp-Root are so well known that our readers are advised to write for a sample bottle and to kindly mention the Southwestern Christian Advocate when sending their address to Dr. Kilmer & Co., Binghamton, N. Y.

Copyright, 1898—Dr. K. & Co.

THE GREAT CHURCH LIGHT

FRINK'S PATENT REFLECTORS for electric, gas or oil, give the most powerful, the softest, cheapest and best light known for Churches, Halls and Public Buildings. Send size of room. Book of light and estimate free. I. P. FRINK, 551 Pearl St., New York.

RAILROAD TIME TABLE.

Illinois Central.

Arrive—	Leave—
Local mail ....1 00 pm	Local mail.....7:00 am
Chicago Limited, 7 45 pm	Chicago limited,9:00 am
Fast mail..... 8 30 am	Fast mail.....7 20 pm

Louisville and Cincinnati.

Fast mail.... .8:30 am	Fast mail.. 7:20 pm

Louisville and Cincinnal, Limited.

No. 3.....7:45 pm	No. 4.....9:00 am
McComb City	McComb City
Ac..... 9:30 a m	Ac.....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 1:30 a m	No. 6, Memphis press.....4:20 p.m
No. 31, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge a.c... 9:15 a m	No. 34, Batgn Rougu acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7 45 am	No. 6, fast mail..7 55 am
No 7, coast acc 8..0 am	No. 4, fast ex...11.15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc...:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex .. 6.55 pm	No. 53, Cal. ex...3:15 am
No. 51, Hot Sp'gs express .....9:15 am	No. 51, Hot Sp'gs express ... .. 7 20 pm

Queen & Crescent Route.

Cincinnati and New York ... 8:40 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:30 pm	Local.....8 10 am

Southern Pacific Company.

Texas and Mexico fast mail ..... 6:45 pm	California ex...9.15 am
California ex.. 6:55 am	Texas & Mexico fast mail. ..5:35 pm

ABOUT CHANGE OF ADDRESS.

We have learned from long experience that when we have attempted to change the address of our pastors according to appointment as read out at Conference, they in very many cases are not correct as to post office address, and they have to be changed again before the right office is reached. Then in case of circuits, how are we to know on which charge the pastor will reside unless he tells us? The best way is for all who desire a change to request it. A postal will do it, or the postmaster will send us a notice on his blank form, without any expense, whenever requested. Another good plan is for each presiding elder to send us a list of all his his pastors, including supplies, with their correct post office address. It will save a deal of complaint and trouble if this should be done.

Epworth Organs



Are Sweet Toned Organs

COMPETITION in prices has led some organ manufacturers to greatly cheapen the "works" (actions) of their instruments.

This saves money for the maker, and the "average customer can't see the difference." Nevertheless *the difference is there.*

A man bought a watch "on its looks," He found out later that watches, like men, should be judged by their WORKS.

The "works" of the **EPWORTH ORGANS** are made with painstaking, conscientious attention to every little detail.

That's why **Epworth Organs** are such sweet-toned organs.

Send for catalogue and trial order plan. Mention this paper.

WILLIAMS ORGAN & PIANO CO.
Methodist Book Concern Building,
57 Washington St., Chicago.

A Liberal Offer

We are prepared to pay any Church, Benevolent Association, Charitable Organization, Hospital and Society organized for public benefit in return for outside White Cloud Soap Wrappers intact as follows:

LARGE SIZE WRAPPERS.		SMALL SIZE WRAPPERS.	
1,000	$ 12 90	1,000	$ 4.30
2,000	26.10	2,000	8.70
5,000	66 00	5,000	22.00
7,500	100.00	7,500	33.38
10,000	135.00	10,000	45 00
20 000	273 00	20,000	91 00
30,000	414 00	30,000	138.00
40,000	558.00	40,000	186.00
50,000	705.00	50,000	235 00
60,000	855.00	60,000	285.00
70,000	1,008.00	70,000	336.00
80,000	1,164.00	80,000	388.00
90,000	1,323 00	90 000	441.00
100,000	1,500 00	100 000	500.00

We were the FIRST FIRM in the World to adopt a system whereby Churches, Benevolent and Charitable organizations were offered assistance as per above plan. Address, for full particulars,

JAMES S. KIRK & CO.,
Est'd 1839. CHICAGO, ILL.



A Bicycle Boot

travel stained, mud splattered, gray with dust and shabby looking, can be made to look as good as new with a little

VICI

Leather Dressing

Polishes leather and softens it. Gives it the lustre it had when it left the makers' hands. Good for any kind of leather, any kind of shoes. **Sold by all dealers.** Made by the makers of the famous Vici Kid.

An illustrated book of instruction—"How to buy and care for your Shoes," mailed free.

ROBERT H. FOERDERER, Philadelphia.

UNITED FOR LIFE

Newton, Miss.—Mr. Ellis William and Miss Pearl Beal were married March 7th. C. H. Brown, P. C., officiated.

THEY LIVE IN OUR MEMORY

Vicksburg. Miss.—The following persons, who were members of Wesley Chapel M. E. Church died in full triumph: Simon Thomas on March 10th, Emma Henderson on March 19th, and Hannah Campbell on March 25 h. R. P. Threlkeld, P. C.

Marion, Ala. — Rev. L. H. Mixon, pastor in charge of Eutaw and Springfield, departed this life triumphantly March 28. He was taken with a stroke of paralysis Dec. 16, just after he returned from the conference, and a second stroke March 16. He was sensible of his death and said that his business was in heaven. Rev. Mixon was a young man of amiable qualities and a commanding influence. I called upon each pastor and friend in the Central Alabama Conference to help him in his condition, and the amount of $8 was received. But now he is gone to join his kindred and friends above, but he has left in the cold hands of charity a devoted wife and four small children. I hereby plead with each pastor of the Central Alabama Conference to send something to help them, and as fast as you send it I will make it known through the Southwestern.

F. L. Teague, P. E.,
Marion, Ala..

THROAT TROUBLES To allay the irritation that induces coughing, use "*Brown's Bronchial Troches.*" A simple and safe remedy.

HUNTSVILLE DISTRICT.

Second Round.

Decatur	April 9-10
Center Grove	April 16-17
Huntsville	April 23-24
Bellmine, Oakland	Apr. 30, May 1
Athens	May 7-8
Triana	May 7-8
Stevenson	May 7-8
Scottsboro	May, 14-15
Cedar Grove	May 21-22
Mount Moriah	May 21-22
Huntsville Circuit	May 21-22
Guntsville	May 28-29
Blountsville	June 4-5
Courtland	June 4-5
Sheffield	June 11-12
Moore Chapel	May 11-12

Israel Townsend, P. E.

D. M. Seals, Haven Chapel, New Orleans. — Our financial rally, March 27, 1898, was a success. Amount raised on debt $73. All departments of the church are at work, and say that the notes must be taken up and the debts paid. We have recieved five members and one convert, and two backsliders reclaimed. Raised up to date for all purposes $193.97. Standing room on Sunday nights is at a premium. We ask an interest in the prayers of all concerned in the good cause.

S. N. Smith, Conference Evangelist.—To the brethren of the West Texas Conference: I am running a series of meetings in Schulenburg for ten or fifteen days; then I go from there to Yoakum, Texas, for fifteen days. My postoffice address is Austin, Texas, 2006 Washington Avenue.

W. L. Lamb, P. C., Couparle, Miss.—In the month of March there was a grand reception tendered the pastor and family. They brought with them 85 pounds for pastor and family to the parsonage, all from McWillie Church. Though smaller in membership, it is loyal in all departments of church work. Brother L. W. Wickhan is the steward, who leads that church by the law. Enclosed find six cash susbcribers for the Southwestern for one year each.

Rev. Lewis Curts, D. D., one of the Book Concern agents will preach the baccalaureate sermon, commencement Sunday, May 8, for Morristown Normal Academy, Morristown, Tenn.

THE OPIUM AND MORPHINE HABIT.

"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio.

NOTICE.

To the Pastors of the Huntsville District:

Dear Brethren—What money you raise on Easter for missions, please send it at once to 150 Fifth avenue, New York, to Dr. Homer Eaton, treasurer. And also what money you raise for Wiley's Central Building send that to Rev. M. W. Dogan, president Wiley University, Marshall, Texas. And, dear brethren, don't forget the Southwestern Christian Advocate on Easter. Please, every pastor, see how mnay subscribers you can get on that day. I have just finished my first round, and I see you are not doing well on the paper. This paper ought to go into every Methodist home in the United States. Remember, Dr. Scott is a member of our conference, and he must succeed.

A. C. Culbreath, P. E.

NOTICE.

To the Presiding Elders and Pastors of the Mississippi Conference:

My Dear Brothers—Dr. M. C. B. Mason was here March 5, and let the contract for our new building. The work has begun and all concerned are filled with enthusiasm. The corner-stone will be laid Friday, May 6, and great preparations for your entertainment are being made. You remember that the fourth Sunday in April was set aside by the conference for Meridian Academy day, and Dr. Mason expects to hear from each charge at roll call when the corner-stone laying takes place. Send all money collected direct to him or bring it with you May 6. By concerted action in this effort the new building will soon stand as a monument of your efforts. We shall need $2500 on that day and one pull all together will secure that amount. Both Dr. Mason and Dr. Hamilton are expected to speak, and among other speakers there will be Hon. E. H. Dial, mayor of our city; the Rev. Dr. Featherston, of the M. E. Church South, and brethren of the conferences. Arrangements are being made with the various railroads for reduced rates to bring in the people who will be greeted by Meridian's enterprising people.

Students and teachers are overjoyed. We are literally crowded with students. No room to seat them in the chapel. We now have 260 on roll and yet they come. Write me at once and let me know whether you expect to come or not, and preparations will be made for your entertainment.

Thanking you for past favors and the zeal manifested for the success of the school at the last conference, I am yours most truly, J. L. Wilson,
2717 11th St., Meridian, Miss.,
March 29, 1898.

HAD BOILS FOR YEARS.

"My father has been afflicted with boils for several years, and his health was very poor. He decided to try Hood's Sarsaparilla. At that time he had three large boils. When he had taken one bottle of Hood's Sarsaparilla he felt better, and he continued its use until he was entirely cured." W. G. RAINS, Groveoak, Ala.

HOOD'S PILLS cure all liver ills. Mailed for 25 cents by C. I. Hood & Co., Lowell, Mass.

NEW ORLEANS SOUTH DISTRICT.

Second Round.

First Street	April 12-13-17
Mallalieu	14-15-17
Simpson	18-19-24
William	20-21-24
Haven	22-23
Camp Parapet	May 1
Donaldsonville	3-4-5
Island and St. James	6
Voiron	7-8
Napoleonville	8-9-10
Woodlawn	11-12-13
Thibodaux	14-15-16
Shriever	15-17
Beatieville	18-22
Houma	20-21-22
Verdunville and Patterson	23-24
Centreville and Bayou Sale	25-26
Franklin	27-28-29
Charenton	29-30
Winsted	May 31, June 1
Morgan City and Berwick	June 3-4-5

Brethren—The annex which is being made to the New Orleans University will cost $8000 or $10,000. The Freedmen's Aid Board at Cincinnati has agreed to allow the Freedmen's Aid collection in the Louisiana Conference to be applied toward this much needed improvement and you receive credit for it as benevolent collection. See to it that you raise and pay to the New Orleans University half as much as your entire benevolent collection of last year. I pounded the stake at the ground breaking one hundred blows in the name of the New Orleans South District. The war is on. Let us stand by our guns and bring up every dollar of our apportionment. Yours for victory, Valcour Chapman, P. E.

A True Maxim.

Nothing succeeds like success, is a maxim well applied to Dr. Bull's Cough Syrup, for this famous remedy succeeds in curing every case of croup, cough and cold which it undertakes, and to this alone is due its wonderful popularity. Mrs. E. W. Richards, 2214 E. Cumberland St., Philadelphia, Pa., states: "I have had Dr. Bull's Cough Syrup on my bureau for the last nine years, and have found it a certain and safe cure for croup. I have also found it efficacious in extreme membraneous croup, and would advise all mothers to use it." Dr. Bull's Cough Syrup costs only 25 cents, and you should bear in mind, that substitutes simply benefit the dealer's purse. Insist on getting Dr. Bull's Cough Syrup.



GIVE BABY A SPOON

Just to introduce our latest design,

"THE PLYMOUTH"

We will send one teaspoon to any address on receipt of 25 cents. Also a coupon good for a rebate of 25 cents when you purchase goods bearing any of our celebrated

ROGERS

trademark from any dealer in silverplated ware.

If you cut out the words above, "Give Baby a Spoon" and send with the stamp we will engrave the baby's initial free of charge.

Only one spoon to any one address.

Wm. Rogers M'fg. Co.,

TRADE-MARK: ROGERS

Hartford, Ct., P. O. Box 488

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

THE GENERAL CONFERENCE OF 1900.

The General Conference of 1896 directed that the Book Committee shall "make careful investigation of all the facts in connection with each place inviting the General Conference, and determine which place shall be selected," on condition that no place shall be chosen "which does not guarantee to furnish suitable auditorium and committee rooms, and to pay all local expenses." The special committee on the entertainment of the General Conference of 1900, elected at the recent meeting of the Book Committee, is now prepared to receive formal overtures and enter into correspondence in relation to this matter.

Henry Spellmeyer, Chairman,
525 Orange St., Newark, N. J.
S. O. Benton, Secretary,
258 Ridge St., Fall River, Mass.

No delay on your return trip from the Southeast if you go via the Texas & Pacific.

Hood's Pills

Best to take after dinner; prevent distress, aid digestion, eure constipation. Purely vegetable; do not gripe or cause pain. Sold by all druggists. 25 cents. Prepared only by C. I. Hood & Co., Lowell, Mass.

FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

In Japan there are apple trees growing about four inches high, that bear fruit freely, about the size of currants.

It is a mistake that capital alone is necessary to success. If a man has head and hands suited to his business they will soon procure him capital.

Notwithstanding the innumerable lessons of practical economy given in the school rooms and at the firesides, and even the rigid economy absolutely necessary in these close times to make ends meet, you can find in all parts of the South to-day young men who are plowing and chopping on the farm, or shoving the plane in the workshop in more expensive clothing than the banker is wearing in his elegantly furnished counting rooms. They are arrayed in five dollar pants, one dollar shirts, hats that cost two dollars and seventy-five cents each, and shoes that retail at three dollars a pair. The total value of their outfit is not less than eight dollars in excess of the outlay required for a suitable apparel for persons in their circumstances of life. But somehow these coming men, who in a few years ought to rule families, the church, the land, have taken steps far away in the wrong direction, in some way they have drifted into the belief that the clothes that cover them help to make the man, and they go downward at headlong speed to poverty and failure, or else continue throughout their aimless careers to neglect every honorable and ennobling demand of life for mere dress.

Now, were it possible to have these misguided young folk see the better side of life, they would in cheaper raiment adapted to their respective callings, be just as content and happy as man can expect to be on earth, and the eight dollars thereby saved, amounting to an equivalent increase in their wages, might be used in educating a younger brother or sister, supporting an aged, needy parent, or in beautifying the old homestead. Or, if the owner of this surplus earning, posess a mind that looked more to the material use of cash, the surplus earnings could be deposited in a savings bank, invested in a colt, a yearling, an acre of land or a town lot. And such use of money, aside from the invaluable habit of economy, would serve as the foundation of a substantial career, and later in life it would be possible to review with much satisfaction the results of this wise employment of their savings.

The young men, the hope of a nation, must learn to combine brains with dollars.

This is the year to buy farms in the cotton belt cheap, while many owners are discouraged by the low price of cotton and are moving towards the cities. Buy now; put thought into your work; you will prosper in spite of five cents cotton, and in a few years the former owner will return to the old place to seek work at your hands. It is not a propitious time to buy wheat lands because the high price of wheat during the past six months has put the lands fit for wheat above par and the holders will not sell at any figure.

In advising our readers to buy cheap lands we feel that many farmers do not know at what figure a tract is reasonable. At this point we shall give an illustration of a recent purchase of one of our neighbors, who bought a farm for two thousand dollars. There were one hundred acres open and ready for use, with strong wire fences and comfortable cabins. He will plant sixty acres in cotton, and as the land is very fertile will expect: 50 bales at $25 each, $1250; 30 acres, corn, 1200 bushels, at 50 cents, $600; 20 acres, oats, potatoes, etc., valued at $200; total value of crops, $2050.

This is a good bargain, for the gross yield of the crop is fifty dollars more than the purchase price; and when the profits from poultry, pigs, cattle and live stock are added the aggregate will reach twenty-three hundred dollars.

Buy these lands now, and hold on to them. A farm that will yield annually the snug sum of $2000 is well worth possessing.

NEW TOURIST CAR SERVICE TO PORTLAND.

Tuesday, February 22d, and weekly thereafter a new line of Pullman Tourist sleeping cars will be operated over the Missouri Pacific Railway between St. Louis and Portland, Oregon. This service is of especial advantage for travelers to the Klondike. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

RUST UNIVERSITY

THIRTIETH YEAR.

Spring Term Will Begin March 14.

College, College Preparatory, Scientific, Normal and English Courses.

Industrial Education Offered.

Art and Music are Specialties.

Physical Training Is Wisely Directed.

Commencement May 25th.

——ADDRESS:——

Dr. WILLIAM W. FOSTER, Jr.,

HOLLY SPRINGS, Miss.

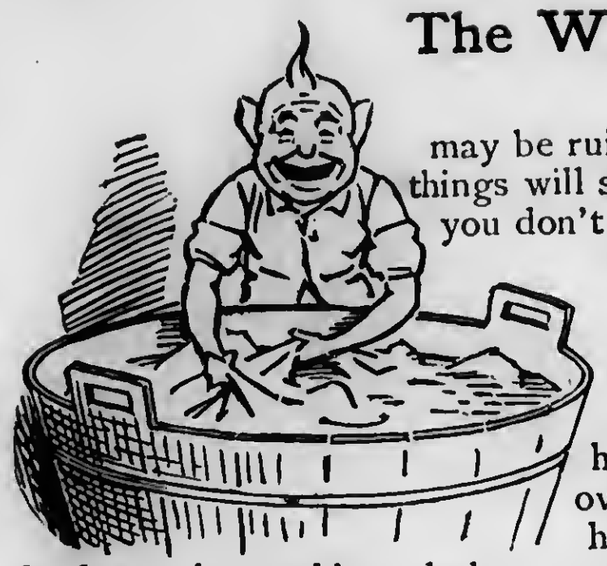
BUCKEYE BELL FOUNDRY
E. W. VANDUZEN CO., Cincinnati, O., U. S. A.
Only High Class, Best Grade Copper and Tin Full, Sweet Tone Cheapest for Price Fully Guaranteed **CHURCH BELLS** and Chimes. No Common Grades. The Best Only.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

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LITERARY NOTES.

The program for the ninth anniversary of the Epworth League, May 15, is already published and on the market. By getting it out early, and thus being able to provide sample copies to would-be purchasing chapters, we hope to increase the sale this year to 250,000 copies.

The program this year is called "Look Up; Lift Up." The front page is desinged by the same artist who furnishes The Epworth Herald with such fine illustrative material, and contains, along with "nine trumpets," the medallion head of Wesley, taken from our new one-dollar charter. The third page presents a fine photograph of Bishop Ninde, president of the Epworth League. The musical selections are from "Songs for Young People," except one Junior selection from the Junior Hymnal. The Scripture readings are appropriate; the expectation is that there will be a Junior graduation and an installation of the newly-elected officers. According to our invariable custom for the anniversary program it concludes with a consecration service. Cost five cents for sample copy; $1.60 per 100 postpaid. It can be ordered from this office.

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The Cuban crisis naturally demands more space in the editorial department of the American Monthly Review of Reviews than any other single topic. The whole matter is reviewed in the light of the latest and most authentic information received up to the time of going to press. The Review is convinced that the country desires and will demand intervention in Cuba, that the real question at issue is the relief of Cuba, not the settlement of the Maine incident, and that Spain's final withdrawal from the Western hemisphere will be the only satisfactory termination of the present trouble.

UNCLE SAM, M. D.

As "the season" at Hot Springs is now at its height, don't you think it would be well to arrange to go there? Write for pamphlets, rates, etc., to any agent of the Iron Mountain Route, or to H. C. Townsend, G. P. & T. Agent, St. Louis, Mo.

Mr. Wm. I. Cole has made a careful study of the various city institutions of Boston, and has already contributed to the New England Magazine interesting articles on the Children's Institutions and the Houses of Correction. In the April number of the same magazine he discusses the almshouses at Long Island and Charlestown, pointing out, while paying full tribute to all that is good, the defects of a system which, while providing for paupers committed to the care of these institutions, makes no distinction between the pauper class proper and the workhouse class. "That it is the duty of society to relieve and comfort its worthy poor," says Mr. Cole, "goes without saying; but it can be neither the wisdom nor duty of society to care in the same manner for the tramp, the vagrant and all the other varieties of the professionally idle and vicious." Warren F. Kellogg, 5 Park Square, Boston, Mass.

No one who is interested in the best contemporary French literature can afford to miss the series of sketches and stories by Paul Bourget, which will begin in The Livng Age for April 2. They are translated for The Living Age by William Marchant.

"The Strangest River in America," the Colorado, with its terrible canons and rapids, is described in the April issue of Lippincott's by John E. Bennett. R. G. Robinson writes of "Florida Storms," and Dr. Harvey B. Bashoer on "The Making of Man." Henry Willard French's observations and experiences "In an Australian Camp" will be found both interesting and instructive. The tribal battles of the aborigines, as witnessed by him, were noisy rather than destructive.

A new tourist car now runs from St. Louis to Portland, Oregon, leaving over the Missouri Pacific Railway every Tuesday. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, APRIL 14 1898—VOL. 33, No. 15. EATON & MAINS, Publishers.

THE MOTE AND THE BEAM.

Instead of looking at the mote
That's in another's eye,
Suppose we clear away the beam
That in our own doth lie.

For when that beam is all removed,
Perhaps then it may seem.
The little mote we saw so plain
Was our refleeted beam

—John Sterling.

EDITORIAL COMMENTS.

Christ said follow me; not follow your own notions.

* * *

Others may elear the track for you, but you must do your own running in this life.

* * *

The situation attending the Cuban war has undergone a slight ehange since our last issue. The president has sent a message to Congress reeommending armed intervention, giving therefor the following reasons:

1st. Because of humanity and to put an end to the barbarities, bloodshed, starvation and horrible miseries existing there.

2nd. As a duty to American citizens to protect their lives and property.

3rd. Beeause of the serious injury to our commerce and business relations with Cuba.

4th. Because of the great expense to which this country is put in trying to prevent filibustering, or the eonveyanee of arms, ammunition and other supplies to the Cubans by their friends in this country.

Since the message was prepared Spain has ordered General Blanco to grant an armistiee and cease hostilities for the time being. What steps Congress will now take we know not, but some immediate action is expected. Consul General Lee and some other officials have left Havana, transporting all American citizens who were willing to leave as a means of safety. Up to Tuesday morning war seems as far off as ever.

WE NEED A STRONG DAILY PAPER.

How sadly we need a strong daily paper in this country and espeeially at some strategic point in the South. Not a black paper, but a newspaper, that thc public will read for the news it contains; one backed by the capital of men identified with us in our struggle for fair dealing and the rights of manhood; a paper that would prefer truth to error and that would be as ready to make prominent some of the honorable things actually done by Negroes as the hundreds of dishonorable, done and supposed to be done. We recognize the fact that the great dailies are run for money, and we are sure ours would need no little of the same material, but we have no thought that to have its writers and reporters understand that their motto must be "facts and fair dealing," would prevent a strong, properly located daily from making money. Such well established and ably conducted weeklies as the Age, the Freeman, the Ameriean, the Planet, and a few others that should be mentioned, show conclusively that we have both the pluck and the brain, our greatest need is capital. This need all our papers feel, the Southwestern among the rest, but that will increase as our people are elevated and thus a reading constituency is developed. Nevertheless the fact remains, the race needs a great daily to contend with its traducers and properly inform the public. May the day be hastened when this want shall be supplied.

Subscribe for the Southwestern.

THAT EPWORTH LEAGUE CONGRESS, WHAT COLOR IS IT?

In our Epworth League column will be found Assistant General Seeretary Penn's call for an Epworth League eongress to eonvene at Atlanta. Ga., May 12-13, in eonnection with the Annual Reunion of the Gammon School of Theology. He expresses the hope that the attendance may be large and enthusiastie, and we most heartily join hands with him to assist in securing such an end. We see no reason why there should not be at this great center on such an oceasion anywhere from 1000 to 3000 young people. Hence we exhort our pastors and Leaguers throughout our conferences to begin at onee to prepare that they may be ready to be on hand.

The question has been asked, "Is it to be a eolored gathering?" and this Seeretary Penn answers in his own way; as to his plans we know nothing exeept what he says, but we desire to state a few things from our own point of view. "Is it to be a colored convention?" To this we answer, no—yes. It is not to be eolored in that it will be so labeled; it is not to be coloerd in that there will be no white speakers or other persons in attendanee; it will not be colored in that no whites would be welcomed or are invited to attend. It is to be a great Methodist Epworth League meeting to whieh all are invited and from which, aeeording to the poliey and practice of our Church, no one will be excluded. But, on the other hand, we answei, yes we expect it to be a colored meeting; that is, in so far as the color of a meeting may be determined by the eomplexion of a majority of those who attend it; it will be colored in so far as its purpose is to enhance the interests of the Epworth League Chapters in our colored ehurehes; hence we say yes it will be a eolored meeting.

We do not for a moment question the sincerity of those who have seen fit to oppose such a meeting as is proposed, but we think they will relent when they eonsider fully the nature of our work and the purpose of the call for this assembly.

We think the objections of those who have raised their voiees against the meeting are based on the idea of exelusion rather than separation; on probable results rather than immediate effects. One idea seems to be that there is a white gentleman in the wood-pile this time rather than one of color, as is usually the case, and that this is a move on his part to get our Leaguers out of the "International Meeting," whieh assembles every two years, into some sueh organization of their own. We state the case plainly beeause we believe it necessary. Now hear us!

Such a fear is groundless and unneeessary. Why?

First we desire to say that tne idea of calling our young people together in convention at some central Southern point did not originate with any white man nor with Secretary Penn or any other person officially eonneeted with the Epworth League. We have authority for this statement, and we know whereof we speak. So the wood-pile story may hold good, but there is no conspiracy in the plan.

Seeond, there are men eonnected with the National Cabinet (if we may so term it) who voted for such a gathering because they thought we wanted it and that it would help our work, who would not have touched it for anything if they had thought for one moment that such a move meant discrimination in any form. Not only so, but there is no man living who could get that Cabinet to even entertain a motion to request our colored Leaguers to absent themselves from our international gatherings. But suppose we leave out of the consideration what we know to be the principle of these men on the point at issue and ask this question: Could the Epworth League afford, would it dare make any move to dispose of colored Leaguers when the world knows that the doors of the Christian Endeavor Soeiety stand open night and day?

The reply is evident.

In the third place, the Methodist Episcopal Church would not dream of allowing such a thing unless we should request it ourselves. Do not be deceived beeause you may hear of or meet with an individual or a congregation here and there who may not be up to the standard, families have similar varieties; but just settle it in your mind onee for all that the great heart of the Church is all right. We have no oecasion to gush, and wouldn't if we had; we simply deelare what years of experienee and observation have taught us about the M. E. Chureh. Our Church is safe; it is true to what it believes the best interests of our immense membership no matter in what part of the world they may be loeated. There will be no great Methodist meeting of any kind held, in which our Chureh takes part, from whieh Negro representatives will be excluded no matter who objects to their presenee. Tha Chureh eannot afford it, even though we were not members of all her law-making and law-executing bodies; the world is not going baekward.

As it seems to us, the whole matter reduces itself to this, no more and no less, namely: At the last General Conference we, the colored representatives, asked that provision be made for a man of our race to have charge of the Epworth League work in our eon erences; the matter came up and was put through by the assistance of those who thought about it as we did. Now, then, the man who was elected to the position for whieh we asked has, after consultation, concluded that it would help the cause he represents to assemble his workers and others in eonvention for the purpose of disseminating information, planning for future work and spreading enthusiasm; and we say, "If it is to be a eolored eonvention, away with it!" In this we would be perfectly justifiable if he proposed to hold an exelusive assembly. We do not want Brother Penn or any one else to hold any exclusive gatherings; it is contrary to the spirit and policy of our Methodism. But when it comes to holding separate meetings at the South—well, there is no other kind to hold. Down here we may diseuss a theory but we face conditions; and yet should any of the white Leaguers desire to attend the meetings we are sure they would be welcomed. The assemblies at the North invite our prominent colored men from different parts of the Chureh to come and address them and receive them gladly; and now some of them will be invited to be present and address the Atlanta assembly, and we are confident all will come who ean.

In conelusion we would say, since Secretary Penn has been eleeted to the position he fills let us rally around him and make his administration a success; if it is found he is not the right man for the place we will put him out and get another. The cause is ours and must have our support; the man represents our cause and we'll stand by him. Chide him when he goes wrong, by all means; but when he is seeking to develop our work on the same line on which our whole machinery is run, let us think before we strike him.

Some people object to children's joining the church because they may backslide. Wonder if they ever saw old folks backslide?

Keep out of your home these three "D's"—Dirt, Debt and the Devil.

OUR CONTRIBUTORS.

THE SOCIAL QUESTION.

Rev. J. W. E. Richards.

No statute law of either State or nation can regulate this matter of society. The power to control and regulate lies within ourselves. The fuel which feeds and keeps alive social hate and distinction is the universal poverty of our people. Let the Negro get something that the white man wants, and that will settle the social question. Just so long as he shows to the white man that he places no value upon enterprises, whose purpose and object point to the perpetuity of independence for the coming generation, just so long will social distinctions survive.

We should strive with all our power to hasten the time when not a few, but many of our people, shall have controling influence in many of the great railroad, banking and manufacturing interests of the country. May the day speedily come when the Negro will not only be a producer of the various raw materials of the soil, but following them through all their complicated stages of development, may he still own an interest in them when thrown back upon the market for final distribution. The colored man's place will be continued to be pointed out to him on the railroads and in the waiting rooms, and the doors closed against him at the public inns, just so long as he has no interest in the thousands of places of merchantile business up and down the main streets of the leading cities throughout the country and especially in the South. Whenever the white man in any section of the country begins to see that his making a thousand dollars a day depends upon some colored man or men, though a thousand miles away, this much ado about color line will cease forever. Whenever the colored man begins to take part in all the avenues of business of this country and more than any one else feed and clothe his own people, and to have the profits of the same coming to himself, he will have a thousand friends then where he has one now; because the other race will not only admire him, but will seek his partnership. Therefore, in the very nature of things, they will become his friends and protect him. Another great step in advance would be for the women of our race to place a higher value upon their virtue and cultivate more affection for their own color.

Another step in advance will be when our young men show to the world that they will lay down their lives, if need be, to protect their females from the assaults of bad men, as other men of the opposite race do to protect theirs. Colored people must begin to form a combination in order to be strong enough to enter upon and accomplish something as do other races. We must begin to put confidence in each other, and whatever legitimate business may be established by any one of our race must be supported by the people of our race.

Mr. Jefferson Davis once said: "Throughout the South the social position of the man in whose viens Negro blood courses is ultimately fixed at birth. The child may grow to be wise, to be wealthy, to be entrusted even with the responsibilities of offiec, but he always bears with him the visible marks of his origin and those marks condemn him to remain forever at the bottom of the social ladder." To incur this condemnation he need not be by any means black—a quarter, an eighth, nay, a sixthteenth of African blood, is sufficient to deprive him of all chances of social equality with the white man. A white man may be ignorant, vicious and poor; for him in spite of all, the door is ever kept open. But the black or colored man, no matter what his personal merits may be, is ruthlessly shut out. The white absolutely declines to associate with him on equal terms. A line has been drawn and he who crosses from either side has to pay the penalty. We would say in reply to this that "none of these things move me." However great and far-seeing Mr. Davis may have been, no sane man who lives in the South and makes a close study of the situation of the race question can agree with him. Start from the very day of the Negro's emancipation and with an unbiased feeling, with special favors to none, but with a willingness to see the truth, the whole truth and nothing but the truth, shine out, and there are none but that that will say that the old deep-rooted, seemingly impregnable race line of prejudice and hate which once hung so darkly over the colored man's future, is being penertated here and there with the sunlight of thirty years. Christian civilization is far removed from where it once was; and this, too, respecting every right which belongs to any other race of people under the Constitution of the United States. The recognition of our rights is by no means what it should be, but I do say that our rights are accorded more than they once were. How may we account for the little which we already have? On no other grounds than the advancement which we ourselves have made. If this be true, which cannot be otherwise where the Negro will be in the public interest of the country, will depend upon his own efforts. Just in proportion as he makes headway himself, just so as in the past will his rights come to him. The Negro is not so much concerned about social equality; what he wants is equal rights.

Meansville, Ga.

CONSECRATION.

Rev. J. W. Stone.

My conception of consecration to God is to have the mind which was in Christ Jesus and to walk as he walked. Or in other words, to be inwardly and outwardly devoted to God both in heart and life. And in all manner of conversation and works show forth the glory of him who has called us to be his followers. The Church has long been calling for an educated ministry, which call has not been countermanded but reinforced.

A consecrated ministry is composed of that class of men who have made a full and complete surrender to God, and had their hearts thoroughly purged by the atoning blood of a crucified Savior. Consecration is that true devotion which endears to us the object of our love. Jesus says: "If you love me keep my commandments."

The man who would be consecrated to God must give to him not only the heart but the head, the hands, and in fact the whole being, and say with Saul of Tarsus: "What wilt thou have me to do." Consecration is that act which brings about a strong inward desire to do the will of God regardless of circumstances or inconvenience. Only men who are thus given to the cause of Christ have power in the Gospel. Then why should not every disciple of Jesus consecrate himself to the service of his Master? We profess to belong to him, hence we are not our own; we are bought with a price." If Jesus has purchased us, why should we not give ourselves entirely into His hands and walk not in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scorntul; but delight ourselves in the law of the Lord, that we may receive his blessings and be like trees planted by rivers of water, bringing forth fruit to the glory and honor of God.

Waco, Texas.

THAT SMALL INCREASE IN MEMBERSHIP.

Rev. William T. Trammell.

Jealousies coming from unfavorable sources, forces many unfavorable criticisms against a thing of real success sometimes. This is, doubtless, the case with some denominational papers with more or less sensational tendencies as regards the relation of our Epworth League work to the increase or decrease of our Church membership last year. The decrease in church membership during the year just past may be assigned to many causes, which may be classed as follows:

First. Its recent introduction and adoption into the Church as a spontaniety.

Second. The need of a wider scope of acquaintance with its internal nature.

Third. The numerous obstructions always thrown in the way of every successful thing or undertaking exactly like the ones already referred to.

Fourth, but not last, the attempt of inexperienced pastors and teachers to introduce it too rapidly into the Church, and to force it upon those too hastily, who, in later times, are to be the best friends and supporters of the League.

These are only a few of the things which may have caused a slight and visible decrease in church membership wherever the League went last year; but it is by no sort of means a sign of a further decrease as the people among whom the Leauge has gone, are better acquainted with its object, better reconciled to its doctrines and catechetic tendencies and better satisfied with the whole range of success which is visible everywhere.

Dull your pens, brethren; remember Barnabas was carried away with the dissmulation of the Jews.

CAUSE OF ILL TREATMENT.

Rev. G. W. Shackelford.

I am one who covenanted with God in 1886, to give the balance of my days to His cause, which covenant, by the aid of the Comforter and His words, I kept, and will keep until death. I am praying, hoping and watching for the time when righteousness will control all things.

An article titled "What we inherit from politics," caused me to peruse and give most everything connected with the race a close examination. The writer said I think whether the seller of his vote or the purchaser is to be condemned is a matter worthy of great consideration. I shall say, on that point, that it needs no consideration; the seller is a traitor and is more blamable and condemnable than the purchaser. By said examination I arrived at the point where I observed that our treatment and backwardness as a race are largely due to the leaders of the race. We are like Hagar perishing for water, and water is right at our side. We, as a whole, do not govern ourselves according to the rules laid down. For every nation that trusts in God has men selected to be their leaders as exemplified from Abraham to the coming of the Messiah, but we through heedlessness seldom get them. Cause; The courting of smiles, the regarding of frowns and the love of flattery, filled many prominent places, in politics and conferences, with men of vicious characters, whose aims are only dollars and fame, come how they may. Again we laud wealth and education more than character; hence character is disregarded and the cry is education and money. Men who seek positions to get money and honor for themselves are more active and astute than those who would honor the office and the race and could be relied upon; hence the wrong ones generally get into offices which honor them, but their characters and works humiliate and degrade the race in the estimation of the other race. We have too many men without character at our lead. What the race needs is honest men as leaders in politics and true moral Christians as leaders in all ecclesiastical denominations. With any other class of men regardless of education, fame and wealth, they are not competent to be leaders, because they are wicked, and as long as such men will be allowed to lead, lynching, scorn and poverty will be ours, regardless of all our petitions. Read and comment upon and apply the golden rule: "Do unto others as you would, they do unto you also; and with what measure ye mete, it shall be measured to you again" Prov. 29:2.

"When the righteous are in authority the people rejoice, but when the wicked beareth rule the people mourn" Prov. 30:21, 22 and 23.

"For three things the earth is disquieted and for four which it cannot bear: For a servant when he reigneth and a fool when he is filled with meat, and an odious woman when she is married, and a hand-maid that is heir to her mistress." Study the mind of a servant over the master, also the master's mind, also the equality of a maid and the mistress, and you will get a glimpse of the causes of most of our troubles. Rom. 13: 7. Read as follows: "Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor." For the race to obtain these things, especially the last clause, they must have leaders approved of God and they themselves (i. e., the body of the race) must appreciate and sustain them. We can only have protection and recognition by the help of God; and if, like Paul, we press toward the mark for the prize

of the high calling of God in Christ Jesus and show it to high and low, rich and poor, our condition, protection and respect would be equal to any other race or races on the face of the earth. Let honesty and morality be equally appreciated as wealth and education, and more so for honesty and morality are the fruits of true Christianity.

Prove ourselves equal to any race in honesty and morality, and the others will come and we shall be more portected, more prosperous and more respected.

A week of prayer will assist us in obtaining the goal.

Lyra, S. C.

THE NEGRO AS TO THE WAR.

War, which now seems expec'ed between the United States and Spain, will make a change in the citizenship of the Negro race.

It will give them an opportunity to show to the world that they are loyal and true citizens to their country.

For instance, the Negroes have not had a fair chance to become officers, or soldiers in the army, and sailors in the navy, in order that they may be well trained, and be qualified for the duties that rest upon the Government at the present time.

Even the poor colored militia of the Southern States is willing to give a helping hand in case of war. This shows love of country, otherwise known as patriotism, notwithstanding the fact that so many people are pleased to say this is a white man's country.

And if there should be war let the Negro, as a man, be found where he has so often been found in the defense of his country in years gone by.

In the United States, more especially in the Southern States, young Negro men by hundreds and thousands are in need of work. Could not they be employed in the army and the navy oy our Government?

Give the Negro a chance and then you will see what he can do.

Take Georgia for an example; the colored troops have striven to be an honor to the State, with all evils and obstacles that have been placed before them. And even the State itself has not done her part toward them.

But with strong hearts and a cheerful will they have struggled to mainatin their organizations. The detail of the colored officers and soldiers of the State of Georgia is about seventy officers and over a thousand soldiers, who are good citizens of the State.

I will be glad when the day comes that no man's right, to the highest degree of citizenship, will be measured by the color of his skin (Lyndon Hill).

INCIDENTS OF THE RECENT SESSION OF THE WASHINGTON ANNUAL CONFERENCE.

The Washington Annual Conference is one of the strongest conferences in Methodism; strong not only in number, but in intellect and in good works. A large number of the members of the conference received the scholastic preparation for their life work at Morgan College, Howard and Lincoln Universities and Drew Seminary. More than two-thirds of the educated men in both the Washington and Delaware Conferences are graduates from Morgan College, our own institution. This is the light-house for Methodism among the colored Methodists in the border conferences. There are one hundred and twenty-nine stations, besides missions, in the conference. Many of these appointments are located in the chief cities of three States. Baltimore, which has been regarded from time immemoiral as the preachers heaven for both white and colored, has nine large and influential appointments, with a membership of more than seven thousand.

The corner-stone of the new Sharp Street Memorial was laid last week with befitting ceremonies. The edifice, when completed, will cost seventy thousand dollars. It will be a monument to Methodism and a credit to our race in Maryland.

The conference just aajourned made but very few changes in the city of Baltimore. The most notable is the appointment of Rev. N. M. Carroll to succeed the Rev. C. G. Key in the presiding elderate of the South Baltimore District; hence there were but very few disappointments if any.

The session was peaceable and helpful. It is the united judgment of the leaders that it was one of the best session held in the history of the conference. Bishop Andrews, who presided, won the hearts of his brethern. His sermon on Sunday morning at the City Hall electrified the large audience, composed of both races who crowded the hall. The speeches and addresses during the conference were ably delivered and well received especially those by Dr. Mason, of the F. A. and S. E. Society, Dr. Smith, of the Missionary Society, and the Rev. Brother Jones, of the S. W. C. Advocate. The speech of Brother Jones at the Town Hall in the interest of the paper was remarkable. He captured the audience and made a host of friends for the cause. His success on that occasion destroyed the theory, held by many that we only have one or two men among us who are able to hold their own on the platform.

An incident worthy of note occurred at the Centre Street M. E. Church on conference Sunday.

The committee on public worship assigned Brother Jones to preach at the Centre Street M. E. Church, of which Dr. Rich, a member of the Baltimore Conference, is pastor. After the sermon by Dr. Wagner, president of Morgan College, in the morning, Dr. Rice made the announcement for the night service, stating incidentally that Borther Jones was a colored man. If he had only kept his mouth shut nobody would have known that Brother Jones was colored. However, at the close of the service the organist, who had been an employee of the church for a number of years, advanced to the altar and inquired of Dr. Rice whether the man to preach at night was really a Negro. Being answered in the affirmative he declared that he had never in his life played for a Negro and never would. Whereupon the pastor informed him that he need not play if he did not wish, but that his refusal would settle the matter with him. A lady, a member of the Protestant Episcopal Church, being apprised of the occurrence, kindly offered her services which was accepted. The chairman of the Trustee Board was immediately notified of the fact and with equal promptness laid the matter before his associates in office, which resulted in the dismissal of the unfortunate organist. The heart of the Methodist Church is right. We can safely trust her. More anon. E. Lyon.

PICTURES OF HEROIC METHODISM.

The Children's Day exercises for this year, prepared by Dr. C. H. Payne for the Board of Education, are unique and exceptionally interesting. They present in addresses, dialogues, songs, etc., the heroic spirit and deeds of the early Methodists in a form as fascinating as romance. A special feature is the illustration of the historic facts presented by six large pictures, each 28 by 42 inches, in four colors. These pictures are sold at the very low price of sixty cents per set, or seventy-five cents postpaid. The sketches and pictures include, "The Epworth Rectory, Birthplace of the Wesley's," "The First Methodists—Oxford University, the Holy Club," "An Eventful Card Party: Methodism Planted in America," "Heroes of the Saddlebags," "Cokesbury College," and "American Methodism's Hundredth Birthday," with a picture illustrating the "Future Leaders of the Church." Along with several new songs and new music, some old-fashioned hymns are wisely introduced, illustrating the singing of the fathers. The entire exercise, with accompaniments, is admirably adapted to teach the millions of Methodist youth some important facts in Methodist history in such a charming way that they can not but be delighted with it. Beyond question, this Children's Day exercise ought to be used in every Sunday school of the Church.

Large supply at this office; price $1 per 100 postpaid. 10 supplements free with each hundred; extra supplements 60 cents per 100.

Subscribe for the Southwestern.

THE LIFE OF FAITH.

ALL HAIL!

W. Felix Waters.

All hail to thee, Savior! thy throne is established;
No longer shall Satan thy cause put to shame.
All glory and honor, and power, and blessing,
And triumph, and majesty be to thy name!
The gray-locked centuries soon are to pass us
Wherein the vile scoffers ask: "Where is his day?"
The signs of our time are unerringly saying,
Lo, Christ is now with us and with us to stay.
The pyramids, monuments and the doomed cities
Of Babylon, Nineveh, kingdoms of old,
Behold, they come forward, as witnesses mighty,
Thy banner of truth to the world to unfold.
In centuries past when thou burst from the fetters
Of Death and the grave, and conquering through might,
Capturing Captivity, vanquishing Terror,
Thou broughtest all knowledge unknown to the light.
The earth's hidden thoughts—thoughts which old time had buried,
Bequeathed to her by the great sons of her womb,
Now yield up their logic and eloquence subtle,
Proclaiming that for thee in science is room.

All hail to thee, Savior! the world hears the rumbling
Of thy swift chariot wheels speeding the day;
While pagan dominions are rapidly crumbling,
And nations are casting their idols away!
What though Infidleity rail at thy teachings,
The Dragon be loosed from the bottomless pit?
The vehicle of truth rolls on through the ages,
Sceptics, like flies, on thy chariot wheels sit—
While the word of thy might makes earth and hell tremble,
And the great among nations fearing thee quake—
And say to themselves, all confused by assumptions,
"Behold us, aha, what a dust do we make!"

All hail, glorious Savior! Thy reign is now on!
Let earth and let heaven both join in the strains—
The kingdoms of men are become our Redeemer's,
All hail! for the Lord God omnipotent reigns!

"NO MAN LIVETH TO HIMSELF."

The human soul is very susceptible to impressions. The truth stands without being questioned that souls interchangeably effect each other in proportion to their relative strength. The immortal saying survives in the experience of man to-day, "that no man liveth to himself."

The strength of a character may be rightly judged by the impressions made upon men. He who really lives must make himself felt. He who does not make himself felt has as truly not lived as if he had never been born.

Men whom poets have delighted to honor; of whom the historians have written; whose forms have been chiseled from the everlasting hills by the hand of art, have been men who not so much left their foot-prints on the sands of time as their soul-steps upon the heart and consciences of men.

Man is born into this world with a divine mission. A mission as sacred as the work of angels. Upon the faithful fulfillment of the same depends his present happiness and the reward of the righteous in the world beyond. A mission to glorify the God who made him, and in so doing bring the kingdom of this world to become the kingdom of Christ.

"Thy Kindgom come" is a prophesy that the kingdom is coming, but it is contingent upon human agency. If this world is to be redeemed man must co-operate with God in so doing. What a glorious privilege of man! A co-worker with God.

Service then is the great demand of the hour. "If any man desire to be first (greatest) the same shall be last of all, and servant of all." A heart of love must manifest itself in

doing for others. Christian life begets Christian activity. We are in this world to do all the good we can, to as many as we can. No life is so narrow as the one lived within self. A broad, ever-serving life, and world-wide loving soul, is blessed abundantly with sunshine and happiness, which are the direct gifts of God to man for faithful service here.

In the midst of constant decay and death have your feet fixed on the Rock that crumbles not, the Rock of Ages past and to come, on the Rock Christ Jesus. Then can you rejoice that, though death may seize upon your body as his rightful prey, after that he hath no more that he can do. The soul is safe. It shall pass into the unchanging, yet ever-changing, society of heaven. There the laws are perfect, friendship and love enduring, the faces of dear ones never grow pale and cold and resolve to dreadful dust, the funeral bell and train cast no gloom over happy homes. The cemetery, awful with all its greenness, borders not the river of the water of life. There is no Greenwood or Mount Auburn necessary for the New Jerusalem. The present old sinful one is surrounded with graves; how emblematic of man! The new with life. The death of Christ has accomplished this. The resurrection secured it. Let us put our whole trust in that mighty Redeemer.—Bishop Haven.

COMMUNION WITH GOD.

There is a great deal of that which is shadowy and dubious about the communion that many have with God. They have no such consciousness of having met and conversed with God as they have of their communications with men. They know that God is revealed in His word as gracious and merciful toward the race of man, but they have not considered that it is the province of faith to single out the believer and bring him by himself into the presence of his Maker. He is to enter into peculiar and well-understood relations to God. God is his God, he is the child of God, and there must be a conscious acquaintance and intimacy quite distinct from the general goodness of God to mankind.—Rev. George Bowen.

As Christian people, let us remember that we are called upon to put our whole soul into our secular life. God has not promised the things of this life to the lazy. We must be earnest, discreet, economical, prudent, painstaking. All Christians do not understand this. Some years ago I knew a religious workingman who was making exceptionally high wages; the times were good, and he found himself in possession of splendid pay. I said to him, "Well, my friend, I suppose you are putting a little away for a rainy day?" "No," was the reply; "I never trouble about rainy days. I always leave rainy days with my Master.' So he spent his money freely, making of life a picnic. The last I heard of that brother was that he had gone into the workhouse, and I hardly think Providence led him there. Now I say to you, dont leave rainy days with your Master, get an umbrella; or, in other words, exercise sense, tact, denial, forethought, in all your temporal affairs, for it is only when you work with both hands diligently that God promises you success. But when you have done this, when you have done your best to provide honest things, be quiet. No painful misgiving thoughts or words. When you have done your best, God will do all.—Rev. W. L. Watkinson.

Many have yielded to go a mile with Satan that never intended to go two. He leads poor creatures down into the depths by winding stairs, and does not let them see the bottom, where they are going.—D. L. Moody.

* * *

The love of Christ in the heart destroys the love of sin, and the new song of salvation enables us to despise the siren song of temptation and pass it by. That man alone is really safe, who, as he sails the seas of life, carries on board the divine Orpheus, whose heavenly music is daily sounding in his soul. —James Stalker.

Talk up the Southwestern.

OUR YOUNG FRIENDS

WHAT A BOY DID IN SPARE MOMENTS.

A thin, awkward boy came to the residence of a celebrated school principal and asked to see the master. The servant eyed his mean clothes, and, thinking, he looked more like a beggar than anything else, told him to go around to the kitchen. He soon appeared at the back door and repeated his request.

"You want a breakfsat, more like, said the servant girl, and set him down to some bread and butter.

"Thank you," said the boy, "I should like to see Mr. ——, if he can see me."

"Some old clothes, may be you want; I guess he has none to spare—he gives away a sight," remarked the girl, eyeing his ragged clothes.

"Can I see Mr. ——?" asked the boy, with the most emphatic emphasis on each word.

The girl for the first time stopped her work. "Well, he is in the library; if he must be disturbed he must, I s'pose," and she whisked him off to that room, remarking, as she opened the door: "Here's somebody terribly anxious to see you, sir; so I let him in."

The professor laid his book aside and talked with the boy with increasing interest, and soon took down some books and began to give him an examination which extended even to Greek, and every question was answered correctly and promptly. The professor was amazed at such youthful erudition, and asked the boy how he managed, with his apparent poverty, to accumulate such an amount of knowledge.

"Oh, I studied in my spare time," answered the boy, brightly, and with the utmost unconsciousness that he was an example to even the man before him.

Here was a boy, a hard-working orphan, almost fitted for college in the spare moments that his companions were wasting. Truly are spare moments the "gold-dust of time."—Epworth Herald.

TEDDY'S ERRAND FOR JESUS.

Teddy took the place of papa's errand boy, who was at home that week with a severe cold. He had many errands to do. Up and down the streets he traveled with many a bundle till his small limbs ached, and he was glad when the last errand was done and he could start for home. There had been a cold, drizzling rainstorm all day, and the thought of the cheery wood fire in the grate at home and the new magazine he had not read caused him to quicken his steps a little, I presume. He had not gone far when he overtook Tommy Lane. Tommy was crying and seemed to be in trouble. The sidewalk was strewn with potatoes, and a broken paper bag told the story.

Now, Tommy is a boy whom Teddy doesn't especially like—indeed, he considers him one of the most disagreeable he knows. Tommy is one of those boys who would rather cry when things go wrong than try to find a way to set them right; but that didn't hinder Teddy from helping him in this emergency.

His first plan was to fill their pockets with the potatoes, but the pockets proved unequal to the demand made upon them; so Ted very ingeniously made a basket of his umbrella, and walked all the way home with Tommy, whose home is in quite a different direction from his own.

And he did it all with a cheerfulness that was beautiful to see. When the potatoes were safely deposited at Tommy's house, and Ted had started again for his home, it seemed wonderful how really pleasant even the rain seemed, and there was a kind of song in his heart that kept time with the patter of the raindrops.

"I did that little bit of an errand for Christ's sake," said Teddy to himself, as he turned in at his own gate, "and it was pleasant."—Christian Observer.

A WONDERFUL CLOCK.

Two years ago a South Chicago jeweler did some figuring. He calculated that he would, in all probability, live forty years. He knew that it takes at least two minutes to wind the ordinary house clock. At that rate he figured that he would, during the rest of his life, spend about sixty days of his valuable time winding the clock, to say nothing of the time and temper lost through forgetting it. Then he decided to make a clock that would have to be wound but once in forty years.

He spent his odd minutes at the task, and has succeeded in producing a wonderful piece of mechanism—the only one of its kind, he claims, in the world.

This forty-year time-piece is fifteen inches in diameter and weighs seventy-five pounds The movement is geared so that the barrel wheel containing the mainspring revolves once in two and a half years.

When this wheel has made fifty-six revolutions somebody will have to give the key seventeen turns. The clock will then be wound up for another forty years. The first wheel from the barrel-wheel crowds around at the rate of one turn a year. The dial is six inches in diameter.

The making of the works took most of the jeweler's leisure for twenty-four months. The movement is full-jeweled. The clock will be put in a hermetically sealed glass case, and it will work in a vacuum, thus lessening friction and preventing the oil from drying.—Philadelphia Times.

THE VALUE OF STRUGGLE.

That ineffective struggle of yours has seemed at times very futile to you, but in the eyes of God that ineffective struggling had an infinite value. At least it broke the growth of habit, at least it troubled the surface of the waters, at least it was a glimpse of your best self, at least it showed there was something alive that was resisting. Never mind the failure, trial, attempt, effort, struggle—that shows you are alive. So long as you are fighting you are moving, you are living; so long as you are fighting you are going upward. I believe it, that no one can ever fail who goes on trying.

Success is only an infinite renewal of fresh endeavors, an infinite number of fresh starts. Go on trying, and in these repeated trials there is at the last for ever the success. Then look away from the clouds, and cease to observe the wind. Let the word of God speak into your conscience and heart; you are not men to be slaves of lust or the slaves of your bad temper. You are men to gain the victory over them; you are men to rise to the beauty of kindliness, and gentleness and self-restraint and temperance and purity. That is what you are men for; God sees it in your consciences. You can, by looking away from those miserable clouds, and refusing to feel the severity of the wind, look out of yourself to God, his will, his power, his grace.. What God wills is possible. Only try, and try again; never mind the failures, but go on trying, and there is victory, sure and certain victory at the end of the road.—Canon Charles Gore.

WHY THE SERMON WAS DULL.

"The dullest sermon I ever listened to!" exclaimed Sam, petulantly, as he came home from church.

"Yes," replied grandpa, a twinkle in his eye, "I thought so myself."

"Did you, grandpa?" exclaimed Sam, glad to have some one stand by him.

"I mean to say I thought you thought so," replied his grandpa. "I enjoyed it because my appetite was whetted for it before I went to church While the minister was preaching I noticed it was just the other way with you."

"Just the other way, how?" Sam demanded.

"Why, before you went," answered grandpa, "instead of sharpening your appetite for the sermon, you dulled it by reading the trashy paper. Then instead of sitting straight up and looking at the minister to catch every word he said and every expression of his face, you lounged down in your seat and turned half way around. I never knew anybody who could hear a sermon right from the side of his head. Then you let your eyes rove about the church and out of the window. That dulled the sense. You dulled your ears by listening to a dog that was barking, and the milk man's bell, and the train puffing into the station. You dulled your mind and soul by thinking you were a terribly abused boy for having to go to church and stay through the sermon, and so you made yourself a dull listener. And I never knew it to fail in my life that a dull listener made a dull sermon."—Morning Guide.

EDUCATIONAL.

PRINCESS ANNE ACADEMY.

Prof. J. C. Dunn attended the Delaware Annual Conference at Orange, N. J.

Mrs. B. O. Bird, preceptress and acting principal, has returned from an extended trip through Virginia and West Virginia. Our school seems to prosper under her management, assisted by the able and efficient Rev. Prof. Dunn.

The Alumni Association will hold its annual meeting on the evening of the 26th of April, the same date of the unveiling of the monument.

Our young men spend some time each day drilling. They are rapidly learning military tactics under the direction of Mr. R. H. Pearce.

Miss Nettie E. Watts, teacher in book-keeping and common English studies, was called to her home in Baltimore to attend the funeral of her mother, March 23. She has our sympathy in this hour of gloom and sadness.

Rumor has it that one of the young men teachers is soon to be married to a Baltimore girl who is likewise cultured. He does not deny the rumor.

We are looikng forward with lively hopes to Easter day, at which time we hope to have a nice time.

Rev. A. R. Shockley, P. E., gave us a call a few days ago, also Revs. J. Ramond Brown of Cristfield, and N. W. Moore, of Fairmount. We are always glad to welcome these men of God at any time. They always give us words of encouragement.

Mr. J. P. Joynes, who has charge of the Department of Horticulture, is doing exhibit work this year. The outlook is grand. Under his management this department will flourish.

Miss Ella H. Hack spent some time at her old home in Snow Hill, Md., last week, but we are glad to see her back at her post of duty again.

The Young Ladies' Industrial Department, under the management of Miss Nellie E. Valentine, is prosperous. Miss Valentine is the only daughter of the Rev. Valentine, of the Washington Conference, also a graduate of Morgan College. She is a good worker and always pleasant, just like her father.

Dennis A. Bethea.

RUST UNIVERSITY—THE ATHENS OF THE SOUTH.

In noticing the urgent call for money to finish our school, Rust University, and to meet the demands for money to complete it in every respect, I noted the remark, "Rust University —the Athens of the South."

I wish to say that, indeed, this fact cannot be too strongly emphasized.

When our late lamented and beloved Dr. Libby left off the work of the school and afterwards deceased, we thought that "now the work for a time must be retarded." For he was a great man and did his best for the advancement of the race. The grand old Church has done much in her great efforts to educate and Christianize our people, and it was a great gift to us when Rust University was established.

The efforts on the part of all concerned have been strong in the advancement of the interests of the school for the benefit of the race. But when everything is considered, Rust University has done greater work for the advancement of our people than any other institution. Its benefits can be more highly appreciated when one travels through the country and finds her students like beacon lights moulding sentiments for good and establishing principles for the race. True principles that shall tell in time and eternity.

In the wisdom of a kind Providence and the judgment of the board of the F. A. and S. E. Society the Rev. Dr. W. W. Foster was appointed to the presidency of Rust University, who brings with him that grand, amiable and great woman Mrs. Foster, his wife, to take charge of the affairs and interests of the school. Truly Dr. Berry, of the Epworth Herald, struck the mark when he said that Dr. Foster "struck twelve the first month."

Time is only needed under the present management of the university and full opportunity for development, and we shall realize greater benefits.

We want the grand old school to go on, and in order that we may derive greater benefits we must do all we can to help the Church in her efforts with us as a race.

We are requested to observe the second Sunday in May as Rust University day and report the collection at the commencement on what will be known as "Founder's Day." Brethren, let us do our best; do not let the name of a single charge be called without responding with something for that day.

We want every charge on the Starkville District to answer with something. We are looking forward to the coming commencement to be the grandest in the history of the school. "Let us do something to perpetuate the memory of our charge and to help the great "Athens of the South" to be more able to advance the cause of educating the race and developing civilization.

Brethren, the efforts put forth will come back to you and the race with tenfold blessings to aid in solving the great problems of life.

Let the Starkville District do much to stand ahead in this great effort. If you cannot attend the commencement, send in your collection Monday after the second Sunday either to me at Columbus, or Dr. W. W. Foster, Jr., Holly Springs. Very truly yours,

B. H. S. Ferguson.

MARION INSTITUTE, MARION, ALA.

We have an enrollment of 96 for this scholastic year. It is thought that the school is succeeding fairly well.

The support is so very small is perhaps why the success is not greater. A better day is hoped for. The brother pastors and their people are sympathizing and doing more for its support. A visit to two of the adjoining charges, Oak Grove and Newbern, was a success for the school. At Newbern Brother E. B. McCauley, the pastor, and his people, last Friday night and Sunday, proved themselves quite a blessing to us. The welcome address by Miss Alice Young and Mr. Henry Clark; solo by Mrs. Rhodia Ward and the sweet songs by the choir were all very delightful. When the writer was through talking on Friday night and preaching on Sunday, the pastor and his people made the school a present of $4.91, and invited him to come again. The school will close May 10.

On Sunday, May 8, at eleven o'clock, our annual sermon will be preached in the church by Rev. A. W. McKinney, principal of Central Alabama Academy at Huntsville, Ala.

The program of the closing exercises will be given out in a few days.

Will give more information about the work later on. Faithfully yours,

J. S. Todd, Principal.

Miss Kate Grinrod, a full-blooded Wyandotte Indian, who was educated at the Government school in Carlisle, is one of the most successful professional nurses in Philadelphia. She enjoys the distinction of being the only girl to be graduated from both the Carlisle Indian School and the hospital. During the epidemic at Carlisle in 1890 and 1891 she volunteered her services as a nurse, and succeeded so well that, acting upon the advice of physicians, she entered the Woman's Hospital at Philadelphia..—Zions Herald.

A poor workingman told his wife, on awakening one morning, a curious dream which he had during the night. He dreamed that he saw coming toward him, in order, four rats. The first one was very fat, and was followed by two lean rats, the rear rat being blind. The dreamer was greatly perplexed as to what evil might follow, as it has been understood that to dream of rats denotes calamity. He appealed to his wife concerning this; but she, poor woman, could not help him. His son, who heard his father tell the story, volunteered to be the interpreter.

"The fat rat," he said, "is the man who keeps the saloon you go to so often, the two lean rats are my mother and me, and the blind rat, father, is yourself."—Christian Uplook.

WOMAN'S DOMINION.

SAFEGUARDS FOR YOUNG GIRLS.

Young girls who leave sheltered homes in order to earn their living in our large cities are apt to suffer because of their ignorance of the social customs which must be observed in large communities.

A case in point is the experience of a young girl, who, soon after joining a church in New York, was fortunate enough to win the friendship of her Sunday school teacher, a woman of wealth and culture and singularly generous character. One evening the girl casually remarked to her teacher that she was going for a drive in the park the next half holiday, with a man, whose name she mentioned, adding that she had arranged to meet him at one of the park entrances. A few questions developed the fact that the girl knew really nothing about the man except his name.

Without opposing the plan the older woman, with tact, said, "But, my dear, I am sure it will be nicer to start for your drive from here than from the park.

Then she gave the girl some stationery bearing her monogram and street address, and advised her to write a note in the first person as follows:

"My Dear Mr.——: My friend, Mrs. John Randolph, at whose house I am writing, thanks you for your courtesy to me, and suggests that you call for me here next Saturday afternoon, as she hardly thinks it advisable for me to meet you at the park gate. Yours very sincerely, "Edith ——

"September 24, 1897."

Much to the girl's chagrin the man did not appear, nor did he ever seek her again.

This little story demonstrates the necessity for a girl who goes to a large city to associate herself with her church, and surround herself with all its restraining and refining influences. Let her, also, try to secure the friendship and advice of some older woman, and acquaint herself with the social customs of the city in which she is to earn her living and make her home.—Frances J. Dyer, in The Ladies' Home Journal.

ABOUT CHRYSANTHEMUMS.

Chrysanthemums are quite easily raised either by dividing the roots in the spring or by taking cuttings in summer and inserting them in sand. Either way is simple and sure in its results. The novice can succeed quite as well as the professional florist in their propagation.

To have fine pot-plants for exhibition, start early in spring. At that time you can either secure young plants from the florist or divide the roots of plants you grew the previous season. Pot in rather small pots at first, and shift into larger pots as the plants grow. Do not forget to pinch the tops as the branches develop, to make them branch freely. When hot weather comes the plants will be in five-inch or six-inch pots, and may be plunged in a bed of coal ashes or spent tanbark in a shady place outdoors. Keep well watered at all times. The plants will become stunted if allowed to dry out. When cooler weather comes, remove the plants to a sheltered place and cut out the smaller buds, leaving only such as you wish to develop. Now water occasionally with liquid manure, and syringe regularly to keep off insects and promote the development of the buds. Shade the plants and keep them cool if you wish to retard the development of the buds. If you wish to hasten their development, give them heat and sunlight. By this means you can have the flowers open at the time you wish them for exhibition.

For outdoor blooming, set the plants out in the spring and cultivate as you would other outdoor plants. When the time comes for the bud to develop, portect from severe frosts and rain-storms by some temporary appliances which can be readly handled. You will thus be able to grow very satisfactorily flowers in the open ground. If disbudding is attended to the flowers will be all the better. Grown in this way, the plants are hardy and will do service for years. A little rubbish thrown over the plants after the blooming season is past will afford ample protection should the bed be in an exposed position..—Woman's Home Companion.

OUR BENEVOLENT CAUSES

PROGRESS.

O sometimes gleams upon our sight
Through present wrong, the eternal right!
And step by step, since time began,
We see the steady gain of man;
That all of good the past hath had
Remains to make our own time glad,
Our common daily life divine,
And every land a Palestine.
We lack but open eye and ear
To find the Orient's marvels here,
The still small voice in autumn's hush,
Yon maple wood the burning bush.

For still the new transcends the old,
Its signs and tokens manifold;
Slaves rise up men; the blue grass waves
With roots deep set in battle graves.
Through the harsh noises of our day
A low, sweet prelude find its way;
Through clouds of doubt and creeds of fear
A light is breaking, calm and clear,
Henceforth my heart shall sigh no more
For olden time and holier shore;
God's love and blessing, then and there,
Are now, and here, and everywhere.
—Whittier.

PAY THE LORD ONE TENTH.

Will you not commence paying the Lord his tenth? No matter what your income, nor from what source it comes. No matter how old you are, or how young. You receive something. Set aside one tenth of it; try it for a year, anyway.

"Can't afford it!" You can. You will make money by it, not only to spend for Christ doing good, but you will have more money for your own use, if you do it. You cannot afford not to do it.

"Sounds strange!" Possibly it does; but no stranger than that you can do more work in a year, working six days in the week, than if you worked seven. Thousands, tens of thousands, have tried proportionate giving—are trying it—and their testimony is uniform as to its benefits.

It pays! Pays in spiritual blessings; pays in temporal prosperity; pays in happiness; pays in embraced opportunities for usefulness and doing good; pays in a higher, deeper, broader, happier Christian experience—pays in every good sense.—Messenger.

WHY HE BECAME A MISSIONARY.

A beautiful little story was told not long ago by a young missionary, who is just leaving this country, as to how he was influenced to become a missionary.

When a child he used constantly to walk through a certain church yard, and one of the gravestones which he passed close by, erected to the memory of a little boy eight years of age, bore the following inscription:

"Mother, when I grow to be a man I should like to be a missionary. But if I should die when I am still a little boy will you put it on my tomb, so that some one passing by may read it and go instead of me?"

Through reading this inscription so often there grew up in his mind this thought: 'I must go in the place of that little boy." And so he has been trained for the work, and will soon commence it. It was only a little boy's wish that influenced him and led him to become a missionary. Now, if a wish can do so much, what may not a word and deed do?

PROGRESS OF MISSIONS.

A striking indication of the progress of Chirstian missions is seen in the transfer of emphasis from the early years of this century. The annual report of the Church Missionary Society calls attention to the fact that an early report congratulated the society on the fact that the work abroad was growing so much that the committee had been able to spend the entire income! a thing which had been impossible before. The same interesting situation occurs in the early history of the Baptist Missionary Union. In 1835 the income was so largely in excess of the opportunities for use on the fields then occupied, that at the annual meeting the Board was instructed "to establish new missions in every unoccupied place where there may be a reasonable prospect of success, and to employ in some part of the great field every properly qualified missionary whose services the Board may be able to obtain." In those days the prayer of God's people was for the opening of new and wider fields for missionary effort.—Baptist Missionary Magazine.

THE MISSIONARY IMPULSE.

Turn your thought back to the hour of your conversion. Many years may have passed since then, but the memory is among the most vivid of your life. How eagerly you sought for pardoning grace! How earnestly you struggled to be free from the bondage of sin! You finally accepted Christ as your Great Deliverer, and came into the light. How happy you were, and how joyfully you praised God for his wonderful love. What was the first impulse of your regenerated heart? If you were really converted you wanted to start right off and tell your unsaved friends what had happenned. You yearned for their salvation, and it is more than likely that you made your first missionary journey within an hour. If you had no such impulse you do well to doubt whether you were ever regenerated by the Holy Spirit.

Further. Are you now indifferent to the condition of the unconverted? Have you no concern for their destiny? Do you not yearn to see them come to Christ? Are you never burdened for their salvation? Do you not love to tell your experience, and entreat your unsaved friends to "come into the ark?" If not, you may well conclude that you are living in a backslidden state, and are now in eminent peril. Every real Christian is swayed by the missionary impulse.

"Oh, that the world might taste and see
The riches of His grace;
The arms of love that compass me
Would all mankind embrace."

Pierce to the kernel those Christian paradoxes that we save by losing, live by dying, and receive by giving. Go where duty calls, where there is ignornace to be enlightened, suffering to be relieved, vice to be reclaimed, character to be improved. These are works that must be done by living men and women. —Mary Hopkins.

Missionaries are the picket-guard of civilization. "So much may certainly be said, that the Gospel and the mission schools are at present the most truly civilizing influences, which work upon the natives, and that upon those influences more than upon any other agency, does the progress of the colonial races depend."—Bryce's South Africa.

Truly, British Christians have a large field for mission work. A speaker at a recent missionary convention held in Exeter Hall, London, said that less than one-seventh part of her majesty's 350,000,000 subjects are Christians, 240,000,000 are in the darkness of heathenism and 60,000,000 in the partially-lighted darkness of Mohammedanism.

We may not move through the dark continent of Africa, a living sunburst of God's truth and glory, as did Livingstone. We may not be asked to lie in a prison, as did Judson, to testify that we desire God's will to be done by us and in us. But we have some money to give, some heart promptings to compassion, some insight to see where aid is needed, some ability to pray. Are these all and ever at the disposal of the Master?—Sunday School Times.

The best example of self-denying liberality in the Bible is recorded of woman. The best example of loving service in the Bible is recorded of woman. The gift was a widow's mite; the service was the anointing of Jesus with a box of ointment; the prayer was a mother's prayer for a daughter possessed with a devil. Jesus never let fall such words of royal commendation as concerning these three women. Of the poor widow He said: "She hath cast in more than they all." Of Mary He said: "She hath done what she could." And to the Canaanitish mother He said: "O woman, great is thy faith! Be it unto thee even as thou wilt." — Professor Herrick Johnson.

EPWORTH LEAGUE

THE KEEPING POWER OF GOD.

Epworth League Prayer Meeting Topic for April 17.

By Rev. D. W. Shaw, Ph., D.

Scripture References, 1 Peter 1:5; Deut. 33:27; Isa. 59:19.

The keeping power of God is one of the most precious jewels in the Christian's casket of hope. It is anchor and footing-stone at one and the same time. The story ot "Pandora's Box" is familiar to our readers. It is said of it that hope only remained, but we believe that there is always left to the Christian the keeping power of God. We have sat down in the sacred precincts of history, where the past in rapid marches passed before us. We have seen the martyr at the stake, the Hugenots and Waldensees in grottoes, caves and mountain fastnesses. We have seen them pitched and made to serve as torches to light the gardens of an ancient king, and made to stand on a frozen river without foot-wear of any kind, and we have yet to find one that faltered. The keeping power of God is in evidence at every turn of the awful torture to which the Church and the servants of God have been subjected. From the awful persecutions of the first century until now the keeping power of God has never failed a trusting saint.

The failure of men and women to-day to hold their ground and stand in their places as Christians is not due to any failure on God's part, but on their part. So long as we abide in the ship of faith, hell and all its fury cannot move us from the Rock. "For," said Paul, "I am persuaded," etc. (Read Rom. 8:35-39.)

Note first that the keeping power of God is Power Sufficient. There is no other power needed for him who will, by an act of faith, commit himself to God to be kept. We do not need to call up other help from any source whatever. Our wisdom will fail, our friends fail us, but God never fails; his power, like the air girdling the earth and gravitation that holds the stars in their places and planetary systems in their orbits, is everywhere present and is the shiboleth of victory for the humble and faithful of the world.

Note again the keeping power of God is Power for All. There is here no favoritism and no cornering of the market. Social standing and family ancestry count for nothing. The millionaire and the pauper are upon the same footing. The conditions are the same for all.

Note again it is "Power Unfailing." Some years ago during my pastorate at Cleveland, Ohio, I was hurrying to the depot to take the west-bound train over the Lake Shore Railroad, when suddenly the car came to a standstill on a curve. With only a few minutes to train time I anxiously inquired what we were waiting for, and the motorman told me "power." So with steam power, water power, electric power and all kinds whatsoever, they fail. But the keeping power of God never fails. The humblest servant of the Most High can find to-day, by faith, that divine arsenal where he may be enswathed in the power that keeps when dangers thunder on every hand. And each man who may prove the truth of Isa. 41:10: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strenthgen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Read also Psalms 27:5, Jude 24 and 25, and I Cor. 10:13.

Note again, it is "Standard Lifing Power." To him that is guarded by the power of God comes the great privilege of lifting up a standard for the Lord. In all of life's rugged way and on the world's broad field of battle it is the God-kept man wo raises up the standard for the Lord. These are the heroes who keep the banner of the new kingdom unfurled to the breeze, and who are a way mark for the pilgrim wandering home.

Finnally let us observe that many a man has failed to find the power to keep because he has had no correct apprehension of the truth of God. Our notions as to how and in, and from what and to what we are to be kept have been misleading and we have fallen into grievious mistakes. We are not promised that

we shall not have temptations, for there is no development of moral character without temptation. But God has promised the faithful a way of escape from temptation when it has overtaken him (I Cor. 10:13). Nor has God promised us a pilgrimage on "flowery beds of ease." But to the contrary he has said, we shall have tribulation (John 16:33). Again, many a man has failed in his faith because his aspirations have not come to fruition; he hoped for comforts and luxuries of a good home, but failed, and then his whole life soured and he felt that God did not love him because he had failed in his ambitious undertakings. That man misread the promises, for we are nowhere promised luxuries and the fulfillment of earthly ambitions, but we have this promise—Phil. 4:19. Needs and luxuries and ambitions are leagues apart. Let no Leaguer doubt the keeping power of God, but yield himself to it, knowing that to which we are kept (I Peter 1:5).

Charleston, W. Va.

EPWORTH LEAGUE CONGRESS.

To Presiding Elders, Pastors and Epworth Leaguers:

Dear Brothers and Sisters—Our last letter related to the coming Epworth League Congress which is to be held in Atlanta, May 12-13, as one of the important features of the Fifteenth Annual Reunion and Preachers' Assembly of the Gammon Theological Seminary. Matters have progressed so well, and the success of the program being now assured we find it a pleasant duty to ask your special attention to this great League meeting and earnestly entreat you to come and bring your friend. The burden is upon us to open this great meeting with the enthusiasm which is so conspicuous in all of our League meetings.

Carefully note our thoughts as follows and seek to interest everybody:

The Meeting and Its Object.

All will agree that the Epworth League sustains a most vital relation to the future of Methodism everywhere. From the Epworth League we must get efficient church workers for the Church of the present and to-morrow, both in respect to labor and philanthropy. Bishop Ninde spoke a whole truth at the great Epworth League meeting in Newark when he called for "princely givers" for the Church of to-morrow from the Epworth League of to-day.

To the untrained and undisciplined, all will admit this work is the most needy.

The burden, therefore, to have this admittedly important work well understood, both as to purpose and mode of operation, is the only reason we can assign for the May meeting.

The peformers upon the program who have been selected for their practical knowledge of the work cannot do much work unless those who are to be helped are present. Let there be a sacrifice upon your part to come.

It is not a colored convention, but a day given to Epworth League work for all who may come in search of knowledge upon the work or to help serve those in search of knowledge. If we have more of one race of people than another of our exeumenical Methodism, it may be because they are most needy and in such case God be praised for their wisdom in seeking the light. Our program embraces some of the best talent in Methodism without regard to race or nationality and we shall be able to give the same in our next letter.

Ralroad rates have been secured from all points at one full fare and a third for the round trip on the certificate plan. Watch this column every week for information. Let the watchword be: "On to Atlanta! Atlanta,'98!"

Irvine G. Penn.

Put your passions to death. They will rise up if they can; they have terrible tap-roots, and you will never pull them all up; but your determination must be to destroy them. You may have to do it openly. I have known men who have had to lose all their character to win their souls. It is a solemn process. There are downright damnable things in most men who call themselves Christians, and they are cherishing them. Bring them out and put them to H. W. Webb-Peploe.

SUNDAY SCHOOL HELPS.

By Rev. G. N. Jolly Kentucky Conference.
(Written for the Southwestern.)

Lesson IV—April 24, 1898.
A LESSON ON FORGIVENESS
(Matt. 18, 21-35).

Golden Text.—"Forgive and ye shall be forgiven" (Luke 6-37).

I. The manner of forgiving (15-17). What should be our bearing towards a brother who has trespassed against us? (1) We should go alone to him, and in love and charity, tell him his fault. If he hear us we have saved him, or gained him to the Lord. But if he will not hear thee then (2) "take with the one or two more, that in the mouth of two or three witnesses every word shall be established." Let both sides of the question be fairly stated, and if possible a just decision gained. But if he will not hear thee, then (3) "tell it unto the church." Let the whole matter be brought before the household of faith, or before a number selected by them. And there let it, if possible, be adjusted. But if the offender will not hear the church, then let him be unto thee as a heathen. Have nothing whatever to do with him.

II. The number of times we are to forgive. (21-22) The Jews taught that a first, second and third offense should be forgiven, but a fourth offense should be punished. Peter wished to know if he must be so charitable as to forgive seven times. Jesus told him to forgive "until seventy times seven." That would be 490 times, or until seventy times and seven, which would be 77 times. But taken either way a definite number is used to express an indefinite. Just as often as my brother trespasses against me and asks my pardon, I must forgive him. I must not harbor malice. Revenge belongs to the Lord, and he will repay. We are bad if we rejoice when God punishes. No malicious spirit need hope for a home in heaven. In the heart every offender must stand forgiven.

III. Two reasons why we should forgive (23-35). In the parable this king represents God; this kindgom includes His church on earth; and the servants are His followers. 1. We should forgive others because God has forgiven us. (1) The debt—"Ten thousand talents." A talent is an amount of money in weight. If these were talents of silver the debt was about twenty million dollars. If they were talents of gold it was much more. Again, it is a definite number used to express an indefinite. The servant was insolent. It was impossible for him to pay out. This debt represents our trespasses against God. We have been adding to it all these years by doing wrong and by neglecting to do right. It has become so large that it is impossible for us by works of righteousness to pay it. (2) The settlement—"When He began to reckon." God will call each person to account for his conduct on earth. This settlement may begin in this life. While on earth the Holy Spirit may reprove us of sin, and if we repent not, God may visit us in judgments. But death will, by and by, overtake us, and the final judgment will soon follow. There we will be forced to give an account of our stewardship on earth. (3) The justice of God—He "commanded him to be sold." The laws of the East give a creditor the authority to strip a debtor of all he has, and cast him into prison, or sell him into slavery, in order that the debt may be paid. The justice of God demands that every transgression and disobedience be punished. All would perish if God was justice only. (4) The pleading offender—He fell at his lord's feet, paid homage to him, and asked that the debt be forgiven. But if this could not be, then let him have patience and he would pay it. This was impossible. Debtors usually promise better than they perform. We cannot render unto God deeds of kindness sufficient to pay the debt He holds against us. All we can do is to fall at His feet and beg for mercy. (5) The mercy of God—He was moved with compassion, forgave the entire debt, and set the servant free. Jehovah can be touched with a feeling of our infirmities. He knows the weakness of our flesh. He can liberate us from the fetters of sin and death. They only are free whom God sets at liberty. When God forgives He blots out our transgressions, puts our sins out of His sight, and removes our inclinations to evil. Salvation is full and free.

2. We should forgive others because God will punish us for not doing so. (1) The ungrateful servant went out and found a fellow-servant that owed him a hundred pence, or about fifty dollars. He laid hands on him, took him by the throat, and demanded payment. The fellow-servant fell at his feet, begged him to have patience, and he would pay the whole debt. But he would not show mercy. He had the fellow-servant cast into prison till the whole debt should be paid. Note.—The trespasses of others against us are very light compared with our offenses against God. (b) When we seek for pardon, God forgives freely and fully; and we should forgive others in the same way. (c) Often we endeavor to right our own wrongs. We set God aside and say—"Revenge is mine, and I will repay." (2) The fellow-servants were very sorry when they knew what their brother had done. The church is always grieved at the conduct of an unworthy brother. They went and told their lord of their brother's conduct. We should take all our troubles to the Lord in prayer. (3) The Lord. (a) He called the servant. Jesus is constantly calling us by His Word, His Spirit and His Gospel. (b) He reasoned with him. Thou art a wicked servant. Thy heart is bad. It is full of unholy thoughts and wicked desires. I forgave thee that whole debt because thou was poor and desired me to do so. Why didst thou not have compassion on thy fellow-servant as I had pity on thee. (c) He punished him. The wrath of the Lord is not a passion, but a terrible indignation against sin. God is angry with the wicked every day. A tormentor is greater than a turnkey; He has the authority to inflict punishment. A jailer can only confine. The servant was confined and punished till the whole debt should be paid. Justification is reversible. Hell is a prison, the wicked are prisoners, and Satan is a tormentor. (d) He warned. "So likewise shall my heavenly Father do also unto you." We may not be able to forget the injuries of others, but we must forgive them. It is not enough to pronounce the person forgiven, but our pardon must come from the heart. The soul should feel the act. It should bring the tear to the eye, and a trembling in the voice. The whole inner life should be stirred to its greatest depths. Only those who thus forgive can claim the promises of God.

The block of stone awaits the sculptor's chisel. When you look at it, you think only of the stone; when the sculptor is done, you think only of the expressed thought. The stone looses a few chips, but gains a great idea. Things are well spared when for them we get God's thoughts. Quarries are welcome to the untouched stone, palaces seek stone that stands for ideas. Israel chipped and shaped in Babylon stood for more than Israel untouched amid the mountains of Judah. A man without ideas is organized dirt, vitalized mud; a man burdened with things is a beast of burden. A man shaped by the Almighty, cut and trimmed till the idea alone is seen, has just begun to live. Life takes on meaning as it witnesses for God.—Rev. O. P. Gifford, D. D.

Dreadful Misery

"My wife was a terrible sufferer from dyspepsia. The **Dyspepsia** dreadful misery was constantly with her. She tried many remedies recommended. We saw Hood's Sarsaparilla advertised and she began taking it. I cannot express the good results my wife realized after the first bottle. She took three bottles and is perfectly cured, now being a well and hearty woman." T. W. COVERT, Cape Sable Island, Nova Scotia.

Wonderful cures of Scrofula, Salt Rheum, Ulcers, Dyspepsia, Rheumatism and other diseases, prove

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. All druggists. $1; six for $5. Get Hood's and only Hood's.

Hood's Pills act harmoniously with Hood's Sarsaparilla. Cure all liver ills. 25c.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

PRIZES AWARDED.

Last fall we offered a number of prizes to our agents who were disposed to compete for them, to be awarded to those persons sending in the highest number of cash subscribers at $1.25 each. While the office did not realize out of the contest what the value of prizes led us to hope for, we nevertheless make the awards according to contract. Those who entered the race did exceedingly well and had a greater number entered we are sure much more good for all concerned would have resulted.

Our first prize, a hundred dollar Epworth Organ, goes to Rev. Wm. McMorris, presiding elder of the Vicksburg District, Mississippi Conference; it has been delivered and he is well pleased. Our second prize, a seventy-five dollar bicycle, goes to Rev. B. L. Crump, pastor at Crystal Springs, Miss.; this he has received and is happy. The set of Clark's Commentaries goes to Rev. L. A. Carter, now at Hereford, Md.

No one came up to the requirement to secure either of the other books offered. We are glad for what these friends of our cause accomplished and we are pleased to be able to give the prizes promised to those who so richly merited them. We now make another offer, this time to the churches and hope each pastor and friend will read it next week.

The Lexington Conference has in it a number of old heroes who are still receiving their appointments; it has also a number of promising young men who will be heard from if they are true and faithful.

The Lexington Conference limits the time for a presiding elder to make his report to the conference to fifteen minutes. He can take as much less as he pleases, but must not exceed the limit. We know several conferences that would do well to follow this example.

If every pastor in Louisiana will just give us 5 subscribers within the next forty days it will be a big thing for the conference and for us too.

Rev. W. J. Moore enters for the second year upon his work as pastor of "St. John's," Newark, N. J. Last year's work was one of great success, and the start indicates that this one will be better.

The Sharp Street Memorial M. E. Church, Baltimore, Md., Rev. Dr. D. W. Hays, pastor, wil cost $55,000. The contract has been let, the building to be completed by October 15 of the present year. The corner-stone of this magnificent structure was laid March 24, with impressive ceremonies. A site was secured at a cost of $12,000. When the church is completed it will be the finest and best arranged church in all our Southern Methodism, and no doubt will compare favorably with those further North.

Dr. Hays, the scholarly and effiicent pastor, has been returned for the third year and is bending his energy toward erecting this temple. His people are with him and we are sure the year will be one of blessing to all concerned.

WILEY UNIVERSITY GROUND BREAKING.

We take great pleasure in publishing the following letter from Dr. Mason, one of the secretaries of the Freedmen's Aid Society, to the members of the Texas Conference. The letter is as follows:

Cincinnati, Ohio, March, 1898.

To the Members of the Texas Conference:

Dear Brethren—I have recently visited Wiley University and find that a central building is absolutely necessary for carrying forward the work. After careful consultation with President Dogan, the president of the Board of Trustees, and several others I have concluded to break ground for the new building, Wednesday, May 18. It is absolutely necessary to the success of this project that you report your full apportionment on that day. If we can start out with a cash collection of two thousand or three thousand dollars, the building in a short while is assured. I must leave this whole matter with you. Under present conditions our Board cannot make any appropriation for this new building and will not until you have shown your interest by raising at least your full apportionment. If the collection on ground-breaking day is what it should be plans will be made and the contract will be let for the central building at once, so that if each of you will do his duty this building, which is so much needed, will go up at once, and a new era for Wiley University will begin. Yours truly,

M. C. B. Mason.

Relative to this matter we desire to say all the brethern know how greatly, enlarged and better accommodations are needed at Wiley University. If every pastor of the conference will do his full duty in this matter and at once, it is more than likely the Board of Managers will take up the question of a new building at Wiley at their summer meeting. The Texas Conference can put up that building with such assistance as will be sure to come when a start is made, and it ought to do it. Now what do you say brethren? If the North Carolina Conference, with a membership not more than half as large as that of the Texas, could succeed, then why hesitate? The Mississippi and Arkansas Conferences are making the same fight for their schools, and Texas must not be behind. Let all who mean business be at Marshall or have their money there on the day appointed.

Saint Mark's Reunion (New York) this year was the greatest social event in the history of the Church. The affair was given in Lenox Lyceum and full eighteen hundred people were present and enjoyed the festivities of the occasion.

A most excellent program was rendered, consisting of music, vocal and instrumental, and recitations; after which the guests were escorted to an excellent supper. More than $1200 net profits were realized by this event.

Rev. Dr. Brooks comes in for his share of the glory. Great is St. Mark's.

Bishop H. M. Tunrer, of the A. M. E. Church, wrote an interesting letter to the Recorder as he was en route to Africa. No matter how deep the water nor how dangerous the way the Bishop still remembers and denounces bad white men and the Supreme Court of the United States.

Secretary Penn was recently at Greensboro, N. C. His visit was received with great enthusiasm. The meetings were largely attended by the Leagues adjacent.

The souvenir of the occasion was a neatly gotten up and highly illustrated booklet. We have seen nothing to equal it by any local chapters.

Prof. Rev. R. W. S. Thomas, president of the chapter and his co-laborers, deserve great praise.

If you are going to do anything for the Southwestern now is your time.

Some people are always grumbling because roses have thorns. I am thankful that thorns have roses.—Alphonse Karr.

PERSONAL AND GENERAL.

Bishop Walden has gone to Europe and will do his first service for the Church at Naples.

We are pleased to announce that our Epworth League lessons are being prepared by Rev. D. W. Shaw, Ph. D., of the Washington Conference, and we are confident that our friends of the League cannot read same without pleasure and profit.

Bishop Foss and Dr. Goucher are expected home from the old world soon by way of the west, landing at San Francisco.

Doctor and Mrs. Homer Eaton sail for Europe June 11 for a sojourn of six weeks. The doctor is one of our New York publishing agents.

Rev. Dr. M. C. B. Mason, of our Freedmens' Aid Society, is being urged by prominent Methodist Canadians to preach and lecture in Toronto; but on account of press of official duties he has not been able to comply.

The Louisville District of the Lexington Conference, Rev. Dr. E. W. S. Hammond, P. E., made a fine report and led in the benevolent collections, especially for missions. The doctor is doing most excellent work.

Rev. Dr. Joseph Courtney, having served six years as presiding elder of the Lexington District, retired to a charge gracefully and well laden with honors. His brethren showed the keenest appreciation for his labors and presented him a purse containing a snug sum.

Rev. T. L. Ferguson has just closed his first year's work as presiding elder of the Ohio District, and his brethren think he has in him the right timber for his exalted office.

When Rev. E. L. Gilliam, presiding elder, read his report at the late session of the Lexington Conference, Bishop Fowler said: "I think that a most excellent report." The conference evidently thougth so too.

Rev. W. J. Muir is one of the old pioneers of the Lexington Conference, but is as sprightly and vigorous as though he were just fifty. He has the head and face of a statesman and a voice that makes the "boys" envious. Brother Muir believes in the Southwestern.

Mrs. Dr. R. S. Rust, a short time since, met with the serious accident of having two of her ribs broken. She is doing as well as could be expected and it is hoped will soon be herself again.

Rev. W. H. Hundley, of Lexington, Miss., has been sick for some time, but is now slowly convalescing. Notwithstanding his afflictions he continues to send us cash subscribers for the Southwestern. May he be speedily restored.

Rev. George L. Curtiss, M. D., D. D., a member of the Southeast Indiana Conference and one of the faculty of New Orleans University Medical College, died April 1 in Naples, Italy. He was en route home from the Holy Land for which he sailed from New York last February.

Mr. B. A. Jackson, a local preacher of First Street M. E. Church, this city, called last week to subscribe for the Southwestern. He is anxious to attend some one of our schools.

The Rev. Irvine G. Penn, assistant general secretary of the Epworth League, has been invited by the Illinois State Epworth League to deliver an address at their annual meeting which is to be one of the noted Epworth League gatherings of the year '98. It will be held in Bloomington, Ill. Brother Penn's subject is "Our Work in the South," and it may be relied upon that he has more than enough to tell our friends on that subject that will cheer their hearts.

The convention meets May 24-26. Following close upon the convention, Brother Penn will address several big Epworth League rallies in and about Chicago.

The Delaware Conference, an excellent report of which we publish this week, stands first of our colored conferences in benevolent collections. It reported at its late session an aggregate of $9060 for benevolence; of this $3000 is for missions. Every district is up to the $1,000,000 line. Delaware holds the banner.

Watch the date on your label.

THE THIRTY-FIFTH ANNUAL SESSION OF THE DELAWARE CONFERENCE.

By Rev. F. H. Butler, Official Reporter.

The tihrty-fifth annual session of the Delaware Conference convened in the St. James M. E. Church, Orange, New Jersey, Thursday, Macrh 24, Bishop John F. Hurst in the chair. After the administration of the sacrament of the Lord's Supper, Rev. J. H. Nutter, of Wilmington, Del., was elected recording secretary, with D. A. Ridout and Prof. W. C. Jason assistants; J. A. Richardson, statistical secretary, with C. S. Spriggs, W. E. Waters, J. W. Bond, J. C. Dunn and W. F. Cotton assistants C. A. Findley, treasurer, with J. R. Brown, C. W. Pullet, L. E. Toulson and H. T. Johnson assistants.

The reports of the presiding elders of the Cambridge, Centreville, Philadelphia and Salisbury District were read and showed great improvements in the work along all lincs. The characters of the effective elders of these districts were passed and their work reported.

In the afternoon a statistical session was held, Rev. J. H. Pierce presiding at the request of the Bishop. The reports of the several districts showed that during the year the conference has fully maintained its stand at the head of the colored conferences of the Church in the benevolent work, over nine thousand and sixty dollars being raised. Of this, over three thousand was for missions and about twelve hundred for the educational enterprises of the Church. This conference carries the banner in missions, every district coming up to the $1,000,000 mark.

At night the missionary anniversary took place, Dr. W. T. Smith delivering the address to a packed house, many being unable to obtain admission. The interest in paying the missionary debt was made evident by the fact that over two hundred dollars has been subscribed from this conference for that purpose.

Friday—Second Day.

In the morning the report of Presiding Elder Waters, of the Wilmington Disrtict, was read and the effective elders of his district reported their work. C. A. Findley, of Zion Church, Wilmington, reported two hundred and forty-two converts. The work of the Examining Board of the different classes was reported and the class for admission into full membership was called. The Bishop delivered a practical and earnest address to the young men, the required questions were answered and they were admitted. The names of the class are E. O. Parker, F. J. Handy, G. R. Hollis, B. W. Berry, W. E. Waters, J. E. A. Johns.

Friday afternoon the annual missionary sermon was preached by the Rev. N. W Moore, of Fairmount, Md. It was a rich treat intellectually and spiritually. Rev. Moore is one of the coming men of the conference.

Friday evening the Church Extension anniversary was held at St. Mark's M. E. Church, Montclair, Dr. A. J. Kynett deilvering a stirring address to a large audience. The educational anniversary at St. John's, in Orange, was addressed by Dr. Payne and Rev. R. E. Joncs, B. D., of the Southwestern. Both meetings were very largely attended.

Saturday's Proceedings—Third Day.

In the morning the regular business was proceeded with. Dr. Payne delivered an address in the interest of his work. A set of resolutions in relation to the assassination of Postmaster Baker was introduced by Rev. F. H. Butler, and passed after an interesting and patriotic discussion. The resolutions declared Postmaster Baker a hero, taking equal ranks with the dead of the ill-faed Maine, and commended President McKinley's course in ferreting out the pepretrators of the crime.

Memorial services were held in the afternoon. W. C. Dickerson presided. Eulogies on the lives and characters of Prof. B. O. Bird, Rev. E. T. Outen, Rev. J. B. Lewis, Mrs. Harriet Richardson, Mrs. Robert Boggs and Mrs. S. P. Mahoney were read. The service was solemn and impressive.

Saturday night the Freedmens Aid Society anniversary took place at St. Johns M. E. Church, Newark. Dr. Mason was to have spoken, but was delayed on account of a flood. Rev. R. E. Jones, B. D., of the Southwestern, amply filled the bill. Addresses were also delivered by Dr. H. A. Monroe and Prof. J. C. Dunn, of Pincess Anne Academy.

Sunday Services.

Bishop Hurst preached in the morning to a great congregation, despite the inclement weather, at Music Hall. In the afternoon the ordination service took place at the First M. E. Church in the presence of another great assemblage. F. J. Handy, G. R. Hollis, J. E. A. Johns and E. O. Parker were ordained deacons. W. E. Waters, W. H. Woodlin, C. E. Davis, G. R. Riley, C. S Spriggs, L. T. Robbins and J. D. Pitts were ordained elders.

At night the Epworth League anniversary took place at St. James M. E. Church. Prof. F. J. Handy, of Morgan College, delivered an able and scholarly address on "Higher Education no Hindrance to Spiritual Growth," and Rev. F. H. Butler, of Atlantic City, on the "Epworth League as a Factor in Denominational Growth." Rev. Dr. M. C. B. Mason followed in an eloquent address as to the needs of our young people. The pulpits of the several churches in Orange, irrespective of creed or color, were ably filled by our ministers.

Monday morning witnessed the closing proceedings. The church was jammed. A resolution was unanimously passed pledging 500 subscribers to the Southwestern and appointing F. H. Bulter conference editor for the paper. The reports of the several committees were read. Bishop Hurst then spoke in the interest of the American University at Washington and a subscription was taken amounting to $1430 for that project.

All communications intended for the Delaware Conference columns please address to Rev. F. H. Butler, 109 North Mission Avenue, Atlantic City, New Jersey.

DELAWARE CONFERENCE APPOINTMENTS.

Cambridge District.

E. E. Parker, P. E., Postoffice Dover, Del.
Aireys, Md., J. W. Waters.
Beckswith, Md., W. S. Brown.
Berlin, Md., J. E. Webb.
Berlin Circuit, Md., W. E. Hilton.
Bridgeville, Del., C. J. Hall.
Cambridge, Md., A. L. Martin.
Cambridge Circuit, Md., Emory Nichols.
Church Creek, Md., S. T. Parker.
Crapo, Md., G. R. Williams.
East New Market, Md., L. W. Deakins.
Federalsburg, Md., J. H. Pierce.
Frankford, Del., C. L. Anderson.
Harrington, Del., supplied by W. H. Woodland.
Hurlock, Md., Elisha Rogers.
Laurel, Del., P. M. Shelton.
Lewis, Del., C. E. Davis.
Lincoln, Del., J. E. Willis.
Linkwood, Md., C. A. Horsey.
Madison, Md., to be supplied.
Wilford, Del., W. F. Cotton.
Nassau and Rehoboth, J. H. B. Hubbard.
Oak Grove, Del., J. A. Scott.
Preston, Md., J. A. Jeffers.
Seaford, Del., D. J. Waters.
Vienna, Md., C. A. Norwood.
Warwick, Del., J. W. Bowling.
Whaleyville, Md., F. A. Johnson.
Madella, Md., B. W. Lowber.

Centerville District.

J. H. Scott, P. E., Postoffice Centerville, Del.
Carmichael, C. W. Moore.
Centerville, J. R. Brinkley.
Chestertown, D. A. Ridout.
Church Hill, R. G. Riley.
Coleman, to be supplied.
Denton, J. W. Jefferson.
Easton, J. W. Bond.
Fairbe, J. W. Jefferson.
Greensboro, to be supplied.
Kent Island, L. H. Martin.
McDanieltown, G. R. Hollis.
Melitota, P. T. Scott.
Oxford, J. L. Davis.
Pomona, A. L Henry.
Ridegley, to be supplied.
Royal Oak, L. E. Toulson.
St. Michael's, J. H. Nutter.
Skipton, Abraham Chase.
Trappe, J. E. A. D. Grigsby.
Williston, Wm. Hopkins.
Woodland, I. D. Pitts.

All appointments in Marlyand.

Philadelphia District.

H. A. Monroe, P. E., P. O. Philadelphia, Pa.
Atlantic City, N. J., F. H. Butler.
Bridgetown, N. J., J. E. A. Johns.
Camden, N. J., E. H. Webb.
Cape May, N J., W. J. Wilson.
Chester:
St. Daniels, N. B. Snowden.
Siloam, M. V. Waters.
Burlington, N. J., B. W. Berry.
Greenwich, N. J., G. T. Fields.
Greenlock and St. Mark's, N. J., A. F. Ennels.
Hudson, N. J., to be supplied.
Merchantville, N. J., L. Y. Cox.
Montclair, N. J., J. H. Blake.
Mount Holly, N. J., C. S. Spriggs.
Mount Zion, N. J., W. C. Dickerson.
Newark, N. J., W. J., Moore.
Orange, N. J., H. T. Johnson.
Philadelphia:
Bainbridge Street. P. O'Connell.
Frankford, T. M. Hubbard.
Germantown, J. F. Moloch.
Haven, W. T. Hemsley.
Zoar, J. A. Richardson.
Sing Sing and White Plains, New York, S. P. Maloney.
Rossville, N. J., J. H. White.

Salisbury District.

A. R. Shockley, P.E., Postoffice Salisbury, Md.
Crisfield, Md., J. R. Brown.
Deal's Island, Md., F. J. Lee.
Fairmount, Md., N. W. Moore.
Fair Oak, Va., J. C. Bantam.
Fruitland, Md., J. S. Holly.
Hopewell, Md., E. D. Havens.
Jamestown, Md., M. C. McKenny.
Kingston, Md., to be supplied.
Leemont, Va., F. T. Johnson.
Marion, Md., I. J. Elbert.
Nanticoke, Md., W. I. Bean.
Oak Hall, Va., to be supplied.
Oriole, Md., T. B. H. Coleman.
Parsonsburg, Md., J. W. Cook.
Powmoke City, Md., J. H. Johnson.
Princess Anne, Md., G. T. Townsend.
Puncheon Landing, Md., to be supplied by S. F. Ward.
Quantico, supplied by J. R. Hayward.
Salisbury, Md., F. C. Wright.
Salisbury Circuit, Md., D. T. Brown.
Snow Hill, Md., C. W. Pullett.

Wilmington District.

J. R. Waters, P. E., P. O. Wilmington, Del.
Barclay Md., J. E. Cook.
Camden, Del., I. H. Johnson.
Chesterville, Md., G. W. Davis.
Cheswold, Del., P. W. Price.
Crumpton, Md., C. H. Hutchins.
Delaware City, Del., E. O. Parker.
Dover, Del., J. W. Lankford.
Galena, Md., C. E. Henry.
Kirkwood, Del., and Christiana, S. W. Waters.
Marydel, Md., J. K. Adams.
Middleton, Del., M. H. Horsey.
Millingtown, Md., G. B. Coleman.
Newcastle, Del., J. H. Harman.
Newport, Del., R. H. Coleman.
Odessa Del. D. R. Dunn.
Port Deposit and Cokesbury, W. E. Waters.
Sassafras, Md., to be supplied.
Smyrna, Del., J. H. Mason.
Townsend, Del., W. H. Johnson.
Wilmington, Del.:
Ezion, C. A. Findley.
Haven, J. W. W. Cox.
Mount Joy, D. J. Brittinhgam.
W. C. Jason, president of Delaware State College, member of Ezion Quarterly Conference.

Many letters from pastors had to lay over on account of our Easter number last week. Be patient, we will catch up after awhile.

Brother pastor, when your report to the paper is longer than a page or two of note paper, you shut some other brother out and get your own letter cut down so badly that you scarcely know it when you see it. Boil it down yourself!

Because of the immense number of Easter reports, make yours as short as possible. A single sentence, giving collection, etc., will suit best.

BRIGHT'S DISEASE

A Patient of 74 Years Rescued from Imminent Death, by

BUFFALO LITHIA WATER

A case stated by Dr. E. C. Laird,

Member of the North Carolina Medical Society, Member American Medical Association, and formerly Resident Physician at the Springs:

"Mr. ——, age 74, arrived at **BUFFALO LITHIA SPRINGS** in an **exceedingly prostrate condition**, exhibiting unmistakable symptoms of **Bright's Disease**, viz.: **puffiness of the face, eyes suffused, impaired vision, breathing labored and distressed, heart involved, inability to take a recumbent position** for any length of time, feet and legs **so swollen that he could not wear his shoes,** and **Uræmic poison to such an extent that he was generally asleep when sitting in his chair.** Examination of the Urine the day after his arrival, both chemical and microscopical, showed the presence of **albumen, tube-casts,** and **epithelium,** confirming the diagnosis of **Bright's Disease.** This situation, especially in view of his advanced years, **seemed to preclude the possibility of benefit from any remedy.** He was put, however, upon the water of Spring No. 2, which, to my equal surprise and gratification, **proved promptly and highly beneficial,** and to such an extent that **he rested comfortably in bed, which he had not been able to do for several months previous.** His improvement, excepting an intermission at one time of a few days, was continuous and steady during a stay of twelve weeks at the Springs, and so rapid that when he left, **not only had all symptoms of his trouble entirely disappeared, but he had gained largely in flesh, and possessed a healthful vigor by no means common to men of his years.**"

BUFFALO LITHIA WATER is for sale by Grocers and Druggists generally. Pamphlets on application.

PROPRIETOR, BUFFALO LITHIA SPRINGS, VA.

Springs open for guests from June 15th to October 1st.

DOINGS OF THE WORKMEN.

Wm. Harrison, P. C., Bedford, La.—On arriving here from conference we were very cordially welcomed to the parsonage. We found a host of friends with open hand and heart to receive myself and family. We have whitewashed our church and the work is alive. On the night of the 19th we were alarmed by a host of friends who made a charge on the parsonage and loaded the table with good things amounting to one hundred pounds.

W. Brown, P. C., Texarkana, Texas.—About two hours after adjournment of quarterly conference, when nature itself was slumbering, a band of sweet singers, members and friends, were heard at the door. In a few minutes they entered and loaded the table with a variety of nice things. We appreciate such visitors and hope for them a prosperous life. Our church is now being painted and preparation is being made for other repairs. Prof. W. M. 'Dogan, president of Wiley University, was with us on Easter.

W. Brown, P. C., St. Paul M. E. Church, Texarkana, Texas.—Our first quarterly conference was held March 19 and 20. It was well attended and business transacted without friction. Rev. W. H. Logan, P. E., preached at 11 a. m. and 7:30 p. m. to a full house. The two sermons were appeals to men's reason and were filled with thought for reflection. The impression made is lasting. Raised $12.35. Paid the presiding elder in full and presented $5.85 to pastor as quarterly conference greeting. The officers and members seem to be wholly devoted to the church. Our membership has been increased and energized. Our Epworth League is growing. It is a great help to our church work.

W. R. Flemming, Dublin, Va.—Rev. Haden, who has charge of the Newburn Circuit, is doing a great work among his people in the way of spiritual work and they are being encouraged. Rev. Haden is highly appreciated and held in much esteem by the congregation, over which he presides, and community. We were delighted with the visit of Prof. Brooks. The subject which he discussed was worthy of the attention of all lovers of the race. We wish for him great success as a lecturer. Mrs. Spragings read a very interesting paper on "Importance of Consecrated Motherhood."

A. B. Logan, P. C., Hattiesburg, Miss.—Sunday, March 20, was a great day for the M. E. Church at the above named place—a club and tribe rally. Two clubs, one made up of the young men, with Brother A. Morgan at the head, raised $26. Second club, composed of young ladies, with Miss Maggie Keller as chairman, raised $17.55. Then came the twelve persons representing the twelve tribes of Israel. Total $134.36. The rally was for the new church building. The carpenters began work on the 22nd of March. The following ministers were here to assist: Revs. D. F. Dudley, J. L. Wilson and F. T. Adams. (Sorry we could not publish the names. The collection was good.—Ed.)

Alfred McGlocklin, P. C., Campti, La.—God reigns and the grand old Methodist Church still survives the hard times complained of by weak and inefficient leaders. At Mount Zion, on this circuit, on last Sunday, March 20, we raised $162.75 for building purposes. We propose to build a decent house in which to worship God. The lumber is on the ground and work commenced today. At Campti we have built a beautiful parsonage of four rooms, which is an ornament to the church and surroundings. Rev. G. G. Golston, of Alpha Circuit, was with us yesterday and rendered valuable service. He preached a rousing sermon, which will be long remembered. Our people intend to stand by the pastor and see that the church is built. Pray for us that God's blessings may rest upon us.

(That is good; send us some subscribers.—Ed.)

E. Holiday, P. C., Columbia, Texas.—I have just closed a two-weeks' meeting with seven conversions. I am glad to say my work is doing well up to date. Rev. Wm. Bartley, presiding elder, spent one week with me in my meeting and preached us soul-stirring sermons. I will send in some more subscribers soon.

E. Fields, Jeannerette, La.—A committee of young men have offered their services to paint the church and have the same done by Easter Sabbath. Names of the gentlemen are Mr. M. Coalman, T. Nichols, Edward W. Caldwell and R. Stordward. I return many thanks for their kind service.

J. K. Comfort, P. C., Forest, Miss.—I found the work doing very well except a parsonage. It was ready to fall in. We went to work after the first grand reception given me by the people and pushed the little old parsonage down; and we have built a new one with four rooms, costing about $300, with a debt of only about $50. We have finished it and I left on the 14th for Pelahatchie to bring my family to my new work and parsonage. A host of friends were at the depot waiting to welcome me on my return. On the next night the storm came, which was led by Sister Amanda Smith and others, and when the storm calmed down I could hear the fine music by the brass band, led by Brother M. Whitington. I could not get in the dining room for the leavings of the storm. Good people of Forest come again. Enclosed find two subscribers for the good old Southwestern. We are all at work at Forest for Christ and the old Church. The quarterly conference was a success. The elder being sick, it was held by Rev. Wm. Payne. Reports were good. Collection $100. Pray for us.

R. C. Worsham, P. C., Baker La.—We have started on another year's work for the Master. We have organized the Epworth League with full list of offic

At Work Again.

A few applications of Salvation Oil will readily cure sprains and bruises, and heal cuts, burns and scalds. It is undoubtedly the best pain-cure on the market, and should be, ready for use, in every home in the land. Mr. Frank Stubenhaver 1337 Elm St., Dubuque, Iowa, states: "I used Salvation Oil on a sprained elbow, which threatened to prevent me from working, and after several thorough rubbings, I awoke the very next morning much relieved and able to go to work. Had I not used Salvation Oil I certainly would have lost a week's work, which would have amounted to many times the cost of a bottle of Oil. Everybody should keep Salvation Oil in the house." It is sold everywhere for only 25 cents.

All the departments of the Church are carefully looked after. March 18 was a day of joy and gladness. The Rev. A. Moore, P. E., was on time and held the quarter with credit to himself and honor to the great Church he represents. He preached a good sermon. Forty-six partook of the Lord's Supper. We are planning to build a new church at this place. Our object is to help make the world better for having lived in it. Pray for me.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

M. C. Dawson, P. C., Arthur Circuit, Texas.—The work is on an increase. My first quarterly conference was held March 19 and 20. The presiding elder being sick, Brother T. Young was on hand. We had a nice session in the quarterly conference. Officers all reported. Brother Young preached a rousing sermon on Sunday morning to a good congregation, after which he administeerd the sacrament to 27 communicants. We paid the presiding elder $8 40. Raised for all purposes this quarter $27. We have bought a beautiful church lot on which to erect a church. You will find enclosed amount for one yearly subscriber.

J. C. Hibbler, P. C., Meridian,



A Bicycle Boot

travel stained, mud splattered, gray with dust and shabby looking, can be made to look as good as new with a little

VICI

Leather Dressing

Polishes leather and softens it. Gives it the lustre it had when it left the makers' hands. Good for any kind of leather, any kind of shoes. **Sold by all dealers.** Made by the makers of the famous Vici Kid.

An illustrated book of instruction—"How to buy and care for your Shoes," mailed free.

ROBERT H. FOERDERER, Philadelphia.

THE EPWORTH PIANO



DON'T WAIT TOO LONG. It has been a cherished plan of yours to get your daughter a Piano some day. You want her to become accomplished. This has been your dream. If you get her the Piano soon enough, that dream will yet be realized. **But don't put it off too long.**

THE EPWORTH PIANO

Fills the requirements of those who want a thoroughly good and sweet-toned Piano; who are willing to pay a fair and honest price for it; but who are not willing that the price should include the expenses and profits of traveling agents and salesmen, which, of course, can add nothing to the value of a Piano, or to the sweetness of its tone. **We sell direct to homes.**

Write to-day for catalog and trial order plan. Mention this paper.

WILLIAMS ORGAN & PIANO CO.
Washington Street, CHICAGO, Ill.

Miss.—We returned from the conference with renewed zeal to do another year's work by the help of the grace of God. We commenced our revival the latter part of February and closed the 16th of March. The meeting was glorious. We had 74 conversions and 80 accessions to the church. Many strong young men came into the church. Our first quarterly conference was held on the 5th and 6th of March, with Rev. A. M. Trotter, P. E., at his post. Had a good conference. The reports showed that the church was in fair working order. The elder pressed the interest of the Southwestern. We have sent some new subscribers, and are preparing to send more. Our financial spirit is good. Elder and pastor about paid up to date. We are now preparing to rally for the new academy building—fourth Sunday in April, when we hope to raise $400 or $500. The new academy is rising from the dust and soon its spire shall pillow its head upon the bosom of the sky. Prof. Wilson and his teachers are doing good work. They are overcrowded. By his earnest labors the school has enrolled nearly 205 students this year. The cry is more room, a new building.

Livingston, Texas.—My first quarterly was held March 19 and 20, with Rev. A. C. Culbreath in the chair. The quarter was largely attended. Reports show that the work was up on all lines. Epworth League and Sunday school are better than ever before. The Christian Advocate is not forgotten. We will send you in more cash subscribers later. Quarterly collection $57.35, elder $13.35, pastor $41.05 missions $250.

James O. Brown, P. C., Mansfield, La.—Our quarterly meeting began March 11, with a love feast and closed on the 13th with sermons and the Lord's Supper by "Elder James." The services were spiritually alive and our religious cup was filled to over flowing. The reports indicated that the work is progressing. The loyalty of a number of the members of this church is expressed in this pure and simple phrase, "They are doing all they can." Quarterly collection $8.70. Total for the quarter $54.25.

N. Toole, P. C., Canton, Miss.—My first quarterly conference was held March 19 and 20. Presiding Elder Houston has not been able to hold any conference this round on account of sickness. Rev. G. W. Smith, of Jackson, Miss., held my conference. Reports showed the work in fair condition. One hundred took the sacrament. Paid pastor $55, presiding elder $19.15. The Southwestern is not forgotten.

St. George, S. C.—Brother Caesar Wolffe, an honored officer, a faithful servant of God, fell asleep in Jesus on the 12th inst., and was interred on Sabbath 13th. A vast host followed him to his last resting place. He was a member of our beloved Zion for more than thirty years. Text, 37 ps., 37 verse—"Mark the perfect man, and behold the upright: for the end of that man is peace."

Burden, Belmont, Texas.—We raised for missions $37.80. We will have the district conference this year, and Rev. P. V. Crawford, our able pastor, is stirring up the people on the Belmont



The Boundary Line.

When a young girl steps from girlhood into womanhood, she enters a new and strange country. A land of promise and hope, yet full of hidden dangers. Whether she will find happiness or misery depends largely upon the health and condition of the delicate, special organism which is the source and centre of her womanhood.

The lives of young women are often wrecked because of a mistaken sense of modesty, which leads them to neglect the earlier symptoms of feminine weakness.

These troubles unless corrected, develop into serious chronic difficulties which become a dragging burden, ruining life's best opportunities and blighting all possibility of happy wifehood and motherhood.

Any woman suffering from these delicate complaints needs the health-giving power of Dr Pieree's Favorite Prescription. It heals and strengthens the womanly organs; stops weakening drains; gives vitality to the nerve-centres, and restores perfect organic soundness and constitutional energy. It is the only medicine devised for this purpose by a skilled and experienced specialist in diseases of the feminine organism.

Mrs. W. B. Duncan, of Arlington, Mo., writes: "I have used your 'Favorite Prescription' and am never tired of sounding its praise. When my lady friends complain, I say 'Why don't you take Dr. Pierce's Favorite Prescription?' I told an anxious mother, whose daughter (18 years old) had not been right for five months, about the medicine, and after the young lady had taken two-thirds of a bottle of 'Favorite Prescription' she was all right. She had been treated by two of our best doctors."

Dr. Pieree's great thousand-page illustrated book, "The People's Common Sense Medical Adviser" sent paper-bound on receipt of 21 one-cent stamps to pay the cost of mailing *only*. Or, a handsome cloth-bound copy for 31 stamps. Address, Dr. R. V. Pieree, Buffalo, N. Y.

Circuit from center to circumference, and he will not leave a stone unturned in endeavoring to make it comfortable for delegates and visitors. The people all over the circuit are beginning to raise chickens, etc., and the talk everywhere over the circuit is the district conference. May the Lord bless our beloved pastor and the people of the entire circuit.

[Sorry we cannot publish your list of names; the total, $37.80, was a fine collection and the donors deserve much credit. —Ed.]

Richard Rodgers, Slaughter Circuit, La.—Whereas Rev. M. J. Dyer was removed from us to Jackson, La., the Lord and our presiding elder, Rev. A. Moore, has sent us the man for the place, Rev. Samuel Green. He came to us with his family on March 16. Rev. B. J. Redix was with us on the 21st and 22nd of March and held our first quarterly conference.

J. B. Starkey, Clarksdale, Miss.—My first quarterly conference was held March 19 and 20. Elder L. F. White was on time. Nearly all of the officers were present with written reports, which showed the work in good condition. The elder made a strong speech on the Southwestern, the benevolent causes and Epworth League work. Most of the brethren promised to take the paper. On Sunday the elder preached two of his best sermons, administered the Lord's Supper to 35 and 3 childern were baptized. Collected for all purposes $70, for presiding elder $10, for pastor $20, building $40.

T. J. Thompson, P. C., Texarkana Circuit.—The first quarterly conference for the Texarkana Circuit was held at Boggy, Ark., March 19 and 20. Presiding Elder J. E. Toombs preached nd presided. We have only eighteen members at these two points, and this being a sawmill section of the country we have nothing permanent in the way of church property. J. W. Wheeler, Geo. W. Caver, local preachers, S. T. Turpentine and J. H. Hooker are the central figures around whom our membership revolves. Miss Bessie M. Booker of Clow, Ark., one of Philander Smith College students, is teaching school for our people at Boggy and is giving general satisfaction. I have been on the work only since March 1 and in this short time have raised for support $28. The presence of the presiding elder attracted large crowds of white and colored people. So great was the interest manifested by the white people that he is invited to preach for them when he comes again. Quarterly collection $24.50.

S. McChavis, P. C., Garlandsville, Miss.—My first quarter was held on the 19th and 20th at Mount Zion M. E. Church, with the elder in the chair. The pastor and all of the members were present with written reports and they showed that the work is progressing on all lines. Paid the pastor $11.61. Salary for moving and traveling expenses $14.50. Paid the elder $11.75. Total $37.86. The following week, on Wednesday night, the good people of Garlandsville came out with many good things and loaded the table with fifty pounds. After prayer we invited them to come again.

Fred Gibbs, Bell Rose, La.—The St. John Society gave a grand basket meeting at St. James M. E. Church on the 20th. The collection for the day was $33.80. The church was packed.

A new tourist car now runs from St. Louis to Portland, Oregon, leaving over the Missouri Pacific Railway every Tuesday. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

J. M. Walton, P. C., Eupora Charge, Eupora, Miss.—I returned from conference for my second year on this charge, Jan. 17, with a determination to direct every officer of the church to his duty from class leader to committee. We have been pounded until it seems we might be as fine as powder, but the effect has been just the reverse. The white people of the M. E. Church South sent out a load of good things such as ham, sausage, etc., and told the carrier to leave halt at their parsonage and bring the other half to mine. I gladly received no less than one hundred pounds, for which we are very thankful. Our first quarterly conference was held March 19 and 20 with Rev. Ferguson, our efficient presiding elder, presiding. Saturday we met and re-elected the League officers to be confirmed by the conference at 12 o'clock. The dinner was spread. We had written reports from all. Each committee had collected some money since conference: That on Freedmen's Aid, $11. We expect to report full collection for all benevolences by the second quarter. We have sent in two subscribers to the Southwestern, but will not cease our canvass until we have sent in ten or more. Paid presiding elder $15, paid pastor $40, collected for benevolence $20, other collection $55; total $130. Sunday, Rev. Ferguson preached two able sermons which made an untold impression. Two conversions and three accessions. We are striving to lead the district. Pray for our success. We sent in $3 on the mission debt.

R. P. Threlkeld, Statistical Secretary, Vicksburg, Miss. — By mistake the amount paid Rev. J. C. Hibbler as pastor of our church at Meridian was left out of the minutes. The total amount paid was $750 for support and $120 house rent.

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P. C., Park, Texas. ... quarterly conference at Hamelton Chapel ... Church on the 18th of ... th Elder W. H. Logan, ... the chair. His instruc... "LookUp, Stand Up and Pay Up." We paid to the presiding elder $5, also paid to pastor $19.88. Since I came here they have changed three pastors of the C. M. E. Church. We have made 15 additions to the church. We ask the conference brethren to pray for our success. A basket supper was given by the young sisters and brethren of the church and also by the sinners' friend. From that supper was presented to my wife and daughter a dress each and a pair ot pants to the pastor. Conductors, Sister Mollie Adams and Mr. S. D. Adams.

L. W. Price, Ellisville, Miss.—On the arrival of the bride and groom Friday to Ellisville the good people met us at the depot with the hack and conveyed us to the parsonage where a committee of ladies had met and prepared breakfast for us; but about 10 o'clock at night a great storm swept over the parsonage, led by Prof. G. W. Brown and R. Burns, with a host of the members, young ladies, boys and girls. They placed catables of all sorts on the table and money in the hands of the pastor. The pastor and his wife are yet smiling over the many good things left on the table. The Lord bless these good people. Come again.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars, and testimonials. Address,

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P. A. S. Dismukes, Winkler, Texas.—We are getting on nicely. I have one subscriber, Brother Washington Armstrong. We preached last Sunday to a crowded house. The Holy Ghost fell upon the house and we had eight conversions, twelve joined the church at Oak Grove Church. The people are well pleased with their new pastor. They say they have the right man in the right place.

J. A. Swift, P. C., Union City, Tenn.—Our church has come to Union City, Tenn., at last. In March last we come to this place and began; the Rev. Jesse Price, pastor of Martin, Tenn., was with us and preached a good sermon on March 24 and we had a good time. I have found 45 of our members in this place and the people are so glad to have our church come to them. We are on the lookout for the Rev. H. W. Key, P. E., on April 9 and 10, and ask the prayers of all the church for our success.

W. C. Canwell, P. C., Amory Circuit, Miss.—My first quarterly conference convened on March 23. Our most worthy presiding elder is sick, but better now. Rev. D. P. Shaw, P. C., of Okolona, was with us and rendered good service. Reports of the brethren and pastor showed marks of progress. Paid presiding Elder $8.45, pastor $18.98; total $27.43. Rev. D. P. Shaw preached an able sermon at night. We are glad to say our beloved presiding elder, P. O. Jamison, is up, but not able to do anything; but we hope he will be restored to health. The Southwestern was not forgotten. Enclosed find two subscribers. Will send you my ten this year. Look for more soon.

J. M. Thompson, Amory, Miss.—First quarterly conference was held March 19 and 20, with Rev. D. P. Shaw in the chair. Our very amiable and genial presiding elder, P. O. Jamison, accompanied him on his arrival, which was scarcely expected. We were almost frightened into nervous prostration from the sight of his feeble and emaciated frame. He has been confined for quite a while with a very severe attack of pneumonia. The good pastor and people of New Albany spared no pains in their efforts to restore him back to his normal state of health again. But before the certainty of his recovery was assured he rose from his bed still battling against a disease that had only been reduced, not subdued. But, here comes the climax. In the anticipation of the elder's coming, and in token of the love the good possess of him, and in honor of pastor, a grand banquet was given by the good people, the brass band of Nettleton, under the leadership of Prof. Anderson, rendered sweet and delightful music. The presiding elder collection during quarter was $29.19; paid presiding elder $18, his quarterage, leaving $11.19 for pastor. A large number commemorated the death and sufferings of our Christ. Brother Shaw preached three noble sermons to the delight of all. Officials read good reports which indicated faithfulness and success. We will build a church in Amory this year. Brethren, you may sing, "How happy are our ears that hear the joyful sound."

S. D. Troupe, Elliott, Miss.—First quarterly conference was held at Duck Hill M. E. Church on March 19, 1898, with Rev. W. W. McDonald in the chair. All the brethren had good reports. The elder found the work alive. The church having been improved at a cost of $75 and a nice bay window, which is most beauteous to behold. We are ready with the money in the treasury at Payne Church to build. Such a quarter has never been on this charge. Nine cash subscribers. Sixty-one communed. Collection $29.50.

Hahnville. — First quarterly conference was held March 26 and 27. The officers were all present and reports showed that the work was prosperous along all lines. The presiding elder preached one of his best sermons on Sunday night, after which twelve persons came forward for prayer. They seemed to be deeply touched with the Holy Ghost. Paid the presiding elder $10, paid pastor $57.30 this quarter. We are now started a revival and things look very hopeful.

William S. Harris, Boonevillc, —We began our protracted meeting March 20. Up to April 3 we have 18 converts and 50 seekers at the altar.

Joseph A. Reddix, Recording Secretary, Darrow, La.—Our first quarterly conference was held on March 13 and the reports of the brethren showed marked progress along all lines. The presence of Presiding Elder Duncan is always a source of inspiration, not only to the hosts of Methodism, but to all Darrow. He lectured to the Sabbath school, and preached a special sermon to our Epworthians during the afternoon service and in the midst of our rejoicing two penitent sinners came forth and acknowledged our God as their Lord and Savior. On Saturday night the young folks of the vicinity gave a joint surprise party for our pastor and presiding elder. Our loved and invincible J. M. Bryan is at the helm, and shares equal honors with others. Miss Rebecca L. Duncan, the estimable daughter of our presiding elder, spent a month here as the guest of Mrs. Dr. A. S. Stephenson. She returned home on the 14th, accompanied by her father.

A WELCOME RELEASE.

Farmerville, La., April 1, 1898.—C. D. Covington, of this place, is pleased over a change that has taken place in his condition. Some time since he had sores on his limbs, which were rapidly growing worse and which confined him to his bed a part of the time. He decided to try the well known medicine, Hood's Sarsaparilla, and it accomplished a perfect cure. Mr. Covington is now in good health.

W. H. Smith, Pearlington, Miss.—Reading the reports of the pastors, they say that their work was not reported, which somewhat hinders the pastor in collecting money for any cause. The minutes do not show anything in it only in brackets. I made my report and it was not entered in the minutes at all. I want to assure the members here that the work was reported if it did not come out in the minutes. This work last year promised pastor $360 and paid $334.28, presiding elder $40 and paid him $36, raised for benevolence $25. The secretary affirms the minutes to be correct, but I dispute it, for I gave them my blanks when I reported and have their receipt for the same.

W. N. G. Lipscomb, P. C., Missionary, Miss—This being my fourth year on this work I am happy to say that since my return from conference everything bespeaks a blessed year's work. Our first quarterly was held Macrh 22. The elder made a faithful presentation of our new building at Meridian The brethren gave $1 each to the amount of $7 in cash and will make it $10. Here are three new subscribers.

William Bartley, P. E, Houston District—We are much encouraged with the present outlook of our work. The pastors of the Houston District are all doing well and feel hopeful of a good year's work. Allow me to say a few words in regard to some of the city churches.

Rev. L. S. Blakeney, P. C., Trinity, Houston.—This congregation, with the aid of the pastor, will make a glorious report this year. March 27 was rally day at Trinity Church. The collection amounted to $627. This means a new parsonage and a new hall for Trinity.

Rev. J. O. Williams, P. C., Tabernacle, Galveston. — When the roll is called up yonder (Clarksville) He'll be there. Brother Williams has added 54 to his membership this quarter. Will report $150 on benevolent money for the quarter and some repairs.

"BROWN'S BRONCHIAL TROCHES" are of great service in subduing Hoarseness and Coughs. Sold only in boxes. Avoid imitations.

HANDSOME NEW TRAIN.

Seaboard Air Line—"Atlanta Special."

The magnificent train of the Seaboard Air Line, known as the "Atlanta Special," which runs solid from Washington to Atlanta, Ga., and which equipment was originally built by the Pullman Palace Car Company, is now undergoing a thorough overhauling and rebuilding at the Portsmouth Shops. There is sufficient equipment for five trains. The first train was turned out of the shops to-day and will leave to-night on No. 403 to go in the line between Washington and Atlanta, when another train will be taken off and run in the shops. Thus in a short while the entire five trains will be rebuilt, and one train will be always in the shops being overhauled, repainted and varnished; hence the equipment will be always fresh and new. This train, up to the present time has been considered one of the finest trains that has ever entered the depot at Atlanta or Washington. The new train, which comes from the shops is to be by far the handsomest train ever seen in the State of Virginia. This train, complete, is composed of mail, express, baggage, second-class coach, first-class coach and two Pullmans. The day coach of this palace on wheels from outside appearances is exactly like a Pullman sleeper, and seats seventy-four people. It is equipped with standard Pullman trucks from the mail car to the last sleeper and vestibuled from end to end. The new color is a dark olive green with silver tirmmings, with the name of the train in script letters on the side of each coach. The train is equipped with pinch light gas, having a sufficient number of chandeliers to enable the passengers to read in any part of the train. The train is heated by steam and the day coaches equipped like unto Pullman sleepers with lavatories and other conveniences. This train will be backed down to the Union Station to-morrow, and it will be a grand opportunity for the patrons of the line and the citizens generally to see one of the handsomest trains that has ever gone over the rails of any railroad. Vice President Mr. St. John is doing everything he can to make the Seaboard Air Line a model road in every possible way and he is being ably assisted by his energetic and hustling General Passenger Agent, Mr. Anderson, in looking after the patrons of the line.—Virginian and Pilot, Norfolk

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7,500	100.00	7,500	33.38
10,000	135.00	15,000	45 00
20,000	273 00	20,000	91.00
30,000	414 00	30,000	138.00
40,000	558 00	40,000	186.00
5 ,000	705.00	5 0.0	235 00
60,000	85[illegible] 0	60,000	285.00
70,000	1,008.00	70,000	336.00
8 ,0 0	1,104.00	80,000	388 00
90,000	1,323 00	90 000	441.00
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Pages 13, 14, 15, 16

Vol. 33, # 15

Missing

HANDSOME NEW TRAIN

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, APRIL 21, 1898—VOL. 33, No. 16. EATON & MAINS, Publishers.

HOPE.

The clouds may rest on the present,
And sorrow on days that are gone,
But no night is so utterly cheerless
That we may not look for the dawn;
And there is no human being
With so wholly dark a lot,
But the heart by turning the picture
May find some sunny spot.

—Phoebe Cary.

EDITORIAL COMMENTS.

The editor of the Appeal (Atlanta) may be a Democrat all right enough, but he allows no man to surpass him in his interest in the development of his people and in race loyalty along all lines. Brother Taylor thinks we need friends in all parties.

* * *

In Arkansas a Negro boy who had stolen $20 from a cash drawer was lynched. Of course nothing will be done about it in that State. In Kentucky two were sold at auction to the highest bidder for $2.25 and $2.50 respectively for one year each. The world keeps moving, but Hades remains the same.

* * *

A cotton mill is being erected in Concord, N. C., to be owned and operated by Negroes. The colored people of Wilmington alone put into this mill $4000. Mr. W. C. Coleman, who is at the head of the enterprise, is said to be worth $100,000. This looks like business and we hope the undertaking may prove a success.

* * *

The Colored American says there were 22 Negroes killed in the Maine explosion, 4 injured and 4 escaped unhurt. By this we are reminded of how one of the white sailors, in his testimony before the Court of Inquiry, tells how he and a colored sailor hugged each other on the night of the explosion in their effort to escape from their sleeping apartments which had filled with water. It seems they got out too. Such calamities like death level all men.

* * *

It seems that Spain relies very largely on the Pope for advice in her controversy with the United States. In our judgment Spain has had too much of the Pope already for her own good. That country would be far better off in the present controversy and in those that may occur in future as well if it were under the influence of some man or religion that would be instrumental in dispelling the prevailing ignorance of its population. With 68 per cent of its people illiterates no wonder it is constantly waning in power and is more famed for its trickery and brutality than for those traits which go to make men and nations most formidable when great deeds need to be done.

* * *

That church is to be greatest in future and have the strongest hold on the affections of the people whose pastors are now most faithful in gathering and training the children and young people. The pastor who neglects his duty in this particular must either be ignorant of the vast responsibilities that rest upon him, or else he is unfit to be intrusted with the vast concerns imposed upon him. 'Tis true that children, as members of the Church, are not as available for immediate service and do not contribute to collections, and this may account for why some pastors give them so little attention, but the child of to-day is the man of to-morrow. The wise pastor will be found equally as anxious and as diligent in his efforts to save the children as the most desirable adult that may bow at the altar.

SACRIFICES FOR NEEDY CAUSES AND INDIVIDUALS.

Self-denial for the good of others is Christ-like and commendable whether found in the bondman or the freeman, in the ignorant or the learned. As strikingly true as is this proposition it is nevertheless true that the spirit that prompts it thrives best in civilization and is absolutely inseparable from the Christian religion. He who follows our Savior must deny himself for others, must do for others as he would do for himself. Wherever Christianity flourishes and the truths of the Bible are faithfully taught to such as believe, men are willing to sacrifice for good causes and needy individuals. This is strikingly illustrated in the accounts given by our missionaries of the early development of this trait in the heathen who are converted to God; in the touching incidents related by the secretaries of our benevolent causes, who tell of poor women who give them their jewelry to sell for the purpose of building schools and churches even in various parts of this land of civilization and the Gospel; and in what we ourselves have often seen among pious men and women with whom we are in daily contact.

This spirit of sacrifice has built our hospitals, our schools, our churches and sent the Gospel to the ends of the earth. It is not an evidence that the giver is perfectly satisfied either with himself or his surroundings, not at all; for often he gives because he feels his unworthiness and insufficiency, and that because of God's goodness and undeserved mercies to him he should be only too glad to do something to assist others who are less fortunate. The spirit that "I am holier than thou" has no connection with it. Neither does giving to send the Gospel to a foreign land mean that there are no sinful, needy, suffering ones in our land, our city, our community, not by any means; though there are some persons who seem to think so, and hence oppose foreign missions, etc. As well might one refuse to send a drink of water to a dying, thirsty man a mile away, simply because some refuse to drink, or at any rate have not chosen to drink of the cooling waters which gurgle up at their feet. No, no, the true spirit of sacrifice simply says let me go or send to such as need me or mine, and above all to such as need me most.

The benighted and unsaved of every land are dependent upon the self-denying spirit of the more fortunate whether of this or some other land for the Bread of Life. In this, our own land, there are thousands who are destitute, ignorant or degraded, whose only hope is that some one, prompted by the spirit which led our Savior to give Himself for others, may bring or place within their reach the means of relieving their destitution, banishing their ignorance and reclaiming them from degradation and sin. One cannot go into the streets, travel the highways or read a paper, without being impressed with the fact that the "harvest is great, but the laborers are few." We look upon the hungry and suffering and read our duty in the lines that are traced in their faces; we behold the wayward and sinning and read in their tendencies and ways that some one is needed to tell them of Jesus the mighty to save; we read of the heathen in foreign lands and hear the touching call, "Friends of Jesus, come and help!" Think of the work there is to be done, all of which depends upon the spirit of sacrifice which should possess every man and woman who claims a part in Jesus, our Savior, who gave himself for the salvation of the world. In every church there should at least be a company who is unselfishly trying to relieve, to rescue, to save. In fact every church should be trained on lines of mercy and help. Some are adapted to that kind of work, some are not, but all can give that others may go and do the work where unto they are sent. 'Tis not enough to give what one does not want; to do so no sacrifice is made. Give that which is valued by us and the giving of which causes a sacrifice on our part. Give till we must do without something ourselves as the result of our giving; give till we miss it.

At a time like this when all our schools and many of our churches are calling for help, when the Freedmen's Aid and Missionary Societies are groaning under their debts made in prosecuting their work, when every interest of our Zion is being pushed with the utmost vigor and devotion, our members and friends should, on their knees, ask that they be endowed with the spirit of self-forgetfulness and sacrifice for the good of men and the salvation of the world.

LOYALTY TO THE FLAG.

That man, or set of men, who think it wise to teach any citizen, young or old, to despise the American flag, makes a grievous mistake. And this is true, no matter to what race they may belong. So far as Negroes are concerned we know our lives and property in some parts of the country are not considered sacred as are those of many others among whom we live; but that does not necessarily imply that it will always be so; nay, rather it is impossible that it should be. When we recall the fact that only about a generation ago the Negro assumed the title "man," and that previous to this important act there was no penalty imposed for the violation of any of what we now consider our rights; the fact is we had no rights that a white man was bound to respect, according to the highest authority of the land. When this is taken into account we should not be surprised if some men, and even the government at times, do seem slow in adjusting themselves to the new order of things. Meanwhile it is absolutely just and necessary that we contend for what is due us; petition, protest or sue at court, just as circumstances seem to direct, but in the midst of it all be true and loyal to the flag and when necessary die in its defense. For after all the old flag has done much for us and is destined to do much more. Under its stars and stripes we first saw the light of freedom and manhood; and loyalty to the flag was the principle which prompted those through whose fighting this glorious end was consummated. It is a great privilege to be an American citizen, and though we do not enjoy untrammelled every right as such, the world is not going backward and our wheel of progress can be stopped or even retarded by ourselves alone. This is our country and so is the flag, and the more we feel it and act it ourselves, the sooner will others learn to feel the same.

It looks very much as though the proposition for equal ministerial and lay representation will secure the vote requisite to authorize the General Conference to so frame the law. The vote of 29 conferences give 2310 for and 736 against. This gives them a few votes to spare. Meanwhile we desire to ask what is to be done about the "lay women?" Is it not possible to so adjust matters that all may come in together? We do not object to broadening the latitude for men provided it means that their sisters are to share the fruits with them.

A colored man lett $7,500 to Shaw University in North Carolina to establish a scholarship for young men. He was a graduate of this institution.

OUR CONTRIBUTORS.

THE PLACE OF CHRIST IN THEOLOGY.

By Rev. R. E. Jones, B. D.

There are changes in life and thought that cannot be accounted for, unless we acknowledge God. He is in the affairs of men, controlling and placing upon them the stamp of the divine.

Among the many manifestations of God in the thought of the world is to be observed the new feeling toward Christ. A feeling, though it has not found full expression, still struggles for utterance. A feeling that has quickened the heart beat of the Church and is working a mighty revolution in theological thought.

The last half century sees a reformation in the world's idea of the Christ. As Columbus, making his voyage over the angry sea, unmindful of the world before him, sailed on until at length he reached and kissed the virgin soil; so the Church, struggling on through the night of centuries, at last has reached a fair conception of Christ. He is studied as never before. Fifty years ago a clerical library was conspicuous for the absence of books on the 'Life and Times of the Messiah," but to-day the volumes on Christ are countless. The movement is toward a historical Christ as an interpreter of God. Hence we shall consider

Christ As An Interpreter.

(1) The gods of the Greeks, immoral as was the conception, and the present day idols of the heathens, like the altar to "the unknown God," are but indices of the soul-pantings of men, on the hunt for Him whom they would rightly know and worship.

In answer to this thirsting after God, if God would win the love and confidence of man, He must reveal Himself. Nature may point to the fact that there is a God, but it is dumb and cold as to the love and mercy of a "God-All-Father."

As a necessity to man's life and as a fair revelation of God, Christ came. In Him the skeptics God, the pagan's God, the God so far off, even the doubtful and unknown is brought very near.

Whatever we determine from the activities of Christ and the teachings he put forth concerning His conception of God must be the standard of our thought and basis of our theology. As we come into a full and clear comprehension of God as revealed in Christ, theology will take on its final form. Whatever, therefore, was the state of mind of Jesus concerning God and whatever the conscious impression made upon His unsullied spirit, that must be the great interpreting principle of our theology.

His conception was real, absolute and true. He did not merely reflect God, but was the effulgence of Him.

John, the disciple, got his idea of the Father by intimate communion with and careful study of the Son. So Paul, through the lens, Christ, read his idea of God. Some very obvious changes have been effected by reading God through Christ.

(1) The doctrine of a tribal God as maintained by additional Judaism was but the outgrowth of short-sightedness, selfishness and a clanish spirit. As the light of a flickering candle is overpowered and lost in the rays of the sun, so this form of thinning met its deserved fate when Christ came declaring God to be the Father of all.

(2) Nothing so clearly shows the change in theology as a glance through old literature which holds God up as the Monarch, the absolute Sovereign, the Judge, the Mighty Avenger. Here no mention is made of fatherhood.

In contrast to this cold, stern and heartless despot, ruling with a rod of iron, Christ makes known the forbearance, long-suffering and love of God; indeed a father who yearns for his children, whose eyes are bathed in tears and whose heart is rent with sadness when they harken not to His way. The idea of the Fatherhood of God is unique and is the peculiar teaching of Christianity.

(3) The incarnation of Christ was but the embodiment of the deepest secrets of God conceived and made known.

A theology that starts with Christ must culminate with the Father.

Christ Stands As the Type of the New and Ideal Manhood.

(1) In the days of narrow thinking man regarded the earth as the center of the universe. But investigation revealed to him that the princely throne of our system is occupied by the sun. So man's view was changed, when Christ swept off the dome of the temple of thought and gave man a larger conception of God and therefore of manhood. Large environments make men of strong vision and big souls.

(2) This divine model stands unmatched in the field of moral sculpture, a perfect expression the result of a heavenly communion. He was a rough stone from the quarry of humanity, yet the application of the mallet of will and the chisel of right choice produces a statute that adorns the heavenly realm and of whom all men say, "In Him is no fault."

He perfectly embodied the principles of moral action; his flow of conduct was as pure and natural as the singing stream from a celestial spring.

The standard of manhood is influenced by man's idea of God. Christ lifts the standard by giving to the world the conception of the ideal God.

(3) Man, who for so long had been the fuel of hell, cast in a rotten heap besmeared by sin, is lifted up by this God-man, clothed with self-respect, crowned with the dignity of a man, pointed to his God, in whose image he is made, and is started on Zion's new and living way.

Jesus makes "man" a title superior to lord or king. One has said, "Christ unfurls the flag of equality above the palace of the king and the hut of the slave." All men are brothers and God is the Father.

III. The marvelous growth of Christianity, its hold upon the life and thought of nations and the hope for its final triumph, form an enduring movement to the personality of Calvary's Hero. His ideals are the guiding forces of civilization.

Ethics and sociology, as well as theology, in their final analysis must find their ideal in Christ. Theology without Christ would be a day without a sun.

He is the magnet towards which all truth converges. Tho science and theology may work from opposite sides, still they, as did the workmen of the tunnel of St. Gothard, must meet and join hands on the truth as revealed in Christ.

We live in an age in which the despised Nazarene stands forth as the ideal of all literature, the life of the Scriptures, the basis of theology, the model for man and the interpreter of God.

Blot Christ from our life and thinking and you remove the sun from our heaven and humanity becomes a frozen mass.

INTEMPERANCE.

Miss Minnie B. Hodges.

Intemperance is the great curse of our civilization. Strong drink is the enemy of society and the scourge of mankind. We charge the rum traffic as the principal cause of poverty, crime and insanity. Intemperance is a curse to any individual, a curse to the home and nation. Its effects on an individual are alarming. Intemperance brings disease to the body, overthrows the sense of responsibility, turns men into brutes, and brings bondage, poverty and crime. Finally it causes wounds internal and external, and incurable. Intemperance brings desolation to the homes and threatens the integrity of our free government. Its effects on the poor and ignorant are most dreadful. It is the enemy of the race with which we, in our labors, are especially identified. Intemperance brings not liberty, but bondage. It is the open door to crime and fills the prison pens and the chain gang. Oh, you moderate drinkers, you are moving on to death, and yet you dream not of your danger! But hark, what sound is that which breaks in upon your delusive dreams of security and arouses you to a sense of the fate that awaits you? It is the roar of the cataract you are rapidly nearing; drink after drink, one wild shriek of despair and all will be over, as they leap with the thundering tide down the awful precipice. Let us, as a race, set our faces against the vice of intemperance. The age in which we live, the relations that we sustain to each other and to mankind, and the exalted privileges that we enjoy, demand it at our hands and bid us onward in a work that promises so much of good without any alloy of evil. If we fail in this duty, let us bear in mind that we are weakening the staff of age, drying up the fountains of domestic bliss, multiplying widows and orphans in the land, and filling their hearts with sorrow and their habitations with poverty and mourning. To the moderate drinker I will say, while you are free flee away, for though you see it not, feel it not, hear it not, a volcano threatens to open at your feet. I would say to the preachers and teachers for the sake of the churches which this enemy invades and against which it wars, for the sake of the Christian Sabbath, for the sake of the home, the foundation of which rum undermines, for the sake of helpless children whose lives and hopes are forever blasted and on whom this curse falls with desolation. Let us take an uncompromising stand in every contest against intemperance and "strike until the last armed foe expires."

Adairsville, Ga.

ALONE WITH GOD.

Mrs. J. B. Ford.

Among the many remarkable things in the fifty-first psalm is the fact that David alludes to himself thirty-five times and to God thirty-five times. Twice thirty-five is seventy, which is ten times the religious number of the Bible. The psalm presents us with a picture of true closet prayer, where all the world and third parties are shut out, and David and God are face to face with the great realities of their different natures, the corruption of the one and the holiness of the other. The secret of finding and living holiness is in this very thing of being so disentangled from other parties and from the law of nature as to get individually alone with God. Many persons are always waiting for others or stumbling over them, or bothering themselves with questions of providence or philanthropy, as to be hindered from getting face to face with God. The Church members watch and wait for the ministry, and a great many ministers fret themselves so much over preverse members, and are so much perplexed over collateral matters, that they can take no time to get alone with God and be made holy themselves. Jacob was not satisfied till he had sent his family and flocks over the brook, and he was left alone with God to settle the great battle of personal victory between him and the Lord.

The Scriptures declare that all things are naked before the eyes of Him with whom we have to do. Our highest and fundamental dealings are always direct with God. In its true analysis religion is reduced to Jesus and me.

It is true that I am variously related to all God's creatures, environed by his works and providences; but if I am truly enlightened at every step I meet God, and all questions of personal character and destiny, I must settle at headquarters with my infinite Creator, Savior and Judge. We never find a life of peace till we learn how to take the straight track towards the Lord without allowing other people and other things to get between us and him, and forming the habit of constant heart agreement with him who is the center of the universe. We are to love all with a pure love, yet he so divested of all as to sit at Jesus' feet as if alone with him.

Vernon, Miss.

A PATRIOTIC PREACHER.

S. S. Lawton.

Thirty-seven years ago I saw the war clouds of an insurrectionary conflict as they hung over this great country of ours, which burst into diabolical showers of destitution and death on our beloved land. And now I see signs of war with another nation and hear sounds of war thunder from Havana. I am one who served as a body servant on the Confederate side in the war of the Rebellion and as a regularly enlisted soldier on the side of the Union. Let me say we are willing to take up arms a hundred thousand strong and fight for our country. Our country? Yes, our

country for whom Crispus Attucks spilt his blood. America, who, when she was but an infant, dashed the dirty waters of defiance into the face of Great Britain and drove her from our shores. We love America, notwithstanding the diabolical treatment we receive within her borders and under her flag—the flag under which we fought until three hundred thousand fell on the battle field, the slaves emancipated, and a divided country was made one again. I repeat, we do recieve very unjust treatment such as the Baker tragedy at Lake City; but it does not often come from our best white citizens, but mostly from white people who owned very few or no slaves, and consequently they and their children know little or nothing about the good qualities of the colored man.

We endorse the declaration of Congressman Allen of Mississippi: "We don't want to hurt anybody and we are not urging any rash action, but we are ready to honor any draft of men or means to keep the flag afloat."

In 1861 we went to war divided, but we go united this time; and with the engineering of the Northern white man the bravery of the Southern white man, and the strong muscle of the colored man, we will beat back any power save that of God Himself. But I would have it remembered that this is a Christian country, and Christians ought to be perfect in love for each others; and, according to holy writ, the perfection of love is to be brought about through tribulation, and if so, I wonder if going to war together against another nation would not cause us to love each other a little more and dam the stream whose diabolical contents are mob law, blood and fire.

PRAY FIRST.

Before you commence reading the Scriptures, spend a little time in prayer for the illumination of the Holy Spirit. "Holy men of God spake as they were moved by the Holy Ghost;" and in order that we may understand the Word, we need the illumination of the Holy Spirit, who dictated the Word to the holy men of God. The Holy Spirit is the best commentator on his own Word. As we can best explain what we mean in our own writings, so the Holy Spirit can best illuminate his own Word. It is possible for us to depend too much on human commentators, and too little on the divine commentator.—Selected.

A blind man picked out his dead wife in the New York morgue a few days ago by his delicate sense of touch, says an exchange. Two women, both of the same name, and both of whom died in Bellevue, were taken to the dead house at about the same time. When the morgue-keeper caught the blind man's right hand and guided it to an upturned face, he said, "No; no; that's not my Mary!" The drawer was closed and the next one was pulled out. The sightless man laid down his stick this time and used both hands. His face was transfigured as the tips of his fingers rested on the sharp-set, cold features. "Mary," he whispered, "I have found you, dear! How thin your face has grown! How cold you are, Mary—how cold!" The blind man had made no mistake. The dead woman had been his wife.—Times-Democrat.

Plan of Episcopal Visitation

Conference	Place.	Time.	Bishop.
New England	Worcester, Mass	Apr. 6	Newman
Northern New York	Fulton, N. Y.	" 13	Mlodo
Wyoming	Norwich N. Y.	" 18	Fowler
N. England South'n	Attleboro, Mass	" 13	Vincent
New Hampshire	Dover, N. H.	" 13	Newman
East German	Rochester, N. Y	" 17	Hurst
Troy	Amsterdam N. Y.	" 20	Mallalieu
Vermont	Springfield, Vt	" 20	Vincent
Maine	Norway Me	" 20	Cranston
North Dakota	Casselton, N. Dak	" 27	Joyce
East Maine	Bangor, Me.	" 27	Cranston
Foreign Conferences.			
Congo Mission Conf		May 4	Hartsell
Bulgaria Miss. Conf	Rustchuk	May 11	Walden
Italy	Turin	May 25	Walden
Switzerland	St Gallen	June 8	Walden
South Germany	Frankfurt	June 22	Walden
North Germany	Hamburg	July 6	Walden
Denmark Mission	Copenhagen	July 13	Walden
Japan	Yokohama	July 6	
Norway	Lervik	July 27	Walden
Sweden	Upsala	Aug 4	Walden
Korea Mission	Seoul	Aug. 10	
Finl'd & St. P'b'g Mis	Helsingfors	Aug. 17	Walden
Con. China Mission	Kiukiang	Sept 8	
North China	Peking	Oct 12	
Foo-Chow	Foo Chow	Nov. 9	
Hinghua Mis. Conf	Hinghua	Nov 30	

Talk up the Southwestern.

THE LIFE OF FAITH.

THE TONE OF VOICE.

It is not so much what you say,
As the manner in which you say it;
It is not so much the language you use,
As the tones in which you convey it.

"Come here!" I sharply said,
And the baby cowered and wept
"Come here!" I cooed, and he looked and smiled,
And straight to my lap he crept.

The words may be mild and fair,
And the tones may pierce like a dart;
The words may be soft as the summer air,
And the tones may break the heart.

For words but come from the mind,
And grow by study and art;
But the tones leap forth from the inner self
And reveal the state of the heart.

Whether you know it or not,
Whether you mean or care,
Gentleness, kindness, love and hate,
Envy and anger are there.

Then would you quarrels avoid,
And in peace and love rejoice,
Keep anger not only out of your words,
But keep it out of your voice.

—Youth's Companion.

THE PEACE OF JESUS.

Some people are apt to belittle the peace of Jesus because they have peace of life. They have had no bitter disappointments, no cruel wrestles, no crushing afflictions, no fiery temptations. The world has dealt kindly by them, and they have fitted into their environments. Moments there are when the sailors of the deep envy those that sail in the smooth, sheltered waters because they have not been driven to and fro on stormy seas and been in danger of the turgid swells. Other moments the sons of tribulation pity those unfortunates who have never seen the great billows lie down as a dog chidden by his master and God turn the storm into a calm. One half of the Bible is a closed book to them that sit at ease, because only a pierced hand can open the pages. The promises are for them whose hearts are sore; the invitations to them who hunger.

Yet it is not wise for any one to make too much of an outward peace, dependent on health of body and the goods that are kept in barns and the suffrages of the multitude, which to-day cries, "Hosanna!" and to-morrow, "Crucify!" and on the whims of fickle, selfish people. Let a man be as far-seeing, accommodating, politic, unscrupulous as may be, he cannot hope always to escape disaster, for this peace is as certain as the lovely Mediterranean. One day you look out through the motionless foliage on a still expanse of blue, and the next morning the orange blossom is strewn upon the ground and the spray is dashing on your garden wall.—Ian Maclaren.

INDIRECT TESTIMONY.

They had been friends since their early boyhood. One was a successful merchant whose name is now a household word throughout the United States, standing for honor, probity and high Christian character. The other was a lawyer, a man of integrity and good standing in the community also, but withal a disbeliever in God and his providence.

The two had been talking about the efficacy of prayer, and the merchant, urged to speak from his own experience, had confessed that he took this text literally, "In all thy ways acknowledge him, and he shall direct thy paths."

"I never make a large purchase of goods, or plan any important change in my business," he porceeded to explain, "without first asking special divine guidance."

The lawyer smiled tolerantly.

"Oh, yes; I understand," he replied. "But your phenomenal success can all be explained in a natural way. For instance, most men act implusively sometimes, yield to their whims, or to ideas suddenly conceived. You escape this danger through your system of praying before you act. The prayer gains you a little time. Besides your feeling of reverence for the being you worship has, in itself a tendency to clear your mind of prejudices, to restore your balance, and make you a reasonable, logical person—otherwise a good business man."

A light broke over the face of the merchant.

"Thank you for this weight of indirect testimony," he responded. "Ah, how much there is in what you say! In an attitude of prayer one comes near to the fountain of all wisdom. And being there, he comes to his best self. No wonder that the praying man rises from his knees enlightened and uplifted."—The Independent.

RELATION OF SERVICE TO HEAVEN.

Service is the road to heaven. We all want to go there, but we sometimes get discouraged because the way seems rough. Service implies work done; not alone for self but for others. None can travel through life without many opportunities to do something for others. The happiest persons here, and, I think (if there are degrees in heaven), the happiest in heaven, are those who do the most to make others happy.

The "tiresomeness" of service depends upon how we perform it and the motive which prompts us to do it. We say we take Jesus for example. He was never too busy, never too tired, and never in too great a hurry to help those who sought him. Often when our opportunity comes to us to do a kindness, we think we are too busy, or we are too tired or, that some one else ought to do it. So the opportunity goes and we miss a blessing by our neglect. Those who shall hear the "well done" are those who have given faithful service. Of course we expect to be one of the number to hear those blessed words. But if we are not in his service, we shall hear instead —"I never knew you."

No matter how small the service may be he takes notice of his children and sees the spirit in which they perform it. [illegible] sometimes mistaken as to what it means to be in his service. We think, perhaps, it means only those in the ministry or those who go as missionaries to other lands. It is not so easy to see that our every-day duties are as important as the greater ones. So it is a greater temptation to those whose lives are one constant round of work, bounded by "four square walls," to think their lives are of no consequence. But he who cares for the sparrows takes notice of our work, and will as joyfully say, "Well done, good and faithful servant," to us if we have been faithful as to those we think are doing a greater work than ours. The following true story illustrates how easy it is to yield to the temptation that our lives are of no consequence:

Margie had been ill for some time, and had become sad and discouraged. All hope had fled, and life had lost its sweetness. One afternoon just after lying down to rest, a form clothed in white appeared in the doorway. It had such a kind, sympathetic look! Beckoning to Margie, it said, "Come with me." Margie arose and followed through the open door and on through such a beautiful garden, beyond which was a lake clear and calm.

Not a word had been spoken since they left the house, but Margie felt such sweet peace and trust in the presence of the beautiful guide that she hoped he would always stay near. But when they reached the lake where everything was so lovely and Margie was so absorbed in her surroundings, the quiet guide turned and said to her, "You must go back now; you have a work to do before you can come up here to live."

Margie opened her eyes and found she had only been dreaming; but a new interest in life was awakened, and from that day she grew stronger, and had a desire to live that she might be of service to those about her.—S. Roark, in Religious Telescope.

No one can attain to much religious [illegible] ness until he knows that he [illegible] means of good to some [illegible] Paxton Hood.

EDUCATIONAL.

The Tuskegee Normal and Industrial Institute, Tuskegee, Ala., has recently installed an electric lighting plant upon its grounds.

Hon. George H. White, the only colored member of Congress, will deliver the commencement address at the Tuskegee Normal and Industrial Institute on Thursday, May 26.

A lady in New York has recently founded the "Roberts Memorial Scholarship" at the Tuskegee Normal and Industrial Institute at Tuskegee, Ala., in memory of the late President Roberts of Liberia.

GAMMON THEOLOGICAL SEMINARY.

Gammon Theological Seminary will celebrate its fifteenth anniversary in a unique way. Instead of a program to set forth the glories of its remarkable history, a Preachers' Assembly will be held for the instruction and edification of the ministers of all denominations. The date is May 12 to 19. There will be an "Epworth League Day" with Bishop Ninde, Drs. Berry and Schell, Secretary Penn and others, as speakers. The 14th will be "African Day," with Bishop Hartzell and Bishop Taylor as the chief speakers. On Sunday afternoon there will be a grand rally at the Moody Tabernacle in behalf of Africa, in which all the Atlanta churches will unite, with an address by Bishop Hartzell.

"The Church and the People" (Sociology and Moral Reform) is the theme for Monday, with Principal Booker Washington, Dr. D. H. Moore, Mr. D. D. Thompson of the Northwestern, Dr. DuBois of the University of Pennsylvania, to lead in the discussions.

"The Church and its Ministry" is the theme for Tuesday, with Bishops Gaines, Clinton and others to speak. "Christian Education" will be presented by Secretaries Hamilton and Mason and the president of leading colleges in the South. Dr. Barnes of Cincinnati will give daily lectures on the Bible. Mr. Paul Lawrence Dunbar will read from his poems "Lyrics of Lowly Life" and his stories, "Folks from Dixie." A large number of the Alumni and other ministers will present papers and lead in discussions.

Excursion rates have been secured on all railroads. Free entertainment has been provided for many preachers. For others, free rooms and meals for 25 cents per day.

PHILANDER SMITH COLLEGE.

Dear Friends of Christian Education—Let us for a few moments earnestly and prayerfully study this subject in the following manner:

First, its needs. Philander Smith College is one of the schools of the Freedman's Aid and Southern Education Society of the Methodist Episcopal Church, situated in Little Rock, the capital of the State of Arkansas, overlooking the great Southern city. The principal building is complete, with three stories and a basement. The adjacent building, designed for chapel, class room and dormitories is as yet incomplete. The foundation and cornerstone were laid more than six years ago.

The first story of this new building was run up and covered in for chapel services which lasted only one session, then it was no longer in use because of the failing roof which is now decayed. It is entirely exposed to the weather, leaving the brick walls to waer away as time goes on.

This building must be completed soon, or we will be compelled to tear down and start from the ground as before, which would be a waste of more than $1000. Who will say let it go? No one who for a moment thinks of the financial stringency of the commercial world. When we view it in this light we must conclude thus: It seems almost impossible to go ahead to complete what we have and to tear down and begin is not a seeming but a real impossibility.

Second. The completion of this new building is left entirely with the Little Rock Conference and the friends. The secretaries at Cincinnati said to us at the last session of the conference: Brethren, we have for your building at Little Rock $4000 to be applied when you raise $1600. Now, brethren and friends of our needy and meritorious school, what shall I say to you? Shall I say we cannot raise our portion of this amount? No, we can and must not. Look at the other conferences composed of colored preachers, viz: South Carolina, Louisiana, Missouri and Texas Conferences. Can we not do as they have done? Let us, with one long and loud harmonious cry, answer "yes, and we will." The old adage says: "Where there is a will there is a way." Let us will strong and work hard and there will be something in the treasury for this cause before the last of June, 1898.

Dear brethren, another reason why we should succeed is the Society is very anxious to see just how much we love our own school along with Prof. J. M. Cox and his devoted faculty. They are living almost up to the starvation point. Do we love them? Do we, in any considerable degree, appreciate their labors of love and work of faith? We should, to say the least of it, for it is a labor of love and a work of faith. These Christian heroes and heroines could find a more prosperous field in which to labor for a livelihood, than ours. Should we not love and help them in this hour of great need. I for one will answer yes. Let seventy preachers of our conference answer at the call of the roll, yes and the needed amount will be forthcoming.

Brethren and friends, it is sometimes true that appeals through the columns of Church papers are slightly treated and ignored, but for the sake of fairness and Methodism let this appear to you and your people as to whom it concerns, and at once let us unite our efforts in this great attempt at self-help. Publish to the world our unflinching devotion to our school and Methodism in the State of Arkansas as never before in the history of our conference! Can we afford to go mutely on and merit the rebuke of those who aid us? Nay, nay, my fellow beloved! Let us at once plan to raise our apportionment at no distant day, and report the same to the secretaries through Prof. J. M. Cox, the president, who will faithfully remit to Drs. J. W. Hamilton and M. C. B. Mason. The amount will be placed to our credit.

Let every preacher write Prof J. M. Cox at once, arranging plans for his summer vacation he can and will help you.

W. R. R. Duncan.

RUST UNIVERSITY.

E. H. McKissack.

In my last letter I omitted the names of three members of our graduating class, viz: Miss Ellen Martin, of this city; B. B. Micthell, of Coco, Ala., who are in the senior year College Preparatory, and Rev. B. H. S. Ferguson, presiding elder of the Starkville District, Upper Mississippi Conference. Rev. Ferguson will take the degree of A. B.

During the sitting of the last annual conference at Okolona and Ellisville, resolutions were passed setting apart the second Sunday in May for a special collection for Rust University, said day to be known as Rust University Day. We are expecting very much good to come from this day. We believe that the two hundred preachers in Mississippi, led by those energetic presiding elders, are going to put forth every effort to make this a day to be long remembered.

If the entire day be given to this great cause it will not only bring to us much money, but the sermons preached in behalf of the school will bring it before our people as it has never been brought before them; it will so advertise our school as to double the number of our pupils in 1898-9, and it will no doubt wake up some of the slumbering minds of our Methodist people to a sense of their duty in giving a better support to our schools that are being maintained by our great Church. Oh, that all of our pastors could be aroused to spare no pains in making this a great day! If this day be made a success, how it will gladden the heart of our president, Dr. Foster, who is laboring so earnestly to make this school the beacon light of the South.

Brethren, let me beg of you to work for victory. Let the church know that we, as a people, highly appreciate our school and what is being done for us, and that we too are willing to help bear the burden.

Elders W. E. Mask, of the Upper Mississippi Conference, and J. C. Houston, of the Mississippi Conference, will address the societies during commencement week. Rev. J. L. Wilson, principal of Meridian Academy, will deliver an address on Founder's Day. Bishop Bowman, senior bishop of the M. E. Church, is to preach the annual sermon at 3 p. m., and Dr. Jones, of the Southwestern, will preach at night, May 22. The president, Dr. Foster, will preach the baccalaureate sermon. We will be favored with the presence of Dr. and Mrs. Rust and Dr. J. W. Hamilton.

Holly Springs, Miss.

OUR YOUNG FRIENDS

A WONDERFUL CRAFT.

There came to port last Sunday night,
The quercest little craft,
Without an inch of rigging on!
I looked and looked and laughed.

It semeed so curious that she
Should cross the unknown water
And moor herself right in my room,
My daughter, O, my daughter.

She has no manifest but this,
No flag floats o'er the water,
She's too new for the British Lloyds,
My daughter, O, my daughter!

Ring out, wild bells, and tamed ones too!
Ring out the lover's moon!
Ring in the little worsted socks!
Ring in the bib and spoon!

Ring out the muse! ring in the nurse!
Ring in the milk and water!
Away with paper, pen and ink—
My daughter, O, my daughter!

—George W. Cable.

MAKE THE HEN THE AMERICAN BIRD.

According to the last United States census Missouri had more chickens than any other State in the Union. There were in 1890 nearly 23,000,000 chickens in the State, and more than 2,000,000 of other poultry. The product in eggs for that year is put at 53,000;000 dozen, a low estimate for the number of poultry. At an average value of 20 cents each, the poultry stock of Missouri was worth, in 1890, well on to $5,000,000, and at 10 cents a dozen the eggs laid during that year were worth more than $5,000,000. There was produced in Missouri last year more than 100,000,000 pounds of poultry and almost 100,000,000 dozen eggs. Estimating the value of the poultry at 6 cents a pound and the value of the eggs at 10 cents per dozen and taking no account of the broilers sold in the cities at fancy prices, we have a total valuation of $16,000,000 for the poultry products of Missouri in 1897. The sum looks big, and it is. It is $4.33 for every man, woman and child in the State!—St. Louis Advocate.

THAT DEAR OLD RAG DOLL.

I remember (writes Maud Ballington Booth) when my darling baby was quite a little mite, just able to creep, I gave her a rag doll, because there was already a son in the family, and other dolls have ways of getting broken more easily than rag dolls. I wondered whether she would recognize what it was. Well, the very moment I gave it to her the baby arms went out, and she clasped it to her breast and kissed it, and showed me the strength of her mother-love in her baby heart. From that moment she was inseparable from her rag doll—it was all rags except its eyes. Soon one eye fell in, and I was told that that was the work of my son. But my baby was oblivious to it, and thought just as much of her rag doll as ever. Shortly after the other eye fell in, and with its empty sockets she loved it just the same, and kissed the poor lips just as fondly. Then went part of the clothes, and then one arm, and then one leg, and then all the clothes, until there was nothing left but the stump stuffed with straw.

It became disreputable, but she would never part with it, and by-and-by, when nothing was left but the old stump with one leg attached to it, and when no one else would have thought it was a "doddy" at all, she loved and com-

forted it more than ever, and I would see her in bed, lying with her pink, flushed face against the rag and her arm around it—her "poor, dear doddy." I brought her a beautiful doll in its stead, with hair and movable eyes and fine clothes; but she just dropped it, and would not call it even a doll, and stretched her little arms out for the rag. And as I looked at my baby, I said: "Dear Lord, is not that a picture of the mother-love you would put in the soul?"—Epworth Herald.

KEEP RIGHT WITH GOD.

A child of God should not leave his bedroom in the morning without being on good terms with his God. We should not dare to go into the world and feel, "I am out of harmony with my Lord. All is not right between God and my soul." In domestic life we are wise if we square matters before we separate for the day; let us part with a kiss. This method of unbroken fellowship should be carefully maintained toward God. Be at perfect rest with him. "Acquaint thyself with him, and be at peace, for thereby good shall come unto thee." If you cannot get rest with God, perhaps some fault of character may prevent you enjoying that perfect rest. See where that flaw is. Are you living in any sin? If so, the sun may have risen, but there is a bandage over your eyes; you will still be in the dark. Get rid of that which blinds you: Or are you trusting yourself as well as trusting in Christ? Are you relying on your experience? Then I do not wonder if you miss the rest of faith. Get rid of all that spoils the simplicity of your faith. Come to the Lord and rest in him; tell out your grief to Jesus, and he will breathe on you and say, "Peace be unto you."—Our Young Folks.

New Orleans enjoys the distinction just at this time of having more bank officials in trouble and under sentence for wrecking banks and embezzling other people's money than any other city in the country. There seems to be fully a half dozen so situated here. It must be that the spirit of greed grows on a man, he begins to accummulate and then he gets in a hurry to become rich. It is remarkable how many men are too weak to handle carefully and honestly the money of others entrusted to them. We do not believe that every man who comes to grief on this line is guilty of intentional theft; there are hundreds who plan to replace the money they use before it is called for, but the fact that scores of such come to disgrace and ruin every year goes to show how unwise and even dishonest it is for an individual to use money that belongs to another without his express permission. Once in a while, to our regret, we hear of a pastor or the treasurer of a church, a Sunday school or secret society, getting into trouble in the same way; but the principle is the same as in the case of a bank official—there is no excuse for either, both are guilty of the same offense and should justly suffer the same penalty.

President Thirkield writes us that the outlook for the great Preachers' Assembly and Gammon Theological Seminary, May 12-18, is fine indeed. Read program in another column.

We acknowledge the receipt of the Journal of the Upper Mississippi Conference. Secretary takes pride in his work and does it well.

USEFUL HINTS.

Never finish a meringue by placing it in a hot oven. It should brown slowly in a cool oven.

Horse radish put into a jar of pickles will keep vinegar from losing its strength and prevent mould from forming.

The yolk of an egg beaten up with coffee is better for bilious people than cream.

To have a custard pie baked evenly and brown on top, sprinkle a little sugar on it just before putting in the oven.

A delightful and palatable dish is made of macaroni, cheese, tomatoes and a cup of sweet milk or cream; season with butter, salt and pepper.

SUNDAY SCHOOL HELPS.

By Rev. G. N. Jolly Kentucky Conference.
(Written for the Southwestern.)

Lesson V, May 1, 1898.

THE TRIUMPHANT ENTRY
(Matt. 21: 6-16).

Golden Text.—"Hosanna to the son of David: Blessed is he that cometh in the name of the Lord" (Matt. 21:9).

Five months have passed since our last lesson. Our Savior is now in Bethany, and in the home of Martha, Mary and Lazarus. He has just attended a feast in the home of Simon, who had been a leper, but had been cleansed by Jesus. At this banquet Martha served, Lazarus was a guest, and Mary came in with the box of spikenard and anointed Jesus for His burial. On the following morning, our Sabbath, five days before our Savior's death, He made this triumphal entry into Jerusalem.

1. Securing the colt. (1) Two disciples, likely Peter and John, were chosen. Jesus often made choice among His followers. When any work was to be done by them He always selected the ones most suitable to perform that duty. He has many fields of labor, and from among His followers He selects those best suited for each field, and sends them to work therein. (2) They were instructed to enter the village of Bethphage, find a colt tied, loose it, and bring it to Jesus. The desire to make this triumphant entry into Jerusalem likely originated among the people. They wished to make Him their King. Jesus submitted to their plans, and helped to execute them. He commands like a true king, and His followers obey like loyal subjects. He never sends any one forth to labor for Him without first fitting them for that work. He is our Prophet to teach us, our Priest to intercede for us, and our King to rule us. (3) They were warned. If any may ask: "Why do ye this? Say the Lord hath need of him." Jesus is not in this an example for us. He knew all things and could exercise kingly authority. Lord here means no more than Master. It is well to have a reason for what we do and to give the same if necessary. The king of heaven rode a borrowed colt, ate the passover in a borrowed room, and was laid to rest in a borrowed tomb. (4) They went forth and found all things as Jesus had told them. He knew the colt would be found, the inquiry made, and the favor granted. If He knew all things then He knows them now. Nothing we think, say or do is hid from Him. But knowledge is not influence. Because He knows what will be, that does not influence it to be brought about. He also has all power. He had perfect control over the colt. It had never before been ridden, yet it offered no resistance. He governs the hearts of men. The owner of the colt made no objection when he knew the Master needed it. He had the power but not the disposition to refuse Jesus. Great is the mysery of free will and free grace.

2. Mounting the King. They brought the colt and its mother to Jesus. It was not an object of beauty. Going was the important part, the way of going was a secondary matter. The people cast their outer garments, which were often removed in traveling, on the colt, and then placed Jesus thereon. This ride was not for comfort. Jesus was a King, and was on His way to take charge of His kingdom. The people had wrong ideas of this kingdom, but their devotions were no less sincere. Jesus will accept our earnest worship, if we have not the true idea of it. The people were determined to proclaim Him as their King, and He suffered them to do so.

3. Journeying towards Jerusalem. The way led over Mount Olivet, across the Kidron, up into the Holy City. The crowd was immense. They cast their garments, and the boughs of trees, in the way so the colt might walk over them. Some went before to open the way, others went with Jesus to protect Him, and others followed to see that no harm befell Him. What that company was to Jesus He is to us. The people cried "Hosanna," or "save now we beseech thee." Lift from our neck the Roman yoke, exalt us to great national dignity, and subject other nations to us. To come "in the name of the Lord" was to come as His ambassador, and in His strength. The "kingdom of their father, David, had fallen, but they believed Jesus was the promised Messiah, and that He would set up this kingdom again and reign on its throne forever. "When He was come near He beheld the city and wept over it" (Luke). It was the city of the prophets, the priesthood, and the temple. It was soon to be razed to the foundation stones. How sad when a city so highly favored should be brought so low. Jesus may be touched with a feeling of our infirmities. May we see and improve every opportunity.

4. In the Holy City. (1) In the street. "All the city was moved" Some were likely moved with wonder, others with joy, and others with envy. The coming of Jesus often creates a sensation. They asked who was causing this crowd and noise. The answer came: "Jesus, the prophet of Nazareth." The Savior and Teacher of Galilee. They did not call Him the Messiah, or the King, or the Conqueror, but the Prophet or Teacher. (2) In the temple. (a) Cleansing. Jesus entered the court of the Gentiles, in the house of God, and cast out those who bought and sold animals, oil and wine for sacrifices and temple worship, and overthrew the tables of those who exchanged Roman for Jewish money. They were disobeying their Scriptures which said the temple should be "called a house of prayer, but they had made it a house of merchandise, and a den of thieves." Note. The body is the temple of God. He has made it, and placed the soul within. God's law and His Gospel should be found in and out. And His mercy seat, His altar of incense and His Spirit should be found there. But many, through the love of money or earthly pleasure, or worldly honor, are making it a den of thieves. (b) Healing. "The blind and the lame came to Him, and He healed them." Jesus was ever ready and willing to do an act of mercy. The unsaved are blinded by the God of this world till they cannot see the joys of heaven, or the way of life that leads to them. They have been maimed by the fall till they cannot reach Jesus without help. (c) Murmuring. When the chief priests and scribes saw the wonderful works of Jesus, and heard the children shouting hosannas to the Son of David, they were greatly displeased, and asked Him to rebuke them. There was likely too much noise and discord to suit their refined taste. Let us take heed how we endeavor to stop a religious work that is not carried on according to our ideas of worship. We may be found fighting against God. Jesus told them God had said, many centuries before, that out of the mouth of babes He would have perfect praise. And that if they should hold their peace the very stones would cry out. We should not quench the Spirit. After these things Jesus returned to Bethany for the night

FRUIT AS A DIET.

If you have determined to try a fruit diet, learn when you should eat it.

When fruit is to be used at the table substitute it for some part of the meal.

Dyspeptics should be exceedingly careful when combining fruit with other articles of diet.

Many doctors insist upon fruit being allowed to constitute the entire meal.

Fruit and grains are supposed to form a pleasant repast.

Stewed fruits with starchy articles of diet, vegetables being mentioned, do not pass hygienic muster.

Acid fruits and milk are prohibited as a combination.—Philadelphia Methodist.

The Youth's Companion gives a recipe for making raspberry jam, as given by a Kalamazoo manufacturer of preserves. After having been assured that the recipe was for domestic purposes only, he gave the recipe as follows: The body of the jam was tomatoes, the color was secured by the use of aniline dyes and the seed used was hayseed. Housekeepers can readily see how much better it is to put up their own fruit, especially when they live in a fruit growing section of the counrty.

Subscribe for the Southwestern.

OUR BENEVOLENT CAUSES.

EASTER DAY ECHOES.

S. H. Wallace, Superintendent, Moss Point, Miss.—Easter Sabbath was a high day for Methodism and the cause of missions at St. Paul. Collection $37.62.

Paul Richards, Jeannerette, La.—Easter Sabbath was a grand day with us. The church was richly decorated and the children did well. We raised for missions $5.

D. P. Shaw, Okolona, Miss.—Easter was observed at this place and the program was carried out to the letter Brother P. E. Tubbs made the occasion a grand one. Collection for missions $6.75.

D. M. Seals, Haven Chapel, New Orleans, La.—Easter was observed and we had a grand time. Miss Palla M. Brewer, the superintendent, did not leave a stone unturned. The school presented Miss Brewer with a solid gold Epworth League pin. Collection for missions $10.

L. D. Williams, Selma, Ala.—Our celebration of Easter was a grand affair. The church was beautifully decorated. The opening address was delivered by Prof. W. A. B. Cosby. Our collection was $5.

C. H. Pemilton, Houma, La.—Easter Sabbath was a grand day with us. We collected for missions $7. We had a good crowd all day. At night there were three accessions to the church. Rev. J. H. Pierre is leading us to victory.

J. H. Everett, Baird, Miss.—The program for Easter was carried out to the letter. The little folks did nicely. Collection for missions $8.

R. N. Jones, P. C., Handsboro, Miss.—Our Easter services were carried out in grand style. The committee that was appointed on missions by the quarterly conference rushed things to success. Our whole missionary apportionment and $1.75 over was raised. Our total collection for the day was $21.75.

P. H. Rembert, P. C., Brookhaven, Miss.—Easter Sabbath was celebrated at Kynett Chapel in first class style. The pastor addressed a large audience explaining why we should give liberally to the missionary cause. Prof. P. D. Gullage preached the resurrection sermon. Collection for missions $18.

William T. Trammell, Dadeville, Ala.—Yesterday was a high day with the Sunday school scholars, members and friends of the Methodist Church here. Our Easter program was carried out without a single break. Our Sunday school superintendent is a good young man, but would be better if he would subscribe for the Southwestern. We raised $5 for missions.

James Richie, P. C., Austell, Ga.—We carried out our Easter services at Austell and also at Lithia Springs. Had a glorious time both spiritually and financially. Rev. H. B. Hart, of Mississippi, preached for us. Collection for Lithia Springs $1.10. Collection for both charges for the day $16.25.

G. W. Smith, Jackson, Miss.—Easter was quite a high day here. The program was carried out to the letter. The collection for the day was $45.65.

N. H. Williams, Aberdeen, Miss.—Easter Sabbath was observed and the exercises were well rendered. We had quite a rain, during the service which cut off the collection. Amount raised for missions $13. Only one service held on account of rain.

D. A. Braggs, P. C., Corinth, Miss.—Easter was observed according to the program. Much praise is due our superintendent and his corps of teachers.

J. C. Farr, Caldwell, Texas.—Easter Sunday was celebrated in good style with the writer at its head. The excerises showed marked improvement. Our pastor, Rev. L. Hogan, spared no pains in making the occsaion a success. Collection $5.

J. F. White, Bagwell Circuit, Texas.—We carried out our Easter services as laid down by the Church which was well attended. Everyone seemed to take an active part. We have a hard pull here, but we must have success. Total collection for the day $4.

J. F. Marshall, Simpson Chapel, New Orleans, La.—Easter services at Simpson Chapel were inspiring and profitable throughout the day. The program prepared by the secretaries, with other selections, was appropriately observed. As a result of our labors we forward to-day to the treasury $25.

First Street Church, New Orleans, La.—At 3:30 a. m., the church was filled and quite a number had to leave because they could not get standing room. The writer preached. At 11 a. m., Superintendents Anderson and Miss S. E. Little marched into the church with 150 children. The program was carried out to the letter. The collection from the Sunday school was $11.50; from the church $41.50. Total $53. One annual subscriber for the Southwestern.

EPWORTH LEAGUE

Prayer Meeting Topic for April 24.

THE GIFT OF POWER.

By Daniel W Shaw, Ph. D.

Scripture References, Acts 1:8; 2:1-7; I Peter 1:12.

There is nothing more coveted nor more eagerly sought after than power. For this kingdoms have struggled and men have been made to bite the dust on fields of carnage. The desire for power is the motive lying back of the maintenance of standing armies and the building of cruisers, battleships and torpedo boats. What a struggle there is now at the headquarters of all nations for power! Only for the fear of the power of the other, the war dogs of more than one nation ere this would have been unchained. Both the want of power and the fear of it are restraining many a national conflict.

The first reference (Act 1:8) is that memorable utterance of Jesus Christ which has given to all his followers the assurance that there is power for them when the endowment from on high comes. Power, spiritual, however coveted, is to be acquired in but one way. That way is indicated in the last words of advice given the disciples before the Lord went up on his chariot of cloud. "Tarry at Jerusalem" was a briet but important message. Jesus Christ saw, as the disciples did not, their needs. He saw the unequal contest into which they were going, and knew that they must fail unless they were prepared to cope with the powers of the world. He saw that nothing could prepare them to meet and overcome the power of the world, except "The gift of power from above."

The conditions of a successful Christian life then are the conditions of a successful Christian life to-day. We have not the space to discuss at length this high theme, but suffice it to say we must distinguish between conversion and the gift of power. They are not one and the same. The one follows the other as noon follows the dawn, if faithfulness characterize the life of the converted one. Conversion is the beginning of a life of which "the gift of power" is the establishment. Peter's life is a case in point. Before Pentecost Peter was impetuous, unsteady, vascilating, coming and going with flashes of heroism and devotion; after Pentecost he became indeed a rock of the new faith.

Three reasons for the gift of power lie on the face of these readings.

1. That the followers of Christ might not desert the new kingdom. Those were days that tried the love and faith of the few followers of Jesus. Once they had gone back to their nets and boats when their Divine Lord was removed from vision. Jesus saw the fate of the new kingdom hanging in the balance, and the faithfulness of his disciples the only weight to tip the scales in its favor. With the thought of the recent desertion, fresh in his mind, he said to them: "Tarry ye at Jerusalem." How much depended upon obedience here, none knew but Jesus. In obedience to his command they waited and they received power.

2. Power to bear witness for Jesus.

(a) At Home. For you will observe the reading: "Then shall ye be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." Let it be remembered that our witnessing for Jesus begins at home. It in our own home and in our own neighborhood we can bear testimony for Jesus then we may go otherwhere. Be sure that our testimony is good at home before we go into Samaria and to the uttermost part of the earth.

(b) Abroad. Years ago the Church used to think that men who were a failure in Christian work at home could do good work on the mission fields, but better wisdom has come to us. We have now learned that before a man goes abroad he must establish his worth at home. If men show up badly in their Christian life at home, it is useless to send him abroad; send him rather to the place of waiting where he may receive the gift of power.

3. The gift of power came that the new kingdom might take on new life and win new adherents. It was a time of hesitation, questioning and doubt, and the strengthening of faith was imperative; and while they waited it came. It left no doubts, it gave new life, and hope, and that little fearful company of one hundred and twenty souls at once laid seige to the great city and in one day led captive to God three thousand souls. After that their tread was that, not of the fearful, but of conquerors.

Let us briefly notice how the power came.

1. It was symbolized in fire and by a rushing, mighty wind. For forty days before the ascension Jesus had been leading their thought to the spirituality of the kingdom. To them he came and went, like a shadow. Sound and a firery presence on the day of pentecost was not the power, but only symbols to aid the faith of the disciples. Power on that day, as to-day, is unseen. The church has, from time to time, received the same gift, but it has come as silently as the sun beams.

Note now the effect of this gift.

1. On those that received it. They began to speak. So it is to-day. The dead are voiceless; the living speak. There is always joyous, rapturous speech where men receive the gift of power. They also spoke with new tongues; that is, in a new language; that is so to-day. Every soul receiving a new gift of power has a new message to utter. Every revival fully attests this truth.

2 Note the effect on others They came together This follows as naturally as night follows day Wherever a company of men will wait for the gift of power until they receive it, you will see the coming together of the multitude

Epigrams.

1. Power is the gift of God.
2. Free to all who will seek it.
3. It establishes in the Christ-life.
4. It is the creator of a new language.
5. Multitudes gather about those who have it.
6. May God give our Leaguers power.

LONDON STREET NAMES.

A visitor in London refers to the confusion incident to the duplication of street names in that city. For instance, there are twenty-one High streets in London. But let him tell his own story.

"Let us take High street for an example. Suppose that I live at 25 High street, and that you are coming to see me. You get out of the Liverpool train at Euston Station, and tell cabby, 'Twenty-five High street.'

" 'Yes, sir,' says cabby. 'High street, Camden Town, sir, or High street, Clapham; or High street, Deptford; or High street, Fullham; or High street, Hampstead; or High street, Islington; or High street, Lambeth; or High street, Kingstand or High street, Marylebone; or High street, Poplar; or High street, Putney; or High street, Peckham; or High street, Portland Town; or High street, St. Gilse; or High street, Stepney; or High street, N. or High street, Shadwell; or High street, Whitechapel; or High street, Wapping, sir?'

"Of course, you are in what the English eall 'a blue funk' by this time, if you are a stranger, and don't know High street from Low street.

" 'I don't know,' you tell him; 'take your choice. I only know that its not far from Manchester Square.'

" 'Ah!' says cabby; 'werry good, sir; that's High street, Marylebone, sir.' And off you go, for cabby knows exactly where it is."—Epworth Herald.

Watch the date on your label.

WOMAN'S DOMINION.

They, the royal hearted women, are
Who nobly love the noblest, yet have grace
For needy suffering lives in lowliest place,
Carrying a choicer sunlight in their smile,
The heavenliest ray that pitieth the vile.
—George Eliot.

Now, there are fried eggs. Nine times out of ten when these are served upon a breakfast table they serve also as an object lesson in showing what creatures of habit we all are. We don't think of having them in any way but fried in the pan after having cooked ham or bacon. But if you will put into a frying pan some of these times an ounce of butter, and then when it is hot slip into it from a plate four broken eggs, you are well on the road to serving a dish that will prove welcome quite as much because of its newness as for its appetizing qualities. Salt the eggs a bit, and cook them for about three minutes; take them up on to a hot dish and put into the frying-pan another ounce of butter and let it melt; squeeze into it the juice of half a lemon, a dash of cayenne, and when the butter turns brown a little pour it over the eggs and send to the table. And with it have some kind of croquettes, say of canned sweet corn. Mix with the corn two-thirds of its quantity of finely-mashed potatoes, salt and a good, generous piece of butter. Then form it into croquettes, dip in eggs, then in bread crumbs, and fry a fine color in hot fat.—Boston Transcript.

Don't be always examining your friendships with a microscope, nor analyzing them too closely to see that they are perfect in every part. The botanist may classify a flower in that way, but it ruins the flower, and many a friendship has been spoiled in the same manner.—Christian Uplook.

THREE IDEAS FOR CHURCH SOCIALS.

A very enjoyable church social is called the "Popcorn Social." At this the ladies are presented with necklaces of string popcorn tied with gay ribbons, the gentlemen with watch-chains in corresponding colors. When the latter find necklaces to match the watch-chains the popcorn pairing is completed, and the man leads his partner to a pair of scales, where they are both weighed, the difference in weight deciding what his supper will cost him, the schedule being one cent per pound. The supper can be made in touch with the name of the entertainment by introducing sundry dishes made of corn.—Edith Townsend Everett, in Ladies' Home Journal.

A UNIQUE GRIDIRON SOCIAL.

As chafing-dish parties have become rather passe, a successor in the form of a "grille gathering" is natuarlly in demand. At this "Gridiron Social" the couples are mated by tiny silver gridirons tied with ribbons, and the lady cooks her escort's chop or he cooks hers, according as she finds him before he discovers her in the mating. This "Gridiron Social" may be conducted by means of gas stoves. Of course, the apron which covers the pretty frock is to be purchased by the man for whom the cooking is done, and a chef's cap and apron must be purchased by the girl if the man has to take his turn at the grille.—Ibid.

HOW TO ARRANGE AN INITIAL PARTY.

A little more intellectual in character is the "Initial Party," which requires considerable mental dexterity on the part of the participants. A list of twenty questions is made out by a committee of three, and these lists are distributed to the guests. To them comes the work of answering the interrogations in words beginning with the same letters as their own initials.—Ibid.

Gifts are the roofs of love—not the cause of it. The parent loves the child prior to the bestowal of a gift. The gift of God's Son was not the cause of His love for us.—Ram's Horn.

Subscribe for the Southwestern.

LEXINGTON CONFERENCE.

[Because of the fact that we could not remain till the close of the session, the conference appointed Rev. G. E. Curry to report its proceedings for the Southwestern. Not having received it, we clip his report to the Western.—Ed.]

The twenty-ninth session of the Lexington Annual Conference convened in Salter's Chapel, Terre Haute, Ind., Wednesday morning, March 29th, Bishop C. H. Fowler presiding. After devotional services, the bishop, assisted by the presiding elders, administered the sacrament.

E. A. White was elected secretary, and W. H. H. Renfro and T. L. Wilson, assistants. W. H. Riley, statistical secretary, and J. W. Robinson, R. L. Dickerson and R. F. Brodus, assisatnts. W. C. Echols was elected treasurer, and R. T W. James and W. W. Heston, assistants.

At this point Rev. Dr. Percival, of First Congregational Church, of Terre Haute, welcomed the conference on behalf of the Protestant churches of the city. He said all were engaged in one human cause for the evangelization of the world. He hoped this visit to the city would be pleasant and profitable.

Rev. J. W. Robinson, pastor of our church at Bloomington, Ind., where he is also a student in the State University, responded in an able and eloquent manner.

On motion of Dr. L. M. Hagood, a committee of three, and Dr. Hagood, was appointed to confer with the presiding elders upon the advisability of dividing the conference.

The usual standing committees were appointed, and the Bishop called the Thirteenth Question.

The presiding elders submitted their reports, which show substantial advance all along the lines. The characters of all the effective elders then passed, and they reported their collections, which show an increase in all the benevolences.

Rev. Dr. Browne, assistant editor of the Western, was introduced, and in a short address, enthused, and edified the conference.

Dr. Scott, of the Southwestern, was also introduced, and it is hardly necessary to say that the conference was delighted and inspired.

The following visitors were introduced: Revs. D. Tillotson, W. N. Dunn and F. W. Gee, of Northwest Indiana Conference; Rev. S. B. Jones, pastor African Methodist Episcopal Church; and B. Hilman, pastor Baptist Church, city.

The class of the first year was called, and the following brethren were continued on trial: F. P. Robinson, P. J. Smith, J. L. Franklin, W. A. Hinton and Thomas Holloway.

The class of the third year was called, and Lewis Robinson and Edward N. Lewis were passed to the fourth year.

The seat of the next conference was fixed at Paris, Ky.

Rev. M. S. Hard, D. D., of the Church Extension Society, and I. Garland Penn, assistant secretary of the Epworth League, were introduced, and addressed the conference.

The following visitors were introduced: Dr. Whitlock, of Illinois Conference; Revs. M. A. Jones, of Freewill Baptist Church; Jasper Siter, of African Methodist Episcopal Church, this city; W. F. Fields, J. T. Sanford, and M. S. Alt, of Illinois Conference.

The Church Extension anniversary, on Thursday night, was an inspiring occasion, and Dr. Hard was at his best in song and address.

Bishop Fowler delivered his matchless lecture Thursday evening, on "Abraham Lincoln," in the First Church, to a splendid audience.

The class of the fourth year was callde, and the following brethren were passed in their studies and elected to elders' orders: B. J. Colman, J. W. Robinson, T. R. Fletcher, J. E. Warren and James Allen. J. S. Baley, being absent at school, was continued in fourth year's class.

The following were elected to local deacons' orders: Philip J. Smith, Julius L. Franklin, Green W. Powell, Robert F. Brodus, Andrew W. Bird, Ed. Grey, Wm. A. Hinton, Nathaniel H. Willis, Joel Perkins, Stephen W. Duncan Peter Gorham.

The vote was taken on the question of equal lay representation, and 82 votes were cast in favor and none against.

On the question of increasing the ratio, the vote resulted 81 against to 1 for it.

The class for admission into full connection was called and powerfully addressed by the Bishop.

The Committee on Division of Conference sumbitted its report, and it was referred to the cabinet for its consideration.

At three o'clock in the afternoon the conference met to organize a conference of Epworth Leagues. Secretary I. G. Penn addressed the meeting, setting forth the object of the League, and the following officers were elected: President, Rev. H. W. Tate; first vice president, Rev. E. R. Lewis; second vice president, Rev. D. A. Skelton; third vice president, Rev. G. E. Curry; secretary, Rev. L. M. Hagood; treasurer, Rev. W. L. Muir; superintendent Junior Leagues Rev. W. H. Vaughn; superintendent Epworth Guards, J. W. Robinson.

Appointments.

Indiana District.

E. L. Gilliam, P. E., 919 Eugene Street, Indianapolis, Ind.
Alexandria and Muncie, Ind., G. W. Bailey.
Anderson, Ind., E. R. Lewis.
Bloomington, Ind., W. B. Harris.
Boonville, Ind., to be supplied.
Cannelton Circuit, Ind., T. T. Carpenter.
Carim and Grayville, Ill., to be supplied.
Chicago, Ill., W. H. H. Renfro.
Cloverport, Ky., A. A. Woollolk.
Connersville, Ind., E. A. White.
Eddyville and Grand River, Ky., J. L. Franklin.
Evansville, Ind., J. W. Robinson.
Greencastle and Rockville, Ind., H. A. Foreman.
Greenfield, Ind., T. R. Prentiss.
Hawesville, Ky., Henry Dupee.
Indianapolis:
Simpson Chapel, G. A. Sissle.
Barnes Chapel and Shelbyville, Chas. Jones.
Jeffersonville, Ind., W. S. Rolins.
Lawrenceville, Ill., to be supplied.
Madison, Ind., P. J. Smith.
New Albany Circuit, Ind., to be supplied.
New Castle, Ind., B. W. Kirtley.
Newburg and Stevenson, to be supplied.
North Vernon Ind., James Bowren.
Owensboro, Ky., T. F. Williams.
Princeton and Dulaney, Ky., J. H. Payne.
Princeton, Ind., L. C. Harris.
Rockport, Ind., B. J. Ward.
Rushville, Ind., R. T. W. James.
Smithland, Ky. Randall Acton.
Terre Haute, Ind., J. S. Henry.

Lexington District.
(All Postoffices in Kentucky.)

J. H. Stanley, P. E., 274 East Short Street, Lexington, Ky.
Boyd and Cynthiana, W. H. Steveson.
Cadentown and Wattenton (postoffice Lexington), W. L. Muir.
Cleveland and Richmond, B. J. Strider.

(Continued on Ninth Page.)

Nervous **Weak Tired**

Thousands are in oxactly this condition and do not know the cause of their suffering. They are despondent and gloomy, cannot sleep, have no appetite, no energy, no ambition. Hood's Sarsaparilla soon brings help to such people. It gives them pure, rich blood, cures nervousness, creates an appetite, tones and strengthens the stomach and imparts new life and increased vigor to all the organs of the body. It builds sound, robust health on the solid and lasting foundation of pure blood.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. $1; six for $5. Be sure to get Hood's.

Hood's Pills are mild, effective, easy to take, easy to operate. All druggists. 25c.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications inteaded for publication to the Editor.
2. In seuding matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

Battleships are named after States and cruisers after cities; the two cruisers lately purchased by our government of Brazil were re-named New Orleans and Albany. They have capacity to carry coal enough to steam eight thousand knots or nautical miles without re-coaling. They are swift enough to overtake an enemy when desirable, or run away from him when necessary.

We are pleased to say "welcome" to Bishop and Mrs. Joyce who have arrived in New York from their long tour of Episcopal supervision of the interests of Methodism. He left this country soon after the adjournment of the General Conference and has been round the world. According to the plan of the Bishop he has spent half the quadrennium abroad holding annual conferences in Asia, and Bishop Cranston will sail in the early summer to complete the quadrennium. In the same way Bishop Walden has just sailed to hold the European conferences for the next two seasons, taking up the work where it was left off by Bishop Goodsell, who returned to this country some weeks ago. Again we say we welcome Bishop Joyce home and feel that the Church should be grateful that his life and health have been spared during his long sojourn in a foreign land.

We have already announced the arrival of Bishop and Mrs. Hartzell in New York. He left this country for Africa Dec. 9, '96 and has spent the whole time since in an effort to further the cause of Christianity in the Dark Continent. He has twice been severely smitten by African fever, but each time succeeded in fighting it down and continuing his work. During his absence he has traveled 46000 miles, over 7000 miles of which was on the continent of Africa. Mrs. Hartzell went to London to meet the Bishop last fall and from there they went direct to the East coast of Africa. He has not only held the conferences, but has made extensive tours for the purpose of "spying out the land" with a view to establishing new missions. Since his return he has addressed several of the conferences and proposes to give the whole Church such information as will insure a more intelligent understanding of the African field. After a few months rest in this country he will, of course, return to Africa to complete the work of the quadrennium. His address is No. 150 Fifth Avenue, New York.

Clark University is still prosperous. More students have been registered than for many years, a reception room has just been completed and the dining room is being remodeled. Preparations are being made for the best commencement that Clark has seen.

We were honored last week by the presence in our office ot Bishop and Mrs. John Holliday, of the African Methodist Episcopal Zion Church. They have been stopping temporarily in this city, but their home is in Pittsburg, Pa. They left the city Monday en route for the Bishops' Council in Petersburg, Va., thence to their Pennsylvania home. The Bishop is a fluent and intelligent conversationalist and is justly proud of his beautiful and talented wife.

Talk up the Southwestern.

"I RISE TO A POINT OF ORDER."

In our visits to the annual conferences we have been delighted with the ability displayed in some of the discussions to which we have listened. We have heard speeches that were calm and logical, and others that were forceful, stirring and convincing; some that were impassioned and sweeping, and others still that were entertaining and witty; the fact is we have orators of all temperaments and grades. Some of the general officers who visit our Northern conferences have told us that many of our conference debates would do honor to our strongest Northern conferences. This, of course, we are all pleased to hear.

And yet, notwithstanding these excellences, there is a man in most of these conferences whom we wish to point out, and that is the fellow who can't wait till a speaker is through. When the person on the floor is not expressing his views he cannot keep still to save him. He springs to his feet and interjects some word in reply and when the Bishop calls him to order, down he goes. But almost immediately he is up again; this time he is sure he is right,, so he exclaims: "I rise to a point of order!" "State it!" says the chairman. Then the brother sails in to reply to the speaker he has interrupted, till the chairman says, "Brother, that is an argument and not a point of order, please be seated!" and down he drops in confusion. The fact is there are a few people in the world who do not know what a point of order is, and they should learn before they try to make one in any public meeting. If that man who is so restless because some one is not talking to suit him, would only wait till the speaker is through and then obtain the floor and make reply, he would greatly strengthen his cause. Even in baseball one boy waits for the other to strike before he attempts to take his turn. Let our friend in some of these conferences await his turn and then strike with all his might.

THE HISPANO-AMERICAN CONTENTION.

The past week has been heavily laden with interest and excitement touching the difficulty between our government and Spain. Following the reception of the President's message, the import of which we announced last week, a resolution "authorizing and directing" the President to intervene at once to stop the war in Cuba, was soon passed by the House by a vote of 322 to 19. This resolution did not, however, recognize Cuban independence. The Senate took up the matter and discussed it three days, and on Saturday night passed a resolution by a vote f 67 to 21 "directing and empowering" the President to intervene. This resolution recognized Cuban independence also. Hence both houses of Congress have declared for intervention or war, but the matter will not be finally determined till the two agree. The matter will likely be referred to a joint committee of conference, but their decision will not likely be reached in time for this issue of the Southwestern.

While it cannot be denied that just at this time war is inevitable, unless either the United States or Spain backs down, which is scarcely probable, or the powers intervene to prevent a war, yet it is just possible that one or the other of these things may happen. At any rate when it is remembered that Spain and this country have been contending and threatening to go to war at various times for 122 years, no one need conclude that war is absolutely inevitable between the two countries till actually begun. Even at this time it is only necessary that Spain should declare Cuba independent in order to avert war, and that would settle it. This she says she will not do but "quien sabe?"

Since the foregoing was put in type, the Senate and House have agreed and a resolution adopted favoring intervention but not recognizing Cuban independence. Of course the President will sign it.

The Hon. Geo. L. Knox, of Indiana, who is the porprietor of the Indianapolis Freeman, is, we understand, to be a candidate for Congress in the elections of next fall. He is said to be quite influential with his party in the hoosier State.

GAMMON THEOLOGICAL SEMINARY INVITES YOU!

It is not often that the active workers in our ministerial ranks have such an opportunity as that offered them free of cost by Gammon Theological Seminary, to better prepare themselves for the work of life. Beginning May 12 and continuing to May 19 there will be held at Gammon Theological Seminary a Preachers' Assembly, Reunion and African Congress, which will, without doubt, eclipse anything of the kind which has ever been held at the South. President Thirkield has prepared a feast of good things and says to every one interested in preparing himself for future usefulness and the spread of information regarding the work of the Church, come! There will be no expense attached except for board, and that can be had for thirty-five cents per day. Read in our educational column a part of the program arranged and look for a further statement of attractions next week.

Bishop Hartzell, who is greatly interested in the salvation of Africa, will, of course, be present, and sends the following note:

New York, April 11, 1898.

My Dear Dr. Scott:

The Assembly, Reunion and African Congress to be held in Atlanta next month will, I hope, be attended very largely by our ministers and people throughout the South. These are momentous hours for the dark races of the world. Africa is being made ready for a marvelous movement in the kingdom of God on earth, and the Negro population of America must contribute largely to the inauguration and success of that movement, or fail to meet the manifest call of God to them.

Let our ministers and people everywhere pray for God's blessing upon that assembly. Let prayer be everywhere offered for Africa, for the missions and missionaries of the Methodist Episcopal Church and other churches; and that God would inspire many from among our best equipped and most thoroughly consecrated young men and women to offer themselves as missionaries.

Yours for Africa's redemption,

J. C. Hartzell.

Any man who does not realize, to some extent at least, the value of the work done among the Freedmen of the South by the Christian teachers and preachers who came to them immediately after the emancipation, must be exceedingly dull of comprehension. Think how much it is worth to have a race start right! When this is properly considered it will be seen how marvelous was the providence that gave the newly made citizen the guidance of a hand that was blessed and directed of heaven. The same person who taught him the letters of the alphabet taught him also that God said, "Remember the Sabbath day to keep it holy;" "Love your enemies;" "Bless them that despitefully use you," and all other such truths as tend to a moral and Christian life, and that adjust the relation which should exist between man and man. All their teachings were not heeded, but thus the seed was sown and thus the Negro was started in his new relation to those by whom he was surrounded.

The result is that there is scarcely a school anywhere to be found among us that is not taught by a professing Christian young man or woman. Not only so, but most, if not all, our medical doctors, our lawyers and other public men who have gone out from these Christian schools belong to some branch of the Christian Church, and at any rate all of them believe in our God and our holy religion. We believe no race can have such a beginning without being justified in the assurance that it has a promising future. Let us look up and take courage.

The Bennett College commencement, Greensboro, N. C., will take place May 8-11 The baccalaureate semon will be preached by President Chavis, and the address to the class on commencement day will be delivered by the Rev. Dr. P. O'Connell, of Philadelphia, Pa. The alumni address will be by Rev. C. J Withrow, A. M., of Pittsburg, Pa.

Watch the date on your label.

LEXINGTON CONFERENCE.

(Continued from Seventh Page.)

College Hill, Clay City and Elkin, to be supplied.
Falmouth, Joseph Small.
Flemingsburg, D. E. Skelton.
Frankfort and Corinth, to be supplied.
Georgetown, H. A. Southgate.
Germantown, Brookville and Mount Olivet, Paris Fisher.
Glenkenney and Lair, Felix Ross.
Leesburg and Oxford, C. J. Nichols.
Lexington:
Asbury Temple, Joseph Courtney.
Gunn Tabernacle, H. C. Buckner.
Mayslick, B. J. Coleman.
Moorefield, Washington Hopewell.
New Zion, Braxton Daniels.
North Middletown, D. D. Hickman.
North Fork and Pleasantville, to be supplied.
Orangeburg, Tolesboro and Mount Carmel, W. H. Brown.
Paris, G. W. Thomas.
Poplar Plains and Tilton, Z. Winchester.
Ruddell's Mills and Little Rock, James Allen.
Sharpsburg and Sherburne, R. F. Broadus.
Spears and Valley View, to be supplied.
Versailles, T. R. Fletcher.
Washington, J. H. Ross.
Winchester, W. W. Locke.

Louisville District.

(All postoffices in Kentucky.)

E. W. S. Hammond, P. E., 1618 Jakson Street, Louisville, Ky.
Anchorage, R. L. Dickerson.
Auburn and Morgantown, Wesley Singleton.
Beaver Dam Circuit, W. A. Hinton.
Bowling Green, H. W. Simmons.
Chaplin, Wakefield and Buck Creek, Frank Hinton.
Hardinsburg, G. E. Curry.
Hartford and Hall's Creek, L. W. Miles.
Irvington, Harned and Fordsville, to be supplied.
Jeffersontown and Wilsonville, S. S. Stone.
La Grange, J. T. Leggett.
Litchfield, F. P. Fielding.
Louisville:
Coke Chapel, W. H. Vaughn.
Jackson Street, M. S. Johnson.
Lloyd Street, Thomas Holloway.
Portland, Scott Ward.
Mount Washington, to be supplied.
New Haven, W. H. Bloomer.
Owenton, F. P. Robinson.
Pewee Valley, P. T. Gorham.
Shelbyville, J. W. Russell.
Simpsonville and Dorsey's Chapel, to be supplied.
Smithville Circuit, to be supplied.
Sonora, Henry Steene.
West Point Circuit, to be supplied.
Worthville Circuit, to be supplied.
Lewis Robison, conference evangelist.

Ohio District.

T. L. Ferguson, P. E., Camp Dennison, Ohio.
Aberdeen, Ohio, and Vanceburg, Ky., G. T. Carr.
Augusta, Ky., J. H. Jackson.
Batavia and Laurel, Ohio, J. A. Smith.
Bellaire, Ohio, E. D. Miller.
Bridgeport and Flushing, Ohio, F. D. Breckenridge.
Cadiz and Short Creek, Ohio, G. C. McPheeters.
Cincinnati, Ohio:
Ninth Street, T. L. Wilson.
Walnut Hills, S. H. Ferguson.
Cleveland, Ohio, W. M. Langford.
Cleves, Ohio, and Rising Sun, Ind., E. D. Lawrence.
Cloumbus, Ohio, H. W. Tate.
Covington, Ky., L. M. Hagood.
Cumminsville, Ohio, C. H. Pyles.
Dayton, Ohio, S. G. Turner.
Delaware and Rushsylvania, Ohio, to be supplied.
Dover, Ky., and Ripley, Ohio, J. E. Warren.
Ironton and Louisa, Ohio, to be supplied.
Lindsey Chapel, Ohio, to be supplied.
Lorain and Elyria, Ohio, J. H. Love.
Madisonville and Milford, Ohio, C. T. Lewis.
Martin's Ferry and Mt. Pleasant, Ohio, J. G. Jones.
Maysville, Ky., W. H. Evans,
Newark and Newcomerstown, Ohio, to be supplied.
Oberlin, Ohio, J. E. Wood.
Portsmouth, Ohio, J. W. White.
Springfield, Ohio, N. H. Talbot.
Steubenville, Ohio, W. H. Riley.
Troy, Ohio, W. W. Heston.
Westwood, College Hill and Mount Healthy, Ohio, D. W. Heston.
Xenia, Ohio, D. H. V. Pernell.

PROGRAM FOR EPWORTH LEAGUE CONGRESS.

From the letters and cards received daily we are assured of a successful attendannce at the great League meeting which begins May 12, 7.30 p. m. The interest is increasing everywhere. Leagues are electing delegates, presiding elders and pastors are coming while the participants upon the program promise to be present without fail.

The Program.

The program is sufficiently definite to give the names of the most of the participants. The speakers who have indicated their acceptance are Bishop W. X. Ninde, Revs. J. F. Berry, D. D.; E. A. Schell, D. D.; E. B. Burroughs, W. S. Chinn, I. E. Lowery, A. M.; D. W. Shaw, Ph. D.; L. M. Hagood, D. D.; J. Will Jackson, D. D. W. E. Mask, C. B. Wilson, D. D.; J. P. Morris, A. M., B. D.; D. A. Peeler, A. M., B. D.; C. A. Findley, R. J. Buckner, B. M. Hubbard, B. D.; J. B. L. Williams, D. D.; C. R. Brown, Professor A. W. McKinney, H. B. Pemberton and L. J. Price, Esq.

These brethren, from our general president, Bishop Ninde, to conference local Epworth League officers, represent our League work everywhere.

In the Junior Leauge field, Mrs. Mary Chrisholm Foster, who prepares the Kindergarten notes for Primary Department of S. S. Journal and known to the Church everywhere, will have charge.

Mrs. M. C. Hardwig, who is doing an exceptionally good Junior League work in Nashville, Tenn., and Miss Alice McLeod, of Anderson, S. C., are also to be present as well as others.

Music.

Prof. J. Rosamond Johnson, an Epworth Leaguer of our Jacksonville (Fla.) Chapter and a graduate of Boston Conservatory of Music, as well as a composer, will have charge of the music The one song book for the occasion will be "Songs for young People," used so effectively at "Toronto, '97."

Prof. Johnson will render several baritone selections. Rev. Lewis A. Woods, A. B., president of the Clark University Epworth League will be the cornetist for the entire musical program, while Mrs. J. W. E. Bowen, an Epworth Leaguer by virtue of her relation to the doctor, who is a member of our Board of Control, will be the pianist.

Every visitor should bring with him a copy of "Songs for Young People." The music will be a great feature. Other singers may be announced later.

We have the talent in the Methodist Episcopal Church among the Epworth League people called "colored" and let us ring them to the front.

Epworth League Colors.

Let all Leaugers and friends provide themselves with the badge or the League colors, red and white ribbon. When you start, put your badge or your colors on.

Representation.

The meeting is a mass Epworth League gathering and all are welcome but to be sure of representation, let each League elect two or more delegates. If you try, and try hard, you can, in the next two weeks, raise the money by entertainment, subscription and collection, to send your delegates.

Railroad Rates and Board.

When you buy your ticket, ask for a certificate showing you paid full fare to the Preachers' Assembly and Alumni Reunion, Gammon Theological Seminary, Atlanta, Ga. If you cannot get a certificate in the regular form, get a receipt showing same. This will secure for you a one-third fare on return trip. Board may be secured at Clark University Dining Hall for thirty-five cents per day.

Let each Leaguer make himself active in his work.

Irvine G. Penn.

PERSONAL AND GENERAL.

A card from Dr. A. E. P. Albert announces the death of little Naomi, one of the twins with which his household was brightened, five months and twenty-six days ago. We extend sypmathy, for we know from experience that, though such little plants are young and tender, they nevertheless take deep root in the hearts of their parents.

Rev. Dr. Frank Bristol has begun his pastorate at Metropolitan M. E. Church, Washington, the president's church, and has been well received.

Rev. W. L. Dyas is preparing to build a parsonage at Colfax, La., and has already secured the lumber for that purpose.

The editor of the Southwestern is under obligations to Mrs. Mary Grant, of Union Chapel, this city, for a cushion to use in his North Carolina chair. She is doing her best to enable us to be comfortable.

Mrs. C. A. Jackson, wife of Rev. J. H. Jackson, of the M. E. Church, Augusta, Ky., is, we learn, quite an effective worker in revival meetings. She is now assisting the pastor of Bethel A. M. E. Church, Indianapolis, Ind.

Miss Bertie E. Beard, of Asbury M. E. Church, Washington, D. C., who did such excellent work for the Southwestern last fall expects to complete her course in the district schools this spring.

The golden birthday of Rev. F. T. Chinn, presiding elder of the Monroe District, will be celebrated at Lake Providence, La., Monday, April 25. The elder is fifty years old and doesn't care who knows it.

Rev. J. R. Williams, pastor at Chopin, La., was in the city last week and called at our office. He came to the city to bring his sister to the hospital, where she is to undergo a very serious operation. While in the city he preached at Union Chapel M. E. Church.

Mr. M. C. Renwick, of Lawrenceville, Ga., is very anxious that Mrs. Renwick should secure a good education, so he stays at home and keeps house and makes other necessary sacrifices that she may attend Clark University.

Rev. A. H. Banks, one of the most faithful and successful pastors about this city, is a very large man. He weighs nearly three hundred pounds. One day he tired of the debate in the preacher's meeting and dropped off into a light doze of sleep. When the vote was being taken and some one called attention to the fact that Brother Banks was asleep and not voting he looked up and said: "Ah, brother, I am voting in the spirit."

Dr. J. W. E. Bowen will spend most of the summer at the North lecturing and preaching. He has many strong endorsements from some of the ablest men of the country who have heard him, and is not a stranger to many of the Northern resorts where Chautauqua and other assemblies are held during the season.

Our good Baptist Brethren Campbell of the Herald and Isaacs of the Star, both of Texas, are still clutching at each others eyes. When they are through it will be helpful to the Christian Church and we are sure their readers will be pleased. We hope they will excuse us if we said too much, but we say it nevertheless.

Rev. W. O. Emory, D. D., of Little Rock, Ark., will preach the baccalaureate sermon at Wiley University and Dr. M. C. B. Mason will deliver the commencement address. The commencement takes place May 20. President Dogan writes us that he has secured a new outfit for the printing office and the school is moving on grandly.

Rev. R. L. Selle, the energetic presiding elder of the Waco District in the white work of our church in Texas, is pushing the interests of his district with vigor and success. His latest move is to secure a district parsonage in Waco. In this he has the indorsement of both Bishop Mallalieu, who held the conference last, and Bishop McCabe, whose home is at Fort Worth, Texas. He is paying old debts, erecting new churches, and since he went to the district about a year ago the membership has been more than trebled. God is greatly blessing his labors. Bishop Mallalieu says the "work in Texas was never so promising as at the present time."

DOINGS OF THE WORKMEN.

W. E. Blackson, Austin, Texas.—Our presiding elder held his second quarter on the 18th, and we had one of the best times I have witnessed for some time. Our district is fast climbing. Three hundred and sixty persons communed Sunday. Samuel Houston College will soon be three stories high and old Wesley is praying for her success. We are preparing to pay the last dollar on the old debt this year so old Wesley can stretch forth her wings once more unto God as she used to. There is no church in the West Texas Conference that has undergone what she has, has stood what she has, and is doing what she is and what she is willing to do.

Susan Rucker, Cainsville Circuit, Tenn.—Rev. H. W. White, P. E., being unable to hold his regular quarterly meeting, appointed Rev. A. L. Nelson, who was here on time to preside. Our meeting was a success. The official board responded very promptly. The district steward reported a liberal collection. Our church seems to be growing spiritually, being revived under the work of our dear pastor. Many souls are being brought to the Lord by his services.

J. H. Thompson, P. C., Bastrop, La.—Our quarterly conference was held March 11-18 by Rev. F. T. Chinn, P. E., in his usual way of perpetual motion and eloquence. All reports from pastor to committee marked improvement. Results of the first quarter are gratifying. Received in full, 3; baptized, 1; married, 1, and entered one; reorganized the Sunday school and Epworth League. Stewards raised for all purposes $23.95. The love feast was grand. We have a good company of young people in our Sunday school. Our Baptist and C. M. E. friends are very kind towards us. Miss Matilda Smith, from Union Chapel, New Orleans, is teaching in our town. I am teaching at our church. We are trying to let a little sunshine in Bastrop.

Rev. N. R. Clay, P. C., Macon, Miss.—Our first quarterly conference was held according to appointment with Dr. H. R. Revels, presiding elder, in the chair. The reports showed the work to be in fine shape. On Sunday the elder preached ably on the divinity and humanity of Christ in one personality. The church was taxed even for standing room. The doctor is wise in counsel, painstaking in work, judicious in judgment, and well versed in Methodist law. Paid the elder in full. Collected for all purposes since the annual conference $116.50.

James Richie, P. C., Austell Circuit, Ga.—Allow me to thank the members and friends of Austell Circuit, Baptist and Methodist, for a grand surprise given on Saturday night, March 26, my birthday. They brought many nice things, which were thankfully received. The table was loaded with presents, after which they sang sweetly and departed. Led by Sisters Garrett, Landom, Anderson and Arnold, and Brothers Worthy, Butler and Arnold. Come again.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind

G. W. Baker, P. C., Corinth Circuit, Miss.—Our school closed on Friday, March 26, at St. Luke Church. We had a splendid program with recitations and songs. The solo by little Willie Jones was really grand. She is just eight years old and held the audience spellbound while she sang. Many of the old people rejoiced and praised the Lord for the way the little ones acted. Willie Wallace and Willie Turner gave a rope performance in the evening. They walked a wire fifteen or twenty feet high, backward and forward, as good as any circus performer. This is to show that our boys can do anything the whites can do. They were my school boys and learned it at recess time. I have taught this school two years and am doing all I can for my people intellectually and religiously. On Friday night at Concord M. E. Church, Brother M. L. Hayes gave an exhibition at the close of his school which was a grand success. The Misses Hayes, Chambers, Pages and Adams rendered nice pieces. These young women are a blessing to my church. Prof. M. L. Hays is from Alcorn University. The congregation at this church is up to date and it always gives me great pleasure to preach for them because they are trying to keep pace with the times by reading the Southwestern. Don't think we are behind on the Corinth Circuit. This being my third year here and I am proud of my people and of my return, though it is the poorest circuit in the Upper Mississippi Conference; yet my people seem to love the pastor and are trying to do all they can for him. Our Epworth League is all right. Our lands are very poor, it sometimes takes about seven or eight acres to make a bale of cotton. We have built a good church and are preparing to ceil two others this year.

G. C. Clark, P. C.; Oak Grove (Tenn?)—A fine reception was held here recently which was enlivened by songs, essays, recitations, etc., an occasion of much interest and profit.

T. Moore, Greenville, Texas.—In the absence of Presiding Elder Minnegan, our first quarterly conference was held March 26-27 by Rev. A. Lister, of Cooper Circuit, who preached two fine sermons. Raised $24 for pastor and $2 for presiding elder.

J. P. Crowden, P. C., Shreveport, La.—I was received by a few faithful Christians at Round Grove Church. They have paid me $2.55 since I arrived. This is, of course, a very small collection for thirty-two members. At Blanchard, where there are ten, they have paid me $2.65. H. C. Markham, the Sunday school superintendent, has a fine school. Sister Ida and Hattie Markham are soul-stirring teachers. Sister Ida is president of the Epworth League.

Wm. Emmett, P. C., Hubertville, La.—Our first quarterly conference was held by Rev. F. Walker, P. E. All officers present. Reports showed an increase. Two converted, eighteen reclaimed and a great revival still going on. The presiding elder preached to the satisfaction of all. We are always glad to have Rev. Walker in our midst. During the quarter the good people surprised us with many good things. They came at a late hour of the night with music and songs. Every interest of the church is being looked after. Mrs. A. Wilson is a great help to our Sunday school.

Dan. D. Dukes, Tylertown, Miss.—The first quarterly for this charge was held Saturday, March 12-13, at Oak Grove Church, by Rev. I. L. Pratt, P. E. The brethern all had written reports. The presiding elder preached Sunday. This church raised $2.50 for the elder as its share of his salary this quarter. We will build a new church at Oak Grove this year. After service at Oak Grove we went to Tylertown, Pratt Chapel, and had a grand time. The elder has a way to awaken the boys when they go to sleep in church with his pulpit yell. We had large congregations, notwithstanding the rain. We raised the elder's salary $2.50 and paid the first dollar on missionary debt. I recieved a letter from Elder Pratt, asking me to go to Spring Cottage and take charge of that work, as he would have Brother Howze to move. I wrote him that I would go, but the church and all parties concerned here heartily objected to the change. It has created great dissatisfaction. I have been sick for three months with kidney troubles.

D. A. Clark, District Steward, Pine Bluff, Ark.—Our quarterly conference was held Macrh 21 and largely attended. We are getting along nicely. The church seems to prosper under the pastorate of Rev. W. S. Sherrill. Rev. W. O. Emory, D. D., preached a soul-stirring sermon and all hearts were made to feel glad. We had a large Sunday school, well attended; nine good classes and nine proficient teachers with H. M. Thomas as superintendent. We intend to make this the banner year in the history of the Church. We raised this quarter $117.20.

D. P. Shaw, P. C., Okolona, Miss.—I preached my first sermon January 17 on my new charge. I found plenty of work to do here and I went at it with all of my energy. I found an ugly debt on the church, but the members told me if I would lead they would follow. So I called the young people together and started them to work, and next we started the sisters out and then appointed a rally for the fourth Sunday in March, which resulted in raising $64.94. Too much cannot be said in praise of the good people of Okolona. We are trying to keep out of debt and teach our people the same. Many hard things are being said about preachers and members on account of church debts. When the new preacher comes he meets more old bills two and three years old than he knows what to do with. The time has come when the church must be run on a strict business plan. Our Sunday school is organized into a Missionary Society and is doing good work for the cause. This seemed at first a little strange to them, but when we showed them that it was law, all took hold.

R. B. Anderson, Carthage, Miss.—First quarterly conference convened in Wesley Chapel. Rev. J. C. Houston being unable to come, Rev. N. Toole of Canton held the quarter. Reports showed the work to be in a very good condition. This is a very poor charge and the membership is very small. I have two churches and eighty members on roll. Paid pastor this quarter $14.45 and the presiding elder $4.15. Rev. N. Toole preached a very able sermon and spoke well of the Southwestern. I have sent

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in two subscribers this quarter and I want to send in five more in the second quarter.

C. H. Brown, P. C., Hickory, Miss.—I arrived in due time at my new appointment. Some of the members met us at the train and made us feel that we had come among warm friends. We found a very good parsonage and will have a fine church when completed. Rev. P. R. Crump, my predecessor, built the church last year and did good work. I take hold where he left off and try to pay the debt. I have succeeded in raising $50 of it. We want to lift all the debt and ceil the church for the district conference in July. I have taken 26 into the church since my arrival in February. Several have promised to take the Southwestern.

J. H. Davis, P. C., Miami, Fla.—We have just begun our work at this place and everything is in the rough, although we are doing fairly well.

P. W. Clark, P. C., Monroe, La.—The first quarterly conference for St. James was held March 30-31 by Rev. F. T. Chinn. Every officer except two was on hand with report. The love feast was an hour of heavenly joy. The outlook for a grand year's work is good. One subscriber now and more to follow. Collection this quarter $125. Paid presiding elder $15. Our place is at the front.

A. Middleton, P. C., Lynchburg, S. C.—Our work on this charge is moving on quietly. Souls are being added to the church and meetings generally are spiritual. Money is scarce in hese parts, but our good people send provisions to the parsonage for sustenance of the pastor's family, and a better day is coming. I recently attended the closing exercises of the public school, taught by Miss Carrie M. Wilson, of Sumter, which was held in Asbury Church. A fine dinner was served to 300 or 400 people. A brass band was present and there were songs, speeches, dialogues and essays, which were very good. The prize spelling match began with 20 contestants and closed with Hattie Rush and Junius Moore in a "draw," the audience contributing enough to make a double prize. Emma Green recieved a prize for best speech on temperance.

James Hutchison, P. C., Mooreville, Texas.—Taking all things under consideration we are moving on fairly well. We have two good Epworth Leagues, of which Mr. Andrew Kirkpatrick and Preston Henderson are presidents. Our young people are training themselves to be progressive. They are doing good work. Prof. C. D. Johnson, of Georgia, is an efficient teacher in Mooreville. He is ready and willing to do something for the church. He is one of Clark University students. He lectured to a crowded house on the 13th of March. Everybody went home rejoicing over what they had learned. It is not so much preaching that our people need as instruction, which is half the battle.

Willie McGills, Secretary, Floyville, Tenn.—We thank our presiding elder for sending us Rev. W. E. Edwards as pastor. He is the man for this place and an excellent preacher. He is



The Boundary Line.

When a young girl steps from girlhood into womanhood, she enters a new and strange country. A land of promise and hope, yet full of hidden dangers. Whether she will find happiness or misery depends largely upon the health and condition of the delicate, special organism which is the source and centre of her womanhood.

The lives of young women are often wrecked because of a mistaken sense of modesty, which leads them to neglect the earlier symptoms of feminine weakness.

These troubles unless corrected, develop into serious chronic difficulties which become a dragging burden, ruining life's best opportunities and blighting all possibility of happy wifehood and motherhood.

Any woman suffering from these delicate complaints needs the health-giving power of Dr Pierce's Favorite Prescription. It heals and strengthens the womanly organs stops weakening drains; gives vitality to the nerve-centres, and restores perfect organic soundness and constitutional energy. It is the only medicine devised for this purpose by a skilled and experienced specialist in diseases of the feminine organism.

Mrs. W. B. Duncan, of Arlington, Mo., writes: "I have used your 'Favorite Prescription' and am never tired of sounding its praise. When my lady friends complain, I say 'Why don't you take Dr. Pierce's Favorite Prescription?' I told an anxious mother, whose daughter (18 years old) had not been right for five months, about the medicine, and after the young lady had taken two-thirds of a bottle of 'Favorite Prescription' she was all right. She had been treated by two of our best doctors."

Dr. Pierce's great thousand-page illustrated book, "The People's Common Sense Medical Adviser" sent paper-bound on receipt of 21 one-cent stamps to pay the cost of mailing *only*. Or, a handsome cloth-bound copy for 31 stamps. Address, Dr. R. V. Pierce, Buffalo, N. Y.

getting up a club for the Advocate. We have a missionary society of about 180 members. Our Epworth League is alive. Rev. J. P. Price organized it in January. Our Sunday school is organized in a Missionary Society.

P. H. Jenkins, P. C., Houston, Texas.—The rally at Mount Vernon Church, which took place March 20, resulted in the following amounts raised by the captains of the different tribes: Sisters A. E. Hubbard, $51.20; Addie Clay, $36.78; Solina Jordan, $35.87; Fanny Adams, $34.32; M. E. Simpson, $33.65; M. J. Johnson, $33.20; Addie Warren, $13.72; Alice Stephens, $9.08; D. E. Williams, $4.20; Emily Jackson, $1.5. Public collection, $6.38. Total, $316.60. We are buildinga nice seven-room parsonage, and have it framed and on brick pillars three feet apart, above the ground.

Daniel G. Taylor, P. C., St. John, La.—The first quarterly conference was held March 23-24 by Rev. G. H. Clarke in the absence of the presiding elder. Conference was opened with a packed house. Reports from the pastor and officers were good. Collected $49. Two have been added to the chuch this quarter.

P. C. Colton, P. C., Vanceville, La.—I arrived here Feb. 3, and found the people ready and waiting to take hold of the work. Everything was in good shape. The Sunday school, Epworth League and all of the departments of the church were well organized and alive to the work. I was gladly and grandly received by all. Our first quarterly conference was held March 19 by the Rev. Hampton James, P. E. The reports were ready and showed marked improvement. The ministerial quarterly claims were all met. Two subscribed to the Southwestern. Our affable presiding elder did good work from start to finish. Sunday night he preached a soul-stirring sermon to a crowded house. One joined the church.

G. Orange, P. C., Winona, Miss.—Our first quarterly conference convened March 18 with Rev. W. E. Mask, P. E., in the chair. We had s successful conference. The elder gave quite an interesting talk on the duty and responsibility of class leaders. He also forcibly impressed upon them to subscribe for the Southwestern. On Sunday night, Macrh 2, he preached an able sermon, which made a lasting impression for good. Our collection was $16.55. We are satisfied with our work. These are a good, loving and generous people. On the night of March 7 our hearts were made to rejoice by a large crowd of members and friends who came in and loaded our table with every kind of eatables. We earnestly thank them and hope they may come again.

R. Hillary, P. C., East Calvert, Texas.—Our second quarterly conference was held March 19-20 with Rev. W. A. Fortson, P. E., in the chair. Reports showed some increase on all lines. The presiding elder preached two sermons that revived our people. One joined the church. Collection this quarter $68.20. The committee on parsonages and furniture have bought us a new cooking stove, for which we extend many thanks.

A new tourist car now runs from St. Louis to Portland, Oregon, leaving over the Missouri Pacific Railway every Tuesday. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

A. C. Lacy, P. C., State Line, Miss.—Our first quarterly conference was held March 26-27, by J. M. Shumpert, presiding elder. Reports showed success along all lines. Paid pastor $40, presiding elder $1.25, on all indebtedness $2, Freednien's Aid $5. Sunday was a grand day. Three were converted and six joined the church in full. One suoscribed for the Southwestern.

L. Tate, P. C., Biloxi, Miss.—The fourth Sunday in March was gand rally day for indebtedness on the church. Tribe of Gad, C. Davenport, raised $3.30; Reuben, N. Jackson, $1.40; Benjamin, J. A. White, $8.55; Simeon, E. Thomas, $6.21; froni congregation, $8. Revs. V. Trotter and W. McNiell rendered valuable service during the day. I have just closed a protracted meeting which was a grand success. Fourteen conversions and reclaimants, all of whom joined our church. We were only twenty-eight strong when I came to this appointment in '96; now the membership is sixty and twenty probationers.

L. G. McDonald, Goldsboro, N. C.—I am glad to report one of the grandest works of grace for this city. A revival began March 7 that resulted in 137 conversions, many of whom joined our church. There is great rejoicing all along the line over the victory. Our presiding elder, Rev. E. M. Collett, was with us all the time and rendered grand service. Many who were afflicted with disease claim to have been divinely healed under his ministration. On March 26 the young converts called at the parsonage and left many good things; they also presented Brother Collett with a handsome purse of money.

R. B. Burson, Hopewell, Miss.—I take great pleasure in reading the Southwestern. Was left a fatherless boy when four years old, and my mother taught me all she could and now I can read the paper understandingly. I love my school room. Rev. J. W. Terrell is our pastor at Belleton-taine, and we are all pleased with him. I am urging all the boys to subscribe for the Southwestern.

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F. R. Bridges, P. C., Hogansivlle, Ga.—I arrived here January 1 and found a good membership with eight class leaders. The second Sunday in the month my second quarterly conference convened with Rev. G. W. Arnold, P. E., in the chair. The brethren seem to be very anxious to do more this year than ever before. Hogansville is a nice residential town about fifty-eight miles from Atlanta. Our church is the leading church here. We have a colored postmaster, I. H. Loftin, a member of our church; also a colored doctor, a graduate of Meharry Medical College and a member of our church. We have a fine city school with 248 pupils, under the leadership of Prof. J. B. Richardson, assisted by Cora B. Phillips and Miss Minnie Lee Calhone. This school is supported by the citizens of Hogansville. I am glad to say we are doing a grand work. We only lack seating capacity for the people that attend our church. I hope to build a new church this year. Our Epworth League is alive, having a set of good officers and 86 members. Brother I. H. Loftin is president. We are preparing to have a grand gathering of circuit and station on the first Sunday in May.

G. W. Lamar, P. C., Lawrenceville, Ga.—Our second quarterly conference for the Lawrenceville Station was held April 2-3, Elder J. W. Bowden presiding. The officers made fair reports. Sunday at 11 o'clock Rev. Baldwin preached a fine sermon. Collection $13.06.

R. H. Duncan, P. C., Austin, Texas.—Our second quarterly conference was held March 19-20 with our beloved presiding elder, Moses Smith. At our business session we had an interesting time. Reports showed that the officers hao been at work during the last three months. The elder seemed to be highly gratified to find us in such a prosperous condition. On Sunday afternoon we enjoyed a glorious sermon by the presiding elder.

Samuel Green, P. C., Slaughter, La —On Saturday night, April 2, a band of good people woke us out of sleep. They came into our home and had a nice time. They made the pastor and wife glad with many nice things to eat and four chairs. A white lodge of the town presented the pastor's daughter with a fine dress.

E. Kight, P.C., Gillsville, Ga.—There was a storm in North Georgia, led by Prof. J. A. Landry, teacher of the public school, and the leaders and stewards of Pleasant Hill M. E. Church, accompanied by members of the Baptist Church. When I awoke from my sleep I heard voices of men and women filling the air with music. Fifty pounds of valuable things was left with us. Our souls were made happy. This was the first storm that passed through the parsonage in the history of the circuit.

D. A. Bragg, P. C., Corinth, Miss.—Our first quarterly conference was held March 12-13. Our much beloved presiding elder, Rev. P. O. Jamison, was absent on the account of sickness. Rev. E. D. Cameron, of Cotton Plant, was with us and preached a very helpful and inspiring sermon. The sacrament of the Lord's Supper was administered to 125 persons. We paid the presiding elder $16.18. We are moving along nicely on all lines.

Ed. Drew, P. C., Cold Spring Circuit, Tenn.—When I reached here about three months ago I found not a single house belonging to our church and but a few members. Now we have land and lumber enough to build a church at one point and arrangements made for building at others in the near future.

C. Davenport, P. C., Dodge, Texas.—Having been returned to the same work my people received us gladly. We have laid plans to do a great work for the Master this year. Our first quarterly conference was held March 26-27 by Elder A. C. Culbreath. We had a good time. Raised for all purposes this quarter $48.30.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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Hall's Family Pills are the best.

O. Gillespie, P. C., Tupelo, Miss.—Our first quarterly conference was held March 26-27 with Elder P. O. Jamison present. Paid pastor $99.28, paid elder $9.30. We were glad to see the elder after his long illness. While he was not able to preach, his presence was a benediction. We were looking for a grand time Sunday, but that morning it was reported small-pox was in town and the elder had to leave, for had he not gone when he did he could not have gone at all. Times are squally here; all business and all meetings are suspended. There are 12 cases in the pest-house under guard (all colored) and more are going there each day. There is no telling when the end will be. We are all quarantined in Tupelo. I reached Tupelo Jan. 28, and everything was moving on very nicely until the small-pox came. It is dark and gloomy in Tupelo. We don't know just how soon some of us will go to the pest-house, but I am trusting in the Lord. I hope to be remembered in prayers by all Christians.

N. Collier, P. C., Wolf Lake.—When I came to this place the people received me kindly. We are starting off nicely. These are good people, warm hearted and loving. Membership is small but strong. We have a fine looking, well dressed and intelligent congregation. The stewards and local preachers have everything well in hand. Sunday schools and Epworth League are getting to work nicely. Miss L. M. Edwards is Sunday school superintendent and president of the League.

S. M. Gillam, Abbeville, Miss.—Our pastor, Rev. G. J. Dobson, is now on his second year with us and we all love him. He is doing all he can for the upbuilding of his church and also for the Redeemer's kingdom.

J. B. Ledbetter, Secretary, Macon Circuit.—Our first quarterly conference was held April 2-3 by Dr. H. R. Revels. The officers were all present with written reports showing good work. Pastor's salary was estimated at $715; elder's, $90; conference claimants, $9; collection during the quarter, $28.80. Sunday school is in a prosperous condition, also the Epworth League. At 10 o'clock the elder preached an able sermon to a crowded house. Rev. S. H. Nevils preached at night. Brother S. J. Hunter, a local preacher, made an able address on education.

J. W. Wright, P C, Wedowee, Ala—First quarterly conference was held March 25-27 by Presiding Elder H. N. Brown. Many of the members were present with reports. We are getting along this year better than in ten years. The entire work is pleased with the pastor and presiding elder, so we are going on to perfection. Pray for us, for we are coming.

G. B. Doggett, Fairfield, Texas.—We are preparing to ceil and paint our new church. Preparations are being made for the district conference which will be held in Fairfield this summer. We hope that every pastor will try to make a better report than ever has been made. We have a strong and able presiding elder, a man that will lead the district to victory if the pastors will only listen to his instruction. Several of my members are taking the Southwestern. My people are reading more than ever and I believe I shall be able to get it in nearly every home.

E. C. Cox, P. C., Ripley, Miss.—At our first quarterly conference, March 10, at Tiplersville, owing to the illness of Presiding Elder P. O. Jamison, he sent Rev. Cameron who did his business well. He emphasized the need of the Southwestern in every home. Owing to my two months' illness I was unable to get over our work. Two of our leading members were sick, but we have loyal members. We have for district stewards a noble man and a teacher, Prof. J. T. Miller, and are backed up with plenty of such men. One subscriber for the Southwestern.

For Irritation of the Throat caused by Cold or use of the voice, "*Brown's Bronchial Troches*" are exceedingly beneficial.

R. Howze, P. C., Mount Jordan Circuit, Miss.—My first quarterly conference was held April 2-3 by A. M. Trotter, P. E. Twenty-four leaders reported, which showed the work in good condition. The presiding elder spoke encouraging words for the paper and you will soon see the result. Paid presiding elder $12.50, pastor $37, this quarter.

S. H. Cannon, P. C., Meridian Circuit.—Fourth quarterly conference was held April 6 by Rev. A. M. Trotter, P. E. Reports from all showed a steady increase. After the business of the conference the elder gave us a talk on the need of a Christian education. He told about the new building of the Meridian Academy that is going up, and showed the cut of the buillding engraved on a button which he wore on his coat. The conference subscribed $20, which will be raised on the fourth Sunday. Every interest of the church is looked after by him. Peace and harmony prevail throughout the district with pastors, presiding elder and people. All are working to raise $1000 on the fourth Sunday inst. One of the old would-be prophets said that he talk about building th academy this year was all a dream, but his prophesy is a thing of the past, for the building is filling empty space. With such men as Prof. Wilson all such prophesy will fail.

TUPELO (MISS.) DISTRICT.
Second Round.

	April.
Okolona	15-17
Okolona Circuit	16-17
Houston	16-17
Belle	23-24
New Albany	April 30, May 1
Cotton Plant	April 30, May 1
	May.
Ripley Circuit	7-8
Pontotoc	13-15
Pontotoc Circuit	14-15
Ripley	14-15
Corinth	20-22
Corinth Circuit	21-22
Amory	28-29
	June.
Amory Circuit	4-5
Shannon	18-19
Tupelo	25-26
	July.
Union Grove	2-3

Brethren—Push your benevolent collections and send the money to the proper places. Don't fail to get the Southwestern in all the homes for it will help you in your work. Yours in the work, P. O. Jamison, P. E.

BRISTOL (TENN.) DISTRICT.
Third Round.

Johnson City	April 9-10
Greenville	16-17
Warrenburg	23-24
Abingdon	April 30, May 1
Fable Branch	May 14-15
Rural Retreat	21-22
Bristol	28-29
Warrior	June 4-5
Glade Spring	11-12
Mountain City	19-20
GateCity	25-26
Russell Circuit	July 2-3

Dear Brother Pastors—Push every interest of the church. The small-pox and the dreadful excitement is passing away.

I trust that Children's Day will be carried out in every charge. See that all your assessments are raised on all your different benevolent causes. See that all your committees report to the quarterly conference and what they have raised this year.

E. Provine, P. E.

CHATTANOOGA (TENN.) DISTRICT.
Third Round.

Tannery	April 16-17
Jasper	23-24
South Pittsburg	30
Cleveland Station	May 1
Cleveland Circuit	14-15
Wiley Memorial	21-22
Sherman Heights	28-29
Hill City	June 4-5

Next ten days in Sequachie Valley.

Rockwood	18-19
Dayton	25-26
Coulterville	July 2-3
Georgetown	9-10
Athens	16-17
Bethel	23-24

District conference will convene at Rockwood, June 16-19. Dear brethren, prepare to make good reports on all benevolent causes. Don't wait till the district conference to begin, but keep the causes before your people, preach sermons on the different causes, appoint your committees and see that they formulate plans and execute them. Hold revivals and bring souls to God.

G. W. Staples, P. E.

BAD DIGESTION, BAD HEART.

Poor digestion often causes irregularity of the heart's action. This irregularity may be mistaken for real, organic heart disease. The symptoms are much the same. There is however a vast difference between the two: organic heart disease is often incurable; apparent heart disease is curable if good digestion be restored.

A case in point is quoted from the New Era, of Greensburg, Ind. Mrs. Ellen Colsom, Newport, Ind., a woman forty-three years old, had suffered for four years with distressing stomach trouble. The gases generated by the indigestion pressed on the heart, and caused an irregularity of its action. She had much pain in her stomach and heart, and was subject to frequent and severe choking spells which were most severe at night. Doctors were tried in vain; the patient became worse, despondent, and feared impending death.



A Case of Heart Failure.

She was much frightened but noticed that in intervals in which her stomach did not annoy her, her heart's action became normal. Reasoning correctly that her digestion was alone at fault she procured the proper medicine to treat that trouble and with immediate good results. Her appetite came back, the choking spells became less frequent and finally ceased. Her weight, which had been greatly reduced, was restored and she now weighs more than for years. Her blood soon became pure and her cheeks rosy.

The case is of general interest because the disease is a very common one. That others may know the means of cure we give the name of the medicine used — Dr. Williams' Pink Pills for Pale People. These pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves.

UNITED FOR LIFE.

Summit, Miss.—Mr. Parker Lewis and Miss Lena Bias were united in holy wedlock on April 2d, 1898. P. Blue officiated.

Opelousas, La.—Mr. Paul Eugene and Miss Mienervy Hawkins were united in the bonds of matrimony in the St. Mark's M. E. Church, April 7, 1898.

Mr. Edward Gariel and Miss Elizabeth Vizie were united in the onds of matrimony April 7, 1898. J. L. Augustus officiated.

Atlanta, Ga.—On Sunday at 10:30, at Morrison Chapel, Elberton, Ga., Mr. W. D. Starks and Miss P. L. Morrison were united for life. D. B. Harston officiated.

Starkville, Miss. — Prof. Albert Smith to Miss Bertha Gillespie, at the home of the bride's parents. We wish them a happy voyage over life's great sea. M. C. McEwen.

Demerette, La.—Mrs. Mary Harris to Mr. William Caldwell, were united in the bonds of holy matrimony at the residence of the bride, March 31. Mr. Alfred Williams to Miss Emily Wise, and Mr. William Bester to Miss Rose Benjamin, were also united. I wish all three of the couples a long and happy life, and may the blessing of God rest upon them. E. Fields officated.

Mr. George Thomas and Miss Lizzie Wolf, both of the city of Houma, were married April 6th. May God's blessing attend them. J. H. Pierce, officated.

Handsboro, Miss.—On the evening of March 24th, Miss Rachel White was married to Mr. Charlie Louis at the bride's residence. Miss White is a member of the M. E. Church and Mr. Louis of the Catholic Church, both of prosperous families. They left for the city of New Orleans which will be their future home. We hope that success will follow them through life. R. N. Jones officiated.

Cheneyville, La.—On March 26th, Mr. Meyers Lawson and Miss Elenor Smith, ages 24 and 23, respectively, were joined together in holy wedlock by me. Mrs. Smith is a faithful member of our church here and Mr. Lawson is a visitor and lover of the M. E. Church. W. J. M. Price.

February 10, 1898.—Joseph Augustus and Nancy Kelly, at the Baptist Church. F. D. Bowers, officiating.

March 23, 1898.—Mr. Milton Collins and Octavia Pierre, at Trinity Chapel M. E. Church. F. D. Bowers, officiating.

Canton, Miss.—Married, at the residence of the bride, Mr. Levy Ducksworth to Miss Rebecca Shorter, March 26th. N. Toole, officiating.

Miss Jennie Walters and Mr. Jack Simington were united in marriage April 3, 1898. We hope for them a prosperous journey through life. D. A. Bragg, officiated.

Meridian, Miss.—Mr. A. D. Irland and Miss A. C. Crawford were married March 16th, at St. Paul. The bride was a member of St. Paul M. E. Church. J. C. Hibbler.

Bro. Marion Wolffe to Mrs. Elizabeth Collier, on March 16th, and Bro. Henry Baker to Mrs. Matilda Williams on March 20th. May they be blessed through life. H. H. Matthews, P. C., officiated.

THEY LIVE IN OUR MEMORY

T. R. Wamble, P. C., Van Buren, Ark.—Brother James P. Mack, who was a member and local preacher of Mount Olive M. E. Church, was killed by the railroad Sunday evening at a little station about twenty-two miles below Little Rock, Kerney, Ark. He was brought home Tuesday morning. Richard Cannon, attendant. The news of his death brought terror to his wife and four children, and many friends are in sympathy with the grief-striken family. The service took place Tuesday, March 29, in Van Buren, his home. Age 38 years. He had been married 15 years and was preaching some years before. He was ordained in 1892 at this place. A grand, good man was suddenly taken from among us.

At the same time and place the little daughter of Sister and Mr. Johnson, sixteen years of age, died Monday evening. She was of a strong nerve and talked to the last. The services were conducted by the pastor, assisted by Rev. H. P. Strong, of Fort Smith, and Dr. Berry and Rev. Brother Nelson.

Sister Laura Scott departed this life March 17, 1898. She was the wife of the Rev. David Scott of the Tennesseee Conference. Sister Scott was taken very sudden with something like heart trouble and lived about one hour and passed away. She said she was ready. She was one of the best wives for a preacher I know, and her hands were full of blessings for all who went about her. Her funeral was preached by Rev. Dr. Baker, of the Southern M. E. Church, of Cookville. Sister Scott leaves her husband and one daughter and three grandchildren, with a host of friends, to mourn their loss.

C. L. Seward, P. C.

Friendship, Tenn.—Hug Hasden, a faithful member of Hasden Chapel, departed this life April 1. His funeral was conducted at St. Peter M. E. Church by the pastor, J. M. Moody. He leaves three sisters, a mother and a host of friends to mourn his loss.

Shreveport, La.—Brother Jeff. Allison died March 28, 1898. The deceased had been a faithful member of our church for a number of years and died as a good soldier of the cross.

J. A. Tircuit, P. C.

Baldwin, La. — Marchette Kinchun and George Patrick died March 22, in full triumph of faith.

F. D. Bowers, P. C.

Brother John Burrel, a member of Wesley M. E. Church, Ball Cotton Circuit, died March 11 in full triumph of faith. He had been in the old church for twenty-eight years and served his time as a local preacher, and has gone up to join the great host of Louisiana preachers who have gone up before Him. Peace be to his ashes. D. G. Pharris, P. C.

Bedford, La. — Brother Mills Monpaz departed this life in full triumph of faith. He was one of the oldest members of Corinth M. E. Church and a trustee. He was a member forty years. Age 75 years. Wm. Harrison, P. C.

Lynchburg, S. C.—It has been said "Death loves a shining mark." This remarkable saying has been literally tulfilled in our midst a few days since in the death of a lovely woman, Mrs. Mary H. Green. Sister Geen was a sister to Rev. R. L. Hickson and the late Rev. F. E. Hickson of the South Carolina Conference. Her father, Brother Robert Hickson is one of the leaders and stewards of Warren Chapel, Lynchburg Charge. Sister Green was in her 27th year and had been married about one year and nine months to Mr. T. Green, nephew of I. E. Lowry. Her structure was rather of a delicate nature, never very strong, but she took sick on Tuesday night, the 8th of March and resulted in death on Sunday, the 13th, just five days after the first attack. Sister Green was one of those persons that every one who came in contact with her was compelled to love, always of a pleasant, smiling countenance, even tempered and winning in her ways. Her religious life began in early childhood, having been raised up and trained in the Sunday school at Warren Chapel, in which church she was early converted and became a consistent member and a great worker in the Sunday school and church. During her short sickness, when asked by her pastor, of the welfare of her soul, she replied, "All is right; I am all right with the Lord. If it is His will to take me, I am ready. How good to begin in the service of God in early life; I am so glad I began in early life in the Church of God." On Sunday she gave a great charge to her husband to live a Christian and meet her in heaven. So she said to all around her. We hope to meet her again on the other shore.

A. Middleton, P. C.

Shuqualak, Miss.—Brother W. M. Jones, one of the old land marks of Center Ridge M. E. Church was removed from our midst on the morning of Feb. 25. Brother Jones was one of the first members of Center Ridge Church. He was born Nov. 10, 1837, in Tuscaloosa, Ala., and came to Naxlee County twenty years ago. He joined the church in 1878 and he built the church of which he was for so long a member. He leaves a wife and six children and a host of friends to mourn his loss. Peace to his ashes.

P. S. Bowie, P. C.

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You must fortify your system against the attacks of disease. Your blood must be kept pure, your stomach and digestive organs in order, your appetite good. Hood's Sarsaparilla is the medicine to build you up, purify and enrich your blood and give you strength. It creates an appetite and gives digestive power.

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Illinois Central.

ARRIVE—	LEAVE
Local mail .....10:00 pm	Local mail.....7:00 am
Chicago limited, 7 45 pm	Chicago limited, 9:00 am
Fast mail..... 8 30 am	Fast mail.....7 20 pm

Louisville and Cincinnati.

Fast mail.... .8:30 am	Fast mail.. . 7:20 pm

Louisville and Cincinnai, Limited.

No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.... .....9:30 a m	McComb City Ac... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 11:30 a m	No. 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7.40 am	No. 6, fast mail..7 55 am
No. 7, coast acc 8:30 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6:55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7.20 pm

Queen & Crescent Route.

Cincinnati and New York.... 8:30 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8.10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am
California ex.. 6:55 am	Texas & Mexico fast mail. .8:35 pm

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8 Coast acc'm.3.45 p.m	1 Lim. Ex.....7.15 p.m
2 Lim. Ex....7.40 p.m	5 Fast Mail.... 8.10 p.m
Sunday Ex..... a.m	Sunday Ex..... p.m

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FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

HE FIRST VEGETABLES.

The family must have a vegetable garden to depend upon. Nothing takes the place of home-grown vegetables for the table, both on the score of health and economy.

It was once an easy matter to select one or two varieties of vegetables of each kind from the seed catalogues. A family supply came under a limited head in each class, but of late years gardeners have been so enterprising that the number of varieties, all with strong claims to favor, has grown bewildering. The new and novel kinds which suit professional and market-gardeners are not always suited to the amatuer, who wants to waste neither time nor money in experimenting. Vegetables, for the home table from the home garden, are not to be the result of experiment, but rather the sure outcome of kinds of seeds which have already been experimented with and proved to be of good qualities by those who make a business of testing and introducing new kinds.

Some vegetables of each class do well in all climates. Others are specially suited to one locality, or another. A few general ules apply everywhere, and in making the selection for a private garden, it is well to remember these rules. For instance, the "turnip" and "olive" shaped radishes are the quickest to mature, and the "turnip" and "globe" shaped beets are the earliest. The long-rooted radishes are fine, and there is more eating in them than on the turnip-rooted sorts, but they are not early. The turnip-rooted sorts grow like magic, and are crisp, tender and sweet.

Peas are the finest of all early vegetables, and our experience has been that the old "Early" and the "Extra Early May" are as good as the best, and the new "Heroine" is equally as good. Peas were meant to climb and run, and the experience here is that the running early peas are much more prolific and better every way than the "Dwarf," "Tom Thumb" bushy sorts.

Early and extra early sorts will bear finely until the late large peas come on. Of this class the old Marrowfat, Eugenia and Champion of England may be equaled, but certainly never excelled, by any later introductions. Spinach and lettuce of all kinds will come early, but the broadleaf spinach is better for the spring garden than the prickly-leaf, and the "Drum" and "Icehead" lettuce are the best. They do not produce a stalk where the heart or head of tender leaves should be, nor do they have large veins down the leaves.

One or two of each kind of vegetables here enumerated wil make a real good start for the private garden, which may be filled successfully with many other spring, summer and autumn esculents, succulents, lentils, melons and corn. Sugar corn is specially adapted to private gardens, as it is early, sweet and matures rapidly. The stalks and ears are too small to be planted for a field crop. Melons are summer vegetables and nothing is gained by planting them early. Summer sunshine makes them sweet and juicy.—Selected.

Pruning, especially of the peach, is better done after the danger of hard freezing is over. With peach trees cut back one half of each year's growth. Plums and pears are inclined to run up high, but can be kept back by persistent cutting back of the main limbs.—Ex.

UNCLE SAM, M. D.

As "the season" at Hot Springs is now at its height, don't you think it would be well to arrange to go there? Write for pamphlets, rates, etc., to any agent of the Iron Mountain Route, or to H. C. Townsend, G. P. & T. Agent, St. Louis, Mo.

NOTICE.

All pastors of the La Grange District, Savannah Conference, will please drop me a card at once, stating how many delegates will be in attendance at the Sunday School and Epworth League Convention, which will convene at Culloden, Ga. The date is May 27, 1898, in Asbury M. E. Church, at 9 a. m. sharp.

We held Easter service with success. S. H. Gary.

NOTICE.

We are pressing forward on every line of the church work. The brethren are making things tell for the Master. Easter services were observed throughout the district. I ask the brethren to remit at once to the treasurer of the Missionary Society.

We do not want war, but if war must come we pray that God will make the wrath of man to praise Him. Yours fraternally,

H. James.
Shreveport, La.

I am glad to say that our revival was a glorious success. Sixteen precious souls were brought from darkness to light. Among this number are nine men who will be of great service to the church. Evangelist Davage was with us in our revival and did good service. We can never for get him. Our financial rally was a success. See report below:

Committee No. 1, Miss Terracer Carter, chairlady; E. B. Smith, secretary; reported $140.50.

Committee No. 2, Mrs. K. A. Clark, chairlady; M. M. Jackson, secretary; reported $117.80.

Committee No. 3, Melvina Thompson, chairlady; E. H. Anderson, secretary; reported $68.40.

Committe No. 4, Mrs. M. Laveck, chairlady; Miss Ella Jackson, secretary; reported $35.55.

Total, $362.25. The second Sunday in May is fixed for the next rally.

Our people are working hard to pay off the greater portion of the remaining debt on the church, if not all, this year.

W. R. Butler, P. C.,
First Street M. E. Church.

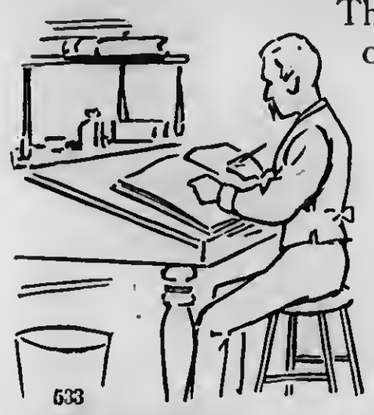
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20 000	273 00	20,000	91 00
30,000	414 00	30,000	138.00
40,000	558.00	40,000	186.00
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LITERARY NOTES.

The chance browser among the journals for April will be sure to find his attention arrestted by a unique article in The Chautauquan, entitled "How to Use Objects as Illustrations." The interlarded cuts—simple drawings of homely and commonplace objects—pique the curiosity, and one investigates the text, to learn that the author, John Hopkins, presents an inspiring plea for object-talks in teaching or persuading the ignorant masses.

Each number of Scribner's for 1893 has marked the beginning of a new feature. In January Senator Lodge's "Story of the Revolution" and Page's "Red Rock" began; in February, Captain Mahan's first paper on naval episodes of the Revolution; in March, Mr. Wyckoff's new series of his experiences among "The Workers;" and in the current issue for April, the feature is the first part of Richard Harding Davis' short serial "The King's Jackal."

We have received a copy of the very handsome and interesting Mother's Magazine, designed to work along the same lines as the Congress of Mothers, and to disseminate, in an attractive form and interesting way the most valuable and instructive information of use to mothers. It is published in New York, and the March number contains 140 pages of handsomely illustrated articles of special interest to mothers, and also of great interest to unmarried women, and even the children have many pages of matter devoted to their edification. Published at 1 Madison Avenue, New York.

The May Century will have another of Andre Castaigne's recontsruction of the "Seven Wonders of the World." Mr. Castaigne will picture "The Great Pyramids of Egypt," the accompanying letterpress being by Prof. Benjamin Ide Wheeler.

NOTICE.

We were appointed to St. Paul at Dallas, Texas, from the Waco session of the West Texas Conference, December, 1897. We have toiled on ever since with but small results. We briefly outlined our year's work and we find after careful inquiry that this property is over $2400 in debt, and both the parsonage and church edifice are in a state of dilapidation. This debt bears interest at ten per cent and it must be wiped out, or it will wipe us out. The plans inaugurated are to have a big rally May 29, at which time we hope to raise $1500. If we can make the arrangement with the railroad companies, we propose to bring in excursions over the different roads into Dallas the week preceding the rally, Sunday, May 29. We will get out full programs between now and then. We only state here in brief that the attractions at this end will be a big rally, two or three days barbacue, and other innocent amusements at some park. We trust our ministers and people everywhere will favor us in this great effort. Our people here are very much discouraged and scattered, and without a successful effort being made at once, there is no telling how direful the results will be. Dear Southwestern, we know you can help us, therefore we write not idly, but plainly and truthfully, but in brief. The condition of our cause here has required my whole time and attention so much that I have not seen the faces of the dear ones at home (Litting) since Dec. 27, 1897. It takes staying and working qualities combined to accomplish what is here to be done. With God's help and well directed human efforts we propose to break the stone on which we peck, or break the hammer with which we strike.

Mack Henson, P. C.

NOTICE.

To the Second Vice Presidents of Each Local Chapter of the Epworth Leagues of the West Tennessee District, of the Tennessee Conference:

Will you please report to me the progress of your work of the department of mercy and help so I can report my department as second vice president of the West Tennessee District League. Address me at Martin Station, Tenn.

Respectfully, F. J. Jacobs.

NOTICE.

The Board of Church Extension of the Savannah Conference will meet at Warren Chapel M. E. Church, Macon, Ga., May 19, 1898, at 10 a. m.

Fraternally,
S. A. Peeler,
Sec'y of Board Church Extension.

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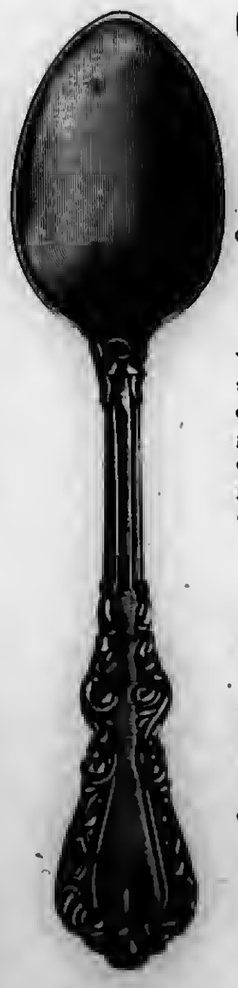
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The Chesapeake and Ohio Railway with its connections offers by far the most interesting route to the conference in Baltimore in May. The route from Louisville is through the Blue Grass region of Kentucky, passing Frankfort, the State Capital, Lexington, and the home of Henry Clay. At Ashland the line from Cincinnati is joined, the route from Cincinnati being along the banks of the beautiful Ohio River, for 165 miles. Shortly after entering West Virginia the banks of the Kanawha River are followed, Kanawha Falls is passed ond the canons of New River are penetrated. After skirting the picturesque Greenbrier for 50 miles the heights of the Alleghenies are reached, and next comes the Shenandoah Valley, the Blue Ridge Mountains and the Piedmont section, the most beautiful of the Appalachain valley. After passing through Charlottsville and Gordonville, the route is through the most memorable battle-fields of the Civil War, among them, Cedar Mountains, Culpepper, Rappahannock, Warrenton Junction, Manassas and Bull Run.

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ELY'S CREAM BALM combines the important requisites of quick action and specific curative powers with perfect safety to the patient. This agreeable remedy has mastered catarrh as nothing else has, and both physicians and patients freely concede this fact. All druggists cheerfully acknowledge that in it the acme of Pharmaceutical skill has been reached. The most distressing symptoms quickly yield to it. In acute cases the Balm imparts almost instant relief.

By Absorption.

Catarrhal sufferers should remember that Ely's Cream Balm is the only catarrh remedy which is quickly and thoroughly absorbed by the diseased membrane. It does not dry up the secretions, but changes them to a limpid and odorless condition, and finally to a natural and healthy character.

The Balm can be found at any drug store, or by sending 50 cents to Ely Brothers, 56 Warren St., New York, it will be mailed.

Full directions with each package.

Cream Balm opens and cleanses the nasal passages, allays inflammation, thereby stopping pain in the head, heals and protects the membrane and restores the senses of taste and smell. The Balm is applied directly into the nostrils.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

April 11th to 18th.

Atlanta and Savannah—J. W. Covey, Jr., J. D. Arnold, 1.

Central Alabama—O. W. Trammell, O. Neilson 1, T. H. Green 1.

Central Missouri—J. W. Booker, J. W. Hughes *1.

Florida—D. Johnson, T. P. Page, S. J. McCray.

Louisiana—J. W. Turner, J. L. Augustus, Alex. Morrell, Alfred Williams, T. Larkins, E. Fields, J. W. Pierre, W. R. Butler *1, H. A. McClellan *1, S. Duncan, R. C. Barrow, D. J. Price, F. T. Chinn 1 *3, V. Chapman, E. W. Osburn, J. R. Williams 1, J. O. Brown, M. T. Fairfax, J. H. Pierre 1, H. C. Armston P. C. Colton *1, R. F. Long, D. Shelby.

Little Rock—J. W. Jackson 1, Hattie Horn, D. W. Johnson 1.

Mississippi and Upper—P. S. Bowie, Wm. Campbell *1, A. W. Wilks, D. Green, John C. Whitefield *1, J. H. Johnson, E. Williams, S. D. Troupe 1, J. J. Johnson 3, D. W. Calvert 5, D. L. Tubbs *1, J. T. Cannon *1, E. Troupe, L. Tate, R. L. Carpenter, J. E. Webb, S. A. Ott, J. C. Hibbler, K. A. Scott, J. Jordan, L. Tate, W. B. Levert, B. T. McEwen, G. L. Williams *1, E. Troupe, W. L. Lamb *1.

North Carolina—S. McDonald *3.

Tennessee and East—E. F. Douglass, O. Aden.

Texas and West—R. L. Smith, A. L. Carper 1 *2, G. F. Ivery, W. L. Duncan 4, J. A. Tillory *1, M. C. Gillespie 1, Taylor Redd, B. M. Taylor *1, F. Parker *1, M. C. Cavines *1, Wm. Josey.

Washington—J. A. Holmes 2 *5.

* Yearly.

ABOUT CHANGE OF ADDRESS.

We have learned from long experience that when we have attempted to change the address of our pastors according to appointment as read out at Conference, they in very many cases are not correct as to post office address, and they have to be changed again before the right office is reached. Then in case of circuits, how are we to know on which charge the pastor will reside unless he tells us? The best way is for all who desire a change to request it. A postal will do it, or the postmaster will send us a notice on his blank form, without any expense, whenever requested. Another good plan is for each presiding elder to send us a list of all his his pastors, including supplies, with their correct post office address. It will save a deal of complaint and trouble if this should be done.

NEW TOURIST CAR SERVICE TO PORTLAND.

Tuesday, February 22d, and weekly thereafter a new line of Pullman Tourist sleeping cars will be operated over the Missouri Pacific Railway between St. Louis and Portland, Oregon. This service is of especial advantage for travelers to the Klondike. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

LAFON OLD FOLKS' HOME.

The pastors and lay delegates from the M. E. Churches of this city assembled at Williams' Chapel last week and elected the following Board of Managers for the ensuing year:

W. R. Butler, president; Pierre Landry, vice president; Henry Taylor, secretary; J. W. Turner, assistant secretary; Stephen Duncan, treasurer; D. M. Seals, Charles Monroe, M. R. Hite, Thomas McCary, H. C. Armston, Eugene Baptiste, Hubbard Daniels, A. H. Banks, A. B. Harris, D. J. Price, A. E. P. Albert, J. F. Marshall, F. T. Chinn, H. J. Wright, Valcour Chapman, Addison Moore, Hampton James, Nelson Burton, Nevil Smith.

There will be a meeting of the Board of Managers on April 27 at 12 m. All members are requested to be present without futher notice.

W. R. Butler, President.
H. Taylor, Secretary.

THE FREEDMAN'S SAVING AND TRUST CO.

All who are interested in recovering their money from the old Freedman's Bank failure are requested to attend the mass meeting to be held at Wesley Chapel M. E. Church, Monday night, April 25, 1898. No one who lost money in that institution should fail to be present.

NOTICE.

Dear brethren of the city churches, please dont forget that you are to come out to Malden's Chapel on the second Sunday in May, 1898, to help us out of our debt that is on this church, for we owe $154.62, and $60.50 of this debt has been on this church for thirteen years. If this debt is not paid soon we stand a chance of losing Malden's Chapel. I have in this church only twleve members that are willing and are supporting the church, and they are not able to pay this debt without help. Each one has pledged himself to pay $1 on the above debt. Dear brothers, please don't forget us, but come in the name of the Lord and help us. Yours for the work,

H. C. Armston, P. C.

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It prints the news of all the world, having special correspondence from all important news points on the globe. It has brilliant illustrations, stories by great authors, a capital humor page, complete markets, departments for the houshold and woman's work and other special departments of unusual interest.

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Twenty-five (25) subscribers secures a gift of one Flagon, one Bowl, one Plate and one Goblet—value $25.

OFFER No. 4.

For twenty (20) subscribers we will send one Flagon, one Plate and one Goblet—worth $20.

OFFER No. 5.

For twenty (20) subscribers and ten dollars ($10) cash we will send the full $35 set.

☞ All subscriptions to be at the full rate, $1.25 per year; three and six months' subscribers at regular rates will be counted as fractions—four 3 months or two 6 months making one annual subscriber.

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This splendid Communion ware is the best Rogers triple-plate (no better made), and is fully warranted. No Church in our Methodism need be long without a Set on the liberal terms we offer.

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NOTICE.

Owing to the serious illness of Rev. George Johnson before and since conference, Presiding Elder H. J. Wright has appointed Rev. G. G. Golston over the Allen (La.) Circuit and Brother John B. Burrell, a local preacher, to supply Alpha (La.) Circuit in the place of Brother Golston. All mail matter for them should be so addressed. Brother Johnson is in great need; he really should have been superannuated instead of sent so far and on a hard and large circuit like Allen. Yours,

H. J. Wright.

The Texas & Pacific are now running the finest Chair Cars in the South—seats free.



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Southwestern
Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, APRIL 28, 1898—VOL. 33, No. 17. EATON & MAINS, Publishers.

THE ROCK, CHRIST.

Rock of Ages, standing fast
In the desert wild and vast;
Lifting up thy stately form
To the sunshine and the storm;
Changeless through all changing time,
Strong, impregnable, sublime!

Rock of Ages, let me hide
In thy deeply caverned side,
When the tempest rolls on high,
And the lightnings cleave the sky;
In the sweetness of repose
Rock of Ages, let me stand.

Selected.

EDITORIAL COMMENTS.

The Southwestern has another big prize offer. See 16th page.

* * *

Consul General Lee, who will likely be commissioned a Major-General in the Army, and is expected to lead the Virginia troops in the present war, says all soldiers who go to Cuba should wear linen clothes and straw hats. The general is expected to be of great service to our troops because of the excellent opportunities he has had to study the situation in and about Havana.

* * *

REMEMBER THE MEHARRYS.

No doubt many of the old "Meharry boys," as the graduates from that now noted Medical College, are often called, were sincerely grieved when they learned of the death of their friend and benefactor, Rev. Samuel Meharry, of Lafayette, Ind., Mar. 30. He was one of the founders of that institution, and, together with the Meharry family, must ever be remembered as having put the Negro on his feet in the Medical world. The Negro physician, who only a few years ago was a monstrosity thoughout the South, and an exceedingly rare one at that, is now, through the timely establishment of the "Meharry Medical College," an acknowledged and potent factor in determining the status of the race in the professional world. As a race we certainly have the best of reasons to class the Meharry brothers among our greatest benefactors, and should never cease to honor their name and cherish their memory. Not only so, but we feel that the "boys" and "girls" who have gone out from that institution should place either at the College in Nashville or over the graves of this noted family in Indiana, some mark to indicate to the world that their gratitude is, to say the least, as enduring as the marble on which such a memorial would be inscribed. A small contribution from each one would be sufficient, for nothing imposing would be necessary, to express their feeling. This whole country would admire such an act.

Notwithstanding what he had already done for Meharry, his will provides for the sale of large farms in Indiana and Illinois for the benefit of this college. He also made a bequest of $1,000 to the Woman's Foreign Missionary Society of Trinity Church, and $500 to the trustees of the church for the support of the poor and pious widows of the church. To Conference claimants he bequeathes his interest in the Battle Ground Camp-Meeting Association.

* * *

The Communion set we offer is William Rogers' best, you may have one without cost.

DR. HAMILTON STATES THE CASE.

A few days ago we received a note of inquiry touching remarks alleged to have been made by Rev. Dr. J. W. Hamilton, one of the secretaries of the Freedman's Aid Society, before the late session of the New York Conference. The note reads as follows:

Mr. Editor:

The following is a clipping taken from the Charleston, S. C. Sunday News, of April 3rd, 1898:

"At the meeting of the New York Conference of the Methodist Church the other day, the Rev. Dr. Hamilton, secretary of the Freedmen's Aid and Southern Educational Society, made a remarkable statement. Speaking of the decadence of the "courtly" Negro in the South, and of the characteristics of the present generation, he said in an imperative tone: 'I believe the black race in this country, as a mass, was infinitely better in the days of slavery than as a mass it is today.' Lynching had diminished through the introduction of schools for the Negro, Dr. Hamilton said, and there had not been a lynching in a county where the society had established a school for ten years."

The sentence underscored is the one to which your correspondent would call attention; and ask without controversy, whether or not the good Doctor is correctly reported.

E. B. Borroughs.

Darlington, S. C.

Knowing how highly the doctor is regarded by many of our people both in the M. E. Church and out of it, we decided that it was best to give him an opportunity to make his own statement relative to the matter, before saying anything ourself. Hence we mailed him the clipping and the following is his reply:

The Freedman's Aid and Southern Educational Society.
Cincinnati, Ohio, April 16th, 1898.

Rev. I. B. Scott, D. D.,
New Orleans, La.

My Dear Brother:

On my return to the office from the New England Conference I find your letter of the 10th and also the clipping which you sent me. The matter to which the clipping refers has been called to my attention by a great many different persons who have received as many different reports as they have seen newspapers reporting it.

The statement in the clipping which you ha e enclosed is so different from that printed in the New York papers, at least those of them which I saw, that I could afford to let the reporters settle it among themselves. But I am always ready to correct any mistake which I have made, or to oblige my friends by correcting any unfortunate impressions they may have concerning statements which I am reported to have made.

The whole tenor of the address to the New York Conference was in the interest of the black race, as any one would believe who has known me, but I was dealing with the statistics taken from the United States census and which we re-published in the first article of the Christian Educator for December and January.

The statistics given were as follows: "First. The colored element is more criminal than any other in our population. Second, From 1880 to 1890 there was an increase of 33 1-3 per cent. in the ratio of colored criminals to colored population. Third, While 57 per cent. of the colored population are illiterate, only 54 per cent. of colored criminals are illiterate. Fourth. The ratio of Negro prisoners and of Negro paupers to Negro population is very much higher in the Northern than in the Southern States." After giving the statistics, I said, the care for the condition of the black people as a whole was infinitely better before the war than it is to-day, and I added, the black people themselves are worse to-day as a whole than when they were slaves, but that no one, therefore, thinks of returning them to slavery again.

The Conference was crowded for time and I did not go on to comment further upon the statistics or to account for them as I have done in the article in the Educator, and I can see how my last statement was liable to be misunderstood. Evidently I was misunderstood, for a brother who was present, himself a black man, arose and said he wanted to enter his protest against the statement made by the Secretary—that the black people were worse off to-day than when they were slaves. I immediately replied to him in the hearing of all, calling the brother by name, "we would agree perfectly as to that statement." I could agree to what he said after all I had said, for Liberty is always better than Slavery.

I have no question in my mind but what the white people are responsible in a very large degree for the criminal relations of the new generation of black people. I am equally confident that the criminal statistics of the black people do not correctly report the actual crimes; they are greatly exaggerated.

I believe, as I have said from one end of this country to the other, that the black man has no fair chance before the law, either in the South or the North. Nevertheless, the environment of the black people, (including the criminal conditions, open saloons, lotteries, pawn shops, etc.,) their treatment by the white people and the actual conduct of the new generation of Negroes are all matters of serious moment and must occasion constant alarm.

Yours faithfully,
J. W. Hamilton.

The Doctor makes reference to the New York papers, hence we have secured the following through Dr. Brooks, the only Afro-American member of the Conference, from a New York paper. We regret that Dr. Brooks did not state from which paper the clipping is taken; it reads as follows:

Dr. Hamilton's Remarks.

"The Rev. Dr. J. W. Hamilton, Secretary of the Freedmen's Aid and Southern Educational Society, was another speaker. 'I am here as a representative of an army that you would be glad to have fight Spain, or any other country, if it came to war,' he said.

Later, speaking of the decadence of the 'courtly' Negro in the South, and of the characteristics of the present generation, Dr. Hamilton created a momentary hush by saying in an impressive voice: 'I believe the black race in this country, as a mass, was infinitely better in the days of slavery than as a mass it is to-day. Lynching had diminished through the introduction of schools for the Negro,' Dr. Hamilton said,

Continued on page 8.

OUR CONTRIBUTORS.

THE PREACHER'S SUCCESS.

Number VIII.

Causes of Failure—The Social Side.

Rev. Geo. C. Wilding, D. D.

We do not catalogue the possible lines of failure from mere literary curiosity or simply to be doing it; but to call our attention to the many avenues leading to failure, that may be entered, if we are not on our guard. And nothing should be beneath the thought and attention of a preacher who is panting for success.

In the last article there was held before our vision the physical lines of failure, and to-day we call attention to some social short comings that trip of the unwary feet of many negligent pastors in all branches of God's church.

Social atmosphere is not by any means the most important element in church life. The spiritual by much transcends it. And the social should always and everywhere be subordinate to the spiritual, in the good and genial sense of that term.

But social life, as we understand it, does not in anywise conflict with spiritual life. The two many run side by side, or parallel rails. Or the two may blend as one atmosphere.

Hence, to be spiritual, we do not need to ignore the social side of life. We may readily be both, and to our great advantage.

If we endeavor to ignore the social side of our ministerial life, we may seriously cripple the affections of our otherwise faithful and laborious ministry. We must not even neglect or be careless about it.

It is so easy to err along this path that I feel I ought to put up some way marks as danger signals for the careless walker along this way. As we sail this channel let us be on the constant lookout for sunken rocks.

Not all can be perfect in this realm. Everyone of us can think of a few preachers who are the hopeless envy of their brethren, because of their rare social gifts and graces. We cannot equal them, but we can reduce our failures to the minimum, and bring up some important remainders.

There is the constitutionally timid man who shrinks from all publicity, and ultimately dreads the company of his fellows. How keenly he suffers in every public ordeal through which he passes. And he suffers in advance by anticipating all sorts of imaginary trials and strains before his fellows. As crowds gaze upon him how their eyes burn into him. How he shrinks back from the glare of the light.

His only cure is to develope his powers, and cultivate self-esteem and self-respect. And he must not allow himself to shrink into retirement. He will grow accustomed to publicity, and come to feel easy and self-possessed in large companies, by being often and much under the public eye. In this case, "the hair of the dog will cure the bite."

I can now remember a brother preacher, whom I well knew during my early ministry, who was always ill at ease and clumsy and awkward on all public occasions. I can yet recall the timid, hunted look that lurked in his unsteady eye. His chief difficulty was a lack of confidence in his powers. If he made a movement he trembled as to the outcome of it.

Then there is the preacher who is not specially timid, but is shy, bashful, self-conscious. He is brave by dashes. When he makes a move of a bold character, his chief danger is recklessness. He is sure to be of hot or all cold, and that by turns.

It is important for him to study calmness and self-control. He must come to believe in himself, and take the reins in his own hands, and hold them firmly. When he comes to realize his own full strength the fever will have gone, and he will be well.

At the other extreme from these two characters is the reserved, chilly man. He is frozen over into the eternal calm of self-possession. Metaphorically he sweats icicles in August. Nobody can get close to him. Or at least nobody ever has done so. He has no warm social side, or it has never been discovered as yet. Of course his pastoral work must of necessity be almost a failure. The people long for sympathy and starve all around him.

The remedy for such a man is to study the life of Jesus, and imitate it. To do this he must get close to Jesus and partake of his tender spirit. It would help him to enter minutely into the troubles of his people. Oftentimes such pastors are cured by some great trouble in their own households.

The gruff, rude man is not so common in the ministry, I think, as he was fifty years ago. The refining influence of education and literature are making their mark upon us all. And yet we see him occasionally, a sort of boss or overseer, lording it over God's heritage. It is a most unfortunate spirit and temper, bad for its possessor, and dreadful for those under him.

The most satisfactory treatment for this type of preacher is to give him as little authority as possible. Reduce him as rapidly as may be done. The smaller his kingdom the better it will be for all concerned. For the man himself, the best possible remedy is to imitate the spirit of Jesus until he is full of it. Then be governed by the Golden Rule.

I have known a few preachers of a peculiar make up. They were cold and formal to the mass of their fellows. But they had a warm, cozy, social room in their hearts for a few chosen spirits. A favorite preacher or laymen, that has the key, can open the door at any hour, day or night, and walk in without knocking.

The difficulty with such a pastor is that he is closed to his people, in the main, and associates almost entirely with a few rare, congenial, spirits in his flock. He is the pastor of a mere handful, and preaches to a congregation of strangers on Sunday.

The remedy for this narrow and selfish course is to promptly quit it, and freely and impartially mingle among the entire congregation. And thus become the pastor, in fact as well as in name, of his flock.

Some of us have known the brother who gushes over everybody. I almost said slobbers over everybody. If Paul were down here now I think he would add an appendix to one of his epistles, after this wise: "Beloved, don't gush."

This gusher from Gusherville has a truly remarkable and special affection for everybody whom he meets. He loves most the last one whose hand he clasps, or whose hands he grasps, for he usually clutches both hands of his victim vehemently.

There is evident insincerity in this. How can a pastor love everybody the most? If not, why should he impress everybody with the idea that he does. We must cultivate sincerity. It is the soul of sociability.

And doubtless some of us have known the pastor who does practically no work but social work. He pours himself like water into this funnel. He neglects all definitely and thoroughly spiritual work, and gives himself up utterly to the cultivation of the social side of his people.

I recollect a church that used to complain a good deal about the lack of sociability in their pastors. They continually longed for one who would abound in pastoral work in their homes and among their children. The presiding elder grew tired of these complaints, and selected a sociable brother for the purpose of curing them. The new pastor had scarcely unpacked his household goods till he and his wife began to call upon the people. I suppose he did not unpack his books. He had no use for them, no time to use them.

He was purely a pastor. Day after day he went his rounds with his ever ready partner by his side. They began early in the morning and visited till dark each day of the week. It would be useless to call at the parsonage to see either of them, for they were never there. Of course not. Were they not in the field doing pastoral work?

They took dinner wherever they chanced to be at noon time, and ate supper with whomsoever they chanced to strike at the opportune hour. And with some other family they talked till bed-time came on apace. How those eager people were visited and treated to sociability.

At last they longed to have him stay at home and read his books, and work on his sermons, and give them a rest. And at last his time expired and that people never again asked for a sociable pastor who would visit around among his people. The cure was complete.

May I merely mention one more type: the sociable preacher who is a gallant among the ladies, and studies all the little, silly arts of pleasing vain women. He soon loses the respect of study men, and at last that of the clear headed young people of both sexes.

And if the church escapes a scandal it will be exceedingly fortunate. How longheaded and sagacious was John Wesley when he advised preachers to conduct themselves sparingly among women. A preacher can be polite without being a fop or a courteour. There is safe and wise middle ground.

Jersey City, N. J.

"A PLAIN TALK TO MY RACE."

By Rev. W. Alfred C. Hughes.

When shall the indignities, the injustices, the prejudices, the cruelties and the various acts of barbarism cease to be heaped upon my people?

When shall the women of my race be respected and not be subjected to insults simply because of their color?

When shall we realize the true meaning of our constitution which reads, "Nor shall any State deprive any person of life, liberty or property, without due process of the laws?"

When shall the spirit that prompted the good writers of the Constitution to begin it thus: "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and posterity, do ordain and establish this Constitution for the United States of America," find a welcome spot in every American's heart. There are problems that has puzzled the minds of many bright representatives of my race, and for me to attempt a solution would be the merest presumption.

Yet after reading the account of the terrible outrage that was committed upon Mr. Baker and family, I have thought of several elements which may be utilized as steps toward the solution of these problems.

Shall we live as citizens in this land?

Shall we ever realize the significance of the title which is too often wrongfully applied to us, namely: "Freeborn American citizens," in this land which black men fought valiantly and died for?

Shall we feel the influence of "American independence" for which Attucks was the first to spill his blood in Boston? If so by what means? By calling upon the State for "rights?" No, for it is the State that suffers these atrocious crimes to go unpunished and unnoticed. By calling upon our Northern white friends and those of the South who have in their hearts the strings of human sympathy? No! for our friends of the North are removed far from us, and while they respond to all of our calls, and by their philanthropy are lifting us up toward the intellectual stratum that has been acquired by them through years of incessant labor, yet their works cannot wholly solve the problem; and our friends in the South are so far outnumbered and the prejudice so great that they cannot effect a compromise.

By calling upon the head of our government at Washington? No! because frequent appeals have been made to those honorable bodies with

little or no response. This problem must be largely and mostly solved by individual effort.

Wo find in ages past that God helped those who trusted him, but never have we seen that God helped a man who would not help himself. "God helps the man who helps himself," and so long as we remain quiet and see our mothers, fathers, families, and our raee die by the hand of inhuman lynchers and our sisters assaulted by ignorant ruffians. So long will God wink at us in our affliction.

But, if we eall upon God and back up our prayer by individual effort, these things will not be so.

Was not Mr. Baker and family attacked, and he and babe foully murdered within the shadow of Charleston where two-thirds of the population is eolored? Was he not murdered in a eolored community, and were not his friends notified of the expeeted trouble?

How willingly did the Negro drench the battle field with his blood in defenee of this country in the late war!

He has been concerned in every war in which the country has fought. And to-day if the call is sounded for volunteers for the present Spanish trouble, in proportion to numbers and circumstances there will be as many Negroes to give their lives in defence of this Union as white men. Yet when we ean proteet and probably save one of our own from a blood thirsty mob we dare not interfere. Had the same spirit which will undoubtedly possess the Negro of South Carolina if ealled upon to avenge Spanish insults or treaehery, possessed them when they knew that Baker's life was at stake, Baker might now have been in the land of the living, and a lawless mob been taught a lesson. This is what must be done: "protect our homes, families and raee."

The eolored press cannot break down this sentiment, because nine-tenths of the papers published by our race are never seen by white men. The eolored preacher ean't do it, because his utteranee never find their way into the oppressor's study. White ministers dare not speak of it, nor advocate the eause, beeause of their respeet for their highly cultured and most humane congregation; what is to be done is to "work out our own salvation," be honorable eitizens and bring eredit as much as is possible upon our surroundings. I look into the heart of my people. I find a tender heart, a loving heart. It is natural for them to love everybody; they are sympathetic when others are rough. Even ehildren elimb into their arms and they hug and kiss them as did the "Old Mammy" in the days of slavery. One has truly said: "The person whom the child goes to must have something of the unfallen angel in his nature." We must love; we cannot escape this claim. All about us are dependent ones needing just the help that we can give; turn away from them and we turn away from the "ought" of our nature.

A thousand voiees are crying, a thousand hands are reaching for our love and we must give it or trudge a vagabond into the desert of duty unmet. Yet while we are to love nature and humanity we must remember the great God given principle, "Charity begins at home." Love and proteet home, and when we see impending danger to the worthy rally together and keep it off. It can be done.

We are surrounded by disadvantages, but shall we stand still and be swallowed up by them, or when they eome upon us "by opposing, end them?"

South Atlanta, Ga.

THE RELATION OF OLD TO THE YOUNG MINISTERS.

1. The word minister means a servant, one who serves; hence both old and young ministers are servants of the people.

Before I tell you what their relation is I must tell you what it is not.

It is not strife: Priority has caused a good many of the old ministers to be prejudiced against the young. "They say we made this conferenee what it is and we are going to rule it in spite of all opposition."

2. It is not division: In the spirit of priority the old are led to say many unpleasant things in the presenee of the young, whieh show plainly that they mean to draw a line between the old and young ministers and do all in their power to keep up such strife as will assure the division. They say we must do our best to keep young men down. You can frequently hear them say, "Before that boy knew that there was a conferenee I was suffering to build it up."

Division and strifo are equally fostered by the young men. They say that intelligenee shall and must predominate. Henee stife and division are fostered and kept up by them. It is not priority or unintelligence—but the grace of God that should rule. I am not prepared to say who started the ball, but it is a known fact that strife and division exist, instead of union.

God is not divided, neither can the ministers old and young do the most possible good, put the enemy to flight and build up the kingdom of God in earth as they should, so long as division and strife exist among them. "United we stand—divided we fall," is an old but ever new maxim replete with truth. There is no use to try to produee a great argument to show how we might have avoided strife and division, the faet is they exist. The thing necessary now is the remedy. I give the remedy and deelare that it is a sure cure:

It is Love:—"Love we one another and so fulfill the law." "Love ye one another as I have loved you." Love thinketh no evil, is not puffed up, doth not behave unseemingly. These and similar passages in the Bible teaeh us that the relation that should exist between the old and the young ministers is one of love. There is no evil, no slander, no strife, no division, no animosity, but there is love, joy and peace.

—William Davis.

A PROMISE AND A DUTY.

"Cast thy burden on the Lord and he will sustain thee." A very preeious promise and a plain duty. The promise is not that he will take the burden away from you, but he will sustain you. As if when you were sinking under some heavy weight given you to earry one would eome to you and put his shoulder with yours under the weight, or would put his arm about you and support you while you go forward. Do not ask any explanations, but tell him all about your need, and eommit yourself under the load. He will sustain you. The angel of the Lord stood by Jesus and strengthened him in the garden; he will sustain you also if you eommit yourself to him.—United Presbyterian.

To eharaeter and suceess, two things, contradietory as they may seem, must go together—humble dependence and manly independence; humble dependenee on God and manly relianee on self.—Wordsworth.

Plan of Episcopal Visitation

Conference.	*Place.*	*Time.*	*Bishop.*
New England	Worcester, Mass	Apr. 6	Newman
Northern New York	Fulton, N. Y.	" 13	Ninde
Wyoming	Norwich, N. Y.	" 13	Fowler
N. England South'n	Attleboro, Mass	" 13	Vincent
New Hampshire	Dover, N. H.	" 13	Newman
East German	Rochester, N. Y	" 17	Hurst
Troy	Amsterdam N. Y.	" 20	Mallalieu
Vermont	Springfield, Vt	" 20	Vincent
Maine	Norway Me	" 20	Cranston
North Dakota	Casselton, N. Dak	" 27	Joyce
East Maine	Bangor, Me.	" 27	Cranston
Foreign Conferences.			
Congo Mission Conf		May 4	Hartzell
Bulgaria Miss. Conf	Rustchuk	May 11	Walden
Italy	Turin	May 25	Walden
Switzerland	St Gallen	June 8	Walden
South Germany	Frankfurt	June 29	Walden
North Germany	Hamburg	July 6	Walden
Denmark Mission	Copenhagen	July 13	Walden
Japan	Yokohama	July 6	
Norway	Larvik	July 27	Walden
Sweden	Upsala	Aug 4	Walden
Korea Mission	Seoul	Aug. 10	
Finl'd & St. P'b'g Mis	Helsingfors	Aug. 17	Walden
Con. China Mission,	Kinkiang	Sept. 8	
North China	Peking	Oct 12	
Foo-Chow	Foo-Chow	Nov. 9	
Hinghua Mis. Conf	Hinghua	Nov. 30	

Subscribe for the Southwestern.

THE LIFE OF FAITH.

QUIET READING PLACES.

There is always peace in the heart that is conscious of God's presence. "It is because we do not know that He is with us," some one has said, "and more than half doubt that He is anywhere, that we became nervous, irritable, uneasy, and unhappy." It is possible to reach such a height of faith as to find perfect freedom from the petty perplexities and daily cares and small worries which produce mental restlessness and physical disease. From these rare altitudes a man looks down on the troubles of life with ealm indifference, and looks up to God with serene trust.

Tho experience of life cannot seriously disturb a soul to whom the infinite seems close at hand. Heaven has already begun in such a heart. Christ's "Peace, be still," has been uttered over all the billows that threaten to toss the bark. It has inward rest whatever the outward commotion. Environment is a small matter to him who entemples the Almighty. Not easy of attainment this point of vantage from which to survey the world, this perfeet poise of eomplete faith, but it is well worth all it costs.—Zion's Herald.

WON WITH A WORD.

I am sometimes startled at the ease with whieh a soul can be won. And I am often humilated when I think of the many times and the many opportunities in my life which I have wasted and not used for the winning of souls to Christ. I want to illustrate the ease with whieh a soul ean be won. Not very long ago, in a strange city, as the haekman got down off his box and opened the door to let me out, I dropped a quarter in his hand, and as I did so I grasped his hand and said to him, "Good-night; I hope to meet you again in glory." I had often done that, and I thought nothing of it in this ease. I went into the house, met my host, and retired to my room for the night. About midnight my host knoeked at my ehamber door and said: "Chaplain, that hackman has come back, and he says that he has got to see you to-night. I told him he had better wait until morning, but he said, 'No, sir, I must see him to-night, and I know that he will be willing to see me.'" When the haekman came up, a broad-shouldered, rough-looking man wtih a great whip in his hand, he stood there in my presence with the tears rolling down his eheeeks like rain. Said he, "If I meet you in glory, I have got to turn around. I have eome to ask you to pray with me." What a privilege it was to pray with that man, what a privilege to point him to Jesus; and yet I never saw him in all my life. There are 10,000 men in this country that have not had an invitation to come to God in all their lives.—Bishop McCabe.

The afflictions which are sent of God or permitted by Him are never intended for His children's destruction, but for their diseipline. The shepherd casts his flock into deep waters to wash them, not to drown them. "You will kill that bush if you put that knife into it so deep," said a gentleman to his gardner. "No, sir; I do this every year to keep it from running all to leaves; pruning brings the fruit." We pastors often find God's faithful ones bleeding under the knife, but afterwards they yield the peaceable and precious fruits of righteousness and triumphant trust. It is that "afterward" that God has in his mind when he sends a trial. Affliction is the costly school in which great graces are often acquired, and from whieh grand characters are graduated.—Theodore L. Cuyler, D. D.

Christianity is a help in business. God issues a bond: "Seek ye fiurst the kingdom of God and his righteousness, and all these things shall be added unto you." When we fulfill the requirements, when we meet the conditions, we may be certain that God will pay the bond.—Rev. J. O. Peck.

WOMAN'S DOMINION.

WOMAN'S HOME MISSIONARY SOCIETY.

The Third Quarterly Meeting of the Board of Trustees of the Woman's Home Missionary Society of the Methodist Episcopal Church was held in the Western Methodist Book Concern, Cincinnati, April 6th, 7th and 8th, attended by the President, Mrs. Clinton B. Fisk, Mrs. R. S. Rust, Mrs. F. A. Aiken, Mrs. Delia Lathrop Williams, Mrs. Jane Bancroft Robinson, Mrs. W. C. Horron, Mrs. W. M. Ampt, Mrs. J. L. Whetstone, Mrs. G. H. Thompson, Mrs. J. W. Gosling, Mrs. M. T. Carey, Mrs. W. L. Boswell, Mrs. James Dale, Mrs. Lewis Curts, Mrs. M. D. House, Mrs. F. A. Arthur, Mrs. H. C. Hedges, Mrs. L. H. Bunyan and Miss Martha Van Marter.

The report of the Treasurer, Mrs. Delia L. Williams, exhibited receipts from August 1st, '97, to February 1st, '98, as $42,515.01. Expenditures as $37,869.44. Balance $4,645.51.

Mrs. J. L. Whetstone's report of the Bureau for Florida embodied a letter from the presiding elder of the Jacksonville District, Rev. S. A. Huger, showing the high esteem in which the work of our homes is regarded by the colored people of this State. The blessed ministry of Boylan and Emerson Homes was portrayed in a paper of such excellence by Miss Emerson as to commend its presentation to our auxiliaries throughout the entire Society.

Mrs. G. E. Palen, Secretary of the Bureau for Georgia, was authorized to provide fire escapes for Haven Home, as required by the City authorities of Savannah. The wonderful soul-saving that has crowned the year's work is more than a compensation for all past adversities to the building. The present need is scholarship money to aid in the soul culture of the needy but aspiring girls of Haven and Thayer Homes.

Mrs. Mary Fisk Park reported God's blessing upon the work and workers of the Bureau for West Central States. Ritter Home has never had a more prosperous year.

The Secretary of the Bureau for East Central States, Mrs. E. L. Albright, was detained by the serious illness of her son, but reported by letter satisfactory work at Simpson Home, Orangeburg, S. C. Browning Home, Camden, S. C., has been enlarged by the addition of eleven rooms, and the entire plant, even to the fences, has received three coats of white paint, thus making it spotless enough to rejoice the heart of even the dear New England women, who care for this Home.

The Allen Home, Asheville, N. C., is in excellent order. The day-school is self-supporting, with an enrollment of 150 pupils, and an average attendance of 95. There are 24 girls in the Home. Miss Doughty, Superintendent, has won the respect of the teachers and the love of the pupils.

Mrs. F. A. Arter, Secretary of the Bureau for West Southern States, represented the affairs of the Adeline M. Smith Home, Little Rock, Ark., as most gratifying. Number of girls in the Home, 42, taxing its capacity to the utmost. Great interest is manifested in this Home, not only by the colored ministers and people, but by prominent white people of the State. Mrs. H. N. Nasmyth's aim is to make this one of the best Homes in the South. The Rev. Bishop Merrill, who was entertained here during the sessions of the Little Rock Conference, commended the order and regularity of this Home, and the executive ability and gifts for usefulness as revealed by the Superintendent, Mrs. Nasmyth.

The work among the Italians, radiating from a six-room cottage, furnished with such furniture as was saved from the fire that destroyed Peck Home, is developing in a wonderful way. Bright, promising Italian girls are eager for admission into the Home of our missionaries, whose hearts are saddened by the lack of scholarship money to aid in their training. Small sized Bibles, printed in Italian and English, are needed for distribution. Miss Gibson wrote, "Our work is reaching the most desperate elements in New Orleans."

The Secretary of the Bureau for Mississippi, Mrs. H. C. Hedges, stated the Bennett Home has 25 girls, and E. L. Rust Home 17. They are studious, conscientious and Christian.

Mrs. L. G. Murphy, after visiting King Home, Marshall, Texas, forwarded a report of her Bureau, showing that the last quarter has been the most successful in the history of King Home, with average attendance of 33 pupils, and 122 in the sewing department. A class of 14 will soon graduate, and receive diplomas for scientific dressmaking. Marked is the influence of the beautiful, practical Christianity taught by precept and example of the teachers. The faculty of Wiley University gives to our teachers a seat and voice in the faculty meetings, while evidencing cordial appreciation of our work.

Mrs. Murphy arranged that four rooms in the third story should be finished in time for the next term, for the accommodation of 12 more girls. Courtesies were extended our representative by some of the prominent white people of Marshall, and the hospitality of President and Mrs. Dogan, of Wiley University, was grateful in its refinement. These educated people are the produce of Rust University and E. L. Rust Home.

The absence of Mrs. Anna Kent from the meeting was regretted. Her report of the Bureau for New Mexico and Arizona (Spanish) indicated that our brave Miss Marguerite Tripp, of Las Cruces, is holding aloft the banner of truth. Miss Nellie Snider is untiring in her work of teaching old and young at Las Vegas. At Harwood Home, Albuquerque, our girls from adobe huts are showing that they can learn beautiful, womanly ways. One of our missionaries writes, "We are happy in the development of our girls. They are showing in their lives the fruit of the spirit. We find we can trust them, and they are striving to think and act as becometh children of the King. As we better understand these people, and know of the sad delusions taught them, and the idolatrous ways in which for generations they have lived, we are glad to patiently and lovingly teach and lead them into the clear light of God's truth."

The report of the Bureau for New Mexico and Arizona (Indian), Mrs. E. W. Simpson, Secretary, stated that the Apache school is larger than ever before, with an enrollment of 64 pupils. While our faithful missionary, Miss Clegg, was ill, Lasiada Ruybal, the 16 year old orphan Mexican girl, adopted by Miss Clegg a few years ago, took charge of the house, with the aid of an Apache woman.

The Navajoes eagerly listen to Miss Tripp's talk about God and the Bible. A church class was organized at Jewett as the result of recent conversions.

Mrs. James Dale, Secretary of the Bureau for Supplies, has 30 cases in immediate need of supplies.

"The Deaconess work of the Woman's Home Missionary Society was never more hopeful, never better regarded by the Church than it is to-day," said Mrs. Jane Bancroft Robinson, Secretary of the Bureau for Deaconess Work. In a rapid survey of the work each Home was brought into prominent notice, and many of the Superintendents were commended for the signal success that has crowned their labors abundant. To Dr. Beard, Dean of the Training School at San Francisco, Cal., who gives his time gratuitously, a vote of grateful recognition for this important service was extended.

New York is opening so rapidly that the special need is trained workers. Graduates from the Lucy Webb Hayes Training School this year will meet only one-sixth of the pressing demand for deaconesses.

Authority was given to rent a house near the Training School for additional accommodations.

The importance of enlarging the National Training School at Washington, D. C., by the erection of Rust Hall, was emphasized by the adoption of a resolution recommending that auxiliaries appropriate some money to this special work. Collection cards similar to those used for raising funds in the early history of the Society have been prepared for distribution to friends aiding this enterprise. The money secured by the Treasurer for the erection of Rust Hall, will be placed in bank, and held as a separate account, until such time as the Society is ready to begin the building of this memorial tribute.

Mrs. W. L. Boswell gave an account of the dedicatory exercises in the Philadelphia Deaconess Home, enlarged recently by the generosity of Col. Bennett, who received a warm expression of gratitude from the Board.

Miss Henrietta A. Brancroft, Field Secretary, has entered upon the duties of her office.

The sum of $500, part of the generous gift by legacy ofMrs. Sarah Lankford Palmer, was applied to naming the entrance to Brancroft Rest Home, Ocean Grove, N. J., "Palmer Hall," in loving remembrance of her interest in all our services as a Society, where miltitudes were helped by her ministry. New York, Newark, Philadelphia and Wilmington Conferences have pledged the naming and furnishing of rooms in Bancroft Rest Home. Miss Van Marter will furnish and name a room "Peace."

Mrs. Samuel Hazlett, Secretary of the Bureau for Young People's Work, while regretting the lack of leaders as one hindrance to the progress of the work, reported increased interest. She was authorized to have printed membership cards for Circles and Bands, also a card for deaconess support.

The report of the Bureau for Systematic Beneficence, forwarded by its Secretary, Mrs. Samuel Hamilton, indicated that when all of God's servants shall give him what he claims as his own another mountain of hindrance to the coming of Christ's universal kingdom will have been removed.

Mrs. L. P. Williams, Secretary of the Bureau for Orientals, reports 50 pupils in attendance upon our school in San Francisco, Cal., and that our missionary deaconess, Miss Lake, carried the sweet spirit of the Gospel to the women of Chinatown, with encouraging results.

Immigration was greater at the New York port this year than last year, as shown by Mrs. G. W. Mansfield, Secretary of the Bureau for Immigrants. The Italians are the leading nationality landing in New York, the Irish in Boston, and the Russian Jews in Philadelphia. The Home in New York has been full this winter. Miss Matthews reports some conversions among the girls, and that they have attended many of the prayer meetings at St. John's Church. She says the women of our Society will never know the good accomplished until they meet these girls in Heaven, saved through the influence of this Home.

Miss Van Marter represented the earnest desire of the New York ladies to secure a better location and building for the immigrant work. Action was taken authorizing a lease on No. 9 State Street, New York City, of a five story and basement house.

The gratification of the Board was expressed in welcoming Mrs. C. F. Morgan, of New York City, to the chairmanship of Watts de Peyster Home, where the Rev. and Mrs. E. R. Ackerly have recently assumed the superintendency. Mrs. Morgan wrote of the impression made upon her own mind on the occasion of a visit there on Sunday, when nine of the forty-seven girls joined the local church in full connection, and six on probation.

There are 62 children in the Mothers' Jewels Home, with appeals from many more for admission. More than 30 cases of la grippe and scarlet fever brought care and anxiety, now chased away by thanksgiving for convalescence and recovery.

Marcy Home, Chicago, Ill., divided into two

convenient flats for its workers, an office, dispensary, gymnasium, reading and library room, chapel, Sunday-school and primary class room, was reported as accomplishing good work among the Bohemians. The pastor in charge is a Bohemian, and one of the converts of a class of 30 boys converted seven years ago, under the mission work of Mrs. L. E. Allison. The Sunday school has an attendance of about 133. Every morning in the week except Sunday the Sunday school room is used for kindergarten, which is supported mainly by the Chicago Normal Kindergarten Association, with 40 little ones in attendance. Saturday morning this room is used for sewing school, number 75 pupils, including boys. The material for this work is furnished by the auxiliary of Hyde Park Church which is also responsible for the street car fare of the teachers. The special need is a day nursery. Local churches are aiding this Home to accomplish a much needed work in Chicago.

Mrs. Wm. M. Ampt spoke with enthusiasm of the first all-day District Mite Box Meeting, held recently at Dayton, Ohio, with a large and interested audience and good results.

Mrs. May Leonard Woodruff, General Organizer, reported having delivered addresses in 21 meetings in the interest of the Society, organized 3 auxiliaries, with an aggregate membership of 93, and secured 10 new subscribers in old auxiliaries.

A beautiful letter was received from our beloved Mrs. Bishop Morris, Springfield, Ohio, which brought her into heart touch with the workers present.

A letter prepared by Mrs. R. S. Rust was sent to President McKinley, conveying the sympathy of our Board in view of his effort to secure a peaceful settlement of the relations of this country with Spain and Cuba, without reflecting on the national honor.

Suitable action was taken in regard to the death of Frances E. Willard,

"Whose name to the uttermost regions
Was linked with the whiteness of truth."

October 19th was fixed as the time for the next Annual Meeting of the General Board of Managers, at Minneapolis, Minn.. Mrs. W. C. Herron was appointed to deliver the anniversary address.

Mrs. F. A. Aiken,
Recording Secretary.

EASTER COLLECTIONS.

We are anxious to receive a report from every Sunday-school in Methodism observing Easter Sabbath as Children's Missionary Day. Write us a postal card or letter at once, stating:

Number schools observing the day.

Total amount of collections from these schools.

Collection in the congregation.

Name of pastor, charge, district, conference and State.

Last year there were nearly 2,000 schools represented in a report of this kind. The total amount collected for missions was about $25,000, making an average of over $12 per school.

We hope that the record for this year will excel that of last year.

Please do not fail to comply with this request at once. We hope that the report will be complete from every charge.

Address, Missionary Secretaries, 150 Fifth Ave., New York.

To the pastors of the Spring Conferences:

Dear Brethren—Kindly prepare the lists for "World-Wide Missions" at once. We begin sending the paper to each family from which an individual gave one dollar for Missions last year, whose names we have received, with the May number.

If blanks have not reached you, write for them. They have been mailed to all.

Please do not delay! A. B. Leonard,
A. J. Palmer, W. T. Smith.

OUR YOUNG FRIENDS

THE SLEEPY-TIME.

Look dear! the stars are blinking.
The sleepy moon is low,
The little winds among the leaves
Have all forgot to blow.
Come, dear, and say good-night!
God keep you all the night!

Good-night! Gay words for waking,
Brave words for noon, are best;
But loving words for the sleepy-time
When the moon is low in the west.
God keep you all the night!
Sweet dreams Good-night! Good-night!

—Youth's Companion.

"OLD ABE."

A great many misstatements have been made about "Old Abe," the live eagle of the Eighth Wisconsin regiment. The facts of the bird's history have been supplied by Ella E. Gibson of Barre, Mass., and are given here for the information of readers:

The Eighth regiment Wisconsin infantry, in all its long marches during the first three years of the civil war, was accompanied by a live bird, which was carried on a perch by a soldier. The bird was in all the battles of the regiment, but always escaped unscathed.

Old Abe's history is as follows: He was taken from the nest in 1861 by an Indian, in Chippewa county, Wis., and was subsequently purchased by a citizen of Eau Claire, who presented him to Captain Perkins, the first commander of Company C. In 1864 he was brought home by the regiment and presented to Governor Lewis, who transferred him to the State. He was kept in the capitol grounds at Madison as a valuable relic of the war until he died, March 26, 1881, aged twenty years. He was often exhibited at fairs, and was a great attraction at the Centennial Exposition in Philadelphia in 1876.
—Boston Globe.

LO, THE HONEST INDIAN.

"Many years ago," says Bishop Whipple, when testifying to the honesty of the red Indian, "I was holding a service near an Indian village camp. My things were scattered about in a lodge, and when I was going out I asked the chief if it was safe to leave them there while I went to the village to hold a service. 'Yes,' he said 'perfectly safe. There is not a white man within a hundred miles!"

COMMENCEMENT EXERCISES.

Morristown Normal Academy,
Morristown, Tenn., May 5-11, 1898.

Thursday and Friday, Examinations.

Friday, 7:30 p. m., Annual Entertainment by the Societies.

Sunday, 11 a. m., Baccalaureate Sermon by Rev. Lewis Curts, D. D., Cincinnati, Ohio.

Sunday, 3 p. m., Annual Love Feast.

Sunday, 7:30 p. m., Annual Exercises by the Society of the "Friends of Africa."

Monday, 9-12 a. m. and 2-4 p. m., Examinations.

Monday, 7:30 p. m., Oratorical Contest, Boys.

Tuesday, 9-12 a. m., Examinations.

Tuesday, 1:30 p. m., Annual Meeting of the Alumnae.

Tuesday, 7:30 p. m., Oratorical Contest, Girls.

Wednesday, 2:30 p. m., Annual Meeting of the Board of Trustees.

Wednesday, 7:30 p. m., Graduating Exercises, Conferring Diplomas, Awarding Prizes, Announcements.

Why not your League present the Church with a Communion set? Read our offer.

No church need be longer without a Communion set. See page 16.

EDUCATIONAL.

A BRILLIANT ARRAY OF TALENT FOR THE PREACHERS' ASSEMBLY AT GAMMON, MAY 12 TO 19.

President Thirkield certainly announces a most brilliant and attractive array of talent for the program of the coming Preachers' Assembly and Reunion. It is a rare apportunity that is offered to our preachers to see and hear a long list of representative men of the Church and of the nation. The program includes Bishop Hartzell, who is just fresh from his long tour and remarkable experiences in Africa. He will speak on "The Missionary Outlook for Africa;" will conduct a question drawer on "The Peoples, Resources and Missions of Africa," and his experiences there, and on Sunday afternoon he will speak at what will be one of the greatest missionary gatherings ever held in the South, when all the preachers and churches of Atlanta will unite at the Moody Tabernacle for a great missionary rally for Africa. Bishop Ninde will speak on the great Epworth League Day and will also preach the Baccalaureate Sermon. Bishop Gaines and Bishop Clinton will also speak.

Of editors, there is Dr. Moore, of the Western Christian Advocate, Dr. Scott of the Southwestern, Dr. Berry of the Epworth Herald, and Dr. Thompson of the Northwestern.

As a Bible specialist, Dr. Barnes, lecturer on the Bible in the University of Cincinnati, will give morning lectures on the Bible, of great profit to all preachers and Bible students.

As a poet, Mr. Paul Laurence Dunbar has gained high rank. He will read from his "Lyrics of the Lowly Life" and from his stories "Folks from Dixie." It will be a rare treat to see and hear this gifted representative of his race, who has charmed many audiences in England and America.

Sociologists are represented on the program by the brilliant Dr. Du Bois, who has gained a high position from his studies of the Negro race under the auspices of the University of Pennsylvania. Dr. Thompson, of Chicago, is one of the leading sociologists of the nation, and one of his subjects will be "John Wesley as a Social Reformer," a fresh theme on which he has just published a volume.

The educators will be represented by Drs. Hamilton and Mason, the eloquent Secretaries of the Freedmen's Aid Society, and by Presidents Melden, Chavis, Braden, Wagner, Foster, Wilson and Robertson and by Prof. Grogman.

Among leaders of the Negro race there will be Mr. Booker Washington, of Tuskegee, who will speak on "Laying Foundations;" Drs. Hammond, Haygood, J. Will Jackson, Claire and others.

Secretary Penn expects great things on Epworth League day and the outlook is very hopeful.

The Stewart Foundation will be represented by its founder, the Rev. William F. Stewart, A. M., and the American Colonization Society will also have a representative.

Among the orators and leading public speakers besides those named, there will be the Rev. William I. Haven, of Boston, Dr. Schell, Secretary of the Epworth League and others, not naming the large number of the Alumni of Gammon Theological Seminary, who will be present.

It is a great program. It offers great help to every preacher. With low excursion rates on all the railroads, the prospects indicate the largest and most representative gathering of the preachers and Christian workers of our Church that has gathered in the South.

A Communion set free to every church. Read our offer.

If you don't understand our Communion set offer, write us.

OUR BENEVOLENT CAUSES

THE ANNUAL REPORT OF THE F. A. & S. E. SOCIETY.

By E. B. Burroughs.

The December-January number of "The Christian Educator," is before us, and an interesting number it is. It is well worth the close and careful reading of anyone. Its motto: "I have done what I could not get done" is from Schiller, and expresses quite tersely the aim of the founders in the organization of the Society. How well its work has been done thousands scattered throughout the length and breath of our beautiful Southland are willing and ready to testify.

But it is the report to which we wish to call especial attention—not the attention of the ministers particularly, for to them the report has doubtless been sent—but to the laity, who from year to year remain in blissful ignorance of what has been done, and what yet remains to be done.

These facts are to be found in the report: There are 263,038 church members and probationers among the colored people, and 320,229 among the white people in the South, nearly one-fourth of the entire membership of our Church. The gain last year was 1,816 among the colored people, and 6,015 among the white people, a total gain of 7,831, more than one-third of the total gain of the entire Church. The increase in the value of church property foots up $238,328! And this in the face of 5 cents cotton.

The Society expended $47,499.91 more during last year than the previous year. It has 47 schools and 9,213 enrolled students. Of this number 22 schools are among the colored people and have 333 teachers and 4,995 students; 25 schools among the white people with 171 teachers and 4,218 students. The Society has expended since its organization the marvellous sum of $4,500,000! An average of $150,000 a year for the last thirty years

One of the special features of work of the Society is that of industrial training. Since the beginning of this special feature 2,022 young men and women have been taught the various trades and industries.

There is one fact to which we especially call attention; and that is the cost of the schools. "The economy of the schools has always been an inviting feature to the students of small means. There are other denominations which spend more money in the South than the Methodist Episcopal Church, but the cost to the churches for each student for one year is as follows: Baptists, $40.81; Presbyterians, $21.25; Congregationalists, $18,45; Methodists, $14.58." This is unquestionably wise economy and shows that the funds of the Society are carefully and judiciously expended.

Though, perhaps, not expected, there was, nevertheless, an increase of $47,490.91 in the funds of the Society last year, while there was a decrease in bequests, legacies and donations, there was an appreciable gain in the Conference collections, which is indeed a hopeful indication. Surely every pastor and congregation should do their best to raise every dollar of their apportionment, and thus place the Society beyond the possibility of enforced retrenchment in its work.

We are greatly pleased to see that Dr. Mason's "New Century Thanksgiving Fund" is being so largely subscribed to, and that already some payments have been made. And yet, we fear that the membership of our colored Conferences are not responding as they should. We have been asking to be given a chance to show what we can do, and the church has at last granted our request. It will be worse than suicidal on our part should we fail to rally to Dr. Mason's call. Let us show that we know a good thing when we see it, and that we appreciate the fact that one of the corresponding secretaries is a colored man. By all means let us raise the $100,000 requested, for we are fully able to do so.

Darlington, S. C.

WOMAN'S HOME MISSIONARY WORK AND THE ANNUAL CONFERENCES.

Dear Dr. Scott:

I have been asked to explain, through the columns of the Southwestern, "The relation of the W. H. M. S. to the Conference," and "the responsibility of the Conference in the affairs of the Society."

The W. H. M. S. was organized in 1880, adopted by the general Conference, in 1884, as one of the benevolent agencies of the Church, and authorized to collect funds and engage in missionary labor in our own land. It is provided that it shall "work in harmony with the connectional societies of the Church," and that "its fields of labor, plans of work and appropriations shall be submitted, annually, for the approval of the Board of Managers of the Missionary Society."

Its "relation" is to the General Conference and to "the other connectional societies" of the church, and not to the Annual Conference. Its Constitution provides that it "shall be the duty of its Corresponding Secretary to attend the Annual Conference, endeavor to interest ministers and ladies in the work of the Society, and organize auxiliaries in the several charges. The organization of auxiliaries is the object desired, and the "relation," is with the individual pastor and his charge, and is one of mutual helpfulness, and not of "responsibility" on his part.

The Constitution of the W. H. M. S. was approved in 1884 by, and can be changed only with the approval of the General Conference. It provides for a meeting, annually, of the General Board of Managers, whose duty it is to appropriate the funds of the Society, take into consideration its plans of work, and arrange with the Conference Societies the part to be assumed by each. At this meeting a General Executive Board, or Board of Trustees is elected, whose duty it is to carry out the plans of the General Board of Managers as to its mission work and provide for organization in such Conferences as are not effective, and it may appoint a person, or persons, in such Conferences to secure the interest of the Society and organize auxiliaries.

The first object of a Conference organization is to secure support in the Conference for the Society by obtaining members and organizing auxiliaries in the several charges. The duty of the officers of the Society, or of the agents appointed by the Executive Board, is to report the membership and funds quarterly to the general officers of the Society. If this object can be better effected through district organizations, or by any other division of the work within the Conference bounds, it is the privilege of the W. H. M. S. to provide for and approve such a division of the work as may contribute to success.

When a Conference or a District organization is formed it is not necessary for the Executive Board of either to hold frequent meetings at the expense of time and money. In our largest Conference Societies, except where they have the management of important missions which require constant supervision, one meeting of the Executive Board during the year generally suffices, it being the interest of the Society to avoid unnecsarv expense of time and money.

The W. H. M. S. has the same relation to the Annual Conference as the other connectional societies, and the Conference has no more control in the affairs of the Society than it has over the Missionary, Chuch Extension or Freedmen's Aid Societies, all being alike authorized by and amendable to the General Conference.

Very truly,

Elizabeth L. Rust.

Cincinnati, April 16th.

Life is short, and we have never too much time for gladdening the hearts of those who are traveling the same dark journey with us. Oh, be swift to love, make haste to be kind!—Amiel.

EPWORTH LEAGUE

THE EPWORTH LEAGUE.

By Rev. Daniel W. Shaw, Ph. D.

May—General Topic: "LITTLE WAYS OF BETTERING THE WORLD."

Topic for May 1st: "The Grace of Hospitality."

Scriptural References: Gen. 18:1-8. Heb. 13:2. I Peter 4:9.

Looking through the centuries of the past we catch a vision of a royal and beautiful act of hospitality which ought to be for all time, an inspiration to all men to exercise that splendid grace. There was here a suavity and gentility, becoming of him who was to be the founder of, and progenitor of, that race out from which was to spring the Son of Man. In the brief years of his earthly sojourn, many and beautiful acts of hospitality are found. Hospitality is inherent in the constitution of man and we believe with Ledyard, that hospitality is as universal as the face of man. Man loses this grace, only as he loses the image of his maker, and the best and noblest type of hospitality is that displayed by Christian manhood. Here it comes to its bloom, its flower and foliage.

The Scripture lesson for to-day is, the portrayal of that simple narrative of Abraham and the Strangers. There in his tent door in the plains of Mamre sat the patriarch on the lookout for any worn and dusty pilgrim who might fall under his vision. In his heart was the bounding and overflowing grace of hospitality which made his action so courteous and full and hearty. Let us notice in the first place:

The Abundance of Abraham's Hospitality.

After the gift itself, nothing so moves us as the spirit in which it is made. So with hospitality. After the very act itself, nothing is so important as the spirit in which it is offered. The abundant graciousness of Abraham's hospitality is forever an example for all others. Immediately upon his seeing the men, he ran to meet them. The earnest desire of his heart to bless and comfort them so shown in the swiftness with which he offers the courtesy of his tent home under the spreading branches of the oak of Mamre.

Notice again the honorable deference paid the men.

He Bowed Himself Toward the Ground.

He had already the spirit which enabled him to fulfil Peter's injunction: "Honor all men." (I Peter 2:17). Also Paul's teaching in Phil. 2:3. There was in Abraham none of that proud spirit which gendered strife and called upon others to bow down to him. He waited not for honor, but lavished it upon his guests in his low bow of deference and respect. This is nothing less than the spirit of the Gospel.

Notice now what his hospitality brought to him.

1. Notable Guests. Here were three men suddenly appearing before the patriarch's tent, and standing—waiting, not going. It was a silent test of Abraham's spirit. His hospitality gave out the invitation, without which they would never have become his guests. Like the resurrected Christ walking with the disciples to Emmaus they ventured not to enter until his invitation was extended. Our Lord is a guest and comes into human hearts and lives on invitation. Rev. 3:20.

2. It gave him opportunity to serve God's messengers. These divine messengers had, as did their Lord centuries later, taken on the limitations of a human body and so became heirs to our common needs of food and drink. Abraham was privileged to supply these needs. He did not then know that gospel uttered in the

hill country of Judea centuries later by Jesus Christ, which let every leaguer read, in Matt. 25: 34-45.

3. He secured important information which enabled him to speak for his friends. It was the eve of a great tragedy, and no sign was seen, in the earth and no word had been spoken from heaven. A great city and its inhabitants are doomed. It was Abraham's hospitality that secured to him the information that God would destroy the city in the plains. The future, to us, is a sealed book; but to the men of old who entertained the angelic messengers and the spirit of propheey it was a magnificent panorama, out of which they wrote sublime visions and exalted descriptions. By his hospitality, Abraham won favor for himself and his friends. Gen. 19:29.

The world lacks in that spirit of hospitality for which Abraham was noted, chiefly because the world is selfish and suspicious. No man can be truly hospitable who does not expect good and hope for the best. No man filled with evil suspicions will welcome the stranger. Faith in man must precede all genuine hospitality. There is large need for hospitality in all phases of our church and league life. Let our leaguers be hospitable in their greeting of strangers who come in among them and they will greatly bless them, and find in turn blessings for themselves. Let no leaguer sit calmly by and see a stranger pick his way to a seat by his side. Let no leaguer sit in the end of the pew and embarras the coming guest by making him climb, to find a seat. To the stranger go, with warm greetings and extended hand that you may lead him into the joy of your fellowship. If you would see your league grow, show to the strangers who enter your gates, such hospitality as that shown by Abraham to the strangers in Mamre.

Charleston, W. Va.

There is a great deal of religious life that is much like the practice of "marking time" among soldiers. They lift up one foot and then put it down in the same place. They are marching, but they are not moving. In other words they are but going through the motions of a march. So it is with professors. They are but marking time. They are "going through the motions" of a Christian life, but they are not getting on. They are saying their prayers, but are not praying; they are going to church, but not to heaven; they are talking in meeting, but bearing no testimony.—Church Army Gazette.

PICTURES OF HEROIC ETHODISM.

The Children's Day exercises for this year prepared by Dr. C. H. Payne for the Board of Education, are unique and exceptionally interesting. They present in addresses, dialogues, songs, etc., the heroic spirit and deeds of the early Methodists in a form as fascinating as romance. A special feature is the illustration of the historic facts presented by six large pictures, each 28 by 42 inches, in four colors. These pictures are sold at the very low price of sixty cents per set, or seventy-five cents postpaid. The sketches and pictures include, "The Epworth Rectory, Birthplace of the Wesley's," "The First Methodists—Oxford University, the Holy Club," "An Eventful Card Party: Methodism Planted in America," "Heroes of the Saddlebags," "Cokesbury College," and "American Methodism's Hundredth Birthday," with a picture illustration the "Future Leaders of the Church." Along with several new songs and new music, some old-fashioned hymns are wisely introduced, illustrating the singing of the fathers. The entire exercise, with accompaniments, is admirably adapted to teach the millions of Methodist youth some important facts in Methodist history in such a charming way that they can not but be delighted with it. Beyond question, this Children's Day exercise ought to be used in every Sunday school of the Church.

Large supply at this office; price $1 per 100 postpaid. 10 supplements free with each hundred; extra supplements 60 cents per 100.

SUNDAY SCHOOL HELPS.

By Rev. G. N. Jolly Kentucky Conference.

(Written for the Southwestern.)

Sunday-School Lesson for May 8th, 1898.

THE MARRIAGE FEAST.

(Matt. 22:1-14.)

Golden Text.—"Come, for all things are now ready." (Luke 14:17)

On the last Tuesday of our Savior's life as He went from Bethany to Jerusalem He cursed the fruitless fig tree. In the temple He silenced the chief priests and scribes, who wished to know His authority for cleansing the house of God; spoke the parable of the Two Sons, that of the Wicked Husbandmen, and this of the Marriage Feast; answered the questions of the Herodians about paying tribute to Caesar, that of the Sadusees concerning the resurrection of the body, and that of the Pharasees touching the great commandment; pronounced eight woes against the Scribes and Pharisees; commended the widow who cast her mite into the treasury; comforted some Greeks who desired to see Him; and departed from the temple never to enter it again.

I. The Marriage. 1. This King or Father represents God. We may see Him here as a Creator, bringing all things into existence; as a loving father preparing this feast and inviting the guests to it; and as a just judge punishing those who slight His invitations.

2. This Son or Bridegroom represents Jesus. He is often so spoken of in Scripture. The children of the bride-chamber do not mourn while the bridegroom is with them. Ten virgins took their lamps and went forth to meet the bridegroom. The bridegroom should love the bride, make her his companion, and provide for her every want. All this Jesus has done for the church.

3. The bride is not named but she is implied. There could not be a wedding without her. She represents the church. She should love the bridegroom above all other objects; she should obey him in the letter and in the spirit of his law; she should make his interests her own and labor to advance the same; she should prepare herself to be his worthy companion. All this the church should be to Jesus.

4. The gifts of the marriage feast represent the blessing of the gospel received as a result of the union of God and man. Jesus is represented as going forth, courting the church, winning its love, and offering to become its husband. The church receives his love, considers his offer, and consents to become his bride. Oxen and fatlings are killed and all arrangements are completed for the wedding. This time of preparation includes the whole period between Adam and Christ.

II. The invitations are the offers God has made to the world to accept the blessings of the gospel. The first invitation began with the prophets and continued down to the death of John the Baptist. It also includes the preaching of Jesus, that of the seventy, and that of the twelve before the day of Pentecost. The second invitation was made by the apostles after they had received the Holy Spirit. In both invitations the blessings of God were first offered to the Jews, and when they rejected it, He told them to go into the highways and as many as they could find bid to the marriage. This they did and the wedding chambers was soon filled with guests.

III. The guests. 1. Those who made light of the invitation. They considered it beneath their notice. To them it was foolishness. They went their way, one class to their regular business affairs, another class went in search of the pleasures of this life, and a third class sought worldly honors. The gospel to-day meets all these classes.

2. Those who opposed the invitation. They labored to make this wedding feast a failure. They treated the servants of God spitefully. Isaiah was sawed assunder, John the Baptist was beheaded, Jesus was crucified, Stephen was stoned, and James was thrust through with the sword. The servants of God often meet the same fate in this age. Awful will be the punishment of those who slight His gospel and murder His servants. The destruction of Jerusalem was a fearful judgment sent on the Jews. It has been thus described by Richard Watson: "The Roman army commanded by Titus surrounded the city with troops and trenches. This was at the time of the Jewish Passover when two or three millions of Jews were in the city. Titus did what he could to get the Jews to surrender, but they scorned every proposal. They believed God would save them. They were soon brought to extreme suffering. The three different factions murdered one another. Multitudes of unburied bodies corrupted the air, and produced a pestilence. The people fed on one another. Mothers boiled and ate their nursing babes. After the seige of six months the city was taken. They murdered almost every Jew they met. Titus desired to save the temple but could not. Six thousand Jews who had taken shelter in it were cremated or murdered. Their outcries when they saw their temple going up in flames was dreadful. The whole city, except the three towers and some parts of the wall, were razed to the ground. The foundation of the temple, and other places, were ploughed up. 1,100,000 Jews perished by sword, famine and pestilence, and about 97,000 were carried away captives to labor as slaves. It was thus because they killed the Lord Jesus, their own prophets, and persecuted the apostles." (Condensed.)

3. Those who accepted the invitation. The servants of God have gone into all the world inviting the people to come to this gospel feast. Hundreds, thousands, millions have done so. As many more are likely to do so before the end of time. By and by all will be gathered in the home of the Father in glory, and will sit down at the banquet of heaven. Then God will come in to visit His guests. There He saw one who had not on the wedding garment. He was asked why he was in this attire. He had no reason to give. He was bound, hand and foot, taken away, and cast into outer darkness. His sufferings were great. Many are called but few chosen. Note—(1) The day when God will call all nations to stand before Him in judgment is approaching. (2) The wedding garment is the beautiful Christian character which God gives to His children. It is put on by faith, repentence, prayer, and a consecrated life. (2) This guest, who is put for the unsaved class in the church, is clothed in his own righteousness, or in the filthy rags of sin. (4) He had no reason to give why he had not on the wedding garment. It was for him and he had only to ask and receive it. Here for once was a sinner without an excuse. (5) Hell may be called by different names, yet it is the same awful place, and the wicked will be cast into it. (6) There are many in the church who will never enter heaven. They are called, they accept the invitation, but they never reach the glory world. Judas, Simon Magus and Ananias were of this class.

Keep Well

Easy to say, but how shall I do it? In the only common sense way—keep your head cool, your feet warm and your blood rich and pure by taking Hood's Sarsaparilla. Then all your nerves, muscles, tissues and organs will be properly nourished. Hood's Sarsaparilla builds up the system, creates an appetite, tones the stomach and gives strength. It is the people's Favorite Medicine, has a larger sale and effects more cures than all others. Hood's Sarsaparilla absolutely and permanently cures when all others fail.

How To Do It

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier

Hood's Pills are the only pills to take with Hood's Sarsaparilla. All druggists.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

DR. HAMILTON STATES THE CASE.

Continued from page 1.

there had not been a lynching in a county where the society had established a school for ten years.

The Rev. W. H. Brooks, pastor of St. Mark's Church, (colored) in West Fifty-third Street, jumped to his feet after Dr. Hamilton had ceased speaking, and indignantly exclaimed that, on behalf of his people, he took emphatic exception to the assertion that the black race was better in slave days. He did not elaborate on his protest, and Dr. Hamilton made no reply."

This comes pretty nearly agreeing as far as it goes with clipping sent us by Bro. Borroughs.

We beg to differ with Dr. Hamilton on the point involved, but because of the crowded condition of our columns our statement must go over to the next issue.

A large and enthusiastic war meeting was held in this city last Friday evening at the Grand Army Hall, corner Common and Rampart Sts. When we reached the hall it was packed to suffocation and our only chance to get in was to wait till some one got too warm and had to come out. This we did.

Mr. Henry Demas presided, and addresses were made by Messrs. Henry Demas, Alexander Paul, T. B. Stamps, Dr. J. P. Newman, J. Madison Vance, Esq., Judge Bobe and Col. C. W. Keating, who commanded a colored regiment in the civil war. The greatest enthusiasm prevailed throughout, and if the hundreds of our young men who signified a willingness to go to Cuba prove to be as brave as they seemed patriotic, they will make trouble for Spain. The following, taken from the series of resolutions adopted, will indicate the purpose of the meeting:

"Resolved, That this meeting, expressive of a loyal and patriotic sentiment of the colored American of the State of Louisiana, tender to the State of Louisiana, and to the national government their services as volunteers for the common defense of the union in its war with Spain.

"Resolved further, That the colored men of this State, and especially the younger ones, are urgently requested to organize into companies, and that the several posts of the Grand Army of the Republic throughout the State recruit their numbers.

"Resolved further, That the efforts of President McKinley to avert war receive our highest sanction, and that the dignified course he pursued in the diplomatic relations with Spain stamps him as a statesman of lofty character, patriotic and brave, inspired by the elevating influence of a Christian and humane character that marked his acts in the premises, in which course he received the support of the officers of his cabinet and members of the Senate and of the House of Representatives.

At the close of the meeting an immense procession, led by a brass band, was formed and marched through the streets till a late hour.

Begin now and you will have a new Communion set in 30 days.

THE ULTIMATUM AND PRESENT SITUATION.

In accordance with the purpose of the joint resolutions passed a few days ago by the Congress of the United States, President McKinley, on the 20th inst. sent to Spain, through the Spanish Minister in this country and through our Minister who was then in Spain, the following ultimatum:

"April 20, 1898.

"Woodford, Minister, Madrid:

"You have been furnished with the text of a joint resolution voted by the Congress of the United States on the 19th instant, approved today, in relation to the pacification of the island of Cuba. In obedience to that act the President directs you to immediately communicate to the government of Spain said resolution, with the formal demand of the government of the United States that the government of Spain at once relinquish its authority and government in the island of Cuba, and withdraw its land and naval forces from Cuba and Cuban waters. In taking this step, the United States hereby disclaims any disposition or intention to exercise sovereignty jurisdiction or control over said island, except for the pacification thereof, and asserts its determination, when that is accomplished, to leave the government and control of the island to its people, under such free and independent government as they may establish.

"If, by the hour of noon on Saturday next, the 23d day of April, instant, there be not communicated to this government by that of Spain a full and satisfactory response to this demand and resolution, whereby the ends of peace in Cuba shall be assured, the President will proceed without further notice to use the power and authority enjoined and conferred upon him by the joint resolution to such extent as may be necessary to carry the same into effect.

(Signed) Sherman, Secretary of State."

Immediately on the receipt of this, the Spanish Minister asked for his passports and left at once for Canada. On the other hand, before our Minister, Woodford, at Madrid, could convey the message to the Spanish authorities, he was notified that diplomatic relations between the two countries were broken off, whereupon he secured his passports and left for Paris, France, as soon as possible. The Spanish considered the notice a declaration of war on our part.

What is known as the North Atlantic Fleet, which has for some time been located near the southern coast of Florida, commanded by Rear Admiral Sampson, has since the ultimatum was issued blockaded the port of Havana. It has been twice fired on by the Spanish guns at the Havana fort, but, being beyond the reach of those guns has not returned the fire. This will not be done, it is said, till our army is landed in Cuba and ready to lay seige to the city of Havana. The present purpose of our fleet is simply to cut off supplies from the city and thus weaken the enemy.

Meanwhile two or three Spanish merchant ships have been captured by the fleet and are held as prizes at Key West, Fla.

All regulars of the United States Army both infantry and cavalry, have been conveyed to Chattanooga, New Orleans and Mobile as centralizing points from which they can soon be carried to the seat of war, when everything is in readiness for such a move.

The President has already, by authority of Congress, issued a call for 125,000 volunteers to come from the different States and territories according to population.

Rev. A. Middleton, of the South Carolina Conference, who is one of the old veterans of that distinguished body, says he has attended every session of his Conference since 1867. That is an excellect record.

A NEW DEPARTURE.

On Friday afternoon of last week the Countess Cora Slocomb di Brassa, a prominent lady of this city, delivered a striking and eloquent address before the ladies of the Phillis Wheatley Club and their invited quests at their rooms on Canal St.

The Countess made special reference to the excellent work the club is doing and gave many valuable suggestions. She is identified with one or two organizations whose efforts for good lay along lines similar to those of the Phillis Wheatley Club, and hence was perfectly at home in the line of thought persued. Her remarks relative to the training of children and the peace and sacredness of home were specially pertinent and appropriate. The Countess is really an entertaining and accomplished speaker, and we are sure the large and intelligent audience enjoyed her remarks.

At the close of the address the president, Mrs. Sylvania F. Williams, presented the Countess on behalf of the club a beautiful boquet of choicest cut flowers, and in doing so made the following appropriate remarks. Said she:

"Countess! It seems almost superfluous to offer flowers to one who we know has hot houses at her command, yet they are the only tokens by which we can testify our appreciation of your cheering words of counsel and sympathy.

"It has long been a desire of mine that the progressive women of your race and of mine should be brought into closer touch with each other on all vital questions, that they might learn to know each other better and thus keep alive that one touch of nature which makes the whole world kin.

"To one familiar with the history of New Orleans, it seems but just that your father's daughter should be the link which joins the memories of the past to the hopes of the future. The interest and active sympathy which existed between the races in your father's day are but a memory to you, and will be an enigma to your child.

"But when two races are thus fated to live together, every step which tends towards closing the ever widening breach is an onward and upward movement which should appeal to the hearts of all true women, and your words and actions have proven that you recognize the danger of thus drifting apart in sentiment while remaining together in communities, which, to be prosperous, must have but one common aim and interest.

"The motto of the Colored Women's National Association is: "Lifting as we Climb;" the Phillis Wheatley Club tries to live up to that motto, and may the day soon come when the women of your race who have already reached the summit, following your noble example, shall extend the hand of welcome to the women who are still climbing.

"These sentiments are all embodied in these flowers, bound with our colors, which I have now the honor to present to you on behalf of the P. W. C. Accept them with our thanks."

In the foregoing brief statement Mrs. Williams uttered some very important truths. It is a fact and a sad fact at that, that only the worst element of the two races come in touch with each other in this country. Instead of helping they rather degrade each other the more and thus very largely keep up the supply of our criminal classes. This class of Negroes keep their names and deeds in the newspapers and are thus constantly before the public. By them to too great extent the whole race is judged. The better class of whites even at the South does not know the new, the developing Negro. They learn of one now and again and are surprised, but as a rule the Southern white is running from that class of Negroes that is laboring most diligently to improve themselves and their fellows. They call in the law or rather class legislation in the form of law to keep him out of reach.

Hence the visit and most excellent address of

the Countess is a new departure, but a step in the right direction. If, as Mrs. Williams says, other prominent women of the white race would follow the example set by the accomplished lady in question we are confident much good would come of it. Such a step would have no reference to social equality, for that will take care of itself, but it would simply mean that the best white women are willing to help and encourage the best colored women, and the result could but prove enobling to both.

THE MISSIONARY DEBT—WHAT HAVE YOU DONE TOWARD PAYING IT?

It is gratifying to say to our readers that the Missionary Society is very hopeful of success in paying off the last dollar of the debt now standing against it. The statement found elsewhere indicates what has been subscribed on the different plans by pastors and people. This shows that the total debt is $186,000, and that down to the 11th inst. $112,477.12 of this total had been subscribed. When it is remembered that of the 17,000 pastoral charges in the United States, only 4,768 have as yet responded to the call, and that through them more than one-half of the total debt has been provided for, it can be readily seen what an easy matter it would be for those charges that have not thus far been heard from to wipe out the entire balance of the debt. Of the more than 12000 not yet heard from many of them must be in our Conferences and we take this occasion to urge upon each and every one of them to do their part in this matter. Let each pastor settle on the amount he is sure he can and will raise in his charge on the debt and notify the Missionary Secretaries in New York at once. Remember this is independent of the regular missionary collection.

This debt was made by the whole church and was made to support our work as much so as that in other parts of this country and in foreign fields. Let every pastor do his duty; no one can afford to fail! It may be that in some cases the presiding elders have made a regular apportionment to each charge on debt-paying; others have done nothing. If the pastors and presiding elders all over the work will put their heads together in this matter, victory will soon be achieved. The purpose is to pay this debt and it must be paid, the church cannot afford to fail and every man who helps will be able to rejoice in its accomplishment.

Postmaster General James A. Gary, the Maryland member of President McKinley's cabinet resigned last week on account of ill health, and the vacancy was filled by the appointment of Hon. Charles Emory Smith, of Philadelphia, Pa.

While we thought from the first that the South was entitled to a representative in Mr. McKinley's cabinet we never thought such representatives should be made Postmaster General. And while we take no pleasure in the fact that Mr. Gary is in poor health we are pleased that he is no longer Postmaster General. The Negro as a citizen and a Republican, is entitled to some consideration at the South and our judgment is that it requires a true heart and a firm hand to see that it is justly accorded him. These we have never felt Mr. Gary possessed. Mr. Smith, his successor, is editor of the Philadelphia Press, a strong and staunch Republican daily.

Rev. Judson S. Hill, D. D., President of Morristown Academy, Morristown, Tenn., has just returned from a trip to the North and is rejoicing in the fact that he has at last succeeded in securing funds sufficient to complete the new building which has been in course of erection for some time. Dr. Hill is greatly devoted to his work and we rejoice with him on the success thus attained.

Have you read our Communion set offer?

PERSONAL AND GENERAL.

Bishop Taylor is resting in California; he is said to be improving and he expects to be ready for work in the fall.

Rev. and Mrs. Valcour Chapman called one day last week. The presiding elderate seems to agree with the elder and he is working hard to make his district the first in the Conference.

Congress formerly declared war against Spain last Monday. Hostilities had already began, but the President thought best to make this formal declaration.

Rev. F. J. Peck, M. D., a prominent minister of the A. M. E. Church, and a brother of our Dr. E. W. S. Peck, pastor Mt. Zion M. E. Church, Washington, D. C., died last month at Petersville, Md.

Bishop Foss, who went to India to inspect the Missionary interests which are in charge of Bishop Thoburn, and Rev. Dr. Goucher, who accompanied him have just returned to this country. In their trip they belted the globe. We are glad to know they return in good health and looking well.

Messrs. Scott and Taylor have sold the Ft. Worth Item and it is hereafter to be published in Dallas, Tex. Well, Bro. Taylor has held on well and we suppose he preferred to "sell out" rather than "die out."

Rev. H. W. White, Presiding Elder of the Nashville District, Tennessee Conference, has been seriously sick for some time and though a little better is still confined to his room and much of the time to his bed.

Rev. C. B. Wilson, D. D., pastor of Seay's Chapel M. E. Church, Nashville, Tenn., is hard at work and enjoying his pastorate. He has just closed a successful revival in which 54 souls were converted.

Miss Francis E. Willard's body was cremated and the ashes, after being scattered over a bed of roses, were deposited in the grave over the remains of her mother in Rose Hill Cemetery, Chicago. This was done in accordance with Miss Willard's wish and planning.

Hon. John Sherman, who has been Secretary of State in President McKinley's cabinet since the inauguration, has resigned because of old age and declining health. Mr. Sherman is nearly 75 years old and has been in public life for forty years.

Prof. Geo. O. Marshall, of Sunny Side, Texas, is conducting our department of "Farm and Fireside." He is a practical farmer as well as a teacher, and we are confident that those of our readers interested in his line of business will always find something in that department both instructive and helpful. Read it each week.

Rev. F. H. Butler, pastor of the M. E. Church, Atlantic City, N. J., is our regular correspondent for the Deleware Conference and will send us a communication from time to time regarding the progress of the work in that part of the field. He is now preparing to erect a new church at this popular resort.

Just think of it, seventeen annual cash subscribers from St. Marks, New Yory City, and twenty-six from Monrovia, Liberia, Africa. Now, brethren, if Dr. Brooks and our dear Bro. Camphor can do as well as that in their distant fields what ought those to do who are in this immediate territory. Those brethren mean business and realize that we have the best opportunity now that we have ever had to make the Southwestern self-supporting. Many work faithfully but suppose all would do so.

Ezion M. E. Church, Wilmington, Del., seems much delighted to have Rev. C. A. Tindley returned as their pastor for another year. He was greeted for his first service by a large and appreciative audience. The Epworth League Chapter under the presidency of Miss Lillian A. Spencer, is highly prosperous. The Leaguers sometimes go to the city prison to do spiritual work among the prisoners, and on a recent Sabbath afternoon made the walls ring with their enthusiastic songs.

DELAWARE CONFERENCE NOTES.

Rev. I. H. White, Conference Evangelist, can be addressed at 1018 Arch Street, Philadelphia. Bro. White has an illustrated sermon on "Candle Lights," and several interesting lectures. He has been and is to-day an earnest worker for the welfare of the Conference and in his new field we rest assured that the brethren will give him hearty support and encouragement.

Good reports are coming from the pastors who were sent to new fields of labor. When a man leaves a place in our Conference he lets go to take hold at the next place. Our Presiding Elders encourage this by advising the men to attend strictly to their own work.

Bainbridge Street Church, Philadelphia, comes to the front with the first grand benevolent rally of the Conference year. Over one hundred and twenty-five dollars collected and Dr. P. O'Connell is much pleased. No better time to begin to raise benevolences than early in the Conference year.

This is to be a year of church building on the Philadelphia District. Franford, Germantown and Atlantic City are about to build. Ground breaking for the new Asbury M. E. Church at Atlantic City will take place on Sunday, May 8th. Dr. H. A. Monroe, Rev. B. W. Berry and others will assist in the services. This church is a long felt necessity in the "City by the Sea" and the standard of Methodism will be lifted higher in the greatest watering resort in the world. Certainly Hundreds of Methodists from Baltimore, Washington and the South will be glad to have a temple creditable to the church in this city.

The ministers of the Philadelphia District have elected Dr. P. O'Connell, President of their Preachers' Meeting for the ensuing year. A Ministers' Institute will probably be organized.

The Annual Epworth League Convention of the Salisbury District will take place at Salisbury, Md., in June.

The report that Lawyer W. E. Miller, of New Haven, Conn., was appointed Principal of the Princess Anne Academy, recently published in a Philadelphia paper is an erroneous one.

Rev. C. Albert Tindley, of Wilmington, Del., pastor of Ezion Church is winning fame as a lecturer. His talk on "The Dry Bones of the Negro Problem" is exceptionally unique and interesting. Bro. Tindley has a style peculiarly his own in the pulpit and on the platform. His charming power is marvelous and no matter what is going on elsewhere there is hardly standing room at his church.

We shall endeavor to be present at the unveiling of the monument to the late Prof. B. O. Bird, at Princess Anne, and a full account of the proceedings will be published in the next issue of the Southwestern. It will be well for the brethren to order extra copies and have them distributed in the different communities.

Items of interest in relation to the work intended for this column please forward by Friday of each week to F. H. Butler, 189 North Missouri Ave, Atlantic City, New Jersey.

George R. Smith College, Sedalia, Mo., will hold its Annual Commencement May 1st next. The Baccalaureate sermon will be preached by Rev. Dr. R. E. Gillams; Annual Sermon by Rev. A. H. Higgs; address to Literary Societies by Rev. Dr. W. A. Quayle, and Commencement Address by Rev. Dr. J. W. Hamilton. President Robertson is fortunate and so is his school.

STATUS OF MISSIONARY DEBT.

April 9, 1898.

Total received on Steffy Plan	$87,876.84
Received on Roll of Honor	27,421.68
Grand Total	$115,298.52
Total debt of Missionary Society ..	186,000.00
Balance yet to be raised	$70,701.48

DOINGS OF THE WORKMEN.

W. Maud Brinkley, V. P., Martin, Tenn.—The literary department of the Junior League of St. Paul M. E. Church, Martin, Tenn., is progressing nicely. We have on the roll seventy-six members. We meet each Sunday evening in Bible studies and have our literary exercise every other Friday night with increasing interest. The installation of Junior officers was March 20. Our pastor, Rev. Jessie P. Price is a great help to us in our League.

Wm. Smith, Pres., Fowlkes Station, Tenn.—We have organized in Dunlap's Chapel an Epworth League Chapter that is proving quite a blessing to the church. We had an old time class meeting Sunday evening after the regular lesson. It brought the old people out, and by the downpouring of the Holy Spirit made it a day long to be remembered. We had a large attendance. The officers are: Julie Hor, first vice president; second vice president, Laura Gorlin; third vice president, Abe Alby; fourth vice president, Miss Ophelia Pritchard; fifth vice president, Miss Lula Gorlin; sixth vice president, Samuel Smith. We have 34 members and still gaining. We are working to repair our church. We had a grand entertainment, of which the proceeds were $8. When we get our church repaired we are going to purchase an Epworth organ.

Mack Henson, P. C., Dallas, Texas.—Rev. D. C. Lacy, P. E., of the Dallas District, held our first quarterly conference March 19-20. He expressed himself well pleased with the reports rendered and the work done. Raised for pastor's support $79.95, for presiding elder $25, for benevolence $7.35, Samuel Huston College $5, traveling and moving $15, sexton and fuel $24.15, for Sun day school and Epworth League supplies $17.74. Total raised this quarter $184.19. We began a protracted meeting Feb. 27 and continued to March 29. We were assisted by our beloved presiding elder and Rev. E. L. Jackson, of Fort Worth, and Rev. S. E. Ewing, of Jefferson, of the Texas Conference. Many thanks to these dear servants of the Lord for their timely assistance. The results are seven conversions and ten accessions, which makes seventeen accessions during the year. These small results are very unsatisfactory to your companion in tribulation. We ask the earnest prayers of all true Christians everywhere for the salvation of our cause here in Dallas, or it will soon be too late to contemplate success for our Church here in this wicked city. The mortality among the colored people is great. Yours for the spread of the kindgom of Christ.

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There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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Hall's Family Pills are the best.

J. W. Parks, P. C., Union Grove Circuit, Miss.—I wish to say through the grand old paper that we are yet alive. I am well pleased with my work, and the people say they are with their preacher. Our first quarterly conference convened April 2. Our beloved presiding elder, P. O. Jamison, who had just got up from a hard spell of pneumonia, was with us, but was not able to preach, but we were very glad to have him with us. Paid pastor to date $6.56, presiding elder $18. The pastor preached and administered the Lord's Supper to 150 souls.

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J. H. Pierre, P. C., Houma, La.—We have accomplished a piece of work which was very needful indeed that was the insurance of our church and parsonage for three years. The church alone carries an insurance of $1500. Prof. C. H. Pemilton, one of the leading young men in Houma, is at the head of this grand work, together with Brother Peter Smith, Brother Charles Lange and Brother Thomas Williams. We have promised $20 for Freedman's Aid Society. Please look out for five yearly cash subscribers from Houma, La.

J. H. Pierre, P. C., Wesley Chapel M. E. Church, Houma, La.—Presiding Elder Valcour Chapman made his first quarterly visit and all of the departments of the church were looked after. All of the reports showed that there was an increase on all lines of the church work. Paid our presiding elder for the first quarter $14.50. Total collection for the quarter $250. Our people here in Houma are carried away with the presiding elder. They gave him a surprise party on the night of March 28. There were over fifty of the young men and young ladies of our town and church who turned out, led by Prof. C. H. Pemilton, Brother Peter Smith and Brother Thomas Williams.

Subscribe for the Southwestern.

EASTER ECHOES.

B. F. Woolfolk, Columbus, Miss.: The Easter exercises under the management of J. J. York and Mrs. Lula Roberts, was carried out in grand style, notliwithstanding we had rain that prevented us in the exercises. Our collection was $40.70. Our school is moving on.

L. L. Allen, Gainesville, Ala.: The Eastern program was carried out with success. We raised for missions five dollars. Rev. T. C. Levert was with us and preached at eleven o'clock and at night. We ask your prayers for our success.

A. G. Glenn, Tuscaloosa, Ala.: We celebrated Easter to the delight and satisfaction of all present. Raised a good collection for missions. Our officers and teachers deserve great credit for the faithful performance of their duty in making everything pleasant. The exercises were conducted by Miss M. V. Thomas, one of our Central Tennessee College students.

R. P. Threlkeld, Vicksburg, Miss.: Easter service was carried out in grand style. The church was neatly decorated, and the attendance large. At night I preached the resurrection to a large crowd and one soul was happily converted. Collection forty dollars.

B. J. Reddix, Mt. Carmel: Easter was observed in accord with the program. The young people played their parts nicely. Music was furnished by our choir, led by Prof. W. N. Rogers. Collections: Pineville Sunday-school, $.40; Mt. Carmel School, $4.40. Total collections for all purposes, $10.60.

C. W. Kershaw, Pineville, La.: We observed Easter Sunday as a missionary day. The church was nicely decorated and we enjoyed the occasion. We raised $4.00 and forwarded it.

Miss Sarah E. Garrett, Plantersville, Tex.: Easter Sunday was a great day at this place. The resurrection sermon was preached at 11. The program was carried out at night. Collection, $4.

J. W. Hilton, Hahnville, La.: Easter Sunday was the greatest day in the history of our Sunday-school. The missionary sisters each repeated a suitable selection from the Bible and took the collection. Raised for missions, $14.75.

P. A. Willing: Our Easter exercises were well carried out. Our pastor, Rev. S. J. Jenkins, preached the resurrection sermon. Collection $2.00.

W. McKenzie, Wallisville, Tex.: Our Easter exercises were rendered by our young people. Sister Eliza Sims and Sister Annie Cooper gave $1.00 each for missions. We raised $27.00.

Mrs. Ellen Jones, Shellmound, Miss.: Easter Sunday will be a day long remembered with us. The day was rainy and bad, but the pastor preached to a crowded house. The program was well rendered. We took up for missions $18.00.

Freeman Parker, P. C., Marshall, Texas: Our Easter exercises were real good. Collection was large. We are now in the midst of a revival meeting. Pray that we may be instrumental in saving many souls. More subscribers next week.



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A. G. Hewitt, Bastrop, La.: Our program was carried out to the letter. Bishop Hartzell's letter was read at the close of the exercises. Collection $5.00.

G. W. Arnold, Cary, Miss.: Easter was observed at this place. Everything went out all right. Collection $3.15.

Thomas Cole, Liberty Street Church, Tyler, Texas: The Easter bells of Tyler church rang out tiding of the resurrection Our program was beautifully rendered. P. E. Logan was with us. Our missionary collection was $20.80. Total collection for missions and presiding elder, $54.60.

A. J. Pickett, Washington, La.: It is said by all that our Easter program was the best we have ever had at this place. Many whites attended. Collection for the day, $16.40.

R. H. Debose, Fernandina, Fla.: I want to say of our Easter that our little people crowded the church with many older ones. The program was excellent. Raised for missions, $23.00.

O. D. Newton, Waycross, Ga.: King Solomon's M. E. Church observed Easter in all its splendor. At eleven o'clock a. m. a fine sermon was preached by Rev. John Crolley. The program was carried out at 2:30 p. m., and was very

Human Ingenuity.

Certainly, for the mechanic, human ingenuity has never produced a better liniment than Salvation Oil, which now stands unexcelled for curing his sprains and bruises caused by a fall; or cuts and wounds the result of an accident with his tool or saw. Salvation Oil always kills pain. "Recently, I fell about twenty feet and was very much bruised on my leg and side, but after bathing them with Salvation Oil the bruises soon disappeared. I think Salvation Oil is just the thing for sores and bruises." A. Jacob Rice, 520 Church St., Easton, Pa. Salvation Oil may be bought anywhere for 25 cents. Substitutes offered by dealers may cost less; hence, do less. Salvation Oil, however, [illegible] points the user.

good. We raised $10.00 for missions.

A. Dickerson, Fayettville, Tex.: Our Easter services was carried out to the letter, according to the program. We raised $1.60.

W. C. Clay, P. C., Holly Springs, Miss.: Our Easter exercises with the well rendered program, Life and Light, seemed to your life and light into our hearts. We took a fine collection of $108.75.

W. F. Isiah, Aaidsville Circuit: Our Easter service was a success all over the work. At Hanmit Hill we collected $18.00.

Wm. L. Amos, Cottonsport, La.: We observed Easter Sunday and had quite a crowd to attend services. Collection, $3.50.

T. D. Huff, John, Texas: We have just closed a successful Easter service with two of our young lady superintendents as generals and your humble servant as commander-in-chief. We have less than 50 scholars and closed with $9.94.

Ferdinand Thomas, P. C., Bonchert, La.: We observed Easter in grand style, all present enjoying the exercises. Collection, $3.00.

W. P. Gibson, Supt., Lodi Circuit: The program on Easter was carried out nicely. The whole amount for the circuit was $12.00. Mt. Carmel raised $10.20 of the $12. We could have raised more but the death of Miss Jones on the 9th, one of our lively teachers, caused the small collection. The funeral took place on the 10th.

Mrs. Pollie McGee, Ezra, Miss.: Easter passed off grandly. We have only six members at this place. Our collection was $1.60.

L. M. Price, Ellisville, Miss.: Easter was an inspiring day to us both at Ellisville and Laurel. Collection at Laurel, $3.00; at Ellisville, $5.55.

Alexander Grant, Satilla Bluff, Ga.: Easter day was the grandest I have ever seen at this place. Easter collection, $10.75. Rev. Moby is the right man for this place.

Paralee Strickland, Suwance, Ga.: Although it was a rainy and unpleasant day our program was nicely carried out. Our collection was $8.10.

S. J. McCray, P. C., Palatka, Fla.: The children's missionary day was celebrated at this point on Easter Sunday. The program was fully prepared. The music was grand. Collection, $5.00.

W. G. Valentine, Beaufort, S. C.: Easter was an unusually bright and happy day with us. In addition to the sunlight that crept into in at the doors and windows and the flowers whose fragrance filled the church, were the young converts whose Christian voices mingled for the first time with the congregation in singing. "The Lord is risen." Collection, $29.00.

C. W. H. Pastor, Crawford, La.: The crucifixion sermon was preached on Good Friday at 11 a. m. Easter Sunday at 4 a. m. the resurrection sermon was preached. At eleven a. m. the children's program was carried out to the satisfaction of all. Raised $28.00.

Cora Scott, Shelby, Miss.: Last Sunday, April the 10th, was a high day for Methodism. The church was beautifully decorated. At 11 a. m. our pastor preached the sermon of his life. In the afternoon the program was rendered. Collection, $1.50.

P. C. Cotton, Vanceville, La.: Easter was a high day at this place. The pastor preached the resurrection sermon at 4 a. m. The children's program was fine. Collection, $3.00.

G. W. White, P. C., Colmesneil, Tex.: Our Easter closed with grand success. Rev. Culbreath, P. E. was with us. The program was well rendered. Many whites were present. The editor of the white paper called the next day to get our program to publish it. Collection, $10.20.

J. O. Brown, P. C., Mansfield, La.: The church and Sunday-school celebrated Easter in good style. Missionary enthusiasm ran high. Collection, $3.25.

J. K. Comfort, Forest, Miss.: Easter was a high day at Forest. Everything was up-to-date. All went well. Collection, $15.50.

Fannie Rideout, Cherry Valley, Tenn.: We had a grand time on Easter. The spirit of the Lord was with us. Raised for missions $14.00.

Aaron Taylor, Clarksville, Tex.: Easter was celebrated in good syle. The choir furnished fine music. We fell off at little from last year, but will bring it up. Collection, $27.00.

P. B. Gibson, Augusta, Ga.: Our Easter exercises were a success. The offerings were in advance of last year. Girls and boys acted their parts well. Services well attended.

A. N. Jackson, La Grange, Ga.: The crucifixion sermon on Wednesday night by Rev. T. King. The resurrection at 11 a. m. by the pastor. At 8 p. m. we closed our Easter services. Collection, $18.00.

H. A. McClellan, Musson, La.: Easter was a high day here. D. A. Landry and Prof. M. N. Green made the program the first in the history of the church. Collection, $4.50.

T. Scott, Livingston, Texas: Easter rally began on the first Sunday in April and closed on Easter Sunday. The program was well rendered. The Lord blessed our labors. Missionary collection, $33.50.

A. G. Arnold, Hashton, Ga.: Easter was duly observed. Program was well rendered. Collection, $4.27.

R. E. L. Bearley, P. C., Kowaliga, Ala.: Easter day was a success. The program, "Universal Kingdom," was well carried out. Collection, $4.00.

M. J. Dyer, Jackson, La.: Easter services went off in first class order. The whole town was stirred up. Collection, $6.00.

J. T. Martin, Roanoke, La.: It pleases me very much to say that our Easter was a decided success. The program made a lasting impression on all the people of our city. Collection, $12.02.

D. A. Clark, Pine Bluff, Ark.: Easter was a high day. Raised for missions, $30.20, and other purposes, $8.46; total, $38.66.

P. W. Burke, New Orleans, La.: The celebration of Easter was among those that make history. The spirit of revival pervaded the services all day. Collection for all purposes, $32.15; for missions, $10.00.

A. Davis, P. C., Moss Point: The Easter services were carried out according to the program with grand success. Our excellent choir led by Miss Mamie E. Davis did credit to themselves and race. Collection, $42.56.

A. J. McAlister, N. O., La., Asbury Church: The program for Easter was used with marked success. The League took an active part in the work. Collection, $9.00.

Virginia H. Banks, Algiers, La.: Easter was a decided success at St. Mattahews Church. Appropriate Easter sermons were delivered by the pastor. Collection for all purposes, $24.00.

E. Michaux, Corrigan, Ten.: "The Little Path" program was carried out to the letter. Rev. D. R. Lewis, of the A. M. E. Church, was with us and said many good things about the M. E. Missionary Society. Collection, $8.00.

Wm. Emmett, Hubertville, La.: Resurrection sermon at 5:30 a. m., at 11 a. m. the program was carried out to the letter. Much praise is due officers of our Sunday-school. Collection, $11.05.

B. L. Crump, Crystal Springs, Miss.: Easter found us full of spiritual life and joy. The program was mastered by the children to the delight of all. Our collection was $30.20. The Southwestern is helping us to bring things to pass. God help Dr. Scott.

Prof. B. M. Hubbard, B. D., Napoleonville, La.: Easter was a high day at Wesley Chapel. On Sunday theresurrection sermon was preached by the pastor between 5 and 6 a. m. The children's program was rendered at 11 a. m. Collection, $28.00.

J. B. Starkey, Clarksdale, Miss.: Easter Sunday was a great day with us. The church was beautifully decorated and a good program. Collection, $2.50.

T. P. Page, Lake City, Fla.: Our Easter was a sad one.. On Saturday a young man was killed at an entertainment and a lady of society was found dead in her yard. These things are felt greatly where the congregation is small. We used our own program. Collection, $1.75.

Joseph H. Augustus, Opelousas, La.: Our Easter service at this place was one that will be long remembered. Decorations of untold beauty hung gracefully from the walls. Collection, $5.30.

A. T. Stephens, Cotton Plant, Ark.: Easter was a great day. Our literary program at 3 o'clock was well rendered. Collection, $42.35.

J. A. Vincent, Olivier, La.: Our Easter service was a success. Raised for missions, $4.00.

Miss R. A. Sweeney, Huntsville, Texas: Easter was a great day with us. The church was beautifully decorated. The music was fine. The program was well carried out. Collection, $93.00.

W. J. M. Price, Cheneyville, La.: Our Easter exercises were first class. Much credit is due Mrs. Louisa Smith. The program was carried out to the letter. Mrs. Smith read a paper on our Missionary Society. We raised $10.00 for missions.

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J. A. Robinson, Berryville, Miss.: Easter was observed at Mt. Pleasant church to the satisfaction of all. The program prepared by the writer was well rendered. Collection, $12.20.

W. H. Smith, Pearlington, Miss.: I am glad to say that our Easter program, as managed by Mrs. R. C. Daniels and Mrs. E. L. Smith, was a success. Our missionary collection was $10.00.

E. F. Douglas, Galloway, Tenn.: Easter was a grand day. We realized $7.47. Mrs. L. Stephens, the Superintendent, made the occasion a grand one.

A. Jackson, Barlow, Miss.: Allow me space in the honorable old Southwestern to say that our program at New Salem church was very interesting. Several young ladies had well composed essays, which were well received. Collection, $5.15.

S. W. Stewart, Monroe, La.: Our Easter services was a grand success. The pastor preached the resurrection sermon at 4 a. m. One young lady was converted. Our Superintendent, R. F. Long, led the happy children to complete victory. Collection, $19.10.

O. Nelson, Central Alabama Conference: Easter day was a grand blessing to the little Sunday school at Jackson Chapel. We tried to impress upon the children that the resurrection of our blessed Christ is the only hope of the world. We raised $4.00 for missions.

S. A. Cowan, P. C.: Our Easter exercises were under the full control of Supt. M. Dean and his co-workers. The church was beautifully decorated with flowers and mottoes. Three classes contested for a beautiful banner. Busy Gleaner's, M. Dean's Class, raised $70.00; Followers of Jesus, Prof. R. L. Johnson, $39.00; and Bible Readers, the pastor's class, $35.00, making $164.00. Total collection for the day, $200.25. The program was rendered and greatly pleased the immense congregation.

NOTICE.

To Presiding Elders and Preachers of Little Rock Conference:

Dear Brothers:

At the last session of our conference held at Van Buren, Ark., you effected a state organization of the Epworth League with Prof. Childress of Little Rock, Corresponding Secretary, and myself as President. Your officers have been conferring and hope with your assistance to make the League work very effective as an adjunct to our great church. We ask each of you to see that you have the League organized on your work and in your church. A state convention of the League will be called to meet sometime during the summer months, and we hope to have every church in the conference represented. Push the work and the good will manifest itself.

W. H. Strickland.

Pine Bluff, Ark.

The languor so common at this season is due to impoverished blood. Hood's Sarsaparilla cures it by enriching the blood.

FLETCHER T. CHINN, SR.



Fletcher T. Chinn., Sr., the son of the Rev. Scott Chinn, one of the twelve original founders of the Mississippi Mission Conference organized in 1865, and Writhe Chinn was born in Nashville, Tenn., April 24, 1848.

His early training was anxiously looked after by his parents, and though it was unlawful for Negroes to study, they secured for him a teacher of the Underground School; later on his instruction was secured at a cost of $16 per month. He soon learned to read and write, and when his master, Mr. J. B. Robinson, found that he could, he only allowed him to read the newspapers to him and his guests; but his lessons were kept up. As he grew older, being far above the average colored man both in intellect and adaptability, he soon grew to be a great favorite among the people, both white and colored. His early life is full of interesting and stirring incidents, both religious and secular, concerning the advancement of the colored people of the city of New Orleans.

He first served as "powder monkey" in the Confederate Blues, and afterwards as writer for the 46 U. S. Regiment during the late civil war.

He was converted in the sixties, and became a member of First St. M. E. Church, and had the honor of serving in every position in the Sunday-school of said church. He felt the call to the ministry soon after conversion and was made a local preacher by the sainted Father Green. He received his training for the ministry at the Thompson's Biblical Institute, under the tutorship of the Rev. J. P. Newman, now Bishop, Revs. Henry, Jackson and McDonald. He joined the Louisiana Conference in 1870 and has served faithfully and acceptably the following appointments: Woodlawn, Thibodeaux, Baton Rouge, Donaldsonville and is now serving his last year with great honor as presiding elder of the Monroe District.

Rev. Chinn was the first minister to serve a period of five years in the Louisiana Conference; to report $300 benevolent money to the Conference; to organize an auxiliary of the King's Daughters and to establish the custom of properly celebrating Thanksgiving among the Methodists of New Orleans, by giving to the poor and needy and especially the aged mothers and fathers of the Lafon Old Folks' Home a Thanksgiving dinner. He has served both as president and treasurer of the Home and was a member of the building committee which has just erected a Home at the cost of over $5000; he was also chairman of the Auditing Committee.

He has also been quite successful as a financier in church matters, having remodled and repaired churches to the extent of $8650, and has been instrumental in gaining a thousand converts for the Masters kingdom.

The Monroe District has just celebrated his fiftieth, or golden, birthday and as a token of the esteem and respect held for him by the white people of Lake Providence, La., Hon. E. J. Hamely, the Mayor, and his associates gave him two beautiful town lots, situated in New Providence, and upon which a commodious home is being erected for him.

As a philanthropist he has been in the front ranks and at no time has he refused the poor and needy. His many deeds of charity will justly entitle him to a place among the other truly eminent and great men.

The brethren of the Monroe District are truly devoted to him, and even the white people with whom he comes in contact vie with one another in doing him honor. His opinion and suggestions upon great issues relative to the betterment of his Conference are eagerly sought after and readily followed. He is worthy of honor while living and will be long remembered when called to his reward.

A Friend.

GREENVILLE (MISS.) DISTRICT.

Second Round.

Gunnison	April 30, May 1
Greenville	7-8
Greenville Circuit	7-8
Heathman	14-15
Indianola	14-15
Baird	21-22
Southside	21-22
Moorehead	28-29
Itta Bena and Circuit	28-29
Glendora	June 4-5
Webb	11-12
Clarksdale	11-12
Lula	18-19
Tunica	25-26
Belen	July 2-3
Bobo	9-10
Shelby	9-10
Arcola	16-17

L. F. White, P. E.

HOLLY SPRINGS (MISS). DISTRICT.

Second Round.

Holly Springs Station	May 7-8
Waterford	14-15
Hickory Flat	21-22
Oxford Station	27-29
Oxford Circuit	28-29
Ailsville	June 4-5
Taylor	3-5
Abbeville	11-12
Elliott	18-19
Grenada Station	24-26
Grenada Circuit	25-26
Hernando	July 2-3
Senatobia	9-10
Batesville	8-10
Sardis	7
Victoria	16-17
Water Valley	23-24

W. McDonald, P. E.

UBUTA (MISS.) DISTRICT.

Second Round.

Ellisville	April 23-24
Heidelberg	23-24
Augusta	May 7-8
Poplarville	11-12
Perkinston	14-15
Hattiesburg	21-22
Bay St. Louis	28-29
Pearlington	30-31
Handsboro	June 1-2
Pass Christian	4-5
Gulf Port	8
Biloxi	11-12
Ocean Springs	11-12
Escatawpa	11-12
Moss Point	12-13
Basin	15
State Line	18-19
Shubuta Cicruit	18-19
Waynesboro	June 18-19
Shubuta	21
Quitman	23
De Soto	25-26

J. M. Shumpert, P. E.

INDIANA (LEX.) DISTRICT.

First Round.

	April.
Chicago, Ill.	10
Bloomington, Ind.	16-18
Greencastle, Ind.	19
Terre Haute, Ind.	20
Lawrenceville, Ill.	21-22
Princeton, Ind.	23-25
Browns, Ill.	26
Garyville, Ill.	27
Carmin, Ill.	28-29
Rockport, Ind., April 30,	May 1-2
	May.
Walter's Chapel	1
Lake Mills Chapel	3
Norris' Chapel	4
New Albany, Ind.	5
Cementville, Ind.	6
Jeffersonville, Ind.	7-8
Watson, Ind.	8-9
North Vernon, Ind.	10-11
Madison, Ind.	12-13
Connersville, Ind.	15-16
Rushville, Ind.	15-17
Alexandria, Ind.	19-20
Anderson, Ind.	21-22
New Castle, Ind.	22-23
Muncie, Ind.	25
Greenfield, Ind.,	26-27
Shelbyville, Ind.	28-29
Indianapolis, Simpson Ch.	29-31
	June.
Dulaney, Ky.	4-5
Eddyville, Ky.	5-6
Princeton, Ky.	7-8
Grand River, Ky.	9
Smithland, Ky.	11-12
Newberg, Ind.	14-15
Boonville, Ind.	16-17
Evansville, Ind.	18-19
Owensboro, Ky.	19-20
Lewisport, Ky.	21-22
Cannelton, Ind.	23-24
Hawesville, Ky.	25-26
Cloverport, Ky.	26-27
	July.
North Indianapolis, Ind.	2-3

E. L. Gilliam, P. E.,
919 Eugene St.
Indianapolis, Ind.

"Brown's Bronchial Troches" are a simple and convenient remedy for Bronchial Affections and Coughs. Sold only in boxes.

GAINESVILLE DISTRICT, FLA. CONFERENCE.

Second Round.

Branford	Apr. 30, May 1
Sanpalaski	May 7 8
Newnansville	May 18
Cookley	May 21 22
Gulf Hammock	May 25
Cedar Keys	May 28 29
Fateville	June 3
Mikesville	June 4 5
Gordon	June 11 12
Hague	June 15
Archer	June 18 19
Pineville	June 23

Adamsville & Old Town ..... June 25 26
Phoenix ..... June 29
Waldo ..... July 2 3
Rochelle ..... July 6
Pleasant Plains ..... July 9 10
Lawtey ..... July 16 17
New River ..... July 23 24
Gainesville, ... June 30 31

Dear Brethren: The Sunday-school and Epworth League Association will convene at Gainesville, in Mount Pleasant M. E. Church, May 12th to 15th. Programs will be sent you.

Yours in Christian love.

J. P. Patterson.

FORREST CITY (Ark.) DIST.
Second Round.

Batesville ..... May 7 8
Jacksonport Ct. ..... May 14 15
Newport & Minturn Ct. May 15 16
Brinkley Ct. ..... May 21 22
Augusta Ct. ..... May 24 25 26
Brinkley ..... May 28 29
Cotton Plant Ct. ..... June 4 5
Auvergne Ct. ..... June 11 12
Cotton Plant ..... June 18 19
Crawfordsville Ct. ..... June 25 26
Bledson Ct. ..... July 2 3
Park Place Ct. ..... July 5 6
Marianna Ct. ..... July 9 10
Oak Forrest Ct. ..... July 16 17
Palistine Ct. ..... July 18 19
Marvel & Helena Ct. ..... July 23 24
Forrest City Ct. ..... July 30 31
Forrest City ..... July 29 31

Remember that you make your own appointment. Let all the benevolence be collected. Have all the officials to take the Southwestern. This is imperative. War has been declared on the Forrest City District. Budlong Hall must go up. Every dollar of F. A. & S. E. Society apportioned must be raised. Delinquents will be court martialed. No retreat is allowed. Forward and fight.

J. M. Jackson, P. E.

ALEXANDRIA DISTRICT.
Washington Conference.
First Quarterly Conference, 1898.

Alexandria ..... March 18
Woodlawn ..... March 19
Ashgrove ..... March 25
Falls Church ..... March 26
Leesburg ..... April 1
Hamilton ..... April 2
Lincoln ..... April 9
Middleburg ..... April 16
Richmond, Asbury ..... April 21
Richmond, Leigh St. ..... April 22
Charlottsville ..... April 27
Lynchburg, Jackson St. ..... April 29
Lynch ..... May 5
Motley ..... May 7
Bedford Springs ..... May 14
Bedford City ..... May 16
Roanoke ..... May 20
Salem ..... May 21
Stewardsville ..... May 28
Fincastle ..... June 4
Lexington ..... June 10
Brownsburg ..... June 11

District Conference, June 30th, 1898, at Leesburg, Va. Let all attend and make it a grand success.

Dear Brethren, make this year exceed all others, in our benevolence and general church work.

L. J. Valentine, P. E.,
1558 Argyle Ave, Balto. Md.

Subscribe for the Southwestern.



"What Shall a Man Give?"

The solemn question comes home to almost every man at some period in his career. "What will you give in exchange for your life?" It is like that other solemn question about the soul. Just as an honest man feels that nothing of earthly value can be weighed against his soul so a man who has one friend to love him knows that life is too precious to be bartered away for ambition, or money, or pride.

But men are slow to believe that overwork sometimes kills; a man hates to admit that his health ever needs any particular care. He feels miserable and "out of sorts" but tries to "bluff it off" until he gets flat on his back, unable to do a stroke of work. He becomes obliged to spend no end of money for doctors and even at that can hardly save his life.

How much more sensible, and in the end how much cheaper at the first signs of physical weakness to write to Dr. R. V. Pierce, chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y., and obtain, free of charge, the advice of a skilled and educated physician who has a wider reputation for the successful treatment of chronic diseases than any other physician in this country.

In a letter to Dr. Pierce, Mr. J. W. Brittin, of Clinton, Dewitt Co., Ills., (P. O. Box 475), writes: "For over a year I was troubled with liver complaint. Had no appetite, could keep nothing on my stomach, and had severe pains in my stomach and bowels. I doctored with home doctors but did not obtain relief until a friend advised me to take Dr. Pierce's Golden Medical Discovery. I began taking it at once and after taking four bottles I think myself cured, as I can eat anything I want and my food never hurts me."

Dr. Pierce's Pleasant Pellets cure constipation. At all medicine stores.

UNITED FOR LIFE.

Pickens, Miss., 4-16-98.

Mr. Henry Fulgium and Miss Mattie Moore were united in holy wedlock on the 13th March. They were both members of the M. E. Church. M. H. Wilkins, P. C., officiating.

Court Blanches, La.

Mr. Armsted Bass and Mrs Annie White were joined together in holy matrimony April 4th, 1898. C. W. R., P. C.

At Pearlville, La., March 31, 1898, Mr. Henry Crawford and Miss Anna Jackson, both of this parish, were joined in holy wedlock at M. E. Church. After the ceremony was performed at the church, which was beautifully decorated under the management of Mrs. Rev. Crockett, assisted by the young ladies of Pearlville, the bridal guests proceeded to the home of the bride where an abundance of refreshments awaited them. Many friends and relatives of the bride and groom were present. The bride was a faithful member of the church and we hope that the blessings of God may rest upon them.

C. D. Crockett.

Clinton, La., 4-15-98.

I joined in matrimony at the residence of the bride, Mr. Ed. Miller to Miss Ophelia Chaney, April 14th inst.

David Harrison, P. C.

Jeannerette, La., April 13, 1898.

Joined together Mr. Alfred Fetters and Mrs. Annie Darsy; also Mr. John Mitchell and Mrs. Ellen King. We wish the happy couples a long and happy life. All members of our church.

Wm. Emmett, Pastor.

THEY LIVE IN OUR MEMORY

Aberdeen, Miss., April 11, 1898.—Bro. John Clay departed this life April 5th, and Sister Eanesly Burney, April 7th, and Washington Brandon and Jesse Goodlow April 2nd. Peace to their ashes.

N. H. Williams, P. C.

Abbeville, La., A. J. Johnson, P. C.: Briggs Chapel has lost one of its oldest members in the person of Bro. Ruson Briggs. He was born April 27th, 1819; he lived a Christian gentleman; died April 4, 1898. Pastor officiated.

Brentwood, Tenn.: Bro. Edw. Couly deported this life March 26, 1898. He was a member of Brook's Chapel M. E. Church for thirty years, and Sunday school superintendent for thirty years, and also steward and trustee. We have lost one of our best members. We regret his death but heaven has gained. His last word was he had finished his cause and kept the faith and now ready to be offered up. I am going in the building to come out no more. G. W. H.

Clarksville, Tex., April 18 '98: Little Florida Jackson, a member of the church, Sunday school, choir and Epworth League, departed this life in full triumph of faith. She has been a member of the church four years and she was one among our brightest little scholars. She leaves a mother, two sisters and two brothers and a host of friends. Her last words were to bid all the fami-

Summit, Miss., April 18, 1898: Brother Peter Jefferson, one of the oldest members of the St. Barney M. E. Church, died on the 16th of April, 1898. He was an exhorter and trustee and died in the full assurance of the blessed Immortality. A large concourse of people attended his funeral.

P. Blue, P. C.

GAINED FORTY-EIGHT POUNDS.

"I had a strong appetite for liquor which was the beginning of the breaking down of my health. I was also a slave to tea and coffee drinking. I took the gold cure, but it did not help me."

This is a portion of an interview clipped from the Daily Herald, of Clinton, Iowa. It might well be taken for the subject of a temperance lecture but that is not our object in publishing it. It is to show how a system, run down by drink and disease, may be restored. We can not do better than quote further from the same:



I Retired to City Life.

"For years I was unable to do my work. I could not sleep nights or rest days on account of continuous pains in my stomach and back. I was unable to digest my food. Headaches and painful urination were frequent, and my heart's action became increased. I left my farm and retired to city life, for I was a confirmed invalid, and the doctors said I would never be well again.

"Soon after I happened to use four boxes of Dr. Williams' Pink Pills for Pale People and since then I have been free from all pain, headache and dyspepsia. I eat heartily and have no appetite for strong drink or tea or coffee, and feel twenty years younger.

"My weight has increased 48 pounds. I cannot say too much for Dr. Williams' Pink Pills and claim that they have cured me.

JOHN B. COOK,"

Subscribed and sworn to before me this sixteenth day of February, 1897.

A. F. BARKER,
Notary Public.

To people run down in health from whatever cause—drink or disease—the above interview will be of interest. The truth of it is undoubted as the statement is sworn to, and we reproduce the oath here. For any further facts concerning this medicine write to Dr. Williams' Medicine Company, Schenectady, N. Y.

The name and address of the subject of above interview is John B. Cook, of 308 South 9th Street, Lyon, Iowa.

Railroad Time Table.

Illinois Central.

Arrive—	Leave—
Local mail.....10:00 pm	Local mail.....7:00 am
Chicago limited, 7:45 pm	Chicago limited, 9:00 am
Fast mail..... 8 30 am	Fast mail.....7.20 pm
Louisville and Cincinnati.	
Fast mail.... .8:30 am	Fast mail.....7:20 pm
Louisville and Cincinnai, Limited.	
No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.....9:30 a m	McComb City Ac.....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 11:30 a m	No, 6, Memphis prese.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7:40 am	No. 6, fast mail..7:55 am
No. 7, coast acc 8:00 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Gal. ex ...0:55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp gs expresa .....9:15 am	No. 51, Hot Sp'gs expresa ..... 7:20 pm

Queen & Crescent Route.

Cincinnati and New York.... 8:30 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am
California ex.. 6:55 am	Texas & Mexico fast ma il.....8:35 pm

SEABOARD AIR LINE S.A.L.

VESTIBULED LIMITED TRAINS

DOUBLE DAILY SERVICE

TO THE

North and East,

Pullman Vestibuled Trains,
Double Daily Service,
CHOICE OF ROUTES
Via Portsmouth and Water Lines.
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R. H. TATE, S. W. P. A.,
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T. J. ANDERSON, G. P. A.,
PORTSMOUTH, VA.

Louisville and Nashville RAILROAD

To { Montgomery, Birmingham Nashville, Louisville, Cincinnati, Atlanta, Jacksonville, Washington and

—NEW YORK—

THROUGH WITHOUT CHANGE.

No. Departs.	No. Arrives.
6 Fast Mail...7.55 a.m	3 Fast Ex.....7.40 a.m
4 Fast Ex...11.15 a.m	7 Coast acc'm...8.50 a.m
8 Coast acc'm..5.45 p.m	1 Lim. Ex.....7.15 p.m
2 Lim. Ex....7.40 p.m	5 Fast Mail.... 8.10 p.m
Sunday Ex..... a.m	Sunday Ex..... p.m

City Ticket Office 100 Canal street. Depot Ticket Office foot of Canal street. Freight Depot foot of Girod street.

CHAS. MARSHALL, Sup't,
JOHN KILKENNY, Div. Pass. Agent.

PARKER'S GINGER TONIC

The best cure for Cough, Weak Lungs, Indigestion, Inward Pains and the ills of the Feeble and Aged. Combining the most active medicines with Ginger, it exerts a curative power over disease unknown to other remedies, and is in fact the most revitalizing, life-giving combination ever discovered. Weak Lungs, Rheumatism, Female Debility, and the distressing ills of the Stomach, Liver, Kidneys and Bowels are dragging many to the grave who would recover health by its timely use.

NEW TOURIST CAR SERVICE TO PORTLAND.

Tuesday, February 22d, and weekly thereafter a new line of Pullman Tourist sleeping cars will be operated over the Missouri Pacific Railway between St. Louis and Portland, Oregon. This service is of especial advantage for travelers to the Klondike. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

Hood's Pills

Cure all liver ills, biliousness, headache, sour stomach, indigestion, constipation. They act easily, without pain or gripe. Sold by all druggists. 25 cents. The only Pills to take with Hood's Sarsaparilla.

FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

The forests of the United States cover one quarter of the entire country, and over one million dollars of timber is cut every year.

Wherever you find a prosperous neighborhood, you will, upon investigation, discover a master mind to whose deep laid plans and well directed skill every footstep forward may be attributed. And, likewise, with every progressive enterprise, there may be found a strong earnest mind silently engineering it through all of its ramifications.

UNCLE SAM, M. D.

As "the season" at Hot Springs is now at its height, don't you think it would be well to arrange to go there? Write for pamphlets, rates, etc., to any agent of the Iron Mountain Route, or to H. C. Townsend, G. P. & T. Agent, St. Louis, Mo.

You have, probably, met with people who are still clinging with unalterable obstinacy to the determination to buy no land until they can pay the purchase price down spot cash, and yet are buying expensive clocks, hundred dollar organs, sewing machines and even chairs and clothing on the instalment plans. Many of these people have succeeded in securing all they own on the instalment plan of monthly or annual payments, but stubbornly refuse to try this way of getting houses for themselves.

FOR MANY YEARS.

"I have been a sufferer from sick headaches for many years. I have tried many medicines without benefit. I concluded to take Hood's Sarsaparilla, and I am now in better health than I have been for many years. I recommend Hood's Sarsaparilla for sick headache." Mrs. J. T. Whitfield, Nicholson, Mississippi.

Hood's Pills are easay to take, easy to operate. Cure indigestion, headache.

DEEP OR SHALLOW CULTURE FOR CORN?

Shallow culture, for the following reasons:

1. In the average season a larger yield will be obtained.

2. The plants are able to withstand a drouth with less damage.

3. Cutting the roots of the corn plant is avoided. In a large number of experiments made at the Missouri, New York and Illinois stations, it has been clearly shown that the cutting or pruning of the roots is in every instance injurious to the corn plant. The extent of the injury will be largely governed by the amount of moisture there is in the soil at the time the roots are grown. In very dry weather the injury is serious. In wet weather it is of comparatively little consequence.

4. An acre of corn can be kept free from weeds and properly crushed on the surface by surface tillage for less money and with less effort than by deep tillage.

5. The land is left in a condition to be better protected from washing and more easily handled the next season, or can be sown to grass, wheat or oats very much more conveniently than if ridged, as will be the case in deep tillage. Experiments at the Missouri station show that by shallow tillage the moisture within the first foot of soil is larger in dry seasons than in similar deep tilled plots. This is presumably due to the fact that the mulch formed by a shallow tillage implement is more evenly distributed over the surface, more uniform in depth, more perfect, and thereby more effective than from the ordinary deep tilling cultivators. When these deep tillage implements are used, the fine earth that should be spread evenly over the surface is instead thrown in ridges, and the furrows are left bare to evaporate the moisture.

In the best corn growing sections of Missouri, some form of shallow tillage is almost universally practiced now, whereas ten years ago this system was ridiculed by the most experienced corn growers.

It should not be forgotten, however, that the weeds must be kept down. If, owing to long continued wet weather, the weeds get the start of the farmer, he must use that system of tillage which will most effectually and most promptly destroy these pests. Oftentimes deep tillage at this juncture is necessary. As soon as the weeds have been completely killed, however, the land should be made as nearly level as possible and kept in that condition throughout the remainder of the season.

The old theory that in dry times deep tillage was necessary in order to "plow the moisture up to the surface," is radically wrong. Any moisture brought to the surface at this time will be quickly evaporated. Any roots that are cut in the process will prove very injurious to the plants, and deep tillage at such a time is the worst thing that could be done.—Professor H. J. Waters, in Farm, Field and Fireside.

PULVERIZATION.

Perhaps but a small per cent. of farmers have as yet realized the importance of a thorough fining of the soil. Nature provided for this in virgin soils, by filling them with roots of plants, but we must do it to quite an extent by mechanical means. Many soils called barren are simply compacted and heavy, so that the feeding roots of plants cannot penetrate them. A clod yields no nourishment to plants till crushed.

A new tourist car now runs from St. Louis to Portland, Oregon, leaving over the Missouri Pacific Railway every Tuesday. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

The Texas & Pacific are now running the finest Chair Cars in the South—seats free.

PROGRAM for CHILDREN'S DAY

June 12th, 1898.

"PICTURES OF HISTORIC METHODISM"

PREPARED FOR THE BOARD OF PUBLICATION

BY REV. C. H. PAYNE, D. D., LL. D.

For Sale at this Office.

Price, $1, postpaid.

TEN SUPPLEMENTS FREE!

A Liberal Offer

We are prepared to pay any Church, Benevolent Association, Charitable Organization, Hospital and Society organized for public benefit in return for outside White Cloud Soap Wrappers intact as follows:

LARGE SIZE WRAPPERS.		SMALL SIZE WRAPPERS.	
1,000	$ 12 90	1,000	$ 4.30
2,000	26.10	2,000	8.70
5,000	66.00	5,000	22.00
7,500	100.00	7,500	33.38
10,000	135.00	10,000	45 00
20,000	273 00	20,000	91 00
30,000	414 00	30,000	138.00
40,000	558.00	40,000	186.00
50,000	705.00	50,000	235 00
60,000	853 00	60,000	285.00
70,000	1,008.00	70,000	336.00
80,000	1,164.00	80,000	388 00
90,000	1,323 00	90 000	441.00
100,000	1,500 00	100 000	500.00

We were the FIRST FIRM in the World to adopt a system whereby Churches, Benevolent and Charitable organizations were offered assistance as per above plan. Address, for full particulars,

JAMES S. KIRK & CO.,

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Only High Class, Best Grade Copper and Tin Full, Sweet Tone Cheapest for Price Fully Guaranteed CHURCH BELLS and Chimes. No Common Grades. The Best Only.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Rust UNIVERSITY

THIRTIETH YEAR.

Spring Term Will Begin March 14.

College, College Preparatory, Sciontific, Normal and English Courses.

Industrial Education Offered

Art and Music are Specialties.

Physical Training Is Wisely Directed.

Commencement May 25th.

ADDRESS:

Dr. WILLIAM W. FOSTER, Jr.,

HOLLY SPRINGS, Miss.

NOTICE.

Navasoto District.

Some of the brthren have done admirably in their Easter rally. Brethren, send your money where it belongs. Don't hold it. Remember your obligation to our school, Wiley University. Send apportionment for Freedman's Aid to President Dogan, at Marshall. The Texas Conference needs the Central Building and that building must come through the Texas Conference. Therefore, send to the president your part of the apportionment and get receipt. Send it in by the 18th of May. I would like to have as many of the brethren to go as can.

Ground Breaking the 18th commencement day for the Central Building. Many of us would go if we could get rates.

Send without delay after your Children's Day Programs and make another strong pull.

Yours for success.

W. L. Duncan, P. E.

PREACHERS' MEETING.

The preachers of the Houston District, Texas Conference, met in St. Paul M. E. Church, Galveston, March 30, 1898.

Rev. Wm. Bartley, the presiding elder of the District called the meeting to order.

J. O. William was elected secretary, after which the presiding elder stated the object of the meet-

Everyone knows the expense and annoyance of lamp-chimneys breaking.

Macbeth's don't break; and they make more light.

Write Macbeth Pittsburgh Pa

ing: To bring the preachers of the District in eloser union to discuss subjects helpful in pastoral work, to put in operation systematic plans for eolleeting pastoral salary and the various benevolenees of the chureh.

In spite of the disagreeable weather quite a number of the brethren availed themselves of the excellent opportunity. The meeting was enthusiastic from beginning to end.

The subjeets discussed were up-to-date and the brethren expressed themselves as being well paid for the expense and time to attend the meeting.

After resolutions were adopted to co-operate with Rev. O. I. Jones in organizing and maintaining Sunday-schools, to stand by President Dogan and Wiley University, to put the Southwestern in every family, and to commend the efforts of the presiding elder, each pastor returned with fresh courage to sueceed along all lines.

J. Williams,
Seeretary.

Wm. Bartley, P. E.,
Chairman.

NOTICE.

Dear Pastors of the Central Alabama Conference:

Let me again call your attention to the matter of sending me a report of the local chapter of the Epworth League. This is a part of our church work you cannot afford to overlook. It is very necessary for me to have your reports in hand at an early date, as I wish to be able to make a good report to the convention in Atlanta next month.

I have written to the most of you and made a personal request, but my request has gone unnoticed in many cases. Many pastors have given me the desired information; for this I ani thankful, but others have made no reply whatever. Dear pastors, will you write me at once and let me know the condition of your Leaguers? P. P. Wright,
Sec'y Epworth League, Lafayette Ala.

NOTICE.

To the Pastors of the M. E. Church of South Carolina:

Please send me an immediate report of your Epworth League work answering the following questions with this paper before you:

1. Number of Senior Epworth Leagues?
2. Are they chartered; if so give number of charter and name of chapter?
3. How many Junior Epworth League Chapters on the charge?
4. Give name and charter number of each?
5. How many senior members in each chapter?
6. How many junior members in each chapter?
7. Give name and addresses of each president.
8. Give names and addresses of first, second third and fourth vice presidents.
9. Give names and addresses of each secretary.
10. Give names and addresses of each Junior League superintendent.
11. When were these officers elected and how long are they to serve? Fraternally yours,

Robert L. Hickson,
1219 Gervais St., Columbia S. C.,
E. L. Annual Conference Sec'y.

NOTICE.

To Presiding Elders, Pastors and Presidents of Epworth League Chapters in the Bounds of the Upper Mississippi Conference:

Dear Fathers and Brethren—You are advised, doutbless, of the great meeting to be held in May, which is the Fifteenth Annual Reunion and Preachers' Assembly of Gammon Theological Seminary, Atlanta, Ga. Our Epworth League day is a part of the program. We are earnestly requested by our general secretary, Rev. I. Garland Penn, to report there. The blanks, on which you will please make report, have been sent out to your pastor.

By order of the President and Cabinet of Annual Conference Epworth League.

Each pastoral charge is hereby assessed twenty-five cents to meet the expenses of Epworth League Please forward amount with filled blanks at once to Jesse W. Winbush, corresponding secretary Annual Conference Epworth League, Lock Box 164, Oxford, Miss.



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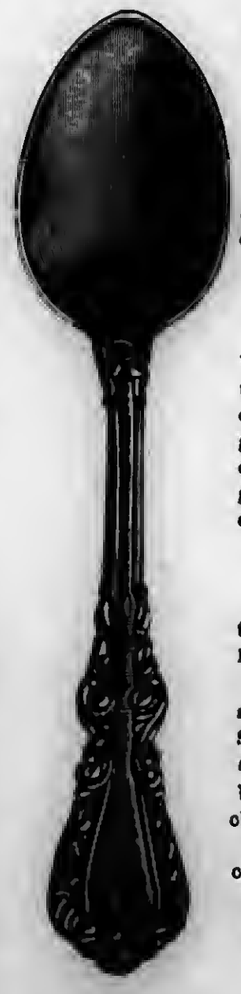
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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

April 18 and 25.

Atlanta and Savannah—S. J. Harris 2, D. B. Hairston 2.

Central Alabama—E. Frazier 3, C. A. Johnson, A. C. Carter, John Sheffield, J. L. Marable 1, G. A. Viel, J. C. Ohuman, W. E. Smith 1, J. T. Willis.

Central Missouri—Stella Abbott *1, G. W. Wynn *1.

Florida—T. P. Page, E. S. Williams, S. A. Hager *2.

Lexington—Dr. E. Sketton.

Little Rock—J. H. Hines, J. C. Goodwin.

Louisiana—W. J. Walker, Miss L. M. Alton, W. L. Amos, S. Bibolet, P. Landry *4, J. E. Mullon, Z. D. Gayden, W. S. Harris, Willie Clinch, U. S. Madison, H. J. Wright, John McKee *1, J. H. Thompson, C. D. Crockett *1, Paul Narcisse 1, G. J. Rogers, L. L. Greene, James Morris, J. Daniels, Sam Williams J. E. Ogilvie, Robt. Armsted.

Mississippi and Upper—C. W. Ivy 1, N. M. Ross 1, F. T. Adams, Chas. Laster, W. Mc Donald *1, J. H. Boone, Wm. Belle, J. E. Washington, J. W. Terrill *1, C. P. Head *1, E. Troupe, D. W. Calvert 5, W. M. D. Coleman, L. F. White 2, Mary V. Hearn, J. C. Whitefield, J. D. Williams.

New York—W. H. Brooks 1 *11.

South Carolina—W. M. Hanna 1, T. P. Harris.

Tennessee and East—Jos. Harrison 2.

Texas and West—E. M. Alexander 1, Roxie Crain, B. M. Taylor *1, Wm. Brooks 1, M. C. Cavines *1, D. C. Lacy *1, E. Holliday, J. W. Weakley.

Washington—H. Adams, J. L. Johnson.

Mrs. Belle Long, Lord & Thomas.

* Yearly.

St. Matthew's M. E. Church, Algiers, La.: Rally was a success. The P. E., Rev. S. Dunkin, was with us and managed the Rally with care. So we raised $83 and paid it on our debt. Dr. and Rev. A. J. Proctor of Gretna, and Rev. H. Danels, P. C. of Pleasant Plains M. E. Church, rendered valuable serivces. Find enclosed one subscriber to the good news of glad tidings. The Lord is over in Masedonia. Pray for us.

A. H. Banks, P. C.

Scott Chinn M. E. Church, New Orleans: I'm glad to say that our revival was quite a marked sueeess. Forty-eight souls were converted; among them twenty men that will be of great help to the chureh. The evangelist, Bro. Davage, was with us eleven days, and on the night previous to his departure he was given a purse containing $15.70. Pray for our continued success that the Lord may still pour his blessings on us. Yours in Christ,

Eugene Baptiste, P. C.

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The regular subscription price of the two papers is $2.25.

NOTICE EXTRAORDINARY.

To the Officers and Executive Committee of the State Epworth League of Texas:

Dear Epworthians: We have tried to get a hearing from all of you for the past three months, so far only a few have responded. The State Conference must convene at an early date. We are in receipt of letters urging that Galveston be the next place of meeting; at the same time, of the State Teachers' Association, (June 21-23) in order to secure rates. If we do not hear from you or those concerned by May 1st, we shall be compelled to act at once.

Fraternally yours,
H. B. Pemberton,
President.

REDUCED RATES IN MAY.

The Seaboard Air Line announces the following Reduced Rates for Special Occasions to take place in May.

BALTIMORE, MD.

Quadrennial Conference of the M. E. Church, South.

Rate of one fare for the round trip, tickets on sale May 2d-4th, with final limit May 31st.

NEW ORLEANS, LA.

National Order of Elks.

Rate of one fare for the round trip, tickets on sale May 7th-9th, with final limit of fifteen days.

General Assembly of the Presbyterian Church of the U. S.

Rate of one fare for the round trip, tickets on sale May 17th-19th, with final limit of June 4th.

NORFOLK, VA.

Southern Baptist and Auxiliary Conventions.

Rate of one fare for the round trip, tickets on sale May 2nd-6th, with final limit of fifteen days.

CHARLOTTE, N. C.

Twentieth of May Celebration of the Mecklenburg Declaration of Independence.

Rate of one fare for the round trip, tickets on sale May 16th-19th, and one cent per mile traveled form points within a radius of two hundred miles, tickets on sale 18th-19th with final limit May 23rd.

Reunion of Confederate Veterans.

Rate of one cent per mile traveled, tickets on sale May 18th-19th with final limit May 23rd.

For full information in regard to these rates call on or address any Agent of the Seaboard Air Line or write to

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This most excellent Fountain Pen will be given free to any one sending us $3.75 for three yearly subscribers, or for $2.00 with one yearly subscriber. We will send it, postpaid, to any address for $1.00.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, MAY 5, 1898—VOL. 33, No. 18. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

Now everybody says, "Remember the Maine." You do not need to tell the Spaniards that.

* * *

"He who complains, doubts, and he who doubts makes himself unworthy of the blessings of God."

* * *

The North Carolina Medical Association of colored physicians and surgeons is in session this week at Charlotte, N. C.

* * *

The General Conference of M .E. Church, South, assembled in Baltimore this week. We have arranged for two strong articles while it is in session.

* * *

On the question of equal lay and ministerial representation thirty-five conferences have given 3134 votes in favor of and 929 against it. There are a great number of conferences yet to vote, but the tide seems to have set in in favor of the proposition.

* * *

It is now proposed to organize a colored regiment and appoint ex-Lieut. H. O. Flipper colonel. The twelve companies of 100 men each are to come from the States North of Mason and Dixon's line. It is said the Adjutant General has agreed to such an arrangement.

* * *

The General Conference of the Colored Methodist Episcopal Church, which assembled in Columbia, S. C., on the 4th inst., is composed of 162 delegates, equally divided between the clergy and laymen. They represent 23 annual conferences and one mission located in sixteen different States and the Indian Territory. It now has five bishops and will likely elect one more during the present session of the General Conference. The church was organized in 1870, and the membership numbers about 170,000.

* * *

The programme arranged and sent out for the Preachers Assembly and Reunion, May 12-18, is without any doubt the strongest and best ever produced in our educational work. To witness its execution will certainly be worth three months schooling to any man. Aside from the fact that Dr. Thirkield draws on much of our home talent for the occasion, he has also secured the services of a number of platform stars from the North. Brethren do not hesitate because of the expense incurred in going to Atlanta; if you can get the money go and count it well spent, for it certainly will be.

* * *

RASCALS ON BOTH SIDES.

We publish, on page two,, a synopsis of an address delivered by Bishop O. P. Fitzgerald of the M. E. Church, South, before the students of the Central Tennessee College. We are sure our readers will enjoy reading it. The spirit of fairness which pervades his discussion of the relations existing between the races at the South is reassuring and refreshing. Among the utterances along this line is the following: Says he, "There is a little friction between the races in some places; whiskey and meaness make friction between all sorts of people everywhere. White rascals and black rascals make trouble whenever and wherever they are thrown together. Good white and good black people get along without trouble."

The Bishop states a great truth here that we wish our whole country was able to grasp. There are rascals and meaness on both sides and yet it seems few people understand it so.

A REPLY TO DR. HAMILTON.

We desire to say in the outset that the statement made by Dr. J. W. Hamilton, namely: "That the black people themselves are worse to-day, as a whole, than when they were slaves," fell like a bombshell in our camp and caused us to wonder what next! We can conceive of no good reason for such a statement; but it may be that the Doctor representing, as he does, our great educational interests, took this means to raise money to prosecute his work. There we were disposed to let the matter rest, but when we stop to consider what poor generalship it would display to go before an intelligent people and say: "Please give us some money to help the Negro, for what you have already given has only made him worse than when he was a slave," we are led to conclude that our brother could not have been prompted by any such purpose.

We publish the Doctor's letter last week; in that he says his conclusion is based upon the statistics which he gives. Had he said simply that they show that we are pretty bad and that according to the statistics our criminal classes are on the increase, we should have felt that, to say the least, his statement was warranted by the statistics given. But when he announces figures that indicate the growth of crime among eight millions of people, situated as we are, and then declares those people worse than four millions of slaves, for which period he gives no figures and can give none that are reliable, then we feel that Dr. Hamilton has gone out of his way to make a statement which is not only highly reflective, but which even though it be true nobody can prove it. Now as to the statistics. Those given are as follows: "First. The colored element is more criminal than any other in our population. Second. From 1880 to 1890 there was an increase of 33 1-3 per cent. in the ratio of colored criminals to colored population. Third. While 57 per cent. of the colored population are illiterate, only 54 per cent. of colored criminals are illiterate. Fourth. The ratio of Negro prisoners and of Negro paupers to Negro population is very much higher in the Northern than in the Southern States." We make no excuse for the criminal classes among us; we wish we had none, but the fact is we have, just as is true of other races. But when the facts and circumstances which lead up to the immense figures that are recorded against us are properly considered, it will be seen that after all the figures are far more apparent than real.

The first proposition is that we are more criminal than any other element of our population. This must, of course, be based on figures, and it is said, "figures won't lie;" it may be they will not, but they can be made to intensify and color the truth, and thus convey the wrong impression; such is true in this case. In considering the question of the Negro's criminality, it must be remembered that the South has not yet gotten over the well established doctrine that the Negro has no rights which a white man is bound to respect. Hence, after acknowledging our regular quota of criminals who would get into trouble anywhere, it must not be forgotten that nine out of ten of all others have criminality thrust upon them. What is properly the better class of whites seldom have trouble with a Negro although in one way and another they are in constant contact with him. But there is another class that allow him no quarter whatever. If one such should step on his foot it would be beneath him to say, "pardon me;" if he insult his wife or daughter the Negro has no right to resent it; if he happen to be in the way of such a man and he should push him aside or swear at him, he assumes it to be his right to do so; if a Negro is too prosperous in business, in hundreds of cases he must be regulated or run off; the man who contends too strongly for what he believes his right, is "too smart anyway;" the youngster who is not just as humble and polite, as deferential as some old folks who know how to get on, is "impertinent and should be taught a lesson," and so on through the list. Let it be remembered that these classes of Negroes are not chastised or regulated by the law, but in spite of law. Some submit to it; hundreds will not, and in every such case our criminal calendar is increased by one. In some cases the man is beaten by a crowd; in others he lands in the penitentiary, and in not a few he is lynched for being a "bad negro." Let it be remembered also that few if any white criminals are made from such causes, and even though a hundred men take a Negro out and lynch him for any cause or no cause, he is reported as a black brute and those who hung him to a limb and shot him full of holes as one hundred of the "best citizens." He is a criminal but they are not. Is it a wonder that the statistics show we have more criminals than any other element?

Then consider the courts of justice; it is as rare that a Negro accused of an offense against a white man should fail of conviction, no matter what the testimony, as it is rare that a white man should be convicted for an offense against a Negro, no matter how grave it may be. We have known of a few cases in which the presiding judge was so disgusted with such farces that he denounced the jury and discharged them. It must not be forgotten either that it makes a great difference, even in a court of justice, when a man has friends and money. Suppose then the statistics do show an increase of criminals we would ask, is there not a cause other than our viciousness?

It might be well to call attention to the fact also that there is a political advantage in sending a man to the penitentiary; it disfranchises him and hence makes one voter less. This consideration has prompted more than one community to so dispose of an ambitious or "troublesome" fellow.

Then again, the third proposition says more than one-half of our criminals can read and write. We have no doubt as to the truth of this, and are confident that the proportion of such, over and above what is usual with other peoples can be readily accounted for in the manner we have already stated. One of the difficulties about our being educated, situated as we are, is the fact that education prompts an individual to feel he is a man and has some rights. While we admit that education increases an individual's wants, and when these cannot be provided honestly, men often resort to some other means to supply them, still we also believe that a greater number of intelligent, well-meaning negroes are driven to offend the law than any other class.

It must be admitted also that there are many of our young people who believe that a person who has some education should live by it in some way. They simply have the old Southern view that the ignorant, the slave, works, and that those who do not belong to that class, need not; we will get over that in time, the change has already set in. But the fact remains that the fellow who is waiting around for something to turn up that "a gentleman" of education can do, may get into trouble while he waits.

On first thought it seems somewhat ing that the ratio of negro prisoners and pers at the North is higher than at the but when we consider the fact that our peop find it much more difficult to secure employ ment at the North than they do down S

(Continued on page 8.)

OUR CONTRIBUTORS.

BISHOP FITZGERALD'S REMARKS.

at

Central Tennessee College, April, 1898.

My short talk will be divided into three heads. They will appear in their order as I proceed.

The first is, Congratulation: The situation calls for it. God has been at work, and He is working in His own best way for the Negro race here in the South. Beginning with a few heathen, from the wilds of Africa, they now number many millions, with several millions of communicants of Christian churches—more than are to be found in all the rest of the world. After a period of tutelage, during which they received the rudiments of civilization and Christianity, the Negroes were freed. Whatever was thought about it at the time, everybody now is glad that it is so. There is a little friction between the two races in some places—whisky and meanness make friction among all sorts of people everywhere. White rascals and black rascals will make trouble whenever and wherever they are thrown together. Good white and good black people get along without trouble. I have been living here in Nashville for the last twenty years, and during all that time I have never had a cross word or unkind look from a black man, or woman. Nowhere in this country are the people more homogeneous than in the South. The good white people of the South condemn lynching and lynchers wherever found. The good black people have no sympathy with the brutes of their own color who here and there are the perpetrators of nameless crimes. A brute is a brute, no matter what his color. In God's sight a scoundrel is a scoundrel, no matter what may be his shade of complexion—white, black, or mixed. The black Methodists are a great army here in the South, marching on, and singing as they march. The black Baptists of the South are not few, and are not asleep. I wish well to them all. The best prayers and the best workers will take the lead and keep it. The Tennessee Central and Roger Williams are friendly rivals, and are running a lively race. Strange to say, Roger Williams is farthest from the river, but the Baptists get there all the same. The history of the last hundred years proves that when Methodists of any clime or color are in earnest, they can keep up with the procession anywhere and everywhere. Accept my sincere and heart-felt congratulations to-day. When I was a boy I taught an old black man, then a slave, how to read. He wanted to be able to read his Bible for himself, and he lived to read the Emancipation Proclamation with a mighty joy in his soul. Little did I think then that I would live to see the sight I see to-day—the commencement exercises of a College for black people in this good old city of Nashville. Yes, congratulations are in order to-day. Comparing the past with the present, we may recognize the good hand of God whose grace abides and abounds.

My second word is a word of Suggestion: You have had no lack of advice, my colored friends—advice of all sorts from all sorts of people. If advice could have made you wise and rich and great, you would long ago have attained these blesings.

My first suggestion is: Stick to the old Bible. That Book is the light to the path and the lamp to the feet of races, as well as of individuals that are going forward. The Bible-loving and Bible-reading races rule this world to-day. Christian faith finds congenial soil in a black man's soul. I have never yet met but one Negro infidel. I have met not a few black people who believed too much, but more who believe too little. They believe in the blessed old Book and the blessed Christ it reveals. The Bible is the dominant text-book in this Tennessee Central College. It will never lead you astray, but be your pillar of cloud by day and of fire by night.

My second suggestion is, that you accept the truth that no race can rise higher than its essential character. No individual can rise higher than what he is. Character is everything in the long run. This we all know, but we are likely to forget it. No outside props will sustain a fabric that has no strength of its own. Emancipation brings no true freedom to the slave of vice. Political freedom is impossible for any people who are morally corrupt. The history of the world furnishes no exception to this statement. It was the ethics of Christianity that brought the two races of the South safely through the troubles of the past. With all their faults there never was as much kindness and self-command on the one side, and as much fidelity under strong temptation and patience under trial, on the other, as was exhibited by the white and colored people of the South during the tremendous strain of the war and the complicated and irritating conditions that followed. No strain of non-combatant blood was on any black man's hand; no incendiary torch lighted his pathway to freedom. And if the good God saw that it was needful that the Negro race must have a period of tutelage preparatory to freedom, He placed them with the white people of this land—a people with the Bible in their hands and the love of Christ in their hearts. So under this second head of my talk, I come back to what was said under the first: Hold fast to the Bible; make it the man of your counsel; obey its precepts; form your characters upon its principles; and thus you will build upon the solid rock. The Ten Commandments is your code; the living Christ your Saviour, in the present tense. Build on this rock, and though the winds may blow and waves beat upon you, you will stand.

My third heading is in the nature of prophecy: Let me prophesy a little to-day. And if I prophesy good things, I will give a reason for the faith that is in me. Things will get better, not worse, for all of us here in this, our country. The trials we have passed through were as great as any that are to come to us in the future. I am an optimist because I am a believer in God, as revealed in the gospel of Christ and in history. The best times are not in the past, but in the future. God is God. Nothing that humanity ever gained has been or can be lost. All that pleases God is, like God, imperishable. So my prediction to-day is, that the Church of Christ in all its branches will hold to her Divine Head, and they come closer together until their practical unification shall have been fully accomplished; that the Methodists of these United States of America will be mutually helpful and rejoice in their mutual prosperity; that one flag will float over us as one free people to the end of the world; that Cuba will be free, whether in the Union or out of it; demagogues will be despised and patriots honored more and more as education and sound morality advance in parallel lines, because our education will be Christian education and our ethics will be the ethics of the Bible; that true science will more and more become the handmaid of true Religion; and that in God's own good time all the kindreds, tongues and tribes of this world will join in singing its jubilee song. We may not be living here on earth when that glad day comes, but if we do our duty, each in his own way and in his own place, we will help to bring it. No man shall lose his reward. The cup of cold water given to one of these little ones shall not be forgotten. Fidelity is the one test, applying alike to the possession of one talent or of ten talents. Every true disciple may share in the labor that uplifts humanity, and also share in the joy of its final success and in the blessedness of the everlasting reward.

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THE HING-HUA CONFERENCE.

The Minutes of the first session of the Hing-hua Conference have just been issued in English and Chinese and they form a very interesting document.

Hing-hua City, from which the Conference is named, is about seventy-five miles south of Foochow, and is located near the sea coast. It is the center of a population of some three or four million people who speak a dialect quite different from the Foochow. On this account the Hing-hua work has from the beginning been somewhat isolated. Its condition ten years ago will be evident from the brief comparison which we have made between the reports submitted to the Conference in 1886 and those published in the minutes now at hand.

Certain it is that the growth of a district into a conference in ten years is an achievement which may well cause all the friends of missions to rejoice. It is interesting to note that not only has the Hing-hua District become a conference, but each of the circuits returned in 1886 have now become Presiding Elder's Districts. The growth during the ten years may be briefly summarized as a ten fold increase along nearly all lines. During most of the ten years the Hing-hua work has been under the charge of Rev. W. N. Brewster, and it is largely to his wise planning and great enthusiasm that the results thus noticed are due.

The following is a table showing the condition of the work in 1886 and 1896:

Number of Circuits	1886	1896
Circuits	3	48
Conference Preachers	12	35
Full Members	487	2071
Probationers	129	3557
Local Preachers	25	167
Sunday School Pupils	323	3183
Collection for—		
Missionary Societies	$ 26	$1.548
Self-Support	363	4.750
Total collections per capita	53	1.12

Concerning the marvelous showings financially we must repeat what has frequently been said in these columns, that one dollar in China represents ten in America. Hence for missions as distinct from self-support the Christians of the Hing-hua Conference gave last year an equivalent of three dollars per capita, or nearly six times what the Methodists in America have given. This is Christianity in earnest.

This extract from the Foochow Bulletin will introduce you to our Hing-hua conference. One of the most important elements in our work has been our Biblical school for training preachers. Without this school, sending out new workers into the new places, growth would have been limited. Our school has for several years enrolled over fifty students and sent out many well-trained young men to blessed service.

We need to still further enlarge our school, and put up a building. We are in need of money to support students. Fifteen dollars supports a young man for a year. We have with us the pictures of each student, and if any one will send us the money, or within the next month, pledge to send it before the end of the year, we will send you a picture of the young man supported, together with an account of him.

God is opening many doors in our field, and we need young men to go into the field to answer these calls. We must limit the number unless you respond to this appeal.

Read our statistics and then ask yourself: "Do I want a part in this great work?" Remember fifteen dollars ($15.00) supports a young man a year in the Biblical school.

We also need some help in supporting preachers. Thirty dollars supports one a year. Write to W. N. Brewster, 131 South Plum street, Springfield, Ohio, until August 15th; after that, Hing-hua, Foochow, China. Any money sent to No. 150 Fifth Avenue, New York, specified to be for this purpose will be the same as if sent to me.

W. H. Brewster.

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"WOMEN AS EDUCATORS."

By S. L. Edwards.

When I look back nearly a century ago when women were only allowed a limited education, they were not allowed in politics or to take part in any public affairs.

There were no colleges to attend; nothing but a community school, and very few of them, and they lasted but a shrot time. But since that day they have made vast improvement.

The first college was founded for girls in the 18th century in the U. S. of A., and from these colleges noble women have gone to help shape the destiny of men. When the women were allowed a limited education, see how men were at war with each other. Soon as the women were allowed a higher education our wars ceased and arbitration takes their place.

Some might say that a woman does not need a higher education, but this is a vast mistake. Our women are important factors in every vocation of life; woman has played her part in literature and art. They have proven the Bible true. God made woman man's equal, not his inferior or superior. In a certain school of theology, where there was 120 young men studying, it was found that over 100 of them were brought to Christ by their mothers. Had those mothers been ignorant women, their sons would have been ignorant, wild, superstitious boys.

Dr. Dodridge's mother taught him the history of the Old and New Testament before he could read. This makes the old aphorism true: "The hand that rocks the cradle is the hand that rules the world." The intelligence of the people is the security of the nation. Then without intelligent mothers how can they raise intelligent children? The industry, integrity and beauty of the home depends upon women. Education is knowledge; no girl can make a wife without the necessary training and culture. Put an ignorant girl in a house and she is at a loss; she does not know the first duty. A higher education is needed that they may fill any avocation of life. Some people think that four square walls make a home; not so, home is not merely roof and room, but needs something to render it, some one to meet the domestic duties. And this we cannot have without girls who are educated and trained for their responsibilities.

Daingerfield, Tex.

Many a Christian destroys his peace and usefulness because he is not willing to do little things. He wants to speak and pray well, eloquently, edifyingly, or not at all. Because he cannot do some great thing he won't do anything. He must sit in the highest seat or nowhere. Now, no one is fit to do great things unless he is willing to do little things. He must be faithful in the least, or he will never be useful in the greatest. If all were willing to add a little to the interest of a meeting, a Sabbath-school, or to the strength and influence of the church, there would not be so many praying to be excused. Happy is the man who is willing to do a little, the servant of all, a door-keeper, bell-ringer, fire-builder, lamp-lighter—anything that will serve Christ in the house of God.—Exchange.

Begin now and you will have a new Communion set in 30 days.

Plan of Episcopal Visitation

Conference	*Place.*	*Time.*	*Bishop.*
New England	Worcester, Mass	Apr. 6	Newman
Northern New York	Fulton, N. Y.	" 13	Ninde
Wyoming	Norwich N. Y.	" 13	Fowler
N. England South'n	Attleboro, Mass	" 13	Vincent
New Hampshire	Dover, N. H.	" 13	Newman
East German	Rochester, N. Y	" 17	Hurst
Troy	Amsterdam N. Y.	" 20	Mallalieu
Vermont	Springfield, Vt	" 20	Vincent
Maine	Norway Me	" 20	Cranston
North Dakota	Casselton, N. Dak	" 27	Joyce
East Maine	Bangor, Me.	" 27	Cranston
Foreign Conferences.			
Congo Mission Conf		May 4	Hartzell
Bulgaria Miss. Conf	Rustchuk	May 11	Walden
Italy	Turin	May 25	Walden
Switzerland	St Gallen	June 8	Walden
South Germany	Frankfurt	June 23	Walden
North Germany	Hamburg	July 6	Walden
Denmark Mission	Copenhagen	July 13	Walden
Japan	Yokohama	July 6	
Norway	Larvik	July 27	Walden
Sweden	Upsala	Aug 4	Walden
Korea Mission	Seoul	Aug. 10	
Finl'd & St. P'b'g Mis	Helsingfors	Aug. 17	Walden
Cen. China Mission	Kiukiang	Sept. 8	
North China	Peking	Oct 12	
Foo-Chow	Foo-Chow	Nov. 9	
Hinghua Mis. Conf	Hinghua	Nov 30	

Subscribe for the Southwestern.

THE LIFE OF FAITH.

NO GOOD IS WASTED.

No stream from its source
Flows seaward, how lonely soever its course,
But what some land is gladdened. No star ever rose
And set, without influence somewhere. Who knows
What earth needs from earth's lowest creature? No life
Can be pure in its purpose and strong in its strife,
And all life not be purer and stronger thereby.

—Owen Meredith.

TRIBULATIONS.

"Have we Trials and Temptations?"

We become conscious of our outer world only as we come in contact with it. The sense of touch is awakened only by touching—by being opposed by some object. Conflict has given birth to the world's greatest events; in the midst of the greatest difficulties there have come forth the heroes, honored and immortalized. Disputes and debates promote investigation and thereby knowledge.

In the midst of difficulties, trial and tribulations, character is tested; yea, even more than that, as an instrument is sharpened by friction, so by trials character is made stronger, the more enduring. Yes, we are in this world for trouble, but not trouble as such, but as blesisngs. There are some people to whom if there were granted all the blessings and comforts of life, would immediately forsake and forget the paths of righteousness. To these, tribulations go hard, but they are, nevertheless, infinite blessings in disguise. There are others who ask no higher state than to be led through the dark rooms through which Christ went before them, and thus realizing the helpfulness of the trial, they sing joyfully:

"E'en tho' it be a cross,
Still all my song shall be,
Nearer my God to-thee, nearer to thee."

In the midst of tribulations, two states of mind are necessary for the highest good and happiness. First, an abiding faith. A faith in which the whole man voluntarily surrenders to the influence of that which his intelligence declares to be true. An act that bids eternal truth and the manifold promise of God to be a present fact; a faith that trusts God in the fullest for all things, in all things; an insight into the very heart of God. The truly faithful soul will have such unshakened confidence in God as to abide his coming and wait on the last promise with fullest assurance that in due time all things will work together for good. Second, a spirit of submission. It is not meant that man must in this act lose his personality. So far as the personality of man goes, it should not be a mere parallel, but a coincidence with God's one and the same; not in degree but certainly in kind. Could the submission reach no higher stage than an unmurmuring and consciously acquiescent surrender to the divine will, there would come to the soul joy and peace in the sorest afflictions.

It is poor submission that complains; he who complains doubts; he who doubts makes himself unworthy of the blessings of God.

Ah, then, trials are for our good! Exactly so. Those whom the Lord loveth He chasteneth. Then, this is the only way to glory. John saw a multitude, and upon inquiry as to whom they were, received the reply: "These are they which come out of great tribulation." On this road Job has trodden; by this way the disciples and apostles ascended; 'twas by this self same way that Christ, the Lord, returned to His glory.

Before the fruitage there must be the pruning; before the shout of victory the noise of battle; he who would wear the crown must first bear the cross. Courage, brother, each cloud has a golden lining; each sorrow a joy; and how bright the sun after the storm; what joy, unspeakable, after sadness!

Be of good cheer, and believe that "our light afflictions which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.'

AFRAID OF A SHADOW.

Many of God's children shrink from the thought of death, even though their faith assures them that it is but the gateway into eternal life and eternal happiness. To such the story shows, in a simple, plain, direct way, how, as the old shepherd said, "death is only a shadow with Christ behind it."

A godly shepherd was dying, and, when his minister came, said to his wife: "Jean, gie the minister a stool, and leave us for a bit, for I wad see the minister alone."

As soon as the door was closed, he turned the most pathetic pair of gray eyes upon me I ever looked into, and said in a voice shaken with emotion: "Minister, I'm dying, and—and—I'm afraid!"

I began at once to repeat the strongest promises with which God's word furnishes us, but in the midst of them he stopped me.

"I ken them a'," he said mournfully; "I ken them a', but somehow they dinna gie me comfort."

"Do you believe them?"

"Wi' a' my heart," he replied earnestly.

"Where, then, is there any room for fear with such saving faith?"

"For a' that minister, I'm afraid, I'm afraid!"

I took up the well-worn Bible which lay on his bed, and turned to the twenty-third Psalm.

"You remember the twenty-third Psalm?" I began.

"Remember it!" he said vehemently; "I kenned it long afore ye were born, ye need na read it; I've conned it a thousand times on the hillside."

"But there is one verse which you have not taken in."

He turned upon me a half reproachful and even stern look.

I slowly repeated the verse: "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

"You have been a shepherd all your life, and you have watched the heavy shadows pass over the valley and over the hills, hiding for a while the light of the sun. Did these shadows ever frighten you?"

"Frighten me?" he said, quickly. "Na, na! Davie Donaldson has Covenanters' bluid in his veins; neither shadow nor substance could weel frighten him."

"But did those shadows ever make you believe that you would not see the sun again—that it was gone forever?"

"Na, na; I could na be sic a simpleton as that."

"Nevertheless, that is just what you are doing now."

He looked at me with incredulous eyes.

"Yes," I continued, "the shadow of death is over you, and it hides for awhile the Son of Righteousness, who shines all the same behind it; but it's only a shadow. Remember, that is what the Psalmist calls it—a shadow which will pass; and when it has passed you see the everlasting hills in their unclouded glory."

The old shepherd covered his face with his trembling hands, and, for a few minutes, maintained unbroken silence; then, letting them fall straight on the coverlet, he said, as if musing to himself:

"Aweel, aweel! I ha' conned that verse a thousand times on the heather, and I never understood it so afore—afraid of a shadow, afraid of a shadow."

Then turning upon me a face now bright, with an almost superhuman radiance, he exclaimed, lifting his hands reverently to heaven: "Ay, ay! I see it a' now. Death is only a shadow with Christ behind it—a shadow that will pass. Na, na! I'm afraid nae mair."—Union Gospel News.

Watch the label on your paper.

WOMAN'S DOMINION.

THE VIOLET.

Here she is again, the dear,
Sweetest vestal of the year,
In her little purple hood
Brightening the lonesome wood.
We who, something worn with care,
Take the road, find unaware
Joy that heartens, hope that thrills,
Love our cup of life that fills,
Since in spring's remembered nooks,
Lifting fain familiar looks,
Once again with curtsying grace,
In the same dear lowly place,
God His manuel sign hath set
In the tender violet.

—Margaret E. Sangster, in Harper's Magazine.

WHAT AN EGG WILL DO.

For burns and scalds nothing is more soothing than the white of an egg, which may be poured over the wound. It is softer as a varnish for a burn than collodion, and, being always at hand, can be applied. It is also more cooling than sweet oil and cotton, which was formerly supposed to be the surest application to allay the smarting pain. It is the contact with the air which gives the extreme discomfort experienced from the ordinary accident of this kind, and anything that excludes the air and prevents inflammation is the thing to be at once applied. The egg is considered one of the best of remedies for dysentery. Beaten up slightly, with or without sugar, and swallowed at a gulp, it tends, by its emollient qualities, to lessen the inflammation of the stomach and intestines, and, by forming a transient coating on these organs, to enable nature to resume her healthful sway over a diseased body. Two, or at most, three eggs per day would be all that is required in ordinary cases; but, since egg is not merely medicine, but food as well, the lighter the diet otherwise, and the quieter the patient is kept, the more certain and rapid is the recovery.—Tennessee Methodist.

The best manicure acid is a teaspoonful of lemon juice in a cupful of tepid water. This not only whitens and removes all stains from the nails, but it loosens the cuticle much better than scissors do. A dash of lemon juice, too, in a glass of water is an admirable tooth wash after the use of onions or anything that will affect the breath.

If a piece of rare beefsteak is left over from breakfast it makes an excellent sandwich filling for luncheon, if chopped very fine and seasoned with salt and pepper. In this condition it is much more digestible than when reheated in the universally detested stew.

Bamboo furniture can be cleaned with a brush dipped in salt water.

The lines of the face can be removed. The mental attitude will help you. Instead of that intensity of feeling which draws your eyebrows together when you want to look at anything, or that self-consciousness which makes you pull them together—and it is oftener self-consciousness and vanity than anything else, as you can readily see by watching a self-conscious child—instead, then, of this mental attitude, cultivate quietude, repose, and self-forgetfulness in the presence of something which ought to interest you more than yourself. At the same time, if the lines are deep, close your eyes for a moment, and with the fingers smooth the lines away; then opening your eyes look with a perfectly passive face at the thing which interests you. You can get rid of the lines of pain in the same way. Massage your own face. That will help you. Be careful, though, to rub up, not down. Use cold cream when you do it. The first application of the cream removes the dust. The second softens flesh. Wipe with a soft napkin. The hands will have retained enough of the cream to be smooth as you continue the massage. Practice it for ten or fifteen minutes a day. I have seen faces suddenly glow with health and youth and beauty under this process, which has the advantage of being strictly hygienic, resting the whole system as well as helping the face. Obstinate liver spots are entirely removed by this kind of massage. I never saw them permanently removed in any other way. The color comes to the cheeks, and the whole face becomes softened, and the results do not wear away as after using cosmetics. Sometimes after a treatment a little ice held in a towel is passed over the cheeks and chin. But this is a stimulus I should be afraid to use if I had any tendency to neuralgia. You must rub the face after the application of ice, to prevent the possibility of chilling it.—Harper's Bazar.

THE FETCHING SUNBONNET.

Golf bonnets have come to stay. In evidence to some extent last season, they promise this year to be ubiquitous. Not golf-lovers alone, but all girls who believe in making the most of a fetching fashion, are laying in a good supply of the article. In cut and finish, set and shape, the bonnets are just like the old-fashioned sunbonnet. There is the same well-stitched or slatted hood, the gathered crown, the full cape, and streamers that tie under the chin or go a-flying, just as the wearer chooses. Dimity of pure white or rose pink is the material most often chosen, though fabrics with a dainty pattern of their own are also used. The turkey-red golf bonnet is popular, as is but logical in a game whose color is scarlet. One great charm of the bonnets is that they are so made that a day in the laundry makes them as fresh as ever. The smart thing is to have a bonnet to match each shirt-waist. So pretty and becoming a species of head-gear is by no means relegated to golf alone, however. It is likely to be much worn in the country this year for bicycle riding, not to say strolling and driving. A pretty girl never looks prettier than when her face is in the half-shadow of a sunbonnet scoop, and it is to the credit of the latter-day fashions that there should be a revival of so fetching a mode.—Harper's Bazar.

ECHOED WORDS FROM MISS WILLARD.

The greatest natures are the humblest.

The happiest thing in life is doing good after a plan.

Women whom men love and trust and honor are always motherly at heart.

The Ten Commandments and the Sermon on the Mount are voted up or down on each election day.

There is no "I" in the Lord's Prayer, it is all "we;" it is all the brotherhood of man and the fatherhood of God.

Woman is the mercury in the thermometer of the race. Her status shows to what degree it has arisen out of the dust.

Character is bounded on the north by sobriety, on the east by integrity, on the west by industry, on the south by gentleness.

Public opinion can only be gathered up, condensed, and brought to bear through the electric battery of the ballot-box, along the surcharged wires of law.

We think we have this year the most popular Children's Day Program that has been issued, and one feature of it is especially new. There are six pictures, each 28x42 inches in four colors, which illustrate the Program. We do not want all buyers to understand that they must use these pictures, since the Program can be used without them, but they are so helpful and are sold at such a low price that the exercises will be made much more interesting if the pictures are used. The entire set of six is sent for seventy-five cents postpaid. In order to sell them at such a low price, the Board of Education had an edition of 5,000 struck off, otherwise they would cost a great deal more. We shall be glad to receive orders as early as possible.

See advertisement in another column.

OUR YOUNG FRIENDS

THE SPANISH CHURCH IN CUBA.

There is at present only one Protestant service maintained on the whole island of Cuba. That is for a little Protestant Episcopal congregation in Havana. There is a lay reader in charge of it, and the number of worshipers does not now exceed twenty. To keep up a service for this handful of people the American Church Missionary Society, with headquarters in the Church Missions house in this city, pays about $1,000 a year. The lay-reader in charge is Senor Pena. The balance of the congregation has either been exiled or has exiled itself, and is now in Tampa, Fla., under the Rev. Jose Duerta. The number of these exiles steadily increases, and to care for them the Congregational Home Missionary Society, also with headquarters in this city, maintains a service both at Tampa and at Key West. The remnant of the little Episcopal effort in Havana has been several times in trouble, and its place of worship has been closed no fewer than five times on some political pretense, such as the lay-reader being suddenly wanted, as a citizen, to answer some questions before some official at exactly the hour appointed for service.

Roman Catholics are in full control, but the persecution does not come from Roman Catholics as such, but as Spaniards. While nominally Catholics, and so holding that church responsible for what they do, many Spaniards in and out of Cuba are very poor Catholics in fact, and they do hundreds of things which the church authorities by no means approve. For example, the Cuban native who becomes a Roman Catholic priest fares about as badly as does the Protestant. The same oppression obtains in the Church as in the State, the former being used for base ends in thousands of instances and against the protest of the authorities at Rome.

Cuba is divided into two Roman Catholic provinces—the archdiocese of Havana and the diocese of Puerto Principe. There are in both about 200 parishes, and from every one of them, if of importance, Cuban-born priests are excluded. In the cathedral chapter at Havana there is only one Cuban, and only two natives have ever obtained any special preferment, the mitre never.

Congregationalists, Baptists and Episcopalians are at work among Cuban refugees in Florida. These refugees seem very grateful, and attend religious services more regularly, perhaps, than ever they did at home. Presbyterians have never done any work in Cuba, but will consider doing so when Spain is banished. United Brethren, Disciples of Christ and Lutherans have all considered the possibilities of Christian work in Cuba, and all or nearly all of them will found mission work there, in addition to those already mentioned, as soon as it is possible to do so.

One of the men sent to Cuba by a mission board says of church conditions on the island:

"The clergy does not trouble itself about dogma or propaganda. It is a question of lucre—of administering the sacraments for the fees. I do not affirm that the Roman Catholic church upholds this sort of thing in Cuba any more than it does elsewhere. I believe it does the best it can, and deplores shortcomings more than its critics can do. There is not a parish on the whole island that supports an endowed school. Recently there was a crusade against the civil marriage ceremony. The objection came because of the loss of fees to the priest. The crusade was led by the Spanish-born priest, who charges Cubans twice as high fees as he does Spaniards. Parishes are farmed out an account of profits—not by the church, but by the Spaniards. I say this because no priest gets these desirable parishes unless he happens to have been born in Spain. It is the Spanish blood that contaminates the church and not the church that does the injury. Spain is Spain, and it is partly

the Spaniards' acts in instituting abuses in the church that brought about the present insurrection. The insurgents are Catholics and love their Church. The religious condition of the island is as bad as the political."—New York Sun.

A LITTLE GIRL'S ANSWER.

A class of little girls at school was asked the meaning of the word "philosopher." Most of the hands were extended, but one child seemed specially anxious to tell. "Well, Annie, what is a philosopher?" asked the teacher. "A man that rides a philosopede," was the little girl's answer.—Exchange.

There is a demand for good, wholesome horse meat in some of the markets of Europe. In many towns are to be found well-stocked markets where nothing but horse meat is sold —fresh, salted, smoked and in sausage form. The prices range from 5 to 8 cents per pound, according to cut, and a large amount of this meat is purchased by the poorer classes. The horses used are old ones or those killed by accident. The people who buy this meat claim that they prefer it to the tough cow meat that is sold from 8 to 12 cents a pound. It is sweeter, more tender, and quite as wholesome, according to their statements. The shops where horse meat is sold always have a "horse-meat market" sign conspicuously displayed.—Northwestern.

Rev. R. Sewell, P. C., at Shellmound, Miss., writes us that his work raised $70 on Easter, instead of $18, as reported in our last issue. We are glad to make the correction, especially when the change is so greatly in favor of the work.

James Hutchison, Mooreville, Texas.—Our Easter service was carried out according to order. The information furnished the church through the porgram was worth more than the amount collected. The collection was $5.41. The pastor gave $1.

W. J. Deboe, P. C., Marshall, Mo.—The program on Easter day was carried out to the letter. It was a grand day for Methodism in Marshall. Prof. J. H. Kenner and his excellent wife and teachers deserve credit for the way in which the program was carried out. The collection for misions was $5.

Among the strongest of the younger men, Booker T. Washington, of Alabama, easily ranks first as a thinker and orator. His principal claim to distinction, however, is the splendid work he has done as an educator, a department of work in which he has had no equal among the men of the Afro-American race, past or present. He first gained national reputation as the spokesman of his race at the Atlanta Exposition in 1895. Since that time he has been universally regarded by the press and the people of the country as the strongest man of his race, enjoying alike the confidence and esteem of the thinking people of the South as well as the North. Mr. Washington is about 39 years of age. He is an indefatigale worker, and possesses even greater magnetism as a popular speaker than Mr. Douglass. He is a very safe man, never being swept off his feet by popular applause or condemnation. His conservatism is his chief element of strength. He believes in the South, the black and the white South, and labors unceasingly to create a good and helpful understanding between the races, and the confidence of the white South, which he enjoys in such a large measure, enables him to do more in this direction than any other man of his race. Mr. Washington is not only a man of splendid courage, but of infinite tact. He has made fewer mistakes than usually falls to a man placed in his delicate position.—New York Sun, April 17, 1898.

Watch the label on your paper.

CENTRAL TENNESSEE COLLEGE COMMENCEMENT.

Friday, May 20, at 7:30 P. M., public exercises of the theological class.

Monday to Friday, May 23 to 27, written examinations.

Sunday, May 29, at 9 A. M., annual college love feast.

Sunday, May 29, at 11 A. M., baccalaureate sermon by Rev. J. A. Kumler, chancellor of Wesleyan University, Bloomington, Ills.

2:30 P. M., Sunday-school anniversary.

7:30 P. M., annual sermon by Rev. A. W. McKinney, president of Central Alabama Academy, Huntsville, Ala.

Monday and Tuesday, May 30 and 31, 9 A. M. to 2:30 P. M., public oral examinations.

Monday night the graduating addresses of the normal class.

Tuesday, 2:30 P. M., annual meeting of the board of trustees.

At 3 P. M., class day exercises.

Tuesday night the commencement of the law department. Annual address.

Wednesday, June 1, 9 A. M., industrial department, stenography, art, etc. At 7:30 P. M., Public literary exercises of the alumni association.

Thursday, June 2d, commencement 10 A. M., addresses of the college classes, conferring degrees, presentation of diplomas.

Summer School — In consequence of the health of some of the teachers there will be no session of the summer school at the college this year.

J. Braden.

POSSIBLY IT DIED OF ITS OWN POISON.

Some time ago a something, answering to the name of a newspaper, started out to abuse the friends who are supporting us among the colored people. That issue alone was enough to kill it. The paper has not been out since. You had better steer clear of the Appeal's scalpel.—The Appeal.

Begin now and you will have a new Communion set in 30 days.

EPWORTH LEAGUE

By Rev. D. W. Shaw, Ph. B.

Topic, May 8: TAKING THINGS PATIENTLY.

Scripture References, 1 Peter, 2:20; Luke, 21:19; Rom., 5:3.

If a man would enjoy the fruit he must not pluck the flower, is an old and trite saying, yet true. Few, if any of the graces, have been more helpful in bettering this old world than the grace of patience. It has been the arrestment of many a hand and the estopment of many a word that might have been like a withering sirocco. Many a plan has failed because it was precipitated too early. A little patience in launching many an enterprise might have resulted in success, where now lie only stranded wrecks. We forget that history reveals the fact that all real progress is slow. Kingdoms and dynasties arose and perished; kings came and went; prophets arose, uttered their warning message and passed away, but Jesus Christ and the new kingdom tarried. The earth's strata was formed layer by layer during long and weary lengths of time, for Deity never hastens. God is never impatient. Providence never runs itself out of breath, but possesses itself in patience while nations and kingdoms wax and wane and perish.

The hardest lesson that man has to learn, is the lesson "to wait." In his fussy little life he is like the bee that sips the nectar from the opening flowers, flitting here and there, and resting nowhere. Conquest and victories are for him who waits. Just now while I write a strong detachment of the American navy is lying off the coast of Cuba, forming a blockade just beyond the reach of the guns of Morro Castle. Can our navy wait? A bloodless victory may be won if our army and navy can wait. It may be that before these lines are traced by the black battalions of type patience may have been exhausted and many a vessel and their crews, by naval conflict, may have gone down amid sharks and billows. Let us get hold of a few thoughts which in the future may help us to help others.

1. Patience is strength. Human nature is spasmodic and impulsive. The patient man is the strong man. America flew into a passion when the Maine was blown up in Havana harbor and only for our strong man in the White House we might have been plunged into war without men, ammunition or ships. They said McKinley was weak, but the future will reveal him to have been the strongest man in America in the awful crisis confronting us. It is not the weak man, but the strong man, who can hold on in his course when newspapers and the people have gone shouting in another direction. His patience, which to some made the President appear weak, has revealed his strength and made him the head of the column that shouted for "Cuban Liberty."

2. Patience is strength when one has every moral right to be impatient. As for instance, when one is unjustly persecuted. Patience and endurance when one is made the object of unjust persecutions is thankworthy and is acceptable with God. What great patience did the apostles show when they were persecuted for doing good! In this they won praise of God and left upon the world a lasting impression of their patience.

Some years ago a German and a French soldier met on a brief furlough, and the Frenchman laughed at the great shoes the German wore, saying in the meantime that he would have a difficult task to get away from an enemy in such shoes. The German soldier looked at him for a moment and replied: "These shoes were not made to run away with, but to stand in." So it is with patience; it is the sandal which enables us to stand, and having done all to stand. Patience is the heavy sandal which makes us to appear at a disadvantage at times, but it is also that in which men win victories.

Jesus Christ was maligned, misrepresented, brought unjustly to trial, condemned by false witnesses, yet opened he not his mouth. In this was his strength. About him the howling mob shouted themselves hoarse, and men chafed each other like the waves of the sea, yet Jesus is as calm as the stars that take up their nightly march athwart the Heavens. I have looked upon Munkacy's great painting of Christ before Pilate, and in all of that sea of faces, from throne to populace, there is but one calm face, and that is the face of Jesus, who possessed his soul in patience.

So with Wendell Phillips in Tremont Temple, Boston, when he arose to plead the cause of the enslaved. Four thousand people shouted and groaned until the very temple shook, yet Phillips patiently waited, standing like a rock amid breakers. His patience won, for his very calmness secured for him a respectful hearing.

Mothers and fathers need this grace of patience. John Wesley, the founder of our beloved Methodism, was a very slow boy, his father complained that Mrs. Wesley should tell John the same thing an hundred times; whereupon Mrs. Wesley replied: "Why, if I had only told him ninety-nine times I should have lost all my labor, but by the hundreth statement I save it all." In this, patience had its perfect work." Teachers need it with their scholars; pastors need it with their churches; presidents need it with their Leagues, and the Leaguers need it with those whom they would win to Jesus.

Charleston, W. Va.

ASSISTANT SECRETARY'S CORNER.

Our brethren everywhere will be gratified to know that every mail brings a batch of letters informing us of the election of delegates by leagues, and the coming of many on their own account. But for the space it would take we would name some of the brethren heard from.

Let the pastors, or leagues, as fast as delegates are elected write us. We have two secretaries working daily to answer our large correspondence. We want to hear from you.

Souvenir Program.

Our latest decision is to get out a Souvenir Program in order to have something we can

point to at all times as a reminder of the great occasion. The souvenir will contain biographies of speakers, conference presidents and their pictures in half-tone engravings of the best quality. It will also contain the official program, short articles on Atlanta Methodism, pointers on our Methodism in the South, names and addresses of Conference Epworth League Presidents., etc., etc. It will run twenty or more pages on best book paper and mechanically done up in the best style, and, so that everybody may be able to get it, the price has been fixed at 10 cents a copy, or 12 cents when it has to be mailed. Let every Pastor, league President, officers and Epworthian send for the Illustrated Souvenir and Official Programme.

Preliminary Programmes.

Preliminary programmes for the entire Preachers' Assembly and Alumni Reunion are ready now and may be had upon application to Rev. W. P. Thirkield, D. D., South Atlanta, Ga.

Our League programme has been strengthened by the name of Rev. W. M. Alston, Rome, Ga.; Rev. B. H. S. Ferguson, Columbus, Miss.; Rev. Frank Gary, Galveston, Texas; Rev. W. W. Foster, D. D., Holly Springs, Miss., and, musically, by the helpful service of Prof. J. Hebron Morse, who has had training as a musician in America and Europe, and is now instructor at Clark University.

Expense Accounts.

All of our big League meetings provide for their own expenses, and ours is to be no exception to the rule. Each League will therefore send by your delegate, or if the delegate does not come, send by mail fifty cents for expenses. Some may not be able to send fifty cents, can't you therefore send twenty-five cents?

Let none of our League presidents fail in this nor our brethren fail to call their attention to this important matter. The first to be heard from on the expenses of the Congress is the League at Bristol, Tenn., Rev. W. C. Marley, pastor, and at Mac Peelah, N. C., Rev. G. W. Morehead, pastor; also Oxford, Miss., Rev. J. W. Wimbish, pastor. Oxford, Miss., and Bristol, send each 50 cents, and Mac Peelah will send 50 cents for each League on the charge which will be a total of $2 for Mac Peelah.

Conference and District Officers.

Our Annual Conference and District Epworth League officers should certainly make an effort to be at Atlanta, '98, because the meeting will be exceptionally helpful to them. It is also their special work now to urge representation from every league in the conference and on their districts.

We hope they are working and should be glad to hear from them. Come yourself, if you can and bring others, ought to be the aim of every officer.

Other Matters.

We wish to emphasize the fact that board may be secured at Clark University dining hall for 35 cents per day, and while many homes have opened their doors free for lodging, yet, if any one has to pay it will not be more than 25 cents per night. We wish also that friends will remember that following our League meeting May 12th and 13th, which is Thursday and Friday, Saturday the 14th, will be the great day on Africa, when Bishop Hartzell will speak, and Sunday the great day for the people at Moody Tabernacle.

By all means come prepared to stay to all meetings if possible. The local leagues of Atlanta are getting ready for you and you will meet an enthusiastic set on your arrival.

It is very important that you inform us of your coming. Address Irvine G. Penn, So. Atlanta, Ga.

Watch the Southwestern next week for important announcements to those who expect to come.

Yours fraternally,

I. G. P.

EDUCATIONAL.

Dr. C. W. Gallagher, formerly President of Lawrence University, at Appleton, Wis., and later President of Maine Wesleyan Seminary, at Kent's Hill, Me., has accepted the Associate Principalship of Lasell Seminary for Young Women, Auburndale, Mass.

Dr. Gallagher brings to his new position a large experience, thorough scholarship, broad culture and fine manners, and will be a great acquisition to the well known Seminary, whose career has taken no backward step in twenty-four years.

The patrons of Lasell will feel assured that the interests of their daughters will be yet more carefully looked after and will not suffer during Principal Bragdon's brief enforced absence from Auburndale.

TUCKEGEE (ALA.) NORMAL AND INDUSTRIAL INSTITUTE.

On the 3rd and 10th of April, respectively, memorial services were held by the school in memory of the late Hon. B. K. Bruce and Miss Frances E. Willard.

Through the generosity of a friend, this school has been enabled to undertake a movement to encourage a systematic course of reading on the Chautauqua plan, among the colored people.

The war excitement is making it very difficult for Mr. B. T. Washington to raise money for the school.

Our new Trades Building, in which will be housed all the trades taught here, will be, when completed, one of the most imposing edifices on the grounds.

Isaac Fisher.

PRINCESS ANNE ACADEMY.

There was a joint debate between the Academy literary association and the Epworth League of Metropolitan M. E. Church on the evening of April 21st. The subject was, Resolved that teachers have a greater influence in forming the character of young than parents. There were good speeches made on either side. The debate was decided a tie, after careful attention by the judges. The judges were as follows: Mr. R. H. Pearce, class of "98;" Prof. Nutter, principal of Pr. Anne public school, and Rev. Wm. Bowland.

Mrs. B. O. Bird, preceptress, spent some time in Salisbury, Md., last week on business.

The Rev. Valentine, presiding elder of the Washington Conference, spent a few days at this place visiting his daughter, a teacher of the model school. He seemed very much pleased with the management of the school, and gave us a few words of encouragement. We are hard at work preparing for commencement. The graduating class is practicing their orations. If you want to know what we are doing here, "Come on the 26th of May at the commencement."

Dennis A. Bethea.

GAMMON PREACHERS' ASSEMBLY.

Date, May 12th to 18th.

Important Notices.

As we could not guarantee the necessary number, in order to secure excursion rates from the railroad association operating west of the Mississippi river, ministers will use their clergy permits to nearest point on the Mississippi, there buy excursion tickets to Atlanta. Ministers will thus save, as clergy rate in that territory is lower than excursion rates. Return rate from Atlanta, one cent per mile, in entire territory covered by Southeastern Passenger Association.

Let all that have not received Illustrated Program, with full information as to railroads, entertainment, etc., send card for one—free to all.

Plan to be present in time for the great Epworth League Day, for which Secretary Penn has prepared a rich program, opening 7:30 p. m., May 12th.

Remember, free lodgings will be furnished for over 100; free entertainment in homes for about fifty ministers; meals, 35 cents per day at the Clark University dining hall. Make early application to Dr. J. W. E. Bowen, chairman Entertainment Committee.

The churches of Atlanta, all denominations, will unite for the grand rally for Africa on Sunday afternoon, at the Moody Tabernacle. "Africa Day," with Bishop Hartzell as the central speaker, will be such an occasion as one cannot afford to miss. The entire program offers a rich and inspiring feast to all. It will make better preachers and stronger Christian workers. Gammon opens her doors to all. This is your institution. Come and enjoy these benefits.

W. P. Thirkield, President.

THE MISSIONARY DEBT.

Amount of debt		$186,000.00
Amount pledged on Steffy plan	$89,296.09	
Amount pledged on Roll of Honor . . .	28,921.68	
Total amount pledged to April 16th . . .		118,217.77
Amount still needed,		$67,782.23

Number of charges heard from 5,0005
Number of charges not heard from 11,995

The work of the Supply Bureau of the Woman's Home Missionary Society is one of great interest and importance. It is sad to know that at this time thirty cases have not yet been assigned! Some Church, Auxiliary, or Epworth League, should at once communicate with Mrs. James Dale, Walnut Hills, Cincinnati, Ohio, with reference to this matter.

LOVE'S TESTIMONY.

"Thou alone hast the words of eternal life," said Peter to his Master, and such has been the testimony of millions who have proved Christ's promises, after finding that there is no rest outside of him. At the recent session of a California conference, a young Japanese convert gave expression to the following words of joyous faith in the world's Saviour:

"My hair is black, my eyes are black, but my heart has been made white by the blood of Christ. I was a poor heathen boy, and troubled and sin-sick. I went to Shinto, and cried, 'Oh, save my poor, sin-sick soul!' but no help me. I went to Confucius, and read his words, but my sin-sick not cured. I went to Buddha, and waited long, but he did not help. I went to Jesus. He cure me."—Selected.

If evil in our neighbor is an enemy to righteousness, so is the evil in ourselves. If we would not allow our own sins to stop us from working for Christ, neither should we obstruct others in their working, simply because their sins happen to be of a kind particularly offensive to us. All kinds are offensive to God.—Nashville Advocate.

When God's children pass under the shadow of the Cross of Calvary, they know that through that shadow lies their passage to the great white throne. For them Gethsemane is as paradise. God fills it with sacred presences; its solemn silence is broken by the music of tender promises; its awful darkness softened and brightened by the sunlight of heavenly faces and the music of angel wings.—F. W. Farrar.

TRUE LOVE.

To love well, a lover must have a natural tenderness before he loves; but this rarely happens. With most a delicate sensibility gives all the punishments and pleasures of love. That love is most perfect that has least of self-interest in it. When love is weaker than reason it is not perfect love.—Lady Gethin.

OUR BENEVOLENT CAUSES

HOME MISSION NOTES.

A frontier preacher who received a generous box from a New York Conference W. H. M. S., wrote in acknowledgment: "Your box came the Monday after Christmas. That was our Christmas! Such blessing as it brought! I am one of many preachers who, but for the help of the W. H. M. S., would be compelled to abandon the field."

Mrs. F. V. Chapman, Superintendent of Ritter Home, Athens, Tenn., under the care of the W. H. M. S., writes: "Our 71 girls have just sent $30 as self-denial money to the Conference Treasurer. This, with their mite-box dues, makes $50 contributed to the Society this year by the family in the Home."

This is indeed a noble record!

Conference officers, arranging for summer work, will be glad to know that Mrs. Chapman, and also Mrs. H. M. Nasmyth, Superintendent of A. M. Smith Home, Little Rock, Ark., are likely to be available for meetings during the summer vacation. Both of these ladies are inspiring and convincing speakers. Those wishing to secure their services should write them soon in order that they may arrange their itineraries.

Miss Rose Robertson, who is carrying on a work for the Italians in New Orleans, under the auspices of the W. H. M. S., writes significantly: "It is not a question with us how to reach the people, but rather what to do with those who come to our very door!" The work in this quarter grows rapidly. A night school, mostly of men, gives promise of great usefulness. They are most eager to learn, and gladly listen to the Gospel of good-will and loving deeds which is preached to them, as well as the clear and distinct testimony to Christ as the world's Saviour.

"How Help Home Missions" is the title of a new two-page leaflet just published by the Woman's Home Missionary Society. It is a companion to "Why Help Home Missions," and is not only "A Call to Organze," as its sub-title denotes, but will prove an actual help in organization, giving hints, suggestions, etc. It will be sent to any address for postage only, at the rate of three cents per hundred on application to Miss Van Marter, 150 Fifth Avenue, New York City.

The Superintendent of the E. L. Rust Home at Holly Springs, Miss., under the care of the W. H. M. S., writes earnestly concerning an important need of the Home: "I am glad to note an increasing love for reading among our girls. We are in great need of a better supply of suitable books. If our friends desire to be really helpful to us, we beg that they will kindly send us useful and interesting books. A sewing machine is also greatly needed."

It is said that there are 1,500 Chinese slave girls on the Pacific coast. The W. H. M. S. supports a Rescue Home and day school in San Francisco. Children of Mongolians are not generally admitted to the public schools of California. There is a State law against it, though there is supposed to be one school kept open especially for them. This is not always done, however, and when open it is not properly cared for.

A little girl in one of the Homes of the W. H. M. S., said gravely one day: "There are three kinds of people in the world, white folks, black folks, and our teachers." A teacher in a Southern Home School writes: "I sometimes wonder how it would seem to my friends, if on their way to Church of a Sunday morning, with a quiet, orderly band of girls, they should be shouted at and insulted by groupes of children and young people from piazzas and doorways of respectable residences! There is a wide difference between living in the heart of things, and only spending a few days on the edges!"

SUNDAY SCHOOL HELPS.

By Rev. G. N. Jolly Kentucky Conference.

(Written for the Southwestern.)

Lesson VIII, May 15, 1898.

Watchfulness.

(Matt. 24:42-51.) "Watch therefore, for ye know not what hour your Lord cometh." (Matt. 24:42.)

As Jesus departed from the temple for the last time one of the disciples called His attention to massive stones of which that building was composed. He told them the time would come when there would not be left in it one stone upon another. They crossed the Kidron and ascended Mt. Olivet to the top. There they paused. It was in the spring of the year and all nature was full of life. It was at the close of the day when all should have a pleasant spirit. Jerusalem, gilded with the rays of the setting sun, was in full view. While there the disciples asked Him three questions: When shall these things (the destructions of Jerusalem and the temple) be? What shall be the sign of thy (second) coming? Aand (what shall be the sign) of the end of the world? The answers to these questions may be found in the 24th and 25th chapters of this gospel.

1. The coming of the Son of man (42). There is no doctrine of Scripture taught with more clearness than the second coming of Christ. "The Son of Man cometh." "This same Jesus which is taken up from you into heaven, shall come in like manner as ye have seen Him taken up into heaven." The time of His coming again is not known. "Of that day and hour knoweth no man, no, nor the angels which are in heaven, neither the Son of Man (as man), but the Father." His return will be a surprise to many, for He will come "in such an hour as they think not." The manner of His return will be very forcible. "They shall see the Son of man coming in the clouds of heaven, with power and great glory." He "shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God." Let all be ready, and watch, and wait for His return. "Maranatha (the Lord cometh) should be the watch word of the church."

2. The house and the robber (43). This verse is a kind of parable. The house is the body of man. It is so called because of its mechanism. Man is "fearfully and wonderfully made." The good man of the house is the soul. It dwells in the body as a family risides in a house. It warms, clothes and feeds it; protects it when in danger, and nurses it when sick. The thief is Satan. He is ever seeking to enter our heart, and to abide there. Death breaks up our house, and turns the parts of which it is composed back into their native elements. But the abiding of Satan in the heart will destroy all of our earthly and heavenly happiness. Let us watch over ourselves that we be not overtaken in a fault, and over the duties that rest upon us that nothing be left undone, and that all things be done decently and in order.

3. The faithful and wise servant (45-47). First. His Character. Two noble traits are named. He was faithful, that is full of faith. He was willing to go where the Master led, do what he enjoined, and endure all that might come on him for his Lord's sake. He was wise. He knew heaven was the best result of human life, desired to possess it, and used the proper means to do so. (2) His Appointment. "Whom his lord has made ruler over his household." The church is the houshold of faith. It is like a great family. The ruler represents the minister of the gospel, and all other persons who are in authority in the church. "Whom his Lord hath made," shows that God raises up persons to take charge of certain duties in His Church. The ministry is God-given. (3) His work—"Give them meat in due season." Meat is here put for every kind of food. In the Bible meat, bread, wine, milk honey and water are used to express the blessings of the Gospel. This meat is given to the household. The Gospel is free. Yet a salvation that never cost a sigh, or tear, or sleepless night, or sacrifice, or dollar, is worth but little. It is given in due season at the opportune time. This life is the due season. In youth and in early manhood and womanhood is the due season. Just now while you read is the due season. Will you not improve it? (4) His reward. He was blessed, or made happy. He was given much knowledge, honor, wealth and piety. He was exalted, or "made ruler over all his goods." "Well done, thou good and faithful servant. I will make thee the ruler over many things. Enter thou into the joy of thy Lord." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." The joys of heaven cannot be expressed in words.

4. The evil servant (48-51). First. His meditation—"He said in his heart." He thought. "As a man thinketh so is he." Sow thoughts and reap words, sow words and reap deeds, sow deeds and reap character, sow character and reap destiny. It is thoughts and not words or deeds that make the man. Language and conduct are revelations of thought. "My Lord delayeth his coming." Unbelief in the second coming of Jesus has caused many to apostatize. Delay does not mean never. This is true from the destruction of the ante-diluvianists, and from the overthrow of Sodom and Gomorrah. (2) His conduct—"He began to smite his fellow-servants." A Christless heart is ever selfish and overbearing, and a Christless church is no better. The history of the household of faith during the Dark Ages proves this fact. Many mediaeval bishops lorded it over God's heritage. They abused, persecuted and put to death multitudes of the saints. This evil servant also began "to eat and drink with the drunken." He ate to gluttony, and drank to drunkenness. Oppression and self-indulgence are the two sins most common to those in high places. Drunkenness is a disease, and as such it may be cured. (3) His surprise—"The lord of that servant shall come in a day when he looketh not for him." Jesus will come again. We must meet Him in life, in death, or in the judgment. Then let us act the part of the wise man. Set our house in order, balance our accounts, and prepare to meet our God." (4) His punishment. (a) His death—"Cut him asunder." Division produces death. Isaiah, tradition says, was sawed asunder. When his lord came, he shaped up the course of nature, and soon brought about his death. "Bloody and deceitful men shall not live out half their days." (b) His punishment—"Appoint him his place." He pretended to be a true servant of his Master, but in his heart he was a deceiver. Assign him his place with his companion. Are the wicked classed in Gehenna? Surely there are degrees in punishment. Our God (out of Christ) is a consuming fire.

A Communion set free to every church. Read our offer.

A Good Appetite

Is essential for perfect health and physical strength, but when the blood is weak, thin and impure, the stomach cannot perform its duty and the Appetite fails. Hood's Sarsaparilla is a wonderful medicine for creating an appetite and giving sound digestion. It purifies and enriches the Blood, tones the stomach and digestive organs and gives strength to the nerves and health and vigor to the whole system. Be sure to get

Hood's Sarsaparilla

The One True Blood Purifier. All druggists. $1; six for $5. Be sure to get Hood's and only Hood's.

Hood's Pills are purely vegetable, reliable, beneficial. Price 25 cents.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

WOULDN'T DRAW THE COLOR LINE.

A determined effort was made at the recent session of the State Epworth League Convention of the M. E. Church, South, held at Galveston, Tex., to have that body pass resolutions asking those in charge of the great International Epworth League Conventions to arrange hereafter for separate seats for "colored persons." And further, to ask that "notice be given as to any colored speakers who may appear upon the programme, in order that choice in regard to hearing them may be exercised." The resolutions were offered py F. P. Works, Esq., of Hillsboro, president of the convention, and were advocated by him and a Rev. Mr. Green. They did their best, but the wheel of progress was against them, and both the original resolutions, and that offered by the Rev. Jerome Duncan and accepted by Mr. Works as a compromise, were tabled.

The disension, as given in the Galveston News, was spirited and interesting. Mr. Works, who announced himself as a lawyer, and who is evidently a very young lawyer at that, made a passionate and earnest speech. A portion of his speech we would publish but for the fact that it would not help the cause and also that lawyer Works will live to see the day that he will be ashamed of it; the same might be said of that of the Rev. Mr. Green. Mr. Works is from Hill County, which we understand is one of the few Texas counties in which the white caps operate. We do not mention this because we think he is in any way identified with this class of outlaws, but simply to account for his having such an extremely bad case of color phobia. His county has too many of that class of people. Though judging from the way Mrs. Thurman the colored temperance lecturer was treated there they are not all as bad off as Mr. Works evidently is. But be it understood that Texas is in many respects along such lines, the most progressive of the Southern States. At any rate the supporters of the resolutions in question found that the world is moving on. To us it seems exceedingly strange that the great meetings of the Society of Christian Endeavor get on so harmoniously and smoothly along these lines. That too is composed of the representatives of both races at the South and of all the world besides. But why discuss this matter, we are sure the authorities will manage it and manage it too in accordance with the highest principles of our holy religion.

We desire to say though if the spirit evinced in some of the speeches against the resolutions are truly indicative of the trend of sentiment in the great M. E. Church, South, and hence of the South, our country is safe, and many of us will live to see the day when the professing Christians' prejudices will be controlled by his religion instead of to the contrary. The spirit of the Christ must be the spirit of his followers. We give a brief synopsis of two of these speeches. The News says:

As Mr. Works closed there was again a general demand for recognition. Somehow Noah Allen of Galveston managed to catch the attention of the presiding officer. Mr. Allen was down among the crowd. When he began to speak there were shouts of "Get on the rostrum." Mr. Allen climbed up. He spoke slowly and distinctly. This resolution touched a very sensitive and important question, he said. If the delegates were assembled for anything it was to submit to the lodgment of the holy spirit. All profess to love the Master. Sometimes self creeps in and the Master is driven out. It grieved his heart to hear the resolution read after such an evidence of the holy spirit as he had seen at the sunrise gathering. The resolution was out of place. He appealed to the delegates as Christians and as men and women not to support the resolution. What would the world say, he inquired. He was born of Southern parents on Southern soil. The spirit that should animate all was the spirit of Christian love and brotherhood; all for Christ and humanity. The mouthings and ignorant statements of a few negroes should not be accepted as condemning the whole race. White men and women make statements that are a shame and disgrace to them, but it does not stand against the whole race. The leaguers had "All for Christ" at the head of their column and the leaguers promised to follow where he leads.

Rev. Mr. Alderson followed. He said he hoped to dismiss the question in the spirit of the Christian. The action contemplated might do great hurt to the negro, to the Southern Methodists and to the Epworth League unless the delegates were very careful in their consideration of the question. The attitude of the Southern people toward the negro is peculiar. The question really was: "Will the Southern Methodist Church withdraw from the international conference? Will you serve notice that unless the negro is banistered or fenced off you will not participate in the conference—you will withdraw?"

He said the men behind the resolution did not realize what the international conference would do. They would allow the South to quietly withdraw. That would be all. He could not shut his eyes to the fact that the Texans were alone in this matter.

"Social equality!" he said. "If there's social equality in such a conference there's social equality in every street car that runs in Galveston or in the South. Your sister or wife or daughter is just as liable to rub shoulders with a Negro when she rides in a street car as she is in the conference. The delegates were not brought to a social level with the Negro. He trusted the people of the South to preserve their social dignity."

We consider that the choir made one of the best speeches delivered, for after the vote to table was taken and the resolutions thus disposed of, Mr. Works called for a song and the choir sang, "Let the Sunshine in." There were those present who need it.

Dr. A. C. Monk, an invited speaker from Chattanooga, Tenn., while delivering the missionary sermon before the Convention, made the following significant remark. Said he:

When the dissension arose in the day's proceedings, and when it looked for a time like Texas would fall out of line, he felt that it would be a great calamity and that it would set bad examples to the other conferences that had patterned after Texas. But it gave him infinite pleasure to note that there had been no backward step."

Well done for the M. E. Church, South! Well done for Texas! Texas is our home.

REV. CALVIN PICKETT BURNED TO DEATH.

The information reached us Monday morning through a letter from Dr. J. Braden, Nashville, Tenn., that Rev. Calvin Pickett, an old and highly respected member of the Tennessee Conference, died in New York city last Saturday. He was at the last session of his conference appointed pastor of Braden Chapel, East Nashville, and had gone North to raise money to clear it of debt, as well as for the erection of a hospital for the Meharry Medical College. The Summer House at which he was stopping took fire and he was seriously burned, and although carried to the hospital and properly cared for, this old veteran who had so long and faithfully braved hardships and proclaimed the Word was compelled to yield. Bro. Pickett will be greatly missed, for he was really a remarkable man in many respects.

To learn of his death is especially painful to the editor of the Southwestern, as he was licensed to preach by Bro. Pickett.

We hope to give a sketch of his life at some future time.

(Continued from page 1.)

A REPLY TO DR. HAMILTON.

we are led to conclude that the excessive number of idlers and loafers furnish the majority of the criminals. In the second place they are for the most part located in the large cities of the North, and many of those cities are exceedingly wicked, and yet hundreds of our people are forced to secure quarters in the "toughest" portions of such cities. Even good people might be led to veer from the line of right under such circumstances. We believe, of course, that whether North or South the Negro, though situated under the most favorable circumstances will furnish his proportion of criminals, nevertheless, where so many are forced into idleness, and others must live in those sections of the cities where object lessons of the bad are constantly before them and their children, it is not surprising that the number of paupers and criminals furnished should be out of all proportion to their total population.

Thus far we have attempted to show why it is not to be wondered at that the statistics are made to present the Negro in such an unenviable light, and still we do not believe that the mass of the race is either worse or growing worse. That such should be true in the face of all the influences that have been and are yet at work for our improvement is absolutely unreasonable, notwithstanding the statistics quoted by the doctor. If such is true, what has become of the influences for good set in motion by the thousands of teachers, preachers and home builders sent out by the Freedman's Aid Society, with which Dr. Hamilton is connected, and other thousands sent out by the American Missioary Association; the Baptist Home Mission Society, the Presbyterians and other Christian organizations? They have reached the masses; do their labors go for naught? Did our space permit we might quote the now sainted Bishop Haygood, who replied to a statement akin to this, made by Dr. Steele of the Church, South, or we might quote Dr. Hass, editor of the Christian Advocate of the Church, South, who discusses Dr. Hamilton's statement, or some of the strong protests we have received at this office, but it is unnecessary, the weakness of the case is too evident.

If we were to attempt to refute the assertion on the ground of the Negro's moral development we could point with pride to the tens of thousands of Christian homes scattered throughout the whole land, and presided over by women who are a credit to their sex, their race and their country. Or we might show his financial development by reference to the many thousands of broad acres, the multiplied thousands of realty in our cities and towns, not to mention thousands of dollars worth of personal property held in his own right and title; and yet again we could show his intellectual development, not simply by naming our prominent men who have come up side by side with others, who though not so tall as they, are nevertheless men of standing and character, but also by reference to the thousands of teachers, educated ministers and other professional men, all of whom are hard at work down among the masses, as well as the intelligent fathers and mothers who are trying to make home life what it should and must be, but we need not do so.

We, as a race, confess with shame that we have our ruffians, our rowdies, our criminal classes—too many of these by far; but we can with assurance say to the doctor there is no reason for "alarm;" there are yet millions in Israel, whose knees have not bowed unto Baal and whose mouths have not kissed his feet.

———*———

Rev. G. N. Johnson who was sent to Fayetteville, Ark., to erect a new church is succeeding grandly. His people are worshiping in the school house while the church is building, but they are well organized and are collecting $50 per week for building purposes. Their neat brick church which is now being roofed is the only two-story edifice in the Little Rock Conference and Bro. Johnson and his people are justly proud of their success. In the midst of their rush they observed Easter and raised $25. The Church Aid Society, a local organization, gave the church $75 to assist them.

WAR STILL GOES ON.

The war between this country and Spain is certainly on and no mistake about it. The North Atlantic fleet still continues the blockade about Havana, and thus awaits the coming of the Spanish fleet which is supposed to be somewhere in mid ocean and headed this way. It was forced to leave the Cape Verde Islands, which belong to Portugal, last week. Their departure was rendered necessary by Portugal's having declared herself neutral in the war between the two countries.

The Asiatic Squadron which was lying off Hong Kong, China, is reported to have gained a signal victory over the Spanish fleet at Manilla, the capital of the Phillipine Islands, which belong to Spain. In the naval battle fought May 1st the Reina Christina, the flag ship, and the Castilla were burned and the Don Juan de Austria was blown up by its own magazine. These three were the best of the Spanish fleet in those waters. It is also reported that several other smaller Spanish gun boats were sunk to prevent their capture by the Americans. Commodore Dewey, the commander of the American ships is a brave and daring man, sixty years of age, who saw active service in the late civil war. His achievement on this occasion will never be forgotten while men read the history of America. He has completely demolished the Spanish fleet which will go a long way toward settling our difficulty with Spain.

No land attack has yet been made on Cuba, but no one can tell what a week may bring forth.

The Southwestern announced in favor of the call of the League, Bro. Fortune, why are we not in the list?

Ames Church, Baltimore, is to be rebuilt on a new site. Under the leadership of Rev. M. J. Naylor, the brilliant and successful pastor, this church has enjoyed unusual prosperity.

Zion's Herald says: Rev. Dr. M. C. B. Mason, secretary of the Freedmen's Aid and Southern Educational Society, was greatly enjoyed both in his address at the anniversary of that Society and in his briefer speeches at one of the regular sessions of the New England Conference. Dr. Mason is an able, eloquent and convincing speaker. He will receive a warm welcome to any of our pulpits in New England.

By some means, unaccountable to us, the name of Prof. H. B. Pemberton was omitted from "Suggestions to Texas Epworthians," which we published in our Epworth League column some weeks ago. The professor is an enthusiastic Leaguer and we are glad to note his efforts to further this great cause. We are sure the professor will accept this statement.

United States Senator, Edward C. Walthall, of Mississippi, is dead. He died in Washington, D. C., on the 21st inst. He had represented his State in the Senate, except about fourteen months since 1885, when Senator L. Q. C. Lamar went into Mr. Cleveland's cabinet. His remains were conveyed to Holly Springs, Miss., for interment, thither they were escorted by a committee composed of members from both houses of Congress.

Mr. Walthall was born in Richmond, Va., in 1831, and served as a Confederate soldier.

Assistant General Secretary Penn writes us that "Governor G. W. Atkinson of West Virginia, the present popular chief executive of that State, has accepted an invitation to speak at our great League Congress in Atlanta May 12th. He will speak on the programme with Rev. J. F. Berry, D. D., and others.

Our meeting is expected to be held in the great Moody Tabernacle that seats 6,000 people.

Governor W. Y. Atkinson of Georgia will introduce Governor Atkinson of West Virginia. Success is assured.

Let everybody come. Our Georgia Methodism is enthusiastic and will be tireless in their efforts to make it pleasant for strangers."

PERSONAL AND GENERAL.

Rev. C. D. Crockett, Slidell, La., has been sick for some days and came in to the hospital a few days since. We trust he may soon be restored to health and strength.

Rev. Dr. J. M. Shumpert informs us of the death of Rev. G. W. Beame, pastor of Shubuta Cir., Mississippi Conference. He died a most happy death April 13th.

Rev. A. Moore, presiding elder of the Baton Rouge District (La.) dropped in to see us last week. He never comes without bringing in a subscriber. His district work is prosperous and the elder is happy.

The new public school building just erected in this city for colored pupils has been named for Mr. Thomy La Fon, the wealthy colored man who left so much money at the time of his death for various charitable enterprises.

Miss L. A. Alton of First Street Church, city, though a busy city school teacher, always manages to find time to do something for her Sunday-School in which she is an earnest worker. She laid in supplies last week and is delighted with the success of the work.

Bishop Holliday said if we did not watch our printers they would get his name John instead of Jehu. We thought we were watching them but they got it so anyway. The Bishop is all right anyway.

Mr. H. W. Knight, who as for twenty-three years been connected with subscription book department of the New York Book Concern, has resigned his position and has gone into business for himself. He is an energetic business man and we wish him success.

Bishop and Mrs. Fowler and Dr and Mrs. J. W. Hamilton will sail from Boston early in June for England. Bishop Fowler and Dr. Hamilton are the fraternal messengers of the Methodist Episcopal Church to the Wesleyan Methodist Church.

Mrs. Dr. I. E. Mullen and little "Val," of the city, came in last week on business. Mrs. Mullen is a close reader of the Southwestern and says she cannot well get on without it. She is one of the home builders sent out from the Central Tennessee College and an honor to that institution.

There have been nine desertions from the American fleet now in Asiatic waters, namely: six Chinamen, one Italian, one German and one American. The present war will doubtless teach the United States several things. Men who are not reliable in time of war are not best for the service in time of peace.

The Central Alabama Academy, Huntsville, Ala., Prof. A. W. McKinney, principal, holds its 12th annual commencement on Thursday, May 5, 1898. The baccalaureate sermon was preached last Sunday, May 1st, by Rev. N. H. Speight, the annual sermon May 4th by Rev. A. S. Williams.

T. H. Osborn, the drummer evangelist of Union Springs, N. Y., preached at the St. Charles Avenue M. E. Church last Sunday morning and night with telling effect. He has been invited to commence a series of revival meetings there, beginning this Sunday night. He is a fine singer.

Judge W. R. Day was appointed Secretary of State to succeed Hon. John Sherman resigned. Judge Day was assistant, and on account of Mr. Sherman's poor health has been performing the duties for some time. His assistant is Prof. Moore.

Gov. Black of New York has appointed Hon. C. W. Anderson of New York to the position of Supervisor of Horse Racing at a salary of $2,500 per annum and $500 expenses, a five year position. Mr. Anderson has been chief clerk in the State Treasurer's office since 1893.

Rev. J. P. Patterson, presiding elder of the Gainesville District, Florida Conference, has out a neat programme for the District Sunday-School and Epworth League Association, to be held May 12-15th, and expects to have a grand time. He is a mover and we are sure the meeting will be worth attending.

Presiding Elder A. R. Shockley of the Delaware Conference sends out a tabulated message to the brethren of his district which places every member's duty squarely before him. The elder has on his war paint and goes in for success in this good year of our Lord. The message is unique.

The King Industrial Home, Marshall, Texas, in charge of those two excellent ladies, Misses Elliot and King, sent out a class of graduates in dress making April 22. Girls leaving that institution have every reason to be as good home makers and housekeepers as are to be found anywhere.

Rev. Earnest Lyon, D. D., has brought his church, John Wesley, Baltimore, to the front and is carrying the largest congregation in the city. Dr. Lyon is an indefatigable worker, not only in his special church duties, but in moral and political reforms. He is also serving as professor of Systematic Theology in Morgan College.

The Wiley University Commencement takes place May 18th, on which day Dr. M. C. B. Mason, who delivers the commencement address, will break ground for the new Central Building. The baccalaureate sermon will be preached May 15th, by Dr. O. L. Fisher, president of Ft. Worth University, Ft. Worth, Tex., and the annual sermon on the same day by Rev. W. H. Logan, president of the Board of Trustees. President Dogan anticipates a most excellent time during the entire week.

Even the Epworth Herald slips sometimes. In its last issue under the heading, "A Unique Celebration," it announces the celebration of the fiftieth anniversary of Gammon Theological Seminary during the present month. Fifty years old—older than the race for which it was established. The negro race was born in this country only about thirty-four years ago. Fifteen years will do for Gammon this time Doctor.

Our membership at Marshall, Mo., so we are informed by Rev. W. J. Deboe, is rejoicing over the purchase of a $4,000 church with parsonage for $2,000. He says it gives them the best location in the city as well as the best arranged church and parsonage in the Central Mission Conference. A formal reopening will take place June 19th next.

SOME THINGS THE WAR WILL DO.

To have this nation united and freed from the bitterness that was left it as a heritage from the agitation and bloodshed of the late civil war is worth far more than what the present unpleasantness will cost in dollars and cents. And when we consider what America's triumph over Spanish arms will do for our country in making it not only respected but honored and dreaded among the nations of the earth, we have right to feel that no precious life will be sacrificed in the present conflict in vain. Then add to this what it is hoped to do for Cuba, that beautiful and fertile isle so often drenched in blood and tears for freedom's cause, in wrenching from its throat the iron hand of tyranny and oppression. Are these achievements not well worth the price America expects to pay? Indeed they are. This is a liberty-loving country; at heart it is the uncompromising opponent of oppression. No groan of agony is uttered by the oppressed in this or any other country that does not bring forth its corresponding groan of sympathy from thousands in this land. No people ever cry for bread but that there are multiplied thousands in America who are willing to deny themselves that the hungry may be fed. This feeling has prompted us to open wide our doors to such as flee oppression and want, no matter whence they come. There is no doubt that this feeling will grow on the whole American people because of this war with Spain, which nation is acknowledged to be the chiefest of all oppressors. America will greatly profit by the effort she is now making for others. No good deed or impulse is thrown away. The performance or existence of one becomes the creator of another. The North and South united to drive oppression and wrong from another land will yet unite to drive them from our own doors. The liberators of Spanish Cuba will most certainly become the liberators of America's Cuba. Hence we see in the present conflict much for the nation and for the nation's oppressed.

We are pleased to have a copy of the minutes of the recent session of the Atlanta Annual Conference. Presiding Elder Wragg has our thanks.

DOINGS OF THE WORKMEN.

M. C. Cavenas, P. C., Marlin, Tex.: In four months on this work we have held a revival and added forty odd to the church, remodeled the parsonage so it looks like a new one, at the cost of more than two hundred dollars. It is now the neatest and best parsonage on the Waco district. Our Easter exercise was a moderate success, having raised $20 for benevolent purposes. Very earnest effort were put forth for securing cash subscribers for the Southwestern; but we succeeded in getting only two, however. I shall continue the work for subscibers to the finish. The people at Bowan's Chapel on this work have fenced in the grave yard and did other work of importance. Our spiritual campaigns for the summer will be in an open air or tabernacle meeting in the town of Marlin. It will be the latter part of June and the first of July, and a camp meeting at Bowman's Chapel about the first of August. Reduced rates have been secured over the railroads for people wishing to visit these meetings. Pray for our success.

T. O. Carroll, P. C., Hagertown, Md., Washington Conference: For the first time I was appointed here March 14th, 1898, by Bishop E. G. Andrews, and I took charge on the 19th. I find things much behind, but I am glad to say the members and congregation met me very kindly, indeed, and have given us a nice house on a nice street. On Friday night a large number of the members and friends of the town, came in with a grand surprise which made us feel at home with them; everything was in it to make us comfortable and happy. This surprise was led by Mrs. Annie Kyser, a member of our church. Mr. J. W. Dorsey made the presentation; Miss Cora Mackey also spoke on behalf of the ladies present, response by Pastor and wife. So I am hard at work for Ashbury. March 26th and 27th was quarterly meeting. Rev. G. W. W. Jenkins, P. E., in the chair, attended to the business in a brotherly and Christian like way. Mrs. E. M. Carroll is trying to get subscribers for the Southwestern.

C. C. Wallace, P. C., Danville, Ark.: Our first quarterly meeting convened March 12th and 13th. Rev. W. R. R. Duncan, presiding. The heavy rainfall of Friday and Saturday, with the swollen condition of the Petit Jean river, affected the attendance somewhat. Sunday at 11 a. m., and at night, the P. E. delivered two very impressive sermons. While we were grieved to lose our Dr. Emory from the district, Rev. Duncan is all we could have hoped for. We thank the Bishop for so able and earnest a successor. We have an interesting League, numbering 70 or 80 persons; also a large Junior League, which have proven themselves helpful adjuncts to the church. Our Sunday school is large and up to dato. Raised for all purposes during first quarter, $38.75.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical faternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

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Minnie McMillen, Enterprise, Miss.: Our first quarterly conference was held March 30th. Presiding Elder Trotter was not with us; but he sent us a good substitute, Rev. B. S. Crump, a good and able preacher. Sunday night our presiding elder was with us. Pray for Enterprise.

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N. B. Blackman, Pastor, Columbus Circuit, Miss.: I arrived at my new field of labor Jan. 29th, and my people received me gladly. We are getting along nicely. I am in the midst of a good people. On April 6th, we were gone to bed when there came a band of young men to storm the pastor. They come with songs and loaded the table with many pounds of valuables. God bless the good people. Come again.

We have an unsigned letter from Lauderdale regarding the work there. The people are pleased with the pastor, and are doing well. We cannot make use of unsigned letters.

B. J. Reddix, P. C., Mt. Carmel, La.: Our quarter convened on the 3rd. The P. E. was gladly received. Every department of church is looked after. We have received forty-two from probation and five on probation. We are working to succeed, not only in the pulpit but to put the Southwestern into the homes of all our people.

O. Nelson, P. C., Greenwood Circuit, Miss.: The Southwestern is carried around on pastoral visits and religious matters are read from the pulpit. I send two subscribers; others want it and will subscribe as soon as they get the money. Our second quarterly meeting was quite a blessing to all. Rev. F. L. Teague, P. E., was at his post and preached a glorious sermon, impressing the necessity of improving the one talent.

J. E. Epperson, P. C., Lodi Circuit, Tex.: Rev. S. H. Grant of Orange, was called here to visit his mother, and was made welcome during his stay. On March 29th, a storm rose and made its way to the parsonage. I heard the racket of tin cans, boxes and singing. About forty of the members and friends rushed into the parsonage, bringing good gifts. After all was over prayer was offered by the pastor.

Wm. Campbell, P. C., Okolona Circuit, Miss.: I thank the Lord that I am at my post again. I was sick nearly four months and was not able to attend the conference. This is my third year and I am glad to say the people received me gladly and everything looks bright. The Lord being my helper, I intend to make this my best year. I enclose one yearly subscriber, and more will follow.

Rev. N. R. Clay, Pastor, Macon, Miss.: The sisters of "The Willing Workers" of St. Paul Church, Macon, Miss., are heroines of Methodism. Under the leadership of Mrs. Hattie F. Dunn and Jincy Steward, they have recently refurnished the reception rooms of the parsonage. And we have now one of the neatest and most spacious parsonages in the State. I have no knowledge of a more willing and active class of church workers in our conference than these good sisters; in fact, we have an up to date people, in this little town of Macon.

D. K. Hoard, P. C., Tunica Circuit, Miss.: Our first quarterly conference was held March 30th and 31st. Rev. L. F. White, P. E., officiated and preached two wonderful sermons. He spoke many encouraging words. Reports showed success on all lines. This is a small work with a membership of about eighteen, and when we come here it seemed impossible to do anything; but thank the Lord, the day has brightened a little and we are moving on nicely. We have raised some for benevolence.

H. Adams, P. C., Howells, Ark.: We are getting along well. The presiding elder, Rev. B. G. Smith, held our quarterly conference near the 11th. He is the right man for the place.

I. C. Ransom, P. C., Nashville, Tenn.: Our second quarter was held by Rev. A. L. Nelson, who supplied the district during the illness of Bro. N. W. White. He preached three sermons. Collection, $18. There were good reports on benevolences.

A. H. Banks, P. C., Algiers, La.: A debt-paying rally was held April 17th, hoping to raise $100. Saturday night, April 2d, the leaders and stewards, King's Daughters and many friends, brought 100 pounds of groceries and a letter with a neat sum of money, for which we are full of praise and thankfulness.

C. M. Angrum, P. C., Dennis Mills, La.: March 22d, a band of friends come to visit me, and brought many good things; came at 11 o'clock. We all enjoyed the surprise. The pastor gave encouraging and thankful words.

C. C. Robertson, P. C., Cheraw, S. C.: On the night of March 26, while I was at the house of Willie Pursell at Society Hill, the Rev. Bacote, of the Baptist Church, came in, and while we were discussing the outlook for war, we heard a noise which struck us was that of war at the door, and in a few moments there came into the house about fifty persons, who put on the table fifty-two packages of well selected, choice groceries. Rev. Bacote was the spokesman; he made a good speech. The two Baptist churches did their part to make up this highly appreciated tribute of their respect. My membership at this place is small, but the people of the community are unanimous in their effort to have me feel pleasant in their midst.

G. W. Arnold, P. C., Cary, Miss.: My first quarterly conference was held March 4th, by Rev. W. M. McMorris, P. C. Nearly all of the brethren were present, with written reports. On Sunday night the elder preached to a good audience—a sermon full of instruction and spiritual blessing. Paid

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pastor this quarter $34.15; P. E., $10.00; other purposes, $57.30.

C. H. Blake, P. C., Carrollton, (Ga.) Circuit: Second quarterly conference was held April 9th and 10th. Elder J. C. Hunt was present and a large number of the quarterly conference members also, with written reports. They showed life in the work. The elder was sick, but we had a good time. Paid the elder's salary, $83.10; pastor, $54.80. We have had two deaths this year in this work.

Barney Smith, R. S., Winsted, La.: The first quarterly conference of Trinity M. E. Church was held on the 7th inst. By the reports progress was shown on all lines. Every interest of the church is cared for. The members and community at large are just as proud of their pastor (Rev. F. D. Bowers) as if he was a new preacher; notwithstanding he is serving his fifth year. Our beloved P. E., Valcour Chapman, preached a wonderful sermon which will leave a lasting impression in Winsted. Collection $22.

J. Barnes, P. C., Blount Springs, Ala.: My first quarterly meeting convened Feb. 12th and 13th. Our elder looked after every interest of the church, and preached two soul stirring sermons, that won the hearts of saints and sinners. Six members promised him to take the Southwestern. Collection, $8.80. April 10th rainy day, but Easter was carried out. Colection, $3.

J. Jones, P. C., Hackley, Tex.: This is my second letter to the paper this year. I hope this will not find its way to the waste basket. This is my second year on the Hackley Circuit; the people were glad to have me back this year. We started out to do a greater work this year than last year. I have sent more subscribers already than last year at this time. I will send in more soon. We carried out our Easter program on last Sunday in the Sunday school and church. We have four churches and carried out our rally at each by tribes: Hackney tribes raised $12.50; Springfield tribes raised $6.20; Salem tribes raised $3.40; Rose Hill raised $1.90. Total, 24.00. We sent it in to the different causes Monday. We hope to raise all of our portion this year. We have added ten feet to the church at Springfield and bought a lot at Salem and have lumber on the ground to build a new church. We hope to have it up soon.

A. G. Betton, P. C., Heathman Circuit, Greenville District, Miss.: I was sent to this work Jan. 30th, by the beloved P. E., L. F. White, who held my first quarterly conference Feb. 5th and 6th. We did not do so well owing to the short notice, but I think we will make him smile all over his face the second quarter. Beginning to work with Brothers H. S. Cills and G. W. West, I was able to buy and swing in the bell tower an $8 bell to greet the Sabbath morning. On the third Lord's day in March, I organized a Sabbath school at Jordan Chapel in Smythe, beginning with fifteen members; up to date its number has swelled to thirty. We were not in time to get programs for Easter, however, we were loyal in trying to do all in our power. We raised $1.50 for Mission. Will send in two or three subscribers soon.



Talking It Over.

When a party of middle aged women get together alone, a common theme of conversation is their physical ailments. It would be better if these discussions of the ailments peculiar to women took place twenty years earlier in life. If a little of the prudery of modern society were banished, so that young women talked these subjects over among themselves, there would be less suffering among women in middle life.

Good health is the best endowment that a human being can have. Good general health among women is largely dependent upon good local health in a womanly way. Through ignorance and neglect it has become such an ordinary, common-place thing for women to suffer from weakness and disease of the delicate and important feminine organism, that many women have come to look upon these troubles as an unavoidable inheritance. This is a mistake. All troubles of this nature may be cured in the privacy of the home, without undergoing the obnoxious "examinations" and "local treatment" insisted upon by the average physician. Dr. Pierce's Favorite Prescription gives health, elastic strength and vitality to the sensitive organs concerned. It allays inflammation, heals ulceration and frees from pain. It tones the nerves and builds up the nerve centers. It makes a woman healthy and strong, and thus prepares her for healthy wifehood, capable motherhood and a safe transition at the change of life.

"I want to testify to the great benefit derived from using Dr. Pierce's Favorite Prescription," writes Mrs. H. Mason, of Strykersville, Wyoming Co., N. Y. "I commenced using it about three months before confinement. With my former confinement I suffered greatly, while this one was comparatively easy, owing to the use of the 'Favorite Prescription.'"

LOST RELATIVES.

I am desirous of finding my sister and two brothers, as follows: Mary Jane Rightsell was sold by Fields Fox to one Tom Sanders and was taken to New Orleans; Lunen Walker Rightsell was sold by Moses Ruth; Alfred Abner was sold by Riely Rightsel. Their father and mother were Isham and Syvina Rightsell, and belonged to Geo. Rightsell, who lived on Sandy Creek, Randolph Co., N. C. They were sold about nine years before the war. Any information about them will be gladly received. I am their oldest sister, Bettie Rightsell.

Address: Mrs. Bell Long,
441 Orchard St.
New Haven Conn.

March 22, 1898.

I desire to inquire for my brother, Allen Gillam. When last heard from he was at Liberty, S. C. He is the son of Samuel and Zilphia Gillam. There were twelve children in all, four of which are dead. Those alive are George, Malinda, Allen, Simon, Amanda, Isom, Samuel and Robert. When we heard from him last he was then a steward in the M. E. Church at his home. His mother still lives and desires very much to know of his whereabouts. Any information concerning him will be thankfully received. Write in the care of Rev. G. J. Dobson at Abbeville, Miss.

S. M. Gilliam.

Subscribe for the Southwestern.

EASTER ECHOES.

Wm. Drake, Superintendant, Hempstead, Tex.—Our Easter was a glorious one. The program was carried out perfectly. Our young people took special interest in the program. The writer was assisted by Mrs. W. E. D. Freeman and Mrs. B. M. B. Drake. The sermon by our pastor, Rev. S. M. Bolden, was grand. Our collection for the day was $40.

G. W. Reeves, P. C., Irondale, Ala.—Our Easter services were very pleasant. We raised $4 for missions.

D. H. E. Harris, Magnolia Charge, Ark.—Easter day was observed. The program was carried out by Miss Anna Gantt, Charles Charley and H. J. Davis. Our Easter collection was $8.50.

W. H. Dyas, P. C., Colfax, La.: Easter Sunday was a high day; we had a large congregation. Raised for missions, $2; raised for our new building, $25.

E. H. Ferguson, P. C., Gainesville, Fla.—Our misionary collection on Easter was $5.

Brookston and Cedar Hill Circuit.—My Easter rally was a grand one. R. S. Holbert, W. M. Clemmons and the teachers spared no pains to make the occasion a grand one. We raised for missions $10.50.

B. Sneed, Tennessee Conference.—Our Easter services were enjoyed by all present. We had an excellent sermon by Rev. Geo. Gafton. Our collection for missions was $5.96.

A. L. Johnson, Rosedale, La.—Easter Sunday was a grand day at our church. The children did remarkably well. The local preachers and pastor all spoke on the occasion. Collection $4.35.

W. J. Debose, Marshall, Mo.—The program for Easter was carried out very nicely. Prof. J. H. Kenner and his excellent wife and teachers are worthy of much praise for their services. The church is rejoicing over a new church and parsonage, costing $2000. Our missionary collection was $6.06.

T. P. Norris, Coushatta, La.—We welcomed Easter by a sermon from the presiding elder, H. J. Wright. We devoted our services to the first quarterly conference. The reports were good.

Green Spencer, Southside, Miss.—This is our first time to observe Easter on the Southside Circuit. Many of the people here never before witnessed the Easter services. Collection at Cony Bayou $1.60, Southside Church $3.25; total $4.85. We also had a glorious revival on the first Sunday and added eight to the church.

Mrs. Elizabeth Carter, Gloster, Miss.—Our congregation was small but Easter was observed. We did not have the program. The opening address was delivered by Miss Susie Carter; recitations by the children.

James T. Orr, Secretary, Palmetto, Ga.—We celebrated Easter Sunday. The program was carried out very nicely. Prof. J. C. Murry, of Gammon, was with us and preached an excellent sermon. Rev. A. T. Wyatt, one of the students of Gammon, presided at the organ. Our congregations were large. Collection for missions $25.

I. H. Thomas, Hillsboro and Aquitta Circuit.—We had a grand time all day long. The Lord blessed us with $4.25.

E. N. Meywether, North Birmingham, Ala. —We had a very pleasant Easter service. A grand sermon.

Lula Latleo, of Liberty Hill, says the Easter service there was

Illinois Central R. R.

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Memphis Express.	4:20 p.m.	10:30a.m.
Vicksburg and Natchez	8:15 a. m.	5:30p.m.
Baton Rouge Accommodation	4:30 p.m.	9:15a.m.

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grand indeed—made more so by the presence of the pastor's little daughter, who sang beautifully. The collection was a good one.

S. M. Strayhorne, Farmington, Tenn.—We had a grand Easter at Simpson Chapel M. E. Church, Farmington. Raised $8. Pray for us.

J. W. Wright, P. C., Opelika District, Wedowee Circuit.—Easter celebration was grand at this place. Everything was well carried out. The people are delighted to see their children going to the front. Pray for our success. Collection was very good.

E. Troupe, P. C., Minter City, Miss.—Easter program was carried out to the letter with good results. The best ever witnessed in the church at this point, with Prof. J. T. Strong. Our collection s at Minter City M. E. Church are as follows: Raised in the Sunday school $4, congregation $3, at Shiloh M. E. Church Sunday School $2.30, congregation $30.70. Total $67.40.

W. McNill, Bay St. Louis, Miss.—Our Easter Sunday was observed and program carried out, led by the superintendent, Mrs. E. F. Ross. The singing was grand. Miss B. B. Ross, the organist, furnished excellent music. Collection $6.85, for missions.

W. C. Calhoun, Hearne, Tex.—The Easter qrogram was carried out to perfection. We raised for missions $6.12, Sunday school $3.37, Epworth League 50 cents, raised by the church $2.35; total amount $6.12 .The Sunday school of the A. M. E. Church took an active part in the exercises of the day. We also had a sermon on Easter morning by our beloved pastor, Rev. A. Alexander. His text was "The Lord is Risen."

Richard Sewell, P. C. Shell Mound, Miss.,—Easter Sunday was a great day on the Shell Mound work. Collection for the day $70.

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REDUCED RATES IN MAY.

The Seaboard Air Line announces the following Reduced Rates for Special Occasions to take place in May.

NEW ORLEANS, LA.

National Order of Elks.

Rate of one fare for the round trip, tickets on sale May 7th-9th, with final limit of fifteen days.

General Assembly of the Presbyterian Church of the U. S.

Rate of one fare for the round trip, tickets on sale May 17th-19th, with final limit of June 4th.

NORFOLK, VA.

Southern Baptist and Auxiliary Conventions.

Rate of one fare for the round trip, tickets on sale May 2nd-6th, with final limit of fifteen days.

CHARLOTTE, N. C.

Twentieth of May Celebration of the Mecklenburg Declaration of Independence.

Rate of one fare for the round trip, tickets on sale May 16th-19th, and one cent per mile traveled form points within a radius of two hundred miles, tickets on sale 18th-19th with final limit May 23rd.

Reunion of Confederate Veterans.

Rate of one cent per mile traveled, tickets on sale May 18th-19th with final limit May 23rd.

For full information in regard to these rates call on or address any Agent of the Seaboard Air Line or write to

T. J. ANDERSON,
General Passenger Agent,
Portsmouth, Va.

LITERARY NOTES.

The advance made in Kite-Flying during 1897, and the meteorological data obtained by the use of kites, will be described in a fully illustrated article by George J. Varney in Appleton's Popular Science Montly for May; also a very important educational investigation, entitled "A Study of Children's Ideals," will appear.

For the present Casper Whitney will be in the field, as the chief correspondent of Harper's Weekly, in the war between the United States and Spain. Harper's Weekly, whose pictorial history of the last war marked an epoch in American illustrated journalism, will, with enormously increased facilities, aim to be an accurate, concise, and authentic pictoral history of the war from now until peace is assured.

In history-making times like these a truthful record of passing events becomes an imperative need. The daily newspaper is ephemeral and not easily preserved for reference. The American Monthly Review of Reviews has all the value of the newspaper, besides distinctive merits of its own. As an epitome of current history it is complete, compact, terse, impartial, absolutely reliable, and judiciously edited. Merely as a souvenir of this past eventful month the Review has a certain unique fitness.

In Appleton's Poular Science Monthly for May, Witchcraft in Bavaria, by Prof. E. P. Evans, is full of interesting history. The Theory and Practice of the Income Tax is the subject of Mr. Wells's eighteenth chapter. He takes the ground that it is impossible to enforce such a tax equitably. Prof. H. Carrington Bolton has an interesting study entitled A Relic of Astrology. Man's Dependence on the Earth, by M. L. Gallouedec, is an interesting essay on the relations between man and his environment. New York: D. Appleton & Co. Fifty cents a number; $5 a year.

The complete novel in the May issue of Lippincott's is "The Uncalled," by the colored poet, Paul Laurence Dunbar. Though understood to be his first essay in extended fiction, it is an extremely strong and thoroughly readable story. The scene is laid mainly in a small Ohio town: the hero is a youth of the humblest origin, who is forced into the ministry and works his way out of it. "No. 87,617 Colt," by George Brydges Rodney, recounts the experiences of a small party of Americans in Cuba during a former insurrection. "Woman's Work and Wages" are discussed by Eleanor Whiting, who claims that matrimony is the most appropriate and profitable business for women in general, and that they had better not attempt direct wage-earning. This highly conservative position she defends by an array of facts and arguments.

The announcement is made that, in the war with Spain, Harper's Weekly will be represented at the front by a brilliant staff of artists and correspondents. Rufus F. Zogbaum, Frederic Remington, Carlton T. Chapman, W. A. Rogers, and others have been engaged to follow the movements of the navy and the forces in the field. Among the Weekly's special correspondents will be John R. Spears, with the North Atlantic fleet; O. K. Davis, with the Flying Squadron; and Harold Martin, who, from headquarters at St. Thomas, will follow the progress of events in the West Indies.

Among the notable features of the May Ladies' Home Journal are Robert J. Burdette's "My Kindergarten of Fifty Years," the first of a series of three articles by this popular humorist. Edward W. Bok writes of the athletic woman and her attire, and also notes the decrease of intemperance. "The Life of a Trained Nurse" is pictured and detailed. There are articles on woman's attire and various household topics. The Curtis Publishing Company. One dollar per year; ten cents per copy.

"Cuba and Her People" is a subject to which William Eleroy Curtis does full justice in his article in The Chantauquan for May; and in the same number of the magazine Mary H. Krout, a reliable authority on the affairs of Hawaii, contributes an illustrated article on "The United States and Hawaii," and Henry Wysham Lanier calls attention to the Klondike excitement in a well-written paper on "The New Aretic El Dorado.

Mrs. Cleveland recently had a new set of photographs taken, the first time she has been photographed since leaving the White House, and has given them to Mr. Bok, with permission to publish them in The Ladies' Home Journal.

Mr. F. W. Hodge, of the Ethnological Bureau, has written for the May Century an account of his "Ascent of the Enchanted Mesa." He claims to have discovered on the summit traces of former Pueblo habitation. The special cover in gold and colors, designated by Fernand Lungren, represents the "Enchanted Mesa."

As a result of one of his experiences among "The Workers," Mr. Wyckoff makes the wise remark: "There is no tyranny like the tyranny of a hireling who is puffed up with momentary authority but who knows nothing of responsibility."

The articles on "Undergraduate Life at Girls' Colleges," which begin in the May Scribner's, are to be fully illustrated with original sketches by artists who have studied the life at first hand. Wellesley appears in May, Vassar in June, and Smith in July.

We have received from the Secretary, Rev. C. B. Wilson, the minutes of the last session of the Tennessee Conference.

At its price—50 cts. a year—we know of no publication that is as good as the Woman's Home Companion, published by Mast, Crowell and Kirkpatriek, Springfield, Ohio. Lilian Bell in the May Number accurately pictures Southern life in "Yessum," the initial story. Sallie Joy White continues her valuable papers, "Cookery for Girls," with a chapter on vegetables. Department articles treat of the latest styles in millinery, street costumes, and summer gowns. Sample copy free.

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OHIO DISTRICT, LEXINGTON CONFERENCE.

First Round for 1898-99.

Xenia	May 6
Springfield	May 7 8
Rushsylvania	May 9
Delaware	May 10 11
Newark	May 12
Columbus	May 13 to 15
Elyria	May 19
Lorain	May 20
Cleveland	May 21 22
Oberlin	May 23 24
Bridgeport	May 28 29
Bellaire	May 29 30
Martin's Ferry	May 29 31
Flushingv (proxy)	May 31
Mt. Pleasant (proxy)	May 31
Short Creek	June 1 2
Cadiz	June 3
Steubenville	June 4 5
Vanceburg	June 9
Aberdeen	June 10
Maysville	June 11 12
Ironton	June 13
Louisa	June 14
Portsmouth	June 15 16
Walnut Hills	June 19 20
Batavia	June 23
Laurel	June 24
Augusta	June 25 26
Dover	June 26 27
Ripley	June 28
Milford	June 29, 30 and July 1
Cummingsville	July 2 3
Cincinnati	July 3 to 6
Madisonville	July 8
Covington	July 10 11
Lindsay Chapel	July 12
College Hill	July 13
Rising Sun	July 14
Mt. Healthy (proxy)	July 14
Westwood	July 17
Cleves	July 17

The Sub-district Leagues and Sunday-schools will meet as follows: No. 1, at Short Creek, June 1 and 2; No. 2, at Oberlin, May 23 and 24; No. 3, at Columbus, May 13 to 15; No. 4, at Milford, June 29, 30 and July 1; No. 5, at Portsmouth, June 15 and 16.

First District Conference will convene at Cincinnati, O., Ninth Street Church, on July 4th, at 10 o'clock A. M. The District Stewards will meet same day, same place, at 2 o'clock p. m.

Yours fraternally,

T. L. Ferguson,
Camp Dennison, O.

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NEW TOURIST CAR SERVICE TO PORTLAND.

Tuesday, February 22d, and weekly thereafter a new line of Pullman Tourist sleeping cars will be operated over the Missouri Pacific Railway between St. Louis and Portland, Oregon. This service is of especial advantage for travelers to the Klondike. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

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No delay on your return trip from the Southeast if you go via the Texas & Pacific.

CHRONIC RHEUMATISM.

From the Industrial News, Jackson, Mich.

The subject of this sketch is fifty-six years of age, and actively engaged in farming. When seventeen years old he hurt his shoulder and a few years after, commenced to have rheumatic pains in it. On taking a slight cold or the least strain, sometimes without any appaent cause whatever, the trouble would start and he would suffer the most excruciating pains.

He suffered for over thirty years, and the last decade has suffered so much that he was unable to do any work. To this the frequent occurrences of dizzy spells were added making him almost a helpless invalid.



He tried the best physicians but without being benefitted and has used several specific rheumatic cures, but was not helped. About one year and six months ago he read in this paper of a case somewhat similar to his which was cured by Dr. Williams' Pink Pills and concluded to try this remedy.

After taking the first box he felt somewhat better, and after using three boxes the pains entirely disappeared, the dizziness left him, and he has now for over a year been entirely free from all his former trouble and enjoys better health than he has had since his boyhood.

He is loud in his praises of Dr. Williams' Pink Pills for Pale People and will gladly corroborate the above statements. His post office address is Lorenzo Neeley, Horton, Jackson County, Michigan.

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained in a condensed form in Dr. Williams' Pink Pills fo Pale People. All druggists sell them.

UNITED FOR LIFE.

Princess Anne Academy.

The marriage of Rev. J. C. Dunn to Miss M. Josephine Evans, of 1218 Etling St., Baltimore, Md., was solemnized at 3 p. m., of Thursday, April 19th, at her residence. Rev. D. W. Hays, D. D., pastor of the Sharp St. church, officiated, assisted by Rev. C. E. Young, "dean" of Morgan College. Owing to a recent death in the family, the marriage was only witnessed by a few friends. D. Grant Scott M. D., a college room-mate, was the best man. The party left at once for Princess Anne, arriving there next morning.

Miss Evans is the oldest daughter of Mr. Thomas H. Evans, an honored class leader of the Sharp Street church, a neice of Rev. James L. Evans, of the Washington Conference. Prof. Dunn is a graduate of Morgan College, of the class of 1886, also a theological graduate of the class of 94. At present he is the teacher of Mathematics and Physics of Princess Anne Academy, and one of Morgan College's brightest stars. We wish for them a pleasant voyage in the sea of life. They were received by faculty and students with great joy.

THEY LIVE IN OUR MEMORY

Rev. George W. Brame was born in Jasper county, Mississippi, July 4th, 1865. He was converted to God on the Paulding Circuit under Rev. R. H. Patton, in 1882, and united with the M. E. Church. He was licensed to preach under Rev. M. Cooper in 1888, and joined the Mississippi annual conference at Meridian in 1890. He received his first appointment from Bishop Mallalieu to the Pachuta Circuit, where he labored for two years successfully. He filled the following appointments: State Line, two years; Shubuta Circuit, two years, three and one-half months. And after an illnes of seven months the weary wheel of life stood still on April 13th, and he fell asleep in Jesus. As a preacher, he was earnest, enthusiastic and conscientious. As a pastor, he was vigilant, popular and religiously effectual. His charges always desired his return. As a husband, he was devoted, loving, providential and true. He was stricken down with that dreadful disease consumption. He passed away in the full consciousness of victory of the Christian faith. His remains were conducted to the Shubuta cemetery followed by over 3 hundred persons and was buried with Masonic honors. Rev. L. J. S. Bell officiated. He leaves a wife, two little daughters, four churches and many friends to mourn his loss. "A sleep in Jesus blessed sleep," "Blessed are the dead who die in the Lord."

O. H. Flowers.

Pontotoc, Miss., April 18, 1898: Brother Emmanuel Carr, a member of our church, departed this life April 8th. He was faithful and a good member of the church. He leaves a wife and eight children to mourn.

Sister Mollie F. Cole, the wife of Brother Henry Cole, after a long state of illness, fell asleep in the arms of Jesus, April 12th. She was a good, faithful and affectionate member of our church. She was beloved by all who knew her. She was a loving mother, an affectionate wife and did all that she could to educate her children. The last words she had with the writer was, "Brother, when I leave this world do not doubt me for I am going straight to heaven." She leaves a husband and four children to mourn. Yours for the cause of Christ,

D. L. Tubbs, P. C.

Meridian, Miss., April 18, 1898: Brother Oliver Palmer, one of the oldest members of the Meridian Circuit, died April 16th inst.; age 14 years. He was the founder of our Methodism on the Meridian Circuit. As all true Christians will, he died as a soldier. While his life was ebbing away, he called to those standing by to look at the heavenly host all arrayed in white robes, then after shaking hands, he died waving his hands upwards. He leaves a widow and a host of friends to mourn his loss. Funeral attended 18th inst. at Pilgrim Church. The people come from all over the county to witness and see the last of that old saint. Peace to his ashes.

Wesley Chapel M. E. Church, Houma, La., April 17, 1898: Sister Carnelius Singleton, the daughter of Bro. Thos. Singleton, departed this life in full faith in Christ. She called her brothers and sisters to her bed side and asked them to meet her in glory. The funeral was attended by the pastor, J. H. Pierce, assisted by Bro. C. H. Pemilton, P. S.

Okolona, Miss., April 14, 1898: Our hearts were made to burn the fourth Sunday in March, the 27th, to see death lay his hands on one of our great church workers, Sister Sylvia Morrison. She died at her post in the church. She was a class leader, and a Sunday school teacher of the little people, and a member of the Epworth League. She was born Dec. 2, 1849. Her age was 49 years. She lived a member of the M. E. Church for twenty years. She leaves a husband and three sons and two daughters and a host of friends to mourn their loss. She was a member of the Tocorpola Church.

It is not death to die—
To leave this weary road,
And 'mid the brotherhood on high
To be at home with God.

J. T. Cannon, P. C.

Winsted, La., April 14th, 1898: Mrs. Malina Lee, member of Trinity M. E. Church, age 70 years, departed this life April 11th, 1898.

F. D. Bowers, P. C.

WHAT IT DID FOR HIM.

New Orleans, La., April 23, 1898.—William H. Jones, residing at 707 Marais street, this city, states that he has derived wonderful benefit from the well-Known medicine, Hoods' Sarsaparilla. He was afflicted with severe pains in the stomach on rising in the morning. After taking Hood's Sarsaparilla a short time he was cured. He takes Hood's Sarsaparilla as a spring medicine and finds it does him great good.

TENNESSEE CONFERENCE, NOTICE.

Mason, Tenn., April 19, 1898.

Dear Dr. Scott:

The inaccuracy of the last year's minutes of our Conference has caused some very hard things to be said about some of our best preachers.

West Tenn. District raised $200 for Missions and the minutes only had $175 in one place and $156 in another. Atoka raised $20, and the minutes only credited it with $14. Centenary raised $100. The minutes show only $70. My District raised $150 for F. A. and S. E. The minutes only show $41. Atoka and Pleasant Grove raised $57. Minutes show only $1. I think Centenary $30, I am not certain. The people are charging it all to the preachers when they are not to be blamed. In fact a part of the minutes were lost and the Secretary of the Conference copied year before last's minutes. It would have been better after a part of the minutes were misplaced that they should not have been published the publication has caused some of the preachers to be accused of the misappropriation of money.

Yours in the Master's cause,

H. W. Key, P. E.

J. G. Johns, of Sturgis, Miss., writes that his pastor, Rev. N. L. Lackey, is doing good work spiritually and financially, and he expects the members of the charge to work and help in the good work going on.

A. M. Quinn, P. C., Hazlehurst, Miss.: On Wednesday night, April 14th, a nice crowd of ladies arrived at the parsonage with many good things. Miss S. A. S. Collins was the leader of the band.

SHREVEPORT DISTRICT.

Second Round.

Round Grove	May 7-8
St. Paul	May 13-16
Fairfield	May 14-15
Bodeau	May 21-22
Rocky Mount	May 28-29
St. James	May 26-30
Brownlee	June 4-5
Vanceville	June 11-12
Kingston	June 15
Bonehest	June 16
Shady Grove	June 18-19
Logansport	June 23-26
Longstreet	June 25-26
Homer and Gibbs	July 2-3
Minden and Odom	July 7-8

Hampton James, P. E.

Rev. O. Gillespie, of Tupelo, Miss., says his total collection for first quarter was $49.20 and not $99.20 previously reported.

Rev. G. W. Wynn, Mound City, Kan., says he has made a good start in his new charge and has added three members to the church.

Subscribe for the Southwestern.

Railroad Time Table.

Illinois Central.

Arrive—	Leave—
Local mail.....10:00 pm	Local mail.....7:00 am
Chicago limited, 7 45 pm	Chicago limited, 9:00 am
Fast mail..... 8 30 am	Fast mail.....7.20 pm
Louisville and Cincinnati.	
Fast mail.... .8:30 am	Fast mail.....7:20 pm
Louisville and Cincinnai, Limited.	
No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.... ..... 9:10 a m	McComb City Ac... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 11:30 a m	No. 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7.45 am	No. 6, fast mail..7:55 am
No. 7, coast acc 8:30 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6:55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7:20 pm

Queen & Crescent Route.

Cincinnati and New York.... 8:.0 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am
California ex.. 6:55 am	Texas & Mexico fast mail ...8:35 pm

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4 Fast Ex...11.15 a.m	7 Coast acc'm...8.50 a.m
8 Coast acc'm..3.45 p.m	1 Lim. Ex.....7.15 p.m
2 Lim. Ex....7.40 p.m	5 Fast Mail.... 8.10 p.m
Sunday Ex..... a.m	Sunday Ex..... p.m

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FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

The disastrous slumps in cotton prices in the past five years have proven rocks upon which a large number of farmers have been dashed to pieces. Still it is, indeed, encouraging to find a greater number who have, through it all, improved their houses, liquidated their notes, educated their children, paid their church dues and banked some cash. These, however, are not the tillers of the soil who went wild over king cotton; but, rather, belong to the list of farmers who have persistently clung to the method of raising their own corn in abundance, killing their own meat, supplying the butchers with yearlings and lambs, saving fodder and other forage and caring for the poultry; and who have known all along that farming is a business that cannot be neglected any more than can the merchant neglect his counter. Such farmers as these thrive on cheap cotton, and if no market whatever existed for the fleecy staple they would be only slightly inconvenienced. Their lands yield them nearly every article they use and also a surplus of dairy products, vegetables, poultry and grain for which they find a ready market in the neighboring village or city.

All of our farmers must, sooner or later, connect themselves with this army of producers of home consumption and quit the old, erroneous habit of driving to the village with empty wagons that ought to be laden with the choice products of the farm to be exchanged in the city for the necessary crockery, shoes, furniture, cloth and other useful products of the factory.

It is a lamentable fact that on some farms the sole article that is ever carried off the farm to be sold is cotton, which, on the other hand, every other article—corn, oats, meat, syrup and even potatoes are purchased elsewhere with the cotton money, and hauled home for use. When will the honest toilers in the broad fields of the South find out that these things are the products of the earth and might have been produced by him had he made the effort in their cultivation to mix the dew drops of heaven with the briny sweat of his brow.

A new tourist car now runs from St. Louis to Portland, Oregon, leaving over the Missouri Pacific Railway every Tuesday. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

The Texas & Pacific are now running the finest Chair Cars in the South—seats free.

WEST TENNESSEE DISTRICT.

Third Round.

Galloway ..	April 30 and May 1
Big Creek and Ramsey .	May 7 8
Fowlkes & Hardins ...	May 14 15
Memphis, Centenary..	May 22 23
East Mississippi	May 21 22
Martin Station	May 28 29
Sharon & Gardner ..	May 27 29
Memphis Ct.	June 4 5
Friendship	June 11 12
Crockett Mills	June 18 19
Aloka & Pleasant Grove ...	25 26
... .	June 25 26
Mason	July 2 3
Mt. Pleasant & Lexington (By Clark)	July 9 10
Alamo & Humboldt ..	July 9 10
Dresden & Oak Grove.	July 16 17
Kenton & Yorkville ..	July 23 24

H. W. Key, P. E.

P. S.: Push every interest of the cause, brethren, especially missionary debt. Raise a special collection on the missionary debt, and forward to 150 Fifth Ave., N. Y., at once.

LITTLE ROCK (ARK.) DISTRICT.

Second Round.

Fayetteville	May 21-22
Fayetteville Circuit	28-29
Van Buren	June 4-5
Fort Smith	11-12
Danville	15-16
Solgohachie	18-19
Morrillton	25-26
Conway	July 2-3
Marche	9-10
Little Rock Circuit	16-17
Little Rock:	
Wesley Chapel	23-24
White's Chapel	23-24
East Mission	August 6-7
Lonoke	13-14

W. R. R. Duncan, P. E.

BATON ROUGE DISTRICT.

Second Round.

Island	May 12 13
Lettsworth & Union .	May 14 15
Summer & Melville ..	May 16 17
False River & Musson .	May 18 19
Merrill & Mt. Zion .	May 20 21 22
New Roads	May 23 24
Wilson & Norwood ..	May 28 29
Asbury	May 30
St. Paul & Vincent ...	31, June 1
Jackson & Argodine ..	June 2 5
St. Luke & Plainview ..	June 10
Stony Point Ct.	June 11 12
Baker & Plank Road ...	June 17
Albert Chapel	June 18 19
Slaughter Ct.	June 20 21
Deerford	June 22
Priestley & Jones Creek .	June 23
Conrad	June 25 26
St. Peter	July 2 3
Mt. Carmel	July 3 4
Clinton	July 5 6
Macedonia	July 7 8
Wesley Chapel, Baton Rouge	9 10
St. Mark, Baton Rouge	10 11
Bayon Goula	July 15
Plaquemine	July 16 17
Rosedale	July 18
Port Albert	July 30 31
Brusley Landing	Aug. 3

Dear Brethren: Our District Conference convenes at Baton Rouge, Wednesday, July 20, at 9 o'clock a. m. One of our Bishops is expected to be present, and also Dr. M. C. B. Mason and Dr. L. G. Adkinson and Dr. I. B. Scott.

Yours for success,

A. Moore, P. E.



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7,000	100.00	7,500	33.38
10,000	135.00	10,000	45.00
20,000	273 00	20,000	91 00
30,000	414 00	30,000	138.00
40,000	558.00	40,000	186.00
50,000	705.00	50,000	235.00
60,000	855 00	60,000	285.00
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BROOKHAVEN DISTRICT.

Brethren— Please take note of the time of your appointment; will not be published in the Southwestern this quarter. Our district conference will meet at Magnolia May 19-22, 1898. Where we failed to elect delegates to represent the Sunday school classes and the Epworth League chapters, please appoint them. Don't fail to bring the amount asked for by the Missionary Society on debt paying. Send your Easter collection to the Mission rooms, Eaton & Mains, New York, at once. Let us come out this year with our full apportionment.

Preach to save souls; keep the door of the church open to receive them. I am with you in this good work. I. L. Pratt.

Brookhaven.

SHUBUTA DISTRICT.

District Conference and Epworth League convention of the Shubuta District will convene at the new and beautiful Methodist Episcopal church at Hattiesburg, June 29 to July 3. A full attendance is expected. Pastor A. B. Logan and his excellent people are preparing to give the members and visitors a cordial reception.

J. M. Shumpert, P. C.

NOTICE.

Attention Epworth Leaguers of the Topeka District, Central Missouri Conference:

This is to inform the presidents and members of the various chapters of the Topeka District, Central Missouri Conference, that the undersigned desires to ask you to please act in acordance to the request of our assistant secretary's announcement of the great League convention to be held in Atlanta, Ga., May 12, 1898. Please elect delegates at once. Also send fifty cents for your expenses. We believe the convention to be a capital idea, and it should have the hearty support of every Epworth Leaguer.

W. A. Ray, President.

Coffeyville, Kan.

NOTICE.

Dear Brethren—If ever there was a time to stand by Philander Smith College, that time is now. You cannot now treat slightly the opportunity of your own man, J. M. Cox, who is on trial. Stand by the school. Send in your Freedmen's Aid collections. Let one dollar each per member be your cry, and we can reasonably hope for the $4000 placed to our credit at the office for the new building, which we so much hope to have completed.

As you know, dear brethren, our plan is to raise ($1,600) sixteen hundred dollars this year before we can obtain the $4000. What will you do as your part in this matter? Can you not promise one general rally for the cause at least? Will you not say yes? Make a vigorous effort to raise your apportionment. How can any brother, whose duty it is to take these collections, fail to d so, and come up to his conference at its next session looking and asking for an appointment above the previous one? I cannot answer, but so it is. I am trusting you, my brethren, this time as never before in the history of our conference. Will you come up to our expectation and in some respects beyond whatever has been done in the conference? Others are doing grandly for their conference schools. Why not you? Come, brethren, sound the cry all along the line. One dollar from every member! I hope you may respond promptly. Let us make an early effort. Cut out this letter and read it to your people often.

W. R. R. Duncan, P. E.

NOTICE.

The following is the program of the literary exercises for the Brookhaven District, Mississippi Conference, to be held in Magnolia, May 19-22, 1898:

To preach the opening sermon, D. Ray; "Is the Sonship of Christ Eternal?" B. L. Crump; "The Three Ministries," A. M. Quinn; "Time Limit," P. Blue; "Why Is Infant Baptism Demanded in the M. E. Church?" M. A. Hobson; "The Subject and Mode of Christian Baptism," P. H. Rembert; "The Office and Mision of the Holy Ghost," A. Howze; "The Power and Duty of Steward Over the Finance of the Church," H. Henderson; "What is the Necessary qualification of a class leader," A. Ried; "Why the Minister of To-Day Should be Educated," N. W. Ross; "Why Should Benevolent Collections Be Taken?" N. D. Hokins; "Should the Mississippi Conference Have an Evangelist?" J. B. Smith; "Is it Right for Ministers to Boast of their Sanctification and What is It?" J. H. Cook; "Melchisedec—Who Was He?" D. D. Dukes; "Armenianism—What is It?" S. M. May; "The Difference in Regeneration and Sanctification," I. S. Thomas.

The Southwestern Christian Advocate, the presiding elder of the district and Dr. I. B. Scott, "The Relation of the Local Preacher to the Sunday School," Mrs. E. H. Langston.

Local preachers will select their own topics.

P. Blue, Committee.

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PUBLISHER'S NOTICES.

Cash Remittances.

April 25 to May 2.

Atlanta and Savannah—L. P. Kimball.

Central Alabama—E. L. Gray 1, J. L. Marable, A. A. Williams, W. C. Williamson, A. Nelson, S. D. Davis 1.

Central Missouri—W. H. Wheeler 1, D. G. Franklin.

Delaware—D. A. Beathea 1.

Florida—S. C. Gill.

Lexington—T. E. Herskins.

Little Rock—L. J. Carter 1, Wm. Brooks.

Louisiana—A. Luster, Charlotte Matthews, Moses Bragley, C. D. Crockett, M. R. Hite, J. W. Pierre 2, J. H. Rylander, Wm. Porter, E. Harrison, A. H. Banks 1, D. Shelby 2, E. Hutchinson 1, F. C. Hamilton, Daniel Askins, A. Moore 1, J. W. Hilton 2, W. R. Butler, Miss L. M. Aiton, Jules Benn 1, M. L. Baldwin, Miss E. A. Page, Miss Rose Robertson, O. D. Vining, F. B. Smith.

Mississippi and Upper—Wm. Preston, J. I. Garrett 2, J. H. Mallory, R. L. Carpenter, C. W. Walton 3, D. Ray 1, J. E. Washington, C. H. Brown, I. L. Pratt 1, B. L. Crump, L. Tate, S. A. Cowan 1, T. L. Ingraham 1, R. Howze, Wm. McMorris 1, M. Anderson, R. N. Jones 2, Nath Cowlin.

South Carolina—J. A. Brown 5.

Texas and West—P. L. Jackson 1, F. R. Morton 1, L. H. Barnett, A. T. Jackson 1, Eugene G. Williams, J. S. Wyatt, C. M. Moore 2, Paul Mathis 1, W. A. Fortson 1, Harry Swann.

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ABOUT CHANGE OF ADDRESS.

We have learned from long experience that when we have attempted to change the address of our pastors according to appointment as read out at Conference, they in very many cases are not correct as to post office address, and they have to be changed again before the right office is reached. Then in case of circuits, how are we to know on which charge the pastor will reside unless he tells us? The best way is for all who desire a change to request it. A postal will do it, or the postmaster will send us a notice on his blank form, without any expense, whenever requested. Another good plan is for each presiding elder to send us a list of all his his pastors, including supplies, with their correct post office address. It will save a deal of complaint and trouble if this should be done.

UNCLE SAM, M. D.

As "the season" at Hot Springs is now at its height, don't you think it would be well to arrange to go there? Write for pamphlets, rates, etc., to any agent of the Iron Mountain Route, or to H. C. Townsend, G. P. & T. Agent, St. Louis, Mo.

A new tourist car now runs from St. Louis to Portland, Oregon, leaving over the Missouri Pacific Railway every Tuesday. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

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CINCINNATI.

We have received and transmitted to the treasurer at New York the following missionary collections on Easter Sunday: Rev. J. W. Turner, Thompson Chapel, $5; Rev. J. W. Pierre, Houma, La., $7; Rev. S. Duncan, Mt. Zion, $24; Rev. H. C. Arnston, Malden Chapel, $2; Rev. T. P. Page, Lake City, Fla., $1.70; Rev. E. W. Osburn, St. Charles Avenue, $24..

There will be a fine musical entertainment at the New Orleans University, 5318 St. Charles avenue, next Friday at 8 p. m. Admission 15 cents. These affairs are always interesting.

Mt. Zion, New Orleans: The Easter services were very impressive. The program was carried out in every detail; the songs, recitations and readings aroused great missionary enthusiasm, and stirred many hearts to deeper consecration. The religious fervor ran high, which resulted in 40 persons coming to the altar for prayer and fifteen joining the church. Collection for missions, $24; other purposes, $36.

The grand rally of the Methodist Episcopal Church on Touro Street between N. Claiborne Ave. and Robertson, this City, will take place on Sunday, May 22, 1898. The pastor, Rev. A. B. Harris, extends a cordial invitation to all.

Rev. W. R. Butler, of First Street Church, this city, and the Editor of the Southwestern spent a day last week with Rev. C. D. Crockett and friends at Slidell, La. When the train reached the station conveyances were all arranged to drive nine miles in the country for a fish fry, etc. Therefore, after a hasty breakfast, the party, including Mrs. Crockett, Mrs. Dunlap, Mrs. Wiggins and Mr. Cloud, left for Salt Bayou, where we had a great time fishing. We had the pleasure of riding the whole distance in the splendid surry of Mr. Frank Cloud, a well-to-do farmer, at whose house we ate a dinner we cannot soon forget. The day was pleasantly spent and an enjoyable service was conducted at night at our church in Slidell.

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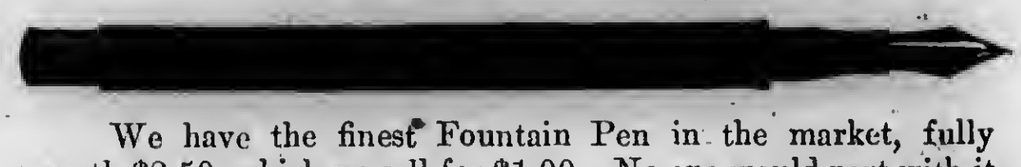
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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, May 12, 1898—VOL. 33, No. 19. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

China has just paid off the last of the war indemnity due Japan. The final payment of 11,000,000 pounds or about $55,000,000, was made one day last week at the Bank of England.

* * *

Reports from Sierra Leone, West Coast of Africa, report murder of four American Missionaries, sent out by the United Brethren in Christ, whose headquarters is at Dayton, O. The murdered missionaries were all ladies.

* * *

Why was Commodore Dewey so slow in reporting his victory at Manilla? Some say because the cable was cut; but may it not have been that his purpose was to finish what he proposed to do first, fearing less he might be interfered with by the strategic board at Washington.

* * *

In Atlanta, Ga., a few days ago, a court of justice sentenced a colored woman to the chain gang for three months for stealing 5 cents worth of bananas. The same court fined a white man $50 or six months for stabbing another. We can't justify the theft of the bananas, but unless the woman is already a hardened criminal, it seems to us that the State is making one for a very small offence. The two incidents indicate the relative gravity of the offences named.

* * *

The regular army of the United States has in it four regiments of Negro troops—two infantry and two cavalry. They are numbered 24th and 25th infantry and 9th and 10th cavalry. They have been doing duty for the most part in the far west, where, according to an army officer of this city, "they were sent to be killed off by the Indians;" but, to the contrary, they proved to be the best Indian fighters the government ever had. They soon learned to fight them after their own fashion and the result is the country has had very little trouble from these western tribes since Uncle Sam's black boys in blue taught them a few severe lessons.

The most noted of these regiments is the 9th cavalry, whose members, according to the Globe Democrat, St. Louis, have proven themselves the best and most daring fighters in the whole United States army. These colored troops and their friends as well, have been delighted that they were so early called when our government began its war preparations. We are pleased also to learn from the same source just mentioned that this was done more because of their being among the Nation's most trusted fighters than because it was thought they could better withstand yellow fever in Cuba.

It is but just that we should say also, that the 25th infantry has great reputation as Indian fighters.

We trust the soldierly standing of these regiments, as well as that of others whom it may be found necessary to call into the present war, may impress upon the authorities the justness of according to the Negro soldier, whether an officer or a private, whether in the army or navy, every right accorded those of other nationalities so employed. Let the matter of his promotion depend altogether on his merit and not in any sense on his color. If this government will treat the Negro right, it will find in him a citizen on whom it can depend whether in peace or in war.

"THE INDEPENDENT'S CORRESPONDENT.

If the individual, Rebecca Harding Davis, who wrote for the Independent (New York) the article on "Two Methods with the Negro," will take occasion to learn something of his true condition before essaying to write another article advising how to deal with him, we dare say she could do us some good. It seems strange, indeed, that persons who write and talk for intelligent people need to investigate thoroughly and hence know what they are talking or writing about on every other subject except that of the Negro. On this they simply need to assume they know and then write or speak.

Because she traveled through the South and saw "the interminable wastes of pine forests and swamps," she takes it for granted that is where the Negro should be and since she does not see him there, then he must be idle. What takes us aback in such statements and puzzles our understanding most is the fact, that though we have lived in the extreme South since 1867, and have spent much of the time since 1877 teaching and preaching among Negroes, have seen so little of what some of these gifted writers and orators spread before the people of the North. Our time has not been spent wholly in the cities either; we have been through the forests, fields and swamps and know whereof we speak. If the party in question will direct us to one or one dozen of "the wretched 'clarins' swarming with half-starved idle Negroes," during the working season on the farms, we will take occasion to visit each such "clarin" during the next six months and see for ourself. Then she says, "remember that these hordes are numbered not by thousands but by millions" and you will "understand the task which this man (Prof. Booker T. Washington) has set himself." Poor Mr. Washington and poor Negro! We pity him not merely of elevating millions of such idle heathen as this woman describes, but also because he is evidently so anxious either for a great name and wide extended fame, or for money for his school, we cannot say which, that he consents to sit down in serenest composure and allow his people to be thus slandered without even a protest that ever we've heard of. We pity the Negro because there are so many unscrupulous newspaper correspondents whose greed for gold prompts them to write anything about him that they think they can sell to a great newspaper, or that the reading public will swallow as orthodox.

Strange that she can find such hordes of idlers on the plantations, when the school teachers can't find even a sufficient number of idle children from early spring till late fall, to run a little school. Excepting, of course, that period during the summer, extending from the time crops are laid by till the time to begin harvesting the same. Strange she can find them when the pastors of the various churches do not dare attempt to run their "protracted meetings" at any other time than that indicated, because the people are so busy. Strange, indeed, that she can find these idlers when the farmers, both colored and white, are compelled to go to the cities to secure cotton pickers, cane grinders, etc., during the harvesting season. Let her ask some of the best white families whose servants often leave them during the cotton picking season because they can make more money. Let her ask the big farmers of both races, where they go to look for [illegible] ask the city pastors how their congregations are depleted and the peddlers and hucksters how many houses are locked up for weeks at the time during the farmers' busy seasons. It is absolutely discouraging and disgusting when we think of some things the people at the North have to read and listen to regarding the Southern Negro.

It is true that many times these country people live close and their food supply is scant, but it is oftener because they are trying to avoid debt and thus keep out of the hands of merchants than otherwise.

We have no means of knowing what the Independent's correspondent may have seen or heard in or about Tuskegee, but we do know that her published statements are a gross misrepresentation of the vast majority of our farmers.

Some of our people are both wicked and lazy; we do not claim that they are any better than other people, but the number is comparatively small, who will not work and do right for fair pay and just treatment.

IN MEMORY OF A WORTHY MAN.

It is gratifying to learn that the members of the Delaware Conference and other friends of the Princess Anne Academy, Princess Anne, Md., have just unveiled a monument on the campus of the institution in memory of the founder and first prineipal, Prof. B. O. Byrd. We are pleased to publish brief accounts of the highly interesting exercises connected with the ceremony, by our regular conference correspondent and by Rev. Mr. Bathea, connected with the Academy.

Prof. Byrd was a polished and well educated gentleman, just such an one as is a teacher both by his precepts and example. As indicative of his standing with his brethren of the church of his choice, it is only necessary that we say, they gave him the most loyal support as principal of the Academy during the ten years or more he was there, and elected him twice to represent them in the General Conference. In his death, not only do our people of that immediate section sustain a serious loss but so do his church and his race at large.

We had the pleasure of meeting him in the two general conferences he attended as a lay delegate from the Delaware, and remember him as quiet dignified and gentlemanly; always bearing on his face and evidencing in his demeanor the unmistakable marks of intelligence, character and Christian piety.

We are pleased to note that Mrs. Byrd has run the school so successfully since the death of her husband.

Wouldn't it be a great thing for this country if the General Conference of the M. E. Church South, now in session in Baltimore, should pass a resolution denouncing lynching as it deserves to be. Well we simply rise to say we should not be the least surprised should it do that very thing. The advanced thinkers of the South are beginning to realize that the present method of dealing with Negroes accused of crime is proving injurious to the whole country. The man who lynches another is sure to be hardened and brutalized himself. It can't be otherwise. An expression from this great body of Christians is sure to do good.

The communion set, see page 16. Get one for your church.

OUR CONTRIBUTORS.

OFFICIAL SUICIDE.

Rev. Daniel W. Shaw, Ph. D.

The newspaper reports, which have gone abroad, promulgating a sentence from Dr. J. W. Hamilton's address before the New York Conference, is a most unfortunate affair. We had hoped that the reports were misrepresentations. The reply, however, to the Southwestern's question, over his own signature and wrought out in the coolness of the office, and not in the heat of extemporaneous address, removes from me that last hope that Dr. Hamilton is misquoted.

"The black people themselves are worse to-day as a whole than when they were slaves," is the plain declaration of this secretary of the Freedman's Aid and Southern Educational Society, a generation after slavery has been abolished and the expenditure of millions of treasure to educate and Christianize them.

Thousands of loyal Methodists and philanthropists who have given without stint to the cause of Negro Education and Christianization, will resent this as an indignity, almost unpardonable on the part of the secretary. This is no time for gush and mere sentiment, for the statement is worthy of reflection, when it is known to have come from such a man as Dr. Hamilton. We may not agree, but let us go slowly with condemnation. It will do us good to take an inventory and find out in some measure the value and condition of the Negro as a race building possibility.

In slavery, the Negro was considered a soulless chattel and the very surveillance under which he was kept made him a little more than a machine. He was for centuries left without culture of head or heart. The plantation on which he lived was all the world to him, and his master was his god. The care he got was the same that the mules and farm utensils got, and it was bestowed only for the return that might come out of it. The master took care of the Negro just as he did his mules. The advantage there was in keeping the mule well, was of the same kind when he kept the Negro well. No higher motive lay back of the care given the Negro. What could slavery do for the Negro more than it had done? Nothing, unless to further increase brawn, to the everlasting detriment of heart and brain.

Under the old condition of slavery, then, the way to moral development was hermetically sealed. Under that system there was no opportunity for mind. Manhood, therefore, in its highest and truest sense was not known among the Negroes. Yet Dr. Hamilton says it was better for us in those times than in the state of half-freedom in which, for a generation, we have lived.

Note now some facts:

1. Moral Character is developed only in a state of freedom. No action which is not a free action can either determine or indicate the morality or pravity of the actor. The state of freedom then opens the way for the Negro into moral character. Is moral character and its possibilities worth anything? If so, judge between the present and the former condition. Even though manhood be not an accomplished fact, is it not a better condition to be even on the road to it than out of it? If now we faithfully plod on, we shall at last come to the goal.

2. The race is no worse to-day than formerly even though his criminal acts real and imaginary are blazed abroad. Freedom is the discovery of, and not the creation of the real condition of the Negro. The Negro's exhibit of crime and lawlessness is but the resultant and the normal outgrowth of that system which our honored secretary sees fit to characterize as better than the present. How bad the Negro was under the old system from which, thank God, he is liberated, is discovered under the new. The Negro in the worst phases of his social and moral life is the product of the system of slavery.

3. We maintain that freedom of any kind is better than slavery.

4. We maintain that no race of men in a state of freedom, with such opportunities as are now about us, is in a worse condition than that of slavery. Look now at the facts: In the public schools there are thousands in training for citizenship. From the public schools thousand have passed up to the academies and colleges; and from the colleges they have gone to professional schools of medicine, law, dentistry and theology, until to-day we have an army of well-trained men representing all departments of life. Physicians for our sick, lawyers for our clients, teachers for our schools, preachers for our pulpits, editors for our papers, educated farmers, artisans and mechanics. Did Dr. Hamilton forget for a moment the mighty onward march of the Negro in these years? Has senility overtaken this veteran, or has some siren whispered to and won him?

5. We maintain that any race within which here and there some have gone up the moral and intellectual heights is better off in that condition which permits such a going up, than in any condition which forbids it. A race with such a host of honored, respected and educated men as are among the Negroes, with morals as good as the best of any race, cannot for a moment be considered in a worse condition than that which held him a slave, fettering both body and mind.

I wish I might hear Dr. Hamilton further on this very important matter. Viewing the statement in the light of these reasonings and with the widening look of the Freedman's Aid and Southern Educational Society before me, I am forced to the conclusion that the statement of our Secretary is nothing less than official suicide. How can a man work with good heart to continue or further a race in a condition worse than that out from which they have come? What hope does the future hold for him or the people whom he points in the way to a worse condition? We hope our brother may be able to clear this altogether too murky atmosphere that hovers about him as the leader in this great work of our church. When a man begins to feel that the condition into which he is seeking to bring others, is to prove not beneficial but harmful, how can he with good conscience go forward with that work. It were a poor preacher, who felt that the scheme of religion to which he would win adherents meant rather the deterioration of the disciple than his improvement. We teach and preach Christ's holy religion because we feel that men are bettered by living it. If we felt for a movement, that men, after a generation of life as Christians were worse off than when they followed the ways of the world, we could not with good conscience go forward to win other men to the same degredation.

Charleston, W. Va.

THE COLORED CITIZEN'S OPPORTUNITY.

By Rev. T. Cotton.

It has come at last, the opportunity for the Negro to prove his manhood and patriotism, by the highest and severest test, that afforded by voluntary, personal service, under the flag of his country in its crusade for the overthrow of despotism, and worse than barbarous cruelty, against which humanity and Christian civilization have long protested in words, and now by deeds.

As the achievments of the Black Phalanx in the Civil War did more than all else, to gain the respect and gratitude of the nation for the Negro race, so the black man to-day who fights again for the flag, will help to gain for his race a foothold and advance in this land which never need be lost or surrendered to injustice or prejudice.

Purdy, Tenn.

A Communion set free to every church. Read our offer.

THE DEDICATION OF THE EMERSON MEMORIAL HOME.

The Emerson Memorial Home located at Ocala, Fla., under the auspices of the W. H. M. Society, M. E. Church, was dedicated Thursday, April 21st.

The day was a pleasant one, and everything was carefully planned and arranged by the Superintendent and her able assisstant, Miss Lizzie Welch.

At one o'clock the guests began to arrive, and soon the parlors, hall and piazza were filled to overflowing. At 3:30 the exercises began.

Rev. P. Swearengen, P. E., of the Palatka District, being absent on account of illness, which was much regretted, his place was ably filled by Rev. S. A. Huger, P. E. of the Jacksonville District, who took charge of the services.

The young ladies of the Home and the pupils of the day school nearly filled the large chapel. They presented a very neat appearance and deported themselves in a manner which reflected great credit upon the care and pains-taking of their instructors.

The building was presented by Miss C. M. Buckbee, Miss H. E. Emerson and Miss Lizzie Welch, and was dedicated according to the usages and ritual of the M. E. Church, by P. E. Huger, assisted by all the ministers present.

The principal address was delivered by Rev. S. L. Huger, who eloquently presented the cause of Christian education, especially as represented and conducted by the schools of this Society; giving prominence to its three-fold nature, of head, hand and heart.

Miss H. E. Emerson, Supt., of Boylan Home, Jacksonville, Fla., who has given twenty-five years of her life to this work, was the next speaker. Her address was a pointed one, and was delivered with much ease and dignity. Her subject was "The Cost." She reviewed the past and our hearts burned within us as we were reminded of what the blessings we now enjoy had cost our friends. Not in dollars and cents, only, or chiefly; though some one had worked hard for those; but in sacrifices made and insults endured to establish and maintain these Homes in our midst. Tears came to our eyes as she spoke of her sainted mother in the better land, in whose honor this Home is named.

One of the young ladies of the Home, Miss Lydia Posey, read with good effect a very interesting sketch, given in what is known as the "Emerson Home Leaflet," of the origin and progress of this work from 1890 to 1895.

Rev. J. E. Keller, pastor of the M. E. Church in Ocala, Rev. W. M. Jenkins, of the A. M. E. and Rev. A. E. Jensen, of the St. James Episcopal, followed with brief, but very interesting, remarks on the work in general.

Miss C. M. Buckbee spoke a few words of earnest appeal to the ministers present, as representing the Christian leadership of this race, to assist in the great work of saving our girls, and raising the standard of pure womanhood among us.

The musical program given by the school and conducted by Miss Lizzie Welch, was excellent, and added much to the pleasure of the occasion.

Miss Welch is an earnest worker. Her heart and soul are in the work. Too much praise cannot be given to the Supt. Miss Buckbee and teacher, Miss Welch, for the noble and philanthropic work that they are doing for our people. Their services are given and their influence felt, not only in the school, but in our homes, and in every department of the church that is under my care.

We were glad to greet Miss Emerson, and appreciate her noble work for humanity, which is felt not only in Jacksonville, but in all parts of Florida.

She will live in the homes and lives of our people long after she has passed from labor to reward.

Supper was served in the dining-room at 6

p. m., at which, it is currently reported, many and various good things were discussed and enjoyed; but we, most unfortunately, being compelled to be absent, can speak of this part of the program from hearsay only.

At eight p. m. Rev. S. L. Huger filled the pulpit at the M. E. Church and preached to a large and appreciative audience. Several came forward for prayer.

Thus ended a day which was pleasant and profitable to all.

John E. A. Keeler.

DELAWARE CONFERENCE NOTES.

The main event of importance during the past week has been the unveiling of a monument to the late Prof. B. O. Bird of Princess Anne Academy, on Tuesday, 26th inst. Despite the inclement weather a large number of friends, both ministerial and lay, came from a distance to witness the proceedings. It is needless to say that the town of Princess Anne, in which the Professor was loved by everybody, turned out en masse. The exercises were profitable, appropriate and worthy of the man in whose memory they were held.

The following programme was rendered:

1. Music, Excelsior Band of Powmoke City.
2. Prayer, Rev. E. E. Parker.
3. Address: Prof. Bird as an educator, Rev. F. J. Wagner, D. D. Pres. Morgan College.
4. Address: Prof. Bird as a friend, S. S. Jolly of Drew Theological Seminary.
5. Music.
6. Address: Prof. Bird as a Christian worker, Rev. J. R. Waters.
7. Music.
8. Address: Prof. Bird as a church legislator, Rev. H. A. Monroe, D. D.
9. Music.
10. Oration: Rev. W. H. Brooks, D. D.
11. Benediction, Rev. J. H. Scott.

The Rev. A. R. Shokly, presiding elder of the Salisbury District presided. The addresses were clear, erudite and concise, in every particular eulogistic of a worthy character. Dr. Monroe in his usual scholarly manner excelled in his treatment of the phase "As a Church Legislator," and Dr. Brooks in his oration gave us a rare intellectual treat as he portrayed the usefulness of a man thoroughly devoted to his work. Presiding Elder Waters was at his best and Dr. Wagner touched the sympathetic chord when he spoke so feelingly of an old friend and co-laborer in educational work.

The life of Prof. Bird was one of ceasless activity for the welfare of the race. He was educated at Morgan College, Baltimore, and after graduation went to teaching. When the idea was conceived of opening a branch school within the bounds of the Delaware Conference Prof. Bird was chosen principal although the school only existed on paper with the exception of some land and an old brick dwelling at Princess Anne. The undertaking was a grave one as money, buildings, students and teachers were needed. With indomitable will and a trust in Providence that did not shrink he went to work. Moneys were raised, a boy's dormitory was erected, a carpenter and wheelwright shop and a girl's dormitory, called the Eliza F. Smith Dormitory, the gift of a friend from Massachusetts, and students were enrolled. Within a space of ten years Mr. Bird succeeded in building up a school for the normal and industrial training of our boys and girls that lives to-day as a monument to his worth as a man.

The school property consists of six buildings and a farm of over a hundred acres. The State of Maryland has its Eastern Shore Branch of the State Agricultural College here and has granted a liberal appropriation for the erection of another industrial building. The Delaware Conference will never forget Prof. B. O. Bird.

Prof. Bird was married. His wife was a great assistance to him in school work and is a lady of refinement and culture. Since his death she has successfully managed the affairs of the school, ably assisted by Prof. J. C. Dunn.

Prof. Jacob C. Dunn of Princess Anne Academy and Miss Sadie Evans of Baltimore, Md., were quietly united in marriage at the bride's residence in Baltimore on Wednesday, the 20th inst. Prof. Dunn is a grduate of Morgan College and has served pastoral charges at Wattsville, Va., and Puncheon Landing, Md., and for the past three years has been employed at Princess Anne Academy. Miss Evans is a graduate of the Baltimore High School. We wish them a long and prosperous voyage on the matrimonial sea.

A joint meeting of the committees from the Delaware and Washington Conferences appointed on the formation of an itinerants club, will take place at Zoar M. E. Church, Phil., on May 18th. Every member of the committee from both conferences are urged to be present.

Prof. Booker T. Washington, of Tuskegee, Ala., lectured at Zion M. E. Church a few nights ago to a packed house. Many of the representative white citizens occupied seats in the audience.

Rev. J. H. Blake, of Montclair, N. J., will have become a benedict before this issue reaches our readers.

Rev. F. H. Butler organized a mission with fifteen members at Pleasantville, a suburb of Atlantic City, on Sunday of last week. This is a new community in which many of our people are settling and buying homes.

NOTICE TO WEST TEXAS CONFERENCE.

808 Natchez St., Autin, Tex., Apr., 26-98.

Mr. Editor:

When I scan the columns of the Southwestern and note her power for good in the land, I am all the more anxious to solicit her wonderful agency in behalf of our beloved and long waited for Samuel Houston College, now in course of construction at Austin, Texas. Our beloved Dr. J. W. Hamilton, corresponding secretary of the F. A. & S. E. Society, at the last session of the West Texas Conference, at Waco, Texas, exhibited the plans of said school building, made an appeal to the conference, and raised more than one thousand dollars for the school. He came over to Austin, met our good people at Wesley Chapel, presented the cause, and raised over three hundred dollars, besides fifty dollars from our Swedish M. E. Church. Upon the strength of our subscriptions, and the money in the hand of Rev. Mack Henson, as Treasurer of the Samuel Houston College fund, he let the contract for the building before leaving this city. He expects us to be faithful to our trust. Will we stand idly by, or act indifferent when duty and loyalty demand every man, woman and child of us, from the Red River on tho north, to the Gulf of Mexico, on the south, and from Hearne on the east, to the rising wide and plans of thetaoishrdluctaoinSjeT-thizv plains of the wide and far-reaching west, should rise in a solid philanx, with heroism and unfaltering courage, and push our building to completion. Thereby we will show the F. A. & S. E. Society our appreciation of their God sent help in time of need, and I believe you will do it.

The basement story is of masive stone, the second and third stories of pressed brick, and the fourth story is frame, marsard roof with dormitories, the side walls, and roof, covered with slate. Passers-by comment on the building and say "it is the prettiest school building in the State of Texas, and some of them are in position to know whereof they speak. If the whole West Texas Conference could see our beautiful building, mounted on the hill as it is, overlooking the entire surroundings, and within five minutes' walk of the capital of the Lone Star State, they would be thrilled with enthusiasm and aroused to earnestness.

The contractors said to me yesterday, while standing on the campus looking up to the building, "the whole building will be completed on the outside by the last of May."

I know, you know, and all of us know, how encouraged Dr. J. W. Hamilton would be, as well as the parent board at Cincinnati, O., to have us make one united effort and a pull altogether, throughout the Conference, for our school, our own Samuel Houston College.

I write this because I know all of the ministers and people are not aware how fast the work on the building is progressing, and how much the society needs the money subscribed to use in the building. Come now let us stand by our school.

I hereby offer the following resolutions:

1. Whereas, on the strength of the subscription and cash raised at the last session of the West Texas Conference, at Waco, Texas, and the subscriptions and cash raised at Wesley Chapel M. E. Church, Austin, Texas, and at the Swedish M. E. Church, Austin, Texas, Dr. J. W. Hamilton let the contract for the building of Samuel Houston College, Austin, Texas. And whereas the money subscribed is much needed to be used in said building; Now, therefore, be it resolved that the subscribers who have not paid his or her subscription do so at once and forward the money according to direction given at the last session of the West Texas Conference.

2. Whereas, money will be much needed for ceiling, plastering and inside finishing, so that the contract can be let for inside work early in June, that the building may be complete and ready for dedication and to be opened for use with a full faculty, and plenty of young men, women and children next September; And whereas we have a working force of over 19000 inside the church, in the bounds of the West Texas Conference, (that is to say, we have 600 class leaders, 12000 members of the church, 400 S. S. Teachers, 6400 Sunday-school scholars who are not members of the church) Now, therefore, be it resolved, that the 12000 members be divided into 600 companies, 20 members in a company, and each member asked to pay to the captain appointed for this special rally on the 5th Sunday in May, 25cents, which would give us $3000. And that 6400 Sunday-school scholars be divided into 400 companies, 16 scholars in the company, and each asked to pay to the captain appointed for this special rally on the fifth Sunday in May 10cents which would be $640, and which would give us a grand total in the Conference of $3640. We can do that, can't we, brethren?

If the 12000 members be divided into 600 companies, 20 persons in a company, pay 10 cents each, that would give us $1200, and the 6400 Sunday-school scholars were divided into 400 companies, 16 scholars in the company, and each pay 5 cents, that would give us $320, and a grand total in the Conference of $1520, and would insure the opening of the school next September. I know we can do that, can't we, brethren?

3. Resolved, that the Rev. Moses Smith, of the Austin District, Benjamin F. Smith, of the Columbus District, David C. Lacy, of the Dallas District, Harry Swann, of the San Antonio District, and the Rev. Alfred Brown, of the Waco District, are hereby asked and cordially invited to assist the pastors of their various districts in the arrangement of their work and collection of funds for said school.

4. Resolved, that each pastor in charge, assisted by his officials, organize the companies, and appoint the captains, at once, that each company may begin to work immediately.

We are now ready to take the vote on the resolutions.

Are you ready to vote? "Not ready, Mr. President," says a voice. "State you unreadiness." "Mr. President, in view of the fact that the 19th of June this year falls on a Sunday, I wish to amend the resolutions so as to supplement the collection for Samuel Houston College, by appropriate religious and literary exercises on that day and a collection be taken for the school." "Mr. President," says the offerer of the resolution, "I accept the amendment."

Very well, says the President. Now then as Gal—Four—Advocate—Battalora.

many as will adopt the resolutions as amended, rise and stand till you are counted.

How many? 19000.

Every man, woman and child from the Red River to the Gulf of Mexico and from Hearne

to the rising plains of the far-away west, are up and there is not a disenting voice.

Every charge making an average of 10 cents each for members of the church and scholars of the Sunday-school, who are not members of church, is up to the ten thousand dollar line, voiced by the Annual Conference at Cuero, Texas, for the school.

Those charges that fail to make the average fall below the line. Come up to the line, brethren, and we will raise $2000 in this rally.

Yours for the school,
Andrew Foster.

THE LIFE OF FAITH.

COMPENSATION.

U. Francis Duff in Ram's Horn.

Doubter, cast your fears aside—
They are idle, vain!
Though ill fortune may betide,
Honest worth be long denied,
The unthinking world deride—
Mock you in your pain.

Do your work, nor fear the end;
Justice comes, though slow.
Mark ye not how all things tend
To a great and perfect end,
How opposing forces blend,
Good from evil flow?

Though the way be long and drear
Peace will come at last;
Though oft falls the scalding tear,
Rest, oh friend, is very near,
And our heartache and our fear
Soon is of the past.

ONLY BELIEVE.

I approached the clerk of a steamer and asked, "Can I engage a state-room on this evening's boat?" "Yes," was the answer. I turned and looked at the diagram or "plan" of the steamer's saloon, and, selecting a certain room, asked that that particular room be set down to my name. "I cannot promise you any one particular room at present, sir," replied the clerk; "our returns are not all in from the hotels, and I know not yet what numbers have been taken. But I will take your name and secure a good room for you." Feeling doubtful of the slim prospect, it being the season of midsummer, and the traveling heavy by this route, I ventured to suggest, "Perhaps it may be that all the rooms are taken up, sir; how then shall I know that I shall have a room?" The gentlemanly clerk looked up into my eyes, and with a friendly, firm voice, replied "Because I tell you so." I could only answer, "Your word is sufficient, sir; excuse me for doubting you."

As I walked away and through the crowded streets, I repeated several times within myself, "I have the state-room; his promise is given to me; his honor requires he should fulfill it." When, an hour before the boat started, in the evening, I returned, the clerk at once recognized me, and, pointing to a certain number on the diagram, observed, "I have retained that room for you; it is among the best." And I had all day cheerfully "believed that it would be even as it was told me." (Acts 27:25). It is unnecessary to add even a word to apply this simple incident to God and his promise, or to man in his duty to believe him. It applies itself. If the promise of a man is to be taken at par, the word of God is greater, and cannot fail. The "word of the Lord" is come unto us in those exceeding great and precious promises, and shall we not joyfully trust in them? And this is Christ's wonderful check, signed with his name, handed over to us to be filled up: "I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Rev. W. H. Boole.

Watch the label on your paper.

WOMAN'S DOMINION.

TELL HER SO.

Amid the cares of married life,
In spite of toil and business strife,
If you value your sweet wife,
Tell her so!

Prove to her you don't forget
The bond to which your seal is set;
She's of life's sweet the sweetest yet—
Tell her so!

When the days are dark and deeply blue,
She has her troubles, same as you;
Show her that your love is true—
Tell her so!

In former days you praised her style,
And spent much care to win her smile;
'Tis just as well now worth your while—
Tell her so!

There was a time when you thought it bliss
To get the favor of one kiss;
A dozen now won't come amiss—
Tell her so!

Your love for her is no mistake—
You feel it, dreaming or awake—
Don't conceal it; for her sake
Tell her so!

You'll never know what you have missed
If you make love a game of whist;
Lips mean more—than to be kissed!
Tell her so!

Don't act as if she'd passed her prime,
As though to please her was a crime—
If e'er you loved her, now's the time;
Tell her so!

She'll return for each caress
A hundred fold of tenderness!
Hearts like hers are made to bless!
Tell her so!

You are hers and hers alone—
Well you know she's all your own;
Don't wait to "carve it on a stone"—
Tell her so!

Never let her heart grow cold—
Richer beauties will unfold;
She is worth her weight in gold!
Tell her so!

—Detroit Free Press.

HOUSEHOLD HINTS.

If you would insure your dried fruits from becoming wormy, scatter sassafras bark among them.

Put a little salt in the water if you wish to prevent black calicoes from fading when they are washed.

You know tin pans are always rusting out; yet it will ten much to preserve them if you rub fresh lard on them, and then set them in a hot oven until thoroughly heated.

An excellent way to mend large holes in stocking is to tack a piece of net over the hole and darn through it. This also is applicable to merino underwear.

A good way to clean silk consists in sponging it with equal parts of black tea and vinegar. Shake the silk until it is nearly dry, then press it with an iron that is half hot.

Do you ever employ gelatine in your cookery? Well, when used for creams, remember it is better to soak it for an hour in lukewarm water, kept in a warm place.

In order to remove paint from windows, take strong bicarbonate of soda and dissolve it in hot water. Wash the glass with this, and in twenty minutes or half an hour give it a good rubbing with a dry cloth.

Broken china may be mended, if not broken too finely, by taking a very thick solution of gum arabic and stirring into it burned or baked plaster of Paris until of proper consistency. Apply it with a brush to the broken edges and stick them together. Let the ware, of course, dry before using.

When stove-pipe cleaning is in progress, be as careful as one will, there is pretty sure to be more or less soot dropped upon the carpet. There is never any need of being very much alarmed over this, however; for if an equal quantity of salt be added to the soot, and the whole swept up together, there will scarcely be a trace of the latter left.

An excellent perfume for perfuming clothes that are packed away, and which will retain its properties for a long time, can be made in the following way: Pound to a powder one ounce each of cloves, caraway seed, nutmeg, mace, cinnamon, and Tonquin beans; also, as much orris root as will equal the weight of all the foregoing ingredients. All that is needed is to fill little bags of muslin with this mixture and lay them among the garments.—Religious Teliscope.

ON GRANDMOTHERS.

It is an interesting question why grandparents are so much more tolerant of the delinquencies of their grandchildren than their own parents. One reason, of course, is that they are not so directly responsible for their welfare; but there is a more subtle cause of this temper. Experience of life has taught them not to exaggerate the importonce of single tendencies. A parent thinks, when his child does something that is reprehensible: "This is an evil symptom and it forecasts the ruin of character." The wise old grandmother does not reason in that way. She sees the evil tendency as clearly as the child's mother and, perhaps, laments it as deeply; but she has learned that these doleful inticipations are seldom justified. She knows that character is the resultant of a complex variety of forces and that other tendencies and influences are to modify and counteract this inclination that gives anxiety. It frequently happens that a boy who develops an inclination to deceit will become the soul of honesty and that the flippant girl will become discreet and thoughtful. You cannot foretell with any reasonable probability what a child will become until you have studied a great many factors, some of them quite inscrutable; so that while vigilance should not be relaxed, it is not worth while to borrow trouble unnecessarily.—Northwest.

We take great pleasure in noting the first graduation exercises of the sewing department of King Home, Wiley University, Marshall, Texas. When we think of the thorough and careful training which we know that they have received, we are confident that they are worthy recipients of the diplomas to be awarded them. We take this occasion to say that the sewing classes at King Home are as carefully taught, the discipline as good as in any class in mathematics or language in the University. The sewing classes have the undivided attention of the teacher in sewing from half past nine in the morning to three or four in the afternoon. When we consider the great work that the W. H. M. Society is doing for our coming women and mothers it makes us feel that the society should lay very close to the heart of every woman of the church and that nothing should keep us from paying our one dollar a year which goes to pay the meagre salaries of the teachers and support the Home.

Lillian Bell, in writing to the Ladies Home Journal, from Europe, says that riding in sleeping cars in France is like sleeping in a wood pile during an earthquake.

Ask your neighbor to subscribe.

OUR YOUNG FRIENDS

ON TIME.

A business man advertised for a boy. The place was a good one, and a large number of boys applied. Out of this number two were selected, whose references were good and whose appearances and manners were alike favorable. He hesitated between the two, and, after a private conversation between each one, told them to call the next morning at nine o'clock, when the decision would be made.

The gentlman sat in his office at nine o'clock. Promptly as the great outside sounded the hour one of the boys appeared. He was engaged at once. Five minutes later the second boy came. "Just five minutes too late," said the gentleman. "I made this appointment with you that I might see how much value you placed upon promptness. The boy who is on time is the boy for me."

Be prompt, boys. Time is money. Yes, your time is money. Do not fancy that your time is of little value and so you can use it as you please. Take care of the minutes, and the hours will take care of themselves.—Advance.

THE EPWORTH LEAGUE.

Topic May 15: LOOK UP AND LIFT UP.

Scripture References: Ps. 121; Acts 3: 1-8.

No more important topic can come to our leaguers than this. In it is the summation of Christian life and activity. The one hundredth and twenty-first Psalm, together with the reference Acts 3:1-8, ought to be read and studied by every leaguer the world around. Good is it too, that this all absorbing topic falls for its discussion on the anniversary day; for thereby thousands of sermons will find inspiration here and the great church, with the marching cohorts of God will be permitted to hear the discussion of this high theme. Not only does the youth of the church, need the stimulous of this theme, but the adult church ought to be taught again and again the fundamentals of Christian activity. Many people are full of good intentions but are practically without any show of good works. If one would learn to do good he must first learn to "look up." For in looking up we come

1. To the source of help. Let it be remembered, that what we do for others depends first upon what we do for ourselves. This I lay down as an axiom. In looking up we come to the source of help. It is a good thing to know where to go for help. In looking up we come

2. To solid footing. It is declared "He," the help from above, "will not suffer thy foot to be moved." Here is solid footing. Nothing is more important than foundations. In these lie both hope and peril. The house with a poor foundation is perilous to both the occupant and the passer-by. To that life denominated Christian, the superstructure of which we are all building, nothing is so important as foundations. Side walls, girders, steeples and minarets may all fail without total loss, but in the failure of the foundation, all is lost. By looking up we come

3. To the shadow of the Almighty. Here we have protection from the withering heat of the world's destructive sun, under whose blighting, withering heat so many have fallen and perished. From the symoon and sirocco men seek shelter and refuge; but there are simoons and siroccos in the moral world more destructive than the natural, from which men are slow to turn away. To the weak and the weary who hear afar the thunder of the moral tempest, seek the shadow of the Almighty. By looking up we come

4. To confidence and rest in our spiritual life. We soon learn by varied and wonderful experiences, that the Keeper of Israel neither slumbers nor sleeps. An eye to see in the darkest night, an ear to hear in the most tumultuous seasons, a hand to support when no other can be found, all assure us of the watchfulness of Him who is above.

5. We come to our commission which forms the second division of this great theme,

Lift Up.

Having now come to sure footing ourselves we are ready to go out and lift up those about us. Such was the spirit and ability of Peter and John. They had for themselves looked up to the hills and gotten help from the Lord. Now they are out, and at the work of lifting up others. Thus on their way to the temple service at the ninth hour (three o'clock in the afternoon) they found a needy one. Note just here that these men did not for a moment leave the path of plainest, simplest duty to find opportunity to give the helping hand. God had used the friends of the lame man to put him in the way of Peter and John.

Notice again: The friends acted wiser than they knew. They thought only of the opportunity of the crowd that came and went, and were all oblivious to the opportunity of the heart. Not only did many people go in here at this gate, but good people went in also. Here at the gate lay this lame man asking help while the crowds came and went hearing his cry but heeding it not. Then came Peter and John having themselves spent some time in looking up they are prepared to lift up. Their first words must have withered the hope of the poor man, for he sought gold and silver as a means of subsistance. That was the most and the best that most people had to give. Peter and John had more. Notice now the steps of this royal and beautiful event.

1. Attention. "Look on us," said Peter. This is fundamental. No man can be helped until you can get attention. Preachers, Sunday-school teachers and hosts of other workers loose both opportunity and time by their failure to get attention.

2. A plain statement. Silver and gold have I none. This was like a withering sirocco to that poor man who had hopes for nothing more or better. At these words his soul must have recoiled upon itself and amid the wreckage of hopes and the blasting of all aspirations. Then came those other words: "But such as I have." Hope gleams again through the night of disappointment and he hears the music of those magic words: "In the name of Jesus Christ of Nazareth, rise up and walk." Here were melodies, harmonies and cadences that never before had sounded through that soul; and like the sound of distant music to the man who lies half asleep, it is too sweet and beautiful to be considered as real. We can all but hear the question in that soul. Rise up? Walk? Can I? Yes, said Peter, and while he hesitated, "he took him by the right hand and lifted him up." Here is the lesson for all ages of Christian work. Instruction and commands are not enough; let us give the hand. Let the hand follow quickly in the walk of the word and men will be lifted up. Dear leaguers, when you have prayed and sung—go out—and with your hand take hold of some lame man, woman or child, and put them on their feet. The hand—the hand in Christian work—cannot be substituted by words and commands. The hand is the best communication of sympathy. The hand is encouragement and help; give it.

Charleston, W. Va. Daniel W. Shaw.

THE FAILURE OF UNBELIEF.

Unbelief fails utterly to comprehend the mercy of God. His forgiveness is imagined to be in the future on conditions. So far as God's fatherly compassion is concerned, He has already forgiven us our transgressions. The cross of Jesus Christ is a proof of the fact. His remission of the penalty, as a judicial act, is reserved until we submit.—Central Presbyterian.

Commodore Dewey is to be made an admiral because of his remarkable victory at Manilla.

EDUCATIONAL.

PRINCESS ANNE ACADEMY.

The 26th of April was a great day here, it being the day set apart for the unveiling of the monument, erected to Prof. Bird, late principal of this school, it being just one year since his death. According to his wish, he was buried here on the grounds under a favorite oak tree where the monument was accordingly erected. The professor was the founder of this institution and had been principal till his death. The monument cost upwards of $500, in raising which the ministers of the Delaware Conference have done nobly.

The Salisbury District especially, as they appointed a committee as follows to look after the monument, getting funds and the exercises, etc.:

Revs. A. R. Shockley, chairman; W. I. Bean, treasurer; M. V. Waters, A. L. Martin, N. W. Moor, T. J. Elbert and P. B. Warrick, Esq.

The treasurer of the memorial committee reports the following:

From pastors and circuits, $79.62; from boxes, $4.68; from Alumni of Princess Anne, $18.50; from the Bermuda W. I., $9.

Many of the pastors, alumni's and friends have not yet reported, but expect to have them report not later than the 26th of May, the date of commencement. The pastors have pledged themselves for $5, and the Alumni $2 each.

They do this to show their love and respect for this fallen hero.

Owing to the inclemency of the weather, the speaking took place in the chapel, and standing room was at a premium, also places at the windows for the chapel could not anything like accommodate the people.

Rev. F. J. Wagner, D. D., who was to speak of Prof. Bird as an educator, was unavoidably detained. Also Revs. J. R. Waters, J. H. Scott and Walter J. Moor, who likewise were to speak. But the speakers present seemed to cover all the ground. There were probably no more impressive and eloquent speeches made at any time past in the history of the Princess Anne Academy.

One of the speakers was Prof. Storer S. Jolley, A. B., the first graduate of this school and a classical graduate of Morgan College, Baltimore, "'97." Mr. Jolly is hardly more than twenty-four, but his speech heard on that day would have done credit to a man twice his age and experience. He spoke of "Prof. Bird as a friend."

Dr. H. A. Monroe, P. E., of the Philadelphia District, was next. He spoke of "Prof. Bird as a church legislator." It was a masterly effort. He said he had known Prof. Bird for many years and had been with him in two general conferences and many other religious bodies, and hence knew probably better about him in this way than any one else. He is, without doubt, one of the most notable colored men in the Middle States.

Rev. W. H. Brooks, D. D., pastor of St. Mark's M. E. Church, New York City, was the orator of the day. Dr. Brooks' fame as an orator and church worker is too well known for further comment. He was at his best and that means something. He paid a wonderful tribute to Mrs. Bird, his most estimable wife, how they worked together to make the Princess Anne Academy what it is.

The procession from the chapel marched down to the monument, where it was unveiled. Then the benediction closed, possibly the most impresive service ever witnessed on such an occasion in honor of a colored man in this country.

The graduating class decorated the grave with flowers, costing nearly $15.

At night was the meeting of the Alumni. After the meeting they had a fine supper to themselves, including the following invited guests: The presiding elders, the Memorial Committee, the Faculty and Miss Noble, Mr. Pearce and the writer, of the graduating class. There was a large number of the Alumni present. The table groaned beneath the load of dainties.

Much credit is due Mr. P. B. Warriek, president, for his management of affairs.

The officers for the ensuing year are as follows: President, W. I. Bean, '92; first vice president, Jas. N. King, '96; second vice president, D. W. Noble, '95; recording secretary, Miss E. C. Pinkeet, '91; corresponding secretary, A. Jas. Waters, '96; treasurer, E. Jones, '93; chaplain, A. L. Martin, '92.

Dennis A. Bethea.

The summer session of the Bible Institute is approaching and a few words concerning the work is appropriate.

A feature will be the course of study conducted by the eminent teacher, Dr. J. M. Gray, of Boston, whose past work at the institute has proven very popular and instructive.

Dr Gray is the author of what may be termed the Synthetie Study of the Bible, a plan which is rapidly taking hold of the people of this country. In adition to the large number studying along this line in the West the past winter, other large classes, numbering 3000 or more, have been organized and taught—the majority of them—under Dr. Gray's personal charge. He is one of the best Bible teachers we have ever had at Northfield. He has been preaching in Dr. A. J. Gordon's pulpit for nearly two years. Last year he was asked to take charge of the Bible work in East London Institute for Home and Foreign Missions.

Thus will be presented an excellent opportunity for combining a study of the Bible and a course in singing and music under able and popular instruetors. Students will find it advantageous to arrange for this course, while pastors, assistant pastors and all other Christian workers who can get off for the summer, will find it very helpful.

I should be glad to hear personally from any who contemplate attendance.

Chicago, April 6, 1898.

D. L. Moody.

PRAYING FOR MORE FAITH.

I hear men praying everywhere for more faith, but when I listen to them carefully and get at the real heart of their prayer, very often it is not more faith at all they are wanting, but a change from faith to sight.

"What shall I do with this sorrow that God has sent me?"

"Take it up and bear it, and get strength and blessing out of it."

"Ah, if I only knew what blessing there was in it, if I saw how it would help me, then I could bear it."

"What shall I do with this hard, hateful duty which Christ has laid right in my way?"

"Do it, and grow by doing it."

"Ah, yes, if I could only see that it would make we grow."

In both these cases do you not see that what you are begging for is not more faith, although you think it is, but sight?

You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task.

Faith says not, "I see that it is good for me, and so God must have sent it;" but, "God sent it, and so it must be good for me." Faith walking in the dark with God only prays Him to clasp its hand more closely; does not even ask Him for the lighting of the darkness, so that the man may find the way himself.—Phillips Brooks.

WHITE REGIMENT.

The garments of white are as becoming to souls still enshrined in clay as they are to disembodied spirits. A pure character is needed on earth just as much as in heaven. Clean hearts are as enjoyable now as they ever will be. Come, brothers, seek the cleansing blood. It is yours for asking. Apply it. The cause needs you. Zion is languishing. O that the quickening power of a new spiritual inspiration would come to all hearts.

OUR BENEVOLENT CAUSES

LOVE CAME IN.

The night was darker than ever before,
—So dark is sin.
When then great Love came to the stable door
And entered in.
And laid Himself in the breath of kine
And the warmth of hay,
And whispered to the star to shine,
And to break the day.
—A. A. Sewall, in Christian Observer

If you really love your brother you will prefer the welfare of his soul to his good opinion of yourself.

Very few Christians, with all the advantages surrounding them, get beyond the attainment in grace which Enoch reached by "the testimony that he pleased God."

The power to transform the world is in the New Testament of our Lord Jesus Christ, as accompanied by the energy of the Holy Spirit.—R. Storrs, D. D.

Christianity is the world's chief and only hope. All truth in other faiths is in the Christian Gospel in purer form. But there is more. There is Jesus Christ, the Son of God. All lines of progress in the world converge in him.—J. H. Barrow, D. D.

Kasagama, king of Toro, Central Africa, who was baptized last year, has addressed a letter to the Church Missionary Society, asking that more missionaries may be sent to his country. The king has erected a church in his capital.

We are sometimes asked to say a word in behalf of some one or another missionary instituto which fits young people for the missionary work. We never do it. To our mind the best fitting school for missionaries is the regular college. We want no short cuts. The best education is none too good for a missionary.—Independent.

The power of the Holy Ghost is necessary to generate and to maintain missionary enthusiasm. Missionary enthusiasm is not merely faith, confidence in God, confidence in his word; missionary enthusiasm is love for mankind, inspired by and touched with a divine fire; and where this power of the Spirit of God is, there that missionary enthusiasm manifests itself in irresistible energy and efficacy.—R. Storrs, D. D.

Every success attained lays a new responsibility on him who attains it. We have a right to expect more of him who has shown his power to do. No man can fall back on his old record, except as an incitement to do as well, or better, when he tries again. What we have done ought to be our lowest standard for what we expect to do, and what is expected of us, in the future. In this light every success we have won makes it more incumbent on us to do better next time, unless we would seem to have ceased progress. —S. S. Times.

Much interest is being manifested at the American Board of Commissioners for Foreign Missions station of Kuan-Chuang, North China, and in the surrounding district. "It is no longer necessary," says Dr. Porter, the missionary in charge, "to seek for inquirers, as they are to be found in all directions. . . . Inquirers are studying the Catechism day and night for weeks together. The youngest pupil is five years old, and the oldest a widow of ninety-two, who has been a month learning two lines of a prayer, but has not got it straight yet. Other pupils are seventy-nine, seventy-five and seventy years of age. The helper, under whose fostering care all this sprung up, is as pleased as a child with this amazing state of things, and was much amused yesterday to find that when he was going home to spend the New Year the villagers positively refused to allow him to take away his bedding, for fear that he would not come back to them next Sunday, as he had promised faithfully to do."—Regions Beyond.

THE GOLDEN AGE OF MISSIONS.

The Church at home is now going through much the same experience that comes to very nearly every missionary on the field. It is a common, if not universal experience there, that after two or three years of work an earnest man or woman, who has gone out full of enthusiasm and ambition, comes to wonder whether, after all, a mistake has not been made, and whether better work could not be done somewhere else, perhaps at home. The work is so different from what was anticipated, and they seem to make so little progress. Sometimes they yield. More often they hold firm and find their grandest, most successful work is yet before them. They take it up with new heart, new energy, and, a little later, look upon withdrawal, if for any reason that becomes necessary, as the greatest possible trial.

So it will be with the Church. It is now in its trying time. It is facing as never before the real problem of the Christianizing, not merely evangelizing of the world. If it holds true, if it supports the work it has commenced and enables it to be carried on, it will find a golden age before it such as it has not dreamed of. If it holds back, the story of the Middle Ages may be repeated, and the world may wait for evangelists from Africa to do in America what Americans are now doing in the Levant.

Let us look for a moment at the immediate possibilities. The battle with the great systems is on as it has never been. Buddhism in Siam, in China, in Japan, is bestirring itself to resist the encroachments of Christianity. Hinduism is looking anxiously at the signs of its weakening power, over not merely the educated, but the common people. Islam shows an, as yet, undivided and apparently unconcerned front, yet recent events make manifest its realization that it has at last met a foe the strongest it has ever encountered. While this is true, however, it must not be supposed that the end is near. Such systems are not conquered in a generation. They survive many severe wounds, and rally even after they appear to be conquered. That they can be conquered, however, and that they will be, is as true as Christianity itself. When they yield, then will be the golden age of missions.

How soon that will come depends very much upon the attitude of the Church toward the work during these coming years. If the vantage-ground is to he kept and increased, the day of success will be hastened. If work already done is to be given up, if the orders to those at the front are to be Retreat, instead of Advance, then the delay may be indefinite. Now is a time of test, not a time of crisis, for crisis implies a possible failure, and God's work knows no such possibility. It may, however, be delayed through failure of His appointed means fully to meet the demands upon them. To meet them requires effort, patient, persevering, persistent effort; but that will win.—The Independent.

A COMFORTING THOUGHT.

No matter what the past history of the person may have been, no matter how deeply stained with iniquity the soul is, no matter how proud, rebellious and stubborn it may have previously heen—if now humble and penitent before God, He will not despise it. There is exceeding comfort in such a thought as this. The infinitely holy God does not turn away from or refuse help to a soul however horribly polluted it may be, because it is polluted, but because it remains impenetent, indifferent, proud and self-sufficient. Let it be proclaimed with emphasis: "A broken and a contrite heart, O God, Thou wilt not despise."—Indian Witness, Calcutta, Ind.

Subscribe for the Southwestern.

EPWORTH LEAGUE

By Rev. D. W. Shaw, Ph. B.

A called meeting of the State Cabinet of the Epworth League of the M. E. Church was held since the annual conference at First Street M. E. Church, Rev. Chas. D. Shallowhorne, president, in the chair.

The following State officers were present, viz: Mrs. S. A. Johnson, 2nd vice-president; Rev. I. C. Clemons, 3d vice-president; Miss Olivia Thompson, 4th vice-president; Rev. J. A. Tircuit, treasurer; Rev. D. J. Price, secretary; E. H. Anderson, corresponding secretary; Rev. J. D. Pool and Mrs. Sarah Knox, of the Junior Department.

The president stated that the meeting was called for the purpose of discussing plans for the holding of a State Convention.

It was the unanimous opinion of the cabinet that a convention be held. Baton Rouge was selected as the place, and Thursday, June 23rd, the date.

On motion the president and secretary were authorized to prepare a program for the convention. The president was also authorized to appoint District Managers in places where the District Conference had failed to elect. Also to select a person to sell League literature.

The following persons were elected delegates to the Atlanta Convention, viz: Rev. C. D. Shallowhorne, Rev. D. J. Price, Rev. I. C. Clemons, Rev. Jos. A. Tircuit, Rev. H. Taylor, Rev. W. R. Butler, and Mrs. S. A. Johnson.

Rev. D. J. Price tendered his resignation as State Secretary, saying he felt that the office should be filled by a layman. His resignation was accepted.

On motion of D. J. Price, Mr. Rene C. Metoyer was then unanimously elected State Secretary.

The president and secretary were instructed to make arrangements with the railroad companies so as to secure reduced rates for all persons attending the convention.

The president announced the following appointments:

District Managers, S. N. O., Prof. C. H. Pemilton of Houma, and J. E. L. Hoskins of Baldwin.

C. C. Morse, business manager of Book Concern, was appointed agent to sell League literature.

The president specially requests each chapter of the League throughout the State to subscribe for the Southwestern Christian Advocate and Epworth Herald.

The president of each chapter throughout the State is requested to correspond with the State Secretary, Rene C. Metoyer, at 540 St. Peter street, New Orleans, La.

All pastors in charge are delegates to the convention.

Rene C. Metoyer, State Secretary. Chas. D. Shallowhorne, State President.

Sunday night was very dark and the rain a downpour. We had preached in the morning at Marvin Church and delivered an address in the afternoon at the Willard Memorial, and not feeling very well, concluded not to go out to church that night. With Dr. F. B. Meyer's last and best book, "Paul a Servant of Jesus Christ," we were comfortably adjusted for a few hours of delightful communion with the two great apostolic preachers of Tarsus and London. Attracted by the rattle and roar of the rain without, we walked to the window and saw across the street the open door of a theatre, into which the followers of the world, the flesh and the devil, under umbrellas and water-proofs were entering. This was both a rebuke and a stimulus. If waterproofs, umbrellas and rubber shoes can be made a means of desecration of God's day, hastening people on to hell, why may they not be a means of grace in helping the children of light Heavenward? —St. Louis Advo.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)
By Rev. G. N. Jolly Kentucky Conference.
Lesson VIII, May 22, 1898.

THE DAY OF JUDGMENT.

(Matt. 25:31-46.)

Golden Text—"He shall reward every man according to his works." (Matt. 16:27.)

The passage we study to-day is a part of the same discourse of our last lesson. It was spoken on Tuesday afternoon before the crucifixion on Friday morning. Jesus and the apostles were yet on Mt. Olivet. This is not a parable, but a picture of the last judgment.

1. The second coming of Jesus. (1) "The Son of Man shall come in His glory." Jesus called Himself "the Son of Man" because He was a real man, and because He will come at the judgment in the form of man. Jesus will come again; the time of His return has not been revealed; but the manner has been made plain. It will be as sudden as a flash of lightning. It will be with a shout, the voice of the archangel, and the trump of God. It will be with "power and great glory." He will come "in flaming fire." (2) "And all the holy angels with Him." This heavenly host comes as attendants upon His glory, and as servants to do His will. They will assemble the court, gather the elect, bundle the tares, witness the glory of the saints, and behold the punishment of the wicked. (3) "He shall sit upon the throne of His glory." This throne will be high, white and as a flame of fire. Around it will be a rainbow, four and twenty seats, and the same number of elders. Before it will be the seven lamps of fire, and the sea of glass mingled with fire. Out of it will proceed lightning, thunder and voices. Jesus will be clothed in white raiment, knit about the loins with a golden girdle. His head will be white like wool, His eyes like flames of fire, and His feet like burnished brass. His voice will be as the sound of many waters, and out of His mouth will proceed a sharp two-edged sword. In His right hand will be a book written within and on the back side, and sealed with seven seals.

2. The assembling of the people—"And before Him shall be gathered all nations." (1) The cessation of time. The angel, Gabriel, clothed with a cloud, a rainbow about his head, his face shining as the sun, and his feet as pillars of brass. He shall stand with his right foot on the sea, his left foot on the land, lift his hand to heaven, and swear by him that liveth forever and ever, that there shall be time no longer. (2) The departed called back. The trumpet of God shall sound long and loud. The earth and the sea, and death and hell, shall give up their dead. (3) Those who are alive, and on the earth in that day, shall be changed in a moment of time. They will then be caught up into the clouds, with those who have been raised from the dead, to meet the Lord in the air.

3. The separation. There are only two classes—the righteous and the wicked. These classes may be sub-divided. This separation is not on the ground of knowledge, wealth or age, but of character. It will be final. There will be no reunions after it is made.

4. The righteous are disposed of first (34-40). First. Their reward. They were blessed of the Father. They had received the Holy Spirit. This, and not their good works, was the chief cause of their reward. This kingdom includes all the blessings of the Gospel. It is called a kingdom because it has its king, its subjects, and its laws. It may be inherited, or received as a possession. It is incorruptible, undefiled and fadeth not away. It has been prepared or fitted up for the blessed of the Lord. This work was done from the foundation of the world. Heaven has always been ready for man, but man must be prepared for it. (2) The reason for their reward. They had fed the hungry, clothed the naked, gave drink to the thirsty, were kind to the stranger, and had visited the sick and imprisoned. These works of righteousness were revelations of the goodness that already existed in their heart. They did good to the bodies of men. (3) Their surprise at their reward. They were not helping others for the hope of gain. They were divested of everything except the merits of the case. An act of kindness done to one of Christ's children He considers done to Himself. We help the kingdom of God by deeds of charity to others.

5. Disposing of the wicked. (1) Their denunciation—"Depart from me." In this life they had departed from God. They had neglected duty, and transgressed law. In the next life Jesus will depart from them. They have not His spirit, and do not love His society. They are cursed. They go not with the benediction, but with the maladiction of heaven upon them. To be cursed of God means to fail in every enterprise of life, and to be robbed of every source of happiness. I do not think there is literal fire in hell. Fire here may only mean raging passions of hatred, vice, intemperance, malice, revenge, and despair. God out of Christ is a consuming fire. This fire or punishment will be everlasting. Hell as a place, and as a state will never pass away. These neglecters of duty were sent away to keep company with the devil and his angels. The devil is the leader of all the wicked hosts. His angels are those who fell from heaven with him. (2) The reason for their banishment. They were not trangressors of law. No overt acts of sin are charged against them. They are not called wicked. We do not have to commit some great crime before we can be lost. Theirs were sins of omission. They neglected to do what God required of them. They failed to feed the hungry or cloth the naked, or visit the sick, or lodge the stranger. Not that these works would have saved them, but their heart was bad, this caused them to neglect these duties, and through their carelessness they were lost. (3) They were greatly surprised at their destiny. They no doubt believe they were much better than they really were. That they did nothing very wickedly. Many see themselves better than God sees them. They did not know that helping God's children was helping God, and offending them was offending the Lord also. The Kingdom of heaven is extended through the children of that kingdom.

Gideon N. Jolly.

NO PLACE FOR ANXIETY.

Anxiety has no place in the life of one of God's children. Christ's serenity was one of the most unmistakable signs of his filial trust. He was tired, and hungry, and thirsty, and in pain, but we cannot imagine Him anxious or fretful. His mind was kept in perfect peace, because it was stayed on God. The life lived by the faith of the Son of God will find His Word kept: "My peace give I unto you."—Sunday School Times.

Impure Blood

Thousands of cures of scrofula sores, boils, pimples, eruptions, salt rheum and other manifestations of impure blood prove the great merit of **Hood's Sarsaparilla** as a blood purifier. The blood is the life. It feeds the nerves and all the bodily organs; therefore it must be rich, pure, and nourishing. Hood's Sarsaparilla makes it so, and in this way it cures disease and builds up the health. No other medicine possesses the curative powers peculiar to

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1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

AS DR. BROOKS STATES THE CASE.

The following letter from Dr. W. H. Brooks, a member of the New York Conference will explain itself:

316 W. 53rd St.,
New York, April 30, 1898.

Dr. Scott:

Dear Sir: I have just read in the Southwestern "Dr. Hamilton's statement of the case." Up to date, I have refused to write anything or say anything for publication of the unfortunate incident; even the clipping sent you was personal.

I am opposed to airing all grievances just or otherwise in the press. But since Dr. Hamilton has spoken, I will give the facts in the case without heat or coloring and leave results to time.

There was an Order of the day in the Conference. The time had arrived and the Order had been called. By courtesy Dr. Hamilton was given a few minutes to represent his cause. Just as he arose to speak Bishop Hartzell, just returned from Africa, made his first appearance on the rostrum, and the conference gave him a rousing welcome. Dr. Hamilton said he was in sympathy with the sentiment of a Southern bishop, who had little faith in that kind of Christianity which lionized a man 5000 miles away and ostracised another at your door for doing the same kind of work. Then he spoke of the class he represented and emphasized three points, saying, "Put these in your pipe and smoke them."

First. The Negro was the greatest criminal North and South of all the races.

Second. There was no trouble with the "old courtly darkey" of the South, but he regretted he was dying out. It is the new educated Negro who is giving all the trouble and the best educated Negroes are to be found in the penitentiaries.

Third. The Negro as a mass, was infinitely better off before the war than now.

Owing to the Order of the day, I had only time to put in an emphatic disclaimer, which Dr. Hamilton did not answer, or, if he did, he answered upon his seat and no one off the rostrum understood.

The Tribune, Times, Press, Mail and Express, even the World, agree as to the facts.

I do not question the Doctor's intentions, nor overlook his past record, but to say the least, his speech was very unfortunate. The indiscretion of injudicious friends is more harmful than the open attacks of our opposers.

Yours faithfully,
W. H. Brooks.

Rev. M. W. Clair the talented presiding elder of the Washington District, Washington Conference, sends us an elaborate account of exercises connected with the brilliant reception tendered Rev. C. E. Hodges on his appointment to Central M. E. Church, Washington, D. C. The poem, consisting of twenty-one stanzas, written for the occasion by Mr. Solomon G. Brown, was appropriate and a creditable production. The welcome address by Mrs. Rubie H. Dabney was certainly all that could be wished.

MISSISSIPPI, ARKANSAS AND TEXAS—ATTENTION!

Just at this time several of our Annual Conferences are engaged in an effort to raise money to enlarge the facilities of their conference school. The Upper Mississsippi is laboring to complete rooms in Rust Hall, the new building which replaces the one which was burned some years ago; and the West Texas and Little Rock conferences are making a determined fight to place the superstructures on foundations that were laid some years ago. The fact is what these two are trying to do is equivalent to erecting new buildings; not quite single handed 'tis true, for both have had some outside assistance but just enough to get their buildings in such shape that if they are not completed their walls will be greatly damaged by exposure to the rains and storms. Hence aside from the fact that the buildings are sorely needed, it will be a saving of money to complete them.

In addition to these three, there are the Mississippi and Texas conferences, both of which are striving to erect their buildings from the ground up.

The Meridian Academy, Meridian, Miss., was forced to demolish one of its old buildings because it had become unsafe, and a few weeks ago, under the auspices of a representative of the Freedman's Aid Society, Dr. M. C. B. Mason, broke ground for the erection of a new building. The Academy is largely attended and has been exceedingly successful, so much so that they cannot possibly get on without this building.

The Texas Conference is struggling to erect at Wiley University a central building. Such a structure has been needed there for years, not as an ornament, but as an absolute necessity. Every one connected with the institution for the last twelve years has realized this necessity. Some money has been raised from time to time, but not enough by any means to accomplish the end sought. Once more a determined effort is being made to interest every brother to do his full duty that the building may be begun at once and pushed to an early completion. This we are assured can be done if every pastor will raise his full assessment, The plan is to break ground on the 18th inst. when every pastor and friend will be expected to pay over what has been collected or what they propose to give.

Now, the fact is every one of these enterprises needs assistance. The time was when friends erected our school buildings and said walk in; at this time that is neither necessary or desirable. It is not only true that our people are better able to help themselves now than they were then, and some helped freely even then, but it is also true that it is better that the people help themselves as largely as they possibly can. This will cultivate in them that spirit of self-help and independence so necessary in the building of a race. Hence, they do not ask any one to erect their buildings absolutely, but simply to assist them in their effort to help themselves.

Let the brethren of the conferences and the laymen as well understand that every man is expected to do his whole duty.

It cannot be that any one who loves his church and the great cause which is at stake would desire to do less than his full duty. Remember that our Methodism has in this country more than 150 universities, colleges and academies; and more than ninety in foreign lands valued at about seventeen millions of dollars. Some one had to build them all; a few were built by the wealthy, but for the most part they have been erected by those who are far from being rich. In neither of these cases is it necessary to be discouraged. We need only to unite our forces and do our best. Those of us who live at a time like this when we can take part in the great effort necessary in race building and the attainment of manhood rights, enjoy a privilege of which we will, if faithful, not only be proud of our achievements, but those who come after us will rise up and call us blessed.

Clark Chapel M. E. Church, Nashville, Tenn., Rev. G. W. Ziegler, pastor, has been enjoying an exceptionally successful revival. Seventy-five have been converted and eighty added to the church. The pastor was assisted by Rev. L. Diggs, of Pulaski, Va. The Lord be praised!

Cookman Institute, Jacksonville, Fla., has enjoyed a blessed revival in which quite a number of students were converted. This excellent institution is arranging to close its session on Thursday, 19th inst., which is commencement day. The baccalaureate sermon will be preached Sunday, May 15th, by the President, Rev. S. W. Kemerer.

The following note from Dr. Mason explains itself and all will be pleased to read it. He says:

Meridian, Miss, May 6, 1898.

My Dear Brother:

Corner-stone for the new building Meridian Academy laid by Dr. Rees and myself, Collection cash $1002.00. Verily the Negro is advancing and is a little better off than he was forty years ago.

M. C. B. Mason.

The musical and literary concert given at New Orleans University last Friday evening was a very enjoyable entertainment and reflected credit on both teachers and pupils. Some of the young ladies possess excellent voices and the large and intelligent audience was much pleased with their singing. Those who performed at the piano gave evidence of careful training and no little self-possession. The scene Sisera and Jael was well presented and in this Miss Liata Marshall, who took the leading part, showed considerable historic talent. After the concert refreshments were served in the dining room, the sale of which added a neat little sum to be door fees.

The General Conference of the M. E. Church South, is composed of 262 delegates divided equally between the clergy and laity. The conference assembled in Baltimore last Thursday morning. Bishop J. C. Keener presided and the bishops' address was read by Bishop Hargrove. The report gave statistics indicating the increase of the church for the closing quadrennium. Total membership is 1,478,431, increase 123,221; itinerant preachers 5,589, increase 502. The report recommends the election of two bishops. Bishop Keener read a paper asking to be relieved from the active duties of the episcopacy. He said his age and infirmities demanded some relief both for himself and the church, hence he referred the matter of his future services to their judgment. Bishop Galloway responded in a touching address.

We consider the occurence of last Friday, in which three men lost their lives in this city, very unfortunate indeed. The colored man, Burrell, accused of stealing $100., who was the cause of the whole sad affair, was without the least doubt a very bad man. We can see no excuse whatever for his shooting an officer of the law who walked up quietly to arrest him, when he knew he had offended the law. If he knew himself to be innocent he had nothing to fear, and if he knew he was guilty, to shoot an officer would only make a bad matter worse. After perpetrating such a grave offence it is easy to see why he should grow desperate when he found himself pursued by an angry mob and seek to murder any man who ran on him. Under such circumstances he killed a second policeman and then was in turn shot to death by his pursuers. He died as the fool dieth, and his daring deed can have the approval of no citizen, white or black, who believes in the supremacy of law and the prevalence of order. We regret most profoundly the whole affair and consider the professional criminal a blot on society and a disgrace to any race.

CUBA AND ADJACENT ISLANDS.



THE WAR SITUATION.

Nothing unusual in war circles has occurred since Commodore Dewey's remarkable naval victory at Manilla, Phillipine Islands. Spanish losses are now said to be eleven ships and more than six hundred killed and wounded. Admiral Dewey has been made an Admiral by special act of Congress. Troops will be sent to hold the Islands.

The North Atlantic fleet, under Rear Admiral Sampson, has gone to Porto Rican waters, looking for the Spanish fleet.

The government is preparing to send an immune army of land forces into Cuba shortly. Twenty-one transports have been chartered for this purpose.

Ex-Consul Fitzhugh Lee has been appointed a Major General in the army by the President. The army of 125,000 volunteers is being mustered in quite rapidly.

Bloody riots are taking place in Spain, because of the dissatisfaction of the people against those in authority. If Cuba is invaded soon the war will not likely last long.

The call for workmen for Africa by Bishop J. C. Hartzell, which we published in our Easter number, has put quite a number of young men and women to thinking along that line and will no doubt eventually bear fruit. We have before us a communication from Rev. R. T. Thomas of Hamburg, Miss., who feels fully impressed that God wants him to do that kind of work. He regrets exceedingly that he is not just now prepared to answer the call and undertake the work. The following from his letter will indicate how ready he is to make the sacrifice. Says he: "The Bishop alluded to a moderate salary; I care not whether I get one cent beyond my expenses and doctor's bill while I live, and burying robe when dead. I want a million souls of my heathen brethren saved in my redeemer's kingdom."

May 25th to 31st will be commencment week at Gilbert Academy, Baldwin, La. There will be a Mechanical and Agricultural Congress on the 25th, at which the opening address will be delivered by Rev. J. T. B. Labau. Other addresses will be delivered during the week by Rev. C. W. Reeves and Rev. Wm. Porter, A. M. The Annual Sermon will be preached Sunday, May 29th, at 11 a. m. by Rev. B. M. Hubbard, A. M., B. D. President Albert is especially desirous that the Mechanical anad Agricultural Congress be largely attended by mothers, mechanics and farmers.

Begin now and you will have a new Communion set in 30 days.

TORPEDOES.

The possibility of the Maine's having been destroyed by a torpedo has drawn general attention to this means of attacking warships, and many articles have appeared, some consisting of quotations from recent encyclopedias, and others of interviews with experts. The use of such devices is at least one hundred and twenty years old, but during thirty years past their destructive powers have been much improved.

"The Tribune" in an article on newest types of torpedoes, divides them into those which are stationary, that is, are moored in the harbor or along a coast for defensive purposes; those which are used for attack, traveling several hundred yards, and controlled by electric wires from a station on land; and those which are both propelled and steered by self-contained mechanism. Sunken mines can be fired either automatically, when a vessel coming into harbor strikes a submerged receptacle anchored but trying to float, or by the voluntary act of an operator on shore, who keeps watch, and manipulates an electric current running through the wires that are connected with the device.

Some tropedoes are lauched in pairs, a long rope connecting them. This plan contemplates the rope getting afoul of the ship's anchor cable, in which case the torpedoes swing round and come alongside. The machinery of those which are propelled and steered by interior mechanism is very interesting. They are in the shape of a cigar several feet long and fifteen or twenty inches in diameter. They have screw propellars astern, carry from two hundred to five hundred pounds of gun cotton or some other explosive in front, which explodes when the torpedo strikes a vessel's side. Those controlled from on shore are connected by a wire cable from twelve hundred to thirty-six hundred feet long. It is steered from side to side by magnets under the influence of an electric current controlled by the operator. A speed of twenty miles an hour is attained, so that in one minute and a half after it starts it can be exploded half a mile away.

To prevent damage the location of every permanent tornedo is recorded, so that it can be removed when it is not longer needed. The existence of great warships with long-range guns makes this invention necessary, and its use right for defensive purposes.

Its application to the ship of another, country in time of peace is an act of such a nature that even the inhabitants of Dante's Inferno might be expected to condemn it, if they had no personal interest in the result.—Christian Advocate.

Be sure to get a communion set.

PERSONAL AND GENERAL.

There will be no summer school at the Central Tennessee College this season.

Where is Licut. Young, of the Regular Army, who has been doing special duty at Wilberforce? Has he gone to his regiment?

Rev. C. B. Wilson, D.D., secretary of the late session of the Tennessee Conference has our thanks for a copy of the annual minutes.

Mrs. L. P. Brown May is now spending a few weeks at Brookhaven, visiting old friends and relations. She is always a welcome visitor there where she is so much loved by all who know her.

Mrs. Kissie Wackter, the grandmother of Mrs. L. P. Brown May, was 90 years of age May the 6th, and able to work her garden and take care of her granddaughter's property. She has been a member of the church for 70 years.

Rev. B. L. Crump of Crytal Springs, Miss., has, as usual, been doing something to be happy over. He collected during the month of April $64 for benevolence and $225 for other causes, in addition to subscribers sent the Southwestern. His people are all happy and we are too.

Philander Smith College, Little Rock, Ark., will close one of the most successful years of its history May 19. The baccalaureate sermon will be preached Sunday, May 15th, by Dr. C. C. Lasby, of Indianapolis, Ind., and the annual sermon by Rev. Y. B. Sims, of Little Rock. The exercises for the week are expected to be exceptionally interesting and the public is invited. President Cox expects to spend the summer collecting money for his new building.

A friend writes us a personal letter and gives the following figures from the report of Rev. J. O. Williams, pastor at Tabernacle M. E. Church, Galveston, Texas, for the first quarter. He says: "We have sent in 21 cash subscribers to the Southwestern Christian Advocate, added 95 to the church, raised $100 for benevolence, paid presiding elder $60 and paid pastor $300. Raised a total of $1,000 for all purposes." He says further that a number of members surprised the pastor on a recent night and carried him many good things, and later still, Mrs. Williams surprised them all by presenting the pastor a fine daughter. Thus closed the first quarter at Tabernacle.

The College of Infirmary and Deaconess Home of San Antonio, Tex., which was organized some years ago by Dr. G. J. Starnes, a brilliant physician and surgeon of that city, holds its first commencement May 26, 1898, when its first class of trained nurses will be sent forth to their active duties.

The report and minutes of the Northwest India Conference are on our desk. We are much pleased to have them. They are printed in the Methodist Publishing House in Lucknow, India.

BRIGHT'S DISEASE

HOT BUFFALO LITHIA WATER

Rescues a Patient well nigh in Extremis.

Statement of Dr. A. M. PAINE, of WOONSOCKET, R. I.

"The almost specific power of **BUFFALO LITHIA WATER**, whether drank hot or cold, according to the indications in the thoroughly established **Uric Acid Diathesis** as manifested in **Gout, Dyspepsia,** or **Bright's Disease,** has been **fully demonstrated** in many cases under my care, but in none more clearly and positively than that of Mrs. E. K. Handy, of Manville, R. I., at whose request I make this statement. She came under my care after having been for two years in declining health, apparently in an **advanced stage of chronic Bright's Disease of the Kidneys.** She was exceedingly **pallid,** with **marked puffiness under the eyes, considerable swelling of the ankles** at night, **a general emaciation,** evident **Dyspeptic** symptoms attended with **nausea** and **occasional vomiting.** Her **failing strength, paroxysms** of **difficult breathing** after slight exertion, her **intensely violent headaches,** besides various other **Uræmic** phenomena, excited my **gravest apprehension.** Analysis of the urine, both chemical and microscopic, **revealed the presence** of an exceptionably large amount of **albumen, fully one-half, of the urine in bulk,** an **abundance of large and small casts** of **Hyaline form, with wasted Epithelial cells,** occasional **blood casts,** and **a very marked reduction of normal solids.** The case was one that **in every way called for an exceedingly gloomy prognosis.** She was put **exclusively** upon large draughts of hot **BUFFALO LITHIA WATER.** A decided change for the better was soon evident, and this improvement continued, with but few interruptions, **until a permanent cure was effected. After a lapse of several years, Mrs. Handy continues in fine health."**

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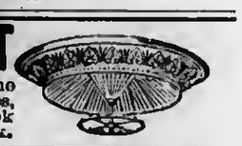
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DOINGS OF THE WORKMEN.

B. L. Crump, P. C., Crystal Springs, Miss.: The Meridian Seminary day was a day of fat things with us at the Springs. Prof. Wilson's sermon and lecture has gone to the hearts of this people for good and will never be forgotten. Many old people, after hearing his lecture, think of getting ready to enter school next fall in the new building. Our collection was $43.25. I am ready to answer to the roll call on the 6th of May in Meridian.

J. Bean, P. C., Franklinton, La.: I can thank the good Lord, for he is blessing me in my work. We observed Children's Missionary Day and raised $2. We have received four into the church this quarter and have organized one Epworth League and are preparing for another. The Quarterly Conference was held on the 19th-21st by myself. The brethren were ready with written reports. we are preparing for children's day, June 12th.

SINGERS AND ARTISTS GENERALLY are users of "*Brown's Bronchial Troches*" for Hoarseness and Throat Troubles. They afford instant relief.

W. McNeil, P. C., Bay St. Louis, Miss.: On Wednesday night, April 13th, there came a band of good brothers and sisters of the church singing good old songs, and bringing many good things to eat. They were led by Sister Squires and others.

M. H. Wilkins, P. C., Pickens, Miss.: A great storm passed through the parsonage on the 8th inst., leaving many good things. We are always glad to open the door for such distinguished guests. They talk of coming again and I can but say "whosoever will may come." Everything is moving along nicely in the line of church work. We raised $10 on Easter. We are laboring also to have twenty copies of the Southwestern come to this office weekly.

A GOOD RECORD.

Downsville, La., May 2, 1898.—Mrs. S. I. Pylant, of this town, certainly has good reason to believe in the merits of Hood's Sarsaparilla. She states that it has cured her of nervous headaches and palpitation of the heart. It cured her daughter of poisoned blood. A little granddaughter of Mrs. Pylant inherited impure blood from her mother and suffered from eruptions, but both mother and child are perfectly well since taking Hood's.

J. C. Allen, Jefferson, Texas: On Easter the sermon was pertaining to Christ, by Rev. Eperson, the pastor. One member joined the church. The brethren had a dissension on the different conference plans and my suggestion was that the official meetings take up $.05 and $.10, the quarterly conference call for quarters, the district conference call for fifty cents, and the annual conference call for dollars.

W. F. Isaiah, Ailesville Ct., Miss.: This being the second year of our pastor, Rev. Thos. L. Ingraham, on this work we believe it is time the many readers of the Southwestern knew of the wonderful progress that is being made. Never before in the history of the Circuit has the work been so well arranged. All the collections double that of last year at this time. We have four well reorganized Epworth League Chapters. We have four churches on the work and five Sunday-schools, all in a prosperous condition. Since Conference plans have been laid to build one new church and ceil and seat another the lumber being now on the ground and paid for to complete the building. The circuit is electrified by the strong lectures and sermons by the pastor.

W. L. Duria, P. C., Graham Ala.: My first quarterly conference was held March 26 and 27 at Mt. Carmel Church, with Elder H. N. Brown in the chair. Many of the officers absent on account of Bro. Stephen's house got burnt with all he had and they were helping him to build. On Sunday the Elder preached a wonderful sermon to a crowded house. Paid to Elder $6.36. I have been hard at work with the help of Bro. G. A. Viel to seure subscribers for the Southwestern. When I came here the brethren went to work and brought new furniture and prepared me a house for a parsonage. We hope to build a parsonage this year on this work.

C. I. Withrow, P. C., Pittsburg Penn.: Glorious revival in session. Seven have been converted, and twelve have joined the church. Last Sunday's collection was one hundred and four dollars. Have raised two hundred and fifteen dollers this past month. Congregation good. Praise God.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

J. R. Williams, P. C., Chafin, La.: Easter was a bright day. We raised for all purposes on Sunday and Sunday night $11.20. Chafin is coming, and coming fast at that.

A. J. Trice, Crawford, Miss.: The 13th of April was a big Epworth League day at this place. Rev. W. H. Whitlock, the conference president, was present and delivered an able address. On "the wheel is going," and everybody was satisfied when his lecture was over. At night the League gave an entertainment and had a grand time. We believe that Rev. W. H. Whitlock is the right man in the right place.

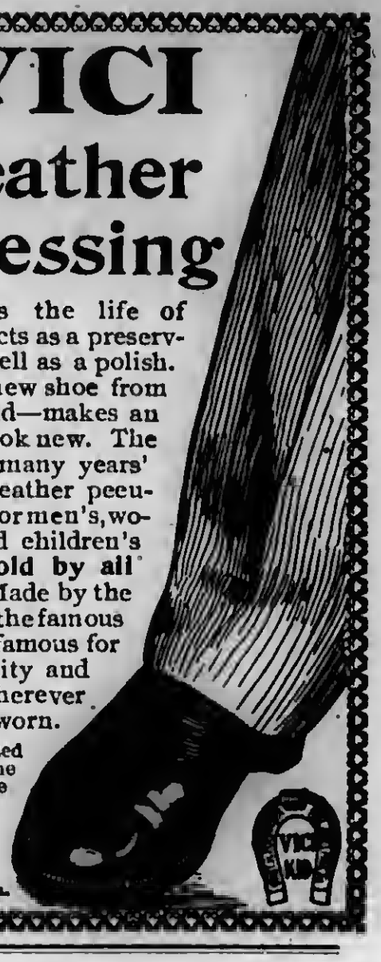
H. A. Sorrell, P. C., Lake Providence, La.: I arrived here Feb. 12 and was well received. The parsonage has been visited by several storms and after the mist had blown away plenty of good things were found. A grand reception was tended me on Monday night, April 11th, in honor of my birthday, led by Sisters E. Ford, M. Davis, V. H. White, E. Witherspoon and S. J. Howard and Miss M. J. Keller made the presentation. Our first quarterly conference was held April 2nd and 6th by our much beloved F. F. Chinn, P. E., and we had a grand time. Rev. Chinn is held in high esteem by white and colored over the entire district.

VICI Leather Dressing

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A. N. Jackson, P. C., La Grange, Ga.: Rev. Jas. Jackson, P. E., held our second quarterly conference Monday night, Apr. 18. He preached a glorious sermon the previous Sunday night. Reports showed progress. Received in the Church 5. Died 3. Paid pastor $110.75; P. E. $21.50, benevolences $16.67. No collection taken in Conference; P. E.'s salary ready when he came. First Sunday in May is rally day for a new brick church.

H. M. Murphy, P. C., Kingstree, S. C.: Our second Quarterly Conference was held April 13th. Our beloved, energetic Presiding Elder, Rev. C. C. Jacobs, was with us. He especially emphasized the effort to dispel anything like indifference to duty on the part of the Conference and stirred up the members thereof to higher resolves as workmen for God. Reports showed a marked increase toward the upper "head line." At the suggestion of the elder, each brother promised to do more for himself,

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for God and his cause than ever before.

H. A. McClellan, P. C., Musson, La.: The good Lord is with us in this work. On the 17th of this month we had a grand union meeting at St. Peter. We are planing to build. D. A. Landry is Chairman of Building Committee. Class No. 1, D. A. Landry leader, raised $17.40; No. 2, Dan Scott, $17.40; No. 3, E. Harrington, $20.10. Other collections $31.10. Total $86.00. Rev. I. R. Scott was with us and preached a sermon that aroused the people. M. M. Louise, of the Baptist Church, was present also,and did splendidly. You shall have ten cash subscribers from this work. On the night of April 15 a storm came to the parsonage at a late hour, with music and singing. The crowd was so large that we went to the church and had a splendid time. We find this to be a splendid working people.

A. Butler, P. C., Paulding, Miss.: Our presiding elder, S. M. Prottet, was on time with the brethren, who presented written reports, which showed prosperity and peace all over the circuit. At night he preached and administered sacrament to sixty-five communicants.

W. A. Parks, P. C., Oyster Creek Circuit, Tex.: Our first Quarterly Conference was held with success by our Presiding Elder, who preached at 7:30 p. m. sermons that were soul-stirring and quickening. We had one convert in the midst of the meeting and many others were made happy. Collection, $14.

M. F. Williams, Hubbard City, Texas: At second quarter, April 9th and 10th, we had a grand time. The P. E., Rev. D. C. Lacy, preached a wonderful sermon on Easter. Many souls rejoiced. He presides over the Dallas District well. We also had our pastor, J. M. Marsh with us. He is a fine young man. After the quarter we began a revival and are having a grand time. We have twelve already and are still fighting the battle. Old sinners are flocking to Christ.

O. H. Flowers, P. C., Shubuta, Miss.: Arrived here Feb. 5th and found an unfinished church and a debt of two hundred dollars upon it. It will take at least five hundred dollars to finish it neatly. The second Sunday found me at Liberty Hill. This church is old and dilapidated and was built by Bro. Moses Adams shortly after emancipation. The third Sunday I was at Hayes Chapel. This church was organized by the Rev. A. B. Logan in a little log house, and here they have been ever since. On the fourth Sunday I was at Pleasant Grove, another one that father Adams built which is much dilapidated also. After I had surveyed the whole work and seeing that 3 churches had to be built and another one paid out of debt and finished, I began to look for the people that were to help in the work. I found them leaving in droves and making their way to the railroads being built. I became much discouraged and hardly knew what to do. I wrote to Elder and circumstances of the affair. Many gave me some good advice and encouraging words. By God's help I am going to do all that I can. On the night of my wife's arrival Mrs. Maggie McLaughlin, Mrs. M. McCartie, and others, gave us a grand welcome reception. On the night of Feb. 23rd we had quite a storm, which brought us many good things. The Presiding Elder was with us on Saturday and Sunday, the 2nd and 3rd inst., and held our first Quarterly Conference. Collection for the day $24.05. Paid pastor this quarter $45.58. Paid the P. E. $18.00.

C. D. Crockett, Slidell, La.: March 27 was our rally day and one long to be remembered. Our evening service was conducted by Rev. Geo. Washington, who preached a soul-stirring sermon, assisted by Rev. H. Cheeks. At 4 p. m. the service was turned over to the Woman's Home Missionary Society, conducted by Mrs. D. M. Walker, assisted by Mrs. Claude and Mrs. Montgomery. Interesting talks were rendered by these ladies on Missions, after which twenty persons enrolled their names. These ladies left a good impression on Slidell and we hope that their visit will be renewed.

P. S. Bowie, Shuqualak, Miss.: Allow me to say we have met the enemy (Satan and sin) and have won the fight. The work here is fully alive, spiritually and financially. We held our first Quarterly Conference, April the 16th and 17th, Dr. H. R. Revels, P. E., being on hand promptly, to officiate at the love feast. At the night session the brethren were on hand with written reports. Paid P. E. $14 and pastor $4.50. The Estimating Committee estimated pastor's salary at $435. Raised during the quarter $88.05. Sunday, at 11 o'clock, the Doctor preached a soul-stirring sermon and administered sacrament to 137 persons. At 4:30 p. m. he addressed the Epworth League, detailing the great need of reading the League Literature and the Church papers, with special mention of the Southwestern. At 7:30 p. m. the pastor filled the pulpit and the people filled the house. 3 new members added.

P. A. F. Dismuke, P. C., Wintiler, Texas: Our second Quarterly Conference convened at Hapnell church, April 12 and 13, with Rev. W. A. Fortson in the chair. All the reports showed progress. The presiding elder administered the Lord's Supper and a good many partook. Easter services went on nicely. The organist was the Presiding Elder. Prof. Guy Titus conducted the program, and everybody was pleased. The P. E. preached a wonderful sermon at 11 o'clock.

L. J. S. Bell, P. C., Waynesboro, Miss.: My first Quarterly Conference was held on March 28th. Dr. J. M. Shumpert, P. E., was at his best in giving a powerful sermon. $40 was collected for P. C.; $9 for P. E.;$2 for Missions. Assessments were as follows: For P. C. $500; P. E. $60; benevolences $85. We start off grandly in our new field of labor, and are doing all we can to bring up our share of the 800 subscribers to our dear Southwestern. We are planing for great things this Conference year.

L. J. Terrill, P. C., Sardis, Miss.: Our first Quarterly Conference was held April 8th-10th. Business transacted without friction. W. McDonald, our much beloved Presiding Elder, preached at 7:30 p. m. to a full house. Paid P. E. up to date. The Elder did not forget the Southwestern. He secured 16 subscribers. We have built one parsonage, organized one Epworth League Chapter, and our membership has been increased 12. We are moving along to victory.

R. B. Fagan, Johnsville, Ark.: First quarter was held at Johnsville, by Rev. B. J. Lewis, the P. E., being absent on account of illness. At 11 a. m. a very interesting sermon was preached. The congregation was large and a good collection was taken. Our preacher is doing a grand work. Pray that he may be crowned with much success.

M. M. Alston, P. C., Rome Ga.: Our Presiding Elder, Rev. J. C. Hunt, is very sick with affected lung. He also has paralysis of the eyes, which hinder him from seeing very well, but the brethren of the district are carrying forward his work and will continue to do so until he is able to do it himself.



A man has to have pluck to make a success of any calling. A man must have the backbone to take knock-down blows and get up again and again and fight on.

Pluck and stamina are largely a question of good health. It only takes one knock-down blow to finish a man with a headache. It only takes a small setback to disconcert a nervous and shaky man. A bilious, headachy man goes into bankruptcy at the first embarrassment. A nervous man who does not sleep at night and gets up shaky in the morning gives up the battle of business at the first discouragement. Dr. Pierce's Golden Medical Discovery is the best of all health-makers and health-keepers. It makes pure, rich blood. It forces out all impurities and disease germs. It does not make any difference what the disease may be called, so long as it has its inception in improper or insufficient nourishment—this great medicine will cure it. It may be called dyspepsia, kidney disease, "liver complaint," skin or blood disease, or nervous prostration—all these have the same starting point. The "Golden Medical Discovery" reaches that point. It will cure these diseases absolutely. None of them can retain their hold on the system when the arteries are filled with rich, pure blood.

"I am 54 years old," writes Mr. F. G. Bledsoe, of Leesville, Henry Co., Mo. "For 25 years I suffered from torpid liver, constipation and indigestion which severely affected my nerves. Having to make my living by hard work, I would keep on until I would *have* to give up. Sometimes my friends would pick me up and carry me to bed. What little sleep I could get was tortured with horrible dreams. I took six bottles of Dr. Pierce's Golden Medical Discovery. It relieved the pain in my back and between my shoulders, braced up my nerves, and to-day I am a well man."

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J. Jones, P. C., Hockley, Tex.: My second Quarterly Conference was held April 16 and 17, by Rev. W. L. Duncan, P. E. All officers were present with their reports, showing progress and increase on all lines of work. On Sunday at 11 a. m., the P. E. preached and made the hearts of all feel glad. At 3 p. m. a short sermon by Bro. Kelly from Houston was preached. Collections during the quarter for Missions $24. Paid P. E. $29.35; pastor $86.75. Three subscribers for the Southwestern.

A. J. Lynch, Gatesville and Valley Mills, Tex.: We are moving along nicely. Rev. D. C. Lacy, our very acceptable Presiding Elder, was with us on the 16th and 17th and rendered valuable service. He preached two sermons which will be long remembered. Several of our leaders from Valley Mill (thirty-eight miles) were with us. The Lord has blessed us this quarter. Five have united with the church. Paid pastor $49; raised for indebtedness $26.50; for Missions $5.55; for Sunday-schools $3; and for P. E. $14. The Southwestern is read in six families. I hope to be able to put it in every family soon. We are planing for a great revival at Valley Mills. P. E. Lacy, when here, stops with Mr. B. J. Jones, who is not a member of any church, but who is a fine gentleman and well situated and renders us valuable service in our Sunday-school. He is also a liberal giver. His wife is a member of the A. M. E. Church, but a lover of the Southwestern, and has been a subscriber for two years. We had a grand Easter.

P. L. Jackson, P. C., Love Lady, Tex.: I have been on this work one year and four months, and this is my first letter to the paper. I am going to do my best to put the Southwestern in every home on my work. We raised on Easter $3.

H. P. Bilcher, P. C., Liberty, Tenn.: Our second quarterly conference convened April 16 and 17, with Rev. L. M. Moores in the chair. He preached two of his soul reviving sermons; seventy partook of the Lord's Supper. We have nearly ceiled our church this quarter and paid the P. E. $10.59; raised for the P. C., $24.50; raised for all purposes this quarter, $75.20. Our Epworth League and Sunday school are up to date.

J. I. Garrett, P. C., Fayette, Miss.—Our quarterly conference was held at Pine Grove Church, April 16-17, Wm. McMorris, P. E., in the chair. Reports showed the work in fair condition. Received seven in full membership and two on probation. One adult baptized. Paid pastor $66.65. Paid presiding elder $6. Easter collection $8. A storm party came to the parsonage with a great many barrels. Party was led by Mrs. D. L. Raiser and N. E. Watts. The fourth Sunday of April was our grand rally for Freedmen's Aid; collection $30. It was a grand time. Nice music, with Miss Maggie Garrett at the organ.

Alfred Thomas, P. C., Bayou Goula, La.—First quarterly conference was held April 15, by Rev. A. Moore, P. E. After hearing the reports and seeing the progress in all departments, he preached a reviving sermon. We are always glad to have him with us. We received thirteen members. Paid presiding elder $6 and raised April 24 $13.05.

J. B. Sublett, Murfreesboro, Tenn.—I want to let the church know somethoing about Murfreesboro. Sorry to say, our church was backward until the Rev. J. W. Richmond came here, and had been ever since Rev. C. B. Wilson was taken from us. But we are glad to say Rev. Richmond is lifting the church up and has got it in better shape than it has been in for eight years, and he has done it in six months. Our financial rally, April 17, was a grand success. We raised for the erection of a parsonage $235.97 and for all purposes, $567.09. He is talking for the Southwestern, and tells his people they must take it or they are a "back number." The people need more ministers like Rev. J. W. Richmond.

M. W. Clair, P. E., Washington, D. C.—The Washington District opens up with gratifying prospects. We have entered the field full of zeal and hope. Sunday was quarterly meeting day at Woodville Charge, Rev. Geo. H. Booze, P. C. The conference, which was held Saturday, the 23rd inst., was very interesting indeed. Resolutions were passed commending the labors of pastor and presiding elder for the past year and pledge their support and co-operation for this year.

Brother Samuel Gray, the Dist. steward for this charge, lost his wife on the 21st. She had a bright hope. We sympathize with Bro. Gray in this, his sore loss—but to her a gain.

A new parsonage is to be purchased at Marlboro, R. R. Riggs, P. C.

We are thoroughly interested in the Southwestern. Every officer who wants to do the most effectual service to his God should take regularly a church paper.

J. W. H. Pinkney, Springhill, Texas: This work lies about seven miles east of the city of Waco. Some of the best and most loyal people of our church live on this work. Since we have been on this charge we have not bought a pound of meat or a load of wood, or an ear of corn, but these good folks have given us wagon loads of provisions and a hat, shoes, a suit of clothes and a new buggy and harness. A subscription has been raised and a new parsonage will soon be completed in East Waco, where we expect to build another fine church. Our services are crowded. Since the Annual Conference, we have received thirty-one accessions—twelve from the revival and eight from the Baptist Church, five from the A. M. E. and six backsliders reclaimed. Presiding elder Brown has held his first quarterly conference; all the reports were made in full; one-fourth of the benevolence reported as raised. The presiding elder was paid up in full in the conference, so that the entire Sabbath was given to the pastor and other interests. Our people are very much pleased with Elder Brown. Our Easter services were grand. The stone rolled away from the tomb by the children with angel wings and blazing swords. The more matured scholars conducted the large Missionary Ship "Maine." loaded with eggs. Collection for the day, $35.

G. C. Clark, P. C., Oke Grove, Tenn.: H. W. Key, P. E., was on time and held his second quarter. Preached two soul stirring sermons.

Hon. R. L. Smith, Oakland, Texas: This is Rev. J. H. Swann's third year on the Oakland and Brown's Chapel work, the banner circuit in the West Texas Conference. Rev. J. H. Swann has proven himself a workman that needeth not to be ashamed. Quiet in his manner, diligent in business, modest in his deportment and studious in his habits; he is doing a remarkable work in this charge. The people all love him and the work is in better spiritual and financial shape than it has ever been. Between twenty and thirty accessions to the church have been made and collections for all causes better than ever before. The church at large and the West Texas Conference, in particular, can look out for this circuit under his leadership.

J. Mercer Johnson, P. C., Hot Springs, Ark.: Our first quarterly conference was held April 24th and 25th by Presiding Elder J. E. Toombs, who preached two very strong sermons on Sunday. The reports from the several officers showed that they have a mind to work. Easter was a great day with us both spiritually and financially. Collection, $60. Our conference claims for this year are $97, and of that amount, we have raised already $75. During this quarter, we have raised $226. When the role is called next January, Hot Springs District will stand second to none.

W. Hartley Jackson, Huntsville, Tex.: A stream of baskets filled with good things, commenced their flow at St. James parsonage, Friday night, April 15th, at 11:30 p. m., and continued throughout Saturday. Behind them was the faithful members and friends of the church. God bless them. This is one of the best little churches in the Texas Conference—loyal and true.

W. J. Deboe, P. C., Marshall, Mo.: The first quarterly conference convened in Taylor Chapel April 23d, with R. Davis, P. E., in the chair. The reports show the church to be spiritually alive. The elder preached two excellent sermons Sunday. Seven have joined the church this quarter. The collection Sunday was $25. Bro. Davis is a presiding elder in every sense of the word, and is loved by the people.

S. M. Haynes, Sec., Cheneyville, La.: Our first quarterly conference was held April 24th and 25th, with Rev. Frank Walker, P. E., in the chair. On the 24th, he preached to a crowded house in a way to inspire the hearts of all. The pastor, W. J. M. Price, and officers, had written reports showing the work in quarteretaoin etaoin etao ni good condition. Total for the quarter, $171.45. Paid the pastor $73 this quarter. Our church is alive. We are in a glorious revival with twelve converts and twenty more at the altar.

LITERARY NOTES.

In the Methodist Magazine and Review for April, there are ten illustrated articles. Jas. L. Hughes discusses the school of the twentieth century, and Dr. G. M. Hammell tells the strange story of "Israel Baalshem, the Hebrew Mystic." Popular science, world's progress, etc., are fully treated. Toronto: William Briggs. $2.00 a year; $1.00 for six months.

The New York Ledger has a new attraction. Without changing its character as a story paper and family weekly, it has added large full-page illustrations of contemporary events and characters. The large double-page pictures in the Ledger, of New York Harbor and its fortifications, characteristic seenes in the city of Havana, the Flying Squadron, and picturesque Key West, are illustrations of great interest. It can be ordered of the local news dealer or of the publishers, Robert Bonner's Sons, Ledger Building, New York.

Enoch Crosby, who rendered Washington valuable service as a spy in Westchester County, New York, during the Revolution, was the original of "Harvey Birch" in Cooper's novel, "The Spy," and many of the incidents related by Cooper were real adventures in the exciting life which Crosby lived while serving his country so faithfully. Under the title of "The Spy of the Neutral Ground," Mr. Harry Edward Miller has contributed to the May number of the New England Magazine a most interesting account of Crosby's experiences and his many narrow escapes from death while disguised as a tory. All admirers of Cooper's hero will be interested in following the true story of his counterpart. The illustrations are chiefly from photographs made especially for use with this article, and show places in and around Crosby's old home in Carmel, N. Y., while a portrait of the patriot himself is also given. Warren F. Kellogg, 5 Park Sq., Boston, Mass.

The sketches by Paul Bourget which have attracted attention as presented in translation in The Living Age, will be followed by one or two delightful groups of sketches by that other master of style, Pierre Loti. Those are specially interesting just now because they relate to Spanish life and character.

In its issue for May 28, The Living Age will begin the publication of the most striking English serial of the year, "John Splendid," by Neil Munro, now in course of publication in Blackwood's Magazine.

Subscribe for the Southwestern.

UNITED FOR LIFE.

MARRIAGES.

Opelousas, La., April 29th, 1898: Mr. William Wastelle and Miss Cora Shemia, at the residence of the bride, April 27th. J. L. Augustus, officiating.

Crawford, La., May 4th, 1898: Mr. Isaac Bell, of Crawford, and Mrs. Augustine Layes, of St. Martinville, were united for life. May the choicest blessing of God rest upon them. Rev. C. W. Reeves officiated.

THEY LIVE IN OUR MEMORY

Cypress, S. C.—Sister Maria Johnson departed this life April 11, 1898. She was 52 years old, and a member of the M. E. Church thirty-one years. She lived a true and tried soldier of the cross and died in full triumph of a Christian faith. Among her last words, while nearing the shores of Jordan, were these: "Help me up." Bro. J. J. Johnson, her husband, helped her, and she shouted till her last moments, praising God in the highest. She leaves behind her a devoted husband and nine children to mourn the loss of a model wife and dear, affectionate mother. Sleep on, sainted mother, we will meet you in that land where parting shall be no more. Funeral service was conducted by the writer, assisted by Rev. L. W. Wilson, of the A. M. E. Church.

J. A. Harroll.

Bedford, La.—William Montjoy, one of the oldest members in Corinth and Wesley Chapel Church, died Feb. 27. He was 80 years old and served as steward and trustee more than twenty years. He was born in Pike County, Mo., in the year 1818. He was a faithful man to the church until his death. He leaves a wife and five children, three boys and two girls and a host of friends to mourn his loss. I wonder who shall fill his place. Brother Montjoy is a father-in-law to the writer, G. A. Casey. He said that it was good to be a Christian and live one as he died. "Blessed are the dead who die in the Lord, even so saith the Spirit, for they rest from their labors."

French Camp, Miss.—Brother Johnson Hemphill, a member of Mt. Salem M. E. Church, departed this life April 23, in full triumph of faith. He leaves a wife, five children, mother and father, sisters and brothers, to mourn his loss. The church lost a member, but heaven has gained a saint. Peace to his ashes. He had the largest funeral that was ever known in this county. His funeral was attended by the writer.

W. H. McCarty, P. C.

Orange, Texas.—Brother Amos Wilder, the oldest member of Salem M. E. Church, fell asleep April 19, 1898. He lived a faithful Christian in the Methodist Church for sixty years. He was born in the State of South Carolina April 18, 1804. His age was 94 years and one day. Salem has lost her pillow, though his earthly loss is heaven's gain. Peace to his ashes. Go on, Brother Wilder, we will meet you by-and-by.

S. H. Grant, P. C.

Gillsville, Ga.—Sister Lula Minty departed this life April 15, 1898. She was a student of Clark University and a member of the M. E. Church. She came home sick the first of March. She was a faithful worker in the church. In her last words she was waiting on the Lord. Aged 21. She leaves a mother, grandmother, three sisters and many friends to mourn their loss.

E. Kigbe, P. C.

Shreveport, La. (St. Paul)—Sister Sallie Owens died April 20. Brother Thompson died April 22. Both were good and faithful members of our church, and died in the faith, and are now among the just men made perfect.

J. A. Tircuit, P. C.

New Orleans, La.: Sister Rosemma Brown fell asleep in death April 29, 1898. The funeral was attended by Rev. E. Jones of the Baptist Church, and Nelson Burton, P. C. She was a faithful member of the M. E. Church for more than thirty years. She gave a good dying testimony and sang "Let me in the Lifeboat."

Brookston, Tex.: After three years of illness of Bro. Frank Calway, the death angel came to his door on the 11th of April, and summoned him to the bar. A few days before he died, Rev. James Jordan visited him and read him some scripture that seemed to bring joy to him. He told Bro. Jordan to meet him in heaven. He left a wife and one precious little baby and four brothers and a host of friends to mourn his loss. His funeral was conducted by Rev. H. R. Smith of Honey Grove and the writer. James Jordan, P. C.

Algiers, La.: Mother Susan Hills departed this life in peace at the age of 100 years on May 1st. Old Father Richard Greer, a faithful member of St. Matthews, deceased. His age was 75 years.

A. H. Banks, P. C.

Mallisville, Tex.: Bro. Thompson Brown, a faithful member of the M. E. Church at Old River, died Feb. 4, 1898; age 84 years. He was one of the first members of this circuit. He died in full triumph, and leaves a wife and four children and a host of friends to mourn his loss.

W. McKenzie, P. C.

Schriver, La.: Sister Julia Ballard, a member of the Magnolia M. E. Church, dropped dead Sunday morning, May 1st. She set up all night at the wake of Bro. David Jackson, the father of B. J. Jackson, a local preacher of our church. Sister Julia Ballard lived a consistent Christian and died the same. She leaves a husband, two children, a father and mother, sisters and brothers and a host of friends to mourn her loss. Yours,

G. J. Rogers.

E. D. Cameron, P. C., Cotton Plant, Miss.: Sister Anna Kelley, a member of Jamison Grove M. E. Church, died on the 8th day of April, 1898. She was a young lady of 22 years of age. Her last words were, she had a home beyond the sky. Also Sister Sarah Stubbs, a faithful member of the M. E. Church, departed this life April 16, 1898. She was a member of the church for eighteen years. She went shouting across the river. She leaves a large family on this side.

Cotton Plant, Ark.: Sister Jane Belle, one among the oldest members of our church, died April 23, 1898, in her fifty-fourth year, in full triumph of faith. She said just before she departed this life, I am getting ready to go up yonder. Sister Jane Belle leaves five children and a host of friends to mourn her loss. She was permitte to join her husband who went before her many years ago. The writer attended her funeral.

A. T. Stephens, P. C.

Verdunville, La.: Little Lenwood Bourgeois, age 10 years, departed this life May 1, 1898. He was a lively member of the Mount Calvary M. E. Sabbath school of Verdunville. His funeral was largely attended by the Sunday school, with a glorious banner waving in the breeze. Brethren, let us hope and pray that this bereavement may be the cause of his father seeking a home in the kingdom of God. Sleep on Lenny, until we shall meet again on the banks of deliverance.

John D. Wilson, Pastor.

Cayce, Miss.: Sister Lucy M. Norfleet departed this life May 1, 1898. She had been a consistent member of the M. E. Church since 1880, at which time while a student in Rust University, she professed a hope in Christ.

"Sorrow says, 'farewell;'
Hope whispers, 'We shall meet again.'"

J. W. Johnson, P. C.

To the Ministers and Members of the Holly Springs District, Upper Mississippi Conference:

The first District Conference for 1898 will meet at Grenada, Miss., June 22. A full attendance is desired. The first day the Epworth League convention will meet on the same day that the district conference does, and half of each day wil be given to the League, the evening of each day. I hope the president of the district and all of his officers will be present the first day. The program will be out in time for both the district and the League. We will be glad to have Drs. Scott and Jones and Brother Penn with us; also any of the brothers of the Upper Mississippi Conference.

W. McDonald, P. E.

LITTLE ROCK DISTRICT.

Second Round.

Fayetteville	May 21-22
Fayetteville Circuit	May 28-29
Van Buren	June 4-5
Fort Smith	June 11-12
Danville	June 18-19
Solgohachie	June 25-26
Morrillton	July 2-3
Conway	July 9-10
Marche	July 16-17
Little Rock Circuit:	July 23-24
White's Chapel	July 30-31
Wesley Chapel	Aug. 6-7
East Mission	Aug. 9-10
Lonoke	Aug. 13-14

Dear Brethren: I was much pained at not seeing results of Easter reported through the Southwestern. Please report to me at once of the amounts raised on that great missionary day. You can only get good appointments by making them, and you are expected to make them. Let this be a good round. I am yours very sincerely,

W. R. P. Duncan, P. E.

HOT SPRINGS DISTRICT.

Second Round.

Fordyce	May 19
Bearden	May 21-22
Camden	May 23
Magnolia	May 28-29
Lewisville	June 4-5
Canfield	June 6
Texarkana (Wheeler Ch.)	June 8-9
Texarkana Circuit	June 11-12
Texarkana (College Hill)	14-15
Wilton and Horatio	June 18-19
Locksburg	June 25-26
Center Point	July 1-2
Bingen	July 9-10
Clow and Nashville	July 16-17
Fulton	July 23-24
Gurdon	July 26-27
Hot Springs	July 30-31
Caddo Gap	Aug. 2-3

Dear Brethren—Sound the bugle. Call the people together and give them an opportunity to enlist in the battle for the Lord.

Easter went above the high water mark on benevolence, but we must not stop here. Children's Day should be made one of the most enjoyable days of the year. Get programs now and be ready to show what the church is doing for the education of our people.

Lecture and preach on the subject of Freedmen's Aid and Southern Education Society and its work; take the collection and send to Rev. J. M. Cox, Little Rock, and put the Southwestern in every home, and you cannot fail.

J. E. Toombs, P. E.

Susie H. Burgesss. S. C., Milford, Tex.: The work is moving nicely. Easter was observed with program. Both Sunday schools of this charge (Milford and Italy) united and it was grand. Collection $8. Have sent for Children's Day programs. We expect to make it a joyous day also. The revival resulted in eight converts, who have joined. Our pastor, Rev. B. J. Goff, is serving his second year, and people seem to be well pleased. Sunday school Epworth League is alive. I would like to say to the auxiliaries of the W. H. M. S. of Dallas District, do all you can to bring a good report to the District Conference at Sherman in August. Don't forget the Juvenile Department.

NEW TOURIST CAR SERVICE TO PORTLAND.

Tuesday, February 22d, and weekly thereafter a new line of Pullman Tourist sleeping cars will be operated over the Missouri Pacific Railway between St. Louis and Portland, Oregon. This service is of especial advantage for travelers to the Klondike. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

No delay on your return trip from the Northwest if you go via the Texas & Pacific.

Hood's Pills

Should be in every family medicine chest and every traveller's grip. They are invaluable when the stomach is out of order; cure headache, biliousness, and all liver troubles. Mild and efficient. 25 cents.

FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

AGRICULTURE IS THE BASIS OF ALL WEALTH.

Five Hundred Hens Will Thrive on One Acre of Land.

The contentment and importance of our German citizen are due to his hold on the soil and to his identification with the various gainful occupations that surround him. You will not find him sitting idly by sighing for the fatherland, nor condemning every condition or affair in this country, nor foolishly overlooking the magnificent chances that lies abundantly around his footsteps. The German catches on to the work or pursuit that is fitted for the situation at hand, and he industriously and patiently follows it day by day. If he is in a mining region he will be found mining. If in a farming region, he will be found carrying on the diversified phases of agriculture. If in trade center, you will find him on the marts of exchange. If in the wild West, he will be found the foremost ranchman. His adaptability to his environments is wonderful and is a valuable trait that makes him in every land upon the face of the earth a useful and prosperous citizen.

Cleanliness Underlies all Successful Work in Dairying.

Johnson grass and Bermuda grass, though excellent for grazing are mean herbs in the farm. Will some of our readers kindly give us their experience in trying to exterminate these two pests?

BRAINS AND MUSIC.

Much is accomplished by work, hard, physical work. But the world rightly rates mere physical work by the pay it gives the mere laborer—the least pay for the hardest work. The work that tells is not mere brute force, it is that force directed by brain. On the farm it is management that tells. Well-matured plans, carried out with sound judgment, economize labor, save useless, misdirected licks and accomplish greatest results with least amount of labor. Labor-saving machines are highly esteemed and properly so, but the greatest labor-saving machine is a good, thoughtful brain. At the close of each day let the farmer plan carefully for the morrow, that no time, no labor be lost. Look far ahead, also, and arrange for planting those crops that are started in succession such as peas, sorghum, drilled corn, etc. Let perfect method run through every operation on the farm. —Cultivator.

Willingness to work is not the only qualification of a good farm-hand. The man who is to become a member of the family, and a companion for the boys, should be required first of all to be a manly man—clean in speech, and upright in conduct.

A. MAN WHO IS TIRED

All the time, owing to impoverished blood, should take Hood's Sarsaparilla to purify and enrich his blood and give him vitality and vigor.

This conditon of weakness and lack of energy s a natural consequence of the coming of warmer weather, which finds the system debilitated and the blood impure.

A good spring medicine is a necessity with almost everyone. Hood's Sarsaparilla is what the millions take in the spring. Its great power to purify and enrich the blood and build up health is one of the facts of common experience.

A new tourist car now runs from St. Louis to Portland, Oregon, leaving over the Missouri Pacific Railway every Tuesday. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

MAKING A SAVING.

Making of course, precedes saving, but one is about as important as the other. Most honest men who have grown rich have done so by saving. It need not mean penuriousness either. It should be judicious spending, limiting desires, gratifyng those that are reasonable, and after dong this, husbanding what is deft. Wastefulness may be carried too far as well as its opposite, stinginess. Sound economy should rule on the farm and in the household.—Exchange.

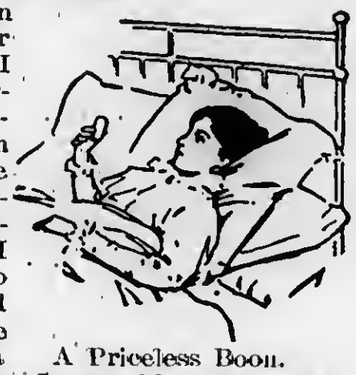
A CHEERFUL WOMAN.

From the Democrat, Brazil, Ind.

Every woman cannot be beautiful but a cheerful face often supplies the deficiency. But no one can be cheerful and bring joy to others unless they have perfect health. Fortunately, science has placed this priceless boon within the reach of every woman as the following incident proves:

Mrs. Amanda Robinson, wife of William Robinson, farmer and stockman, near Howesville, Clay County, Ind., is thirty-two years old and had for several years been in declining health and despondent. For three months she was not only unable to attend to her domestic duties but too feeble to be up and about. To-day she is in good health and able to attend to her household affairs. She relates her experience as follows:

"I was afflicted with female troubles and was in a delicate state of health. I lost my appetite, grew thin and was greatly depressed. After taking various remedies without being benefited I was induced by a friend to try Dr. Williams' Pink Pills.



A Priceless Boon.

"Early in the summer of 1897 I procured five boxes of them and before finishing the second box I began to improve and by the time I had taken the five boxes I was able to go about my usual work and stopped taking the pills.

"Our daughter Anna, twelve years old, was also afflicted with decline and debility. She lost flesh, seemed to be bloodless and have no ambition. She took two boxes of the pills and they restored her appetite, aided digestion and brought color to her cheeks. She is now in the best of health. I think Dr. Williams' Pink Pills for Pale People the best medicine we ever had in our family and recommend them to all needing a remedy for toning up and rebuilding a shattered system."

No discovery of modern times has proved such a blessing to women as Dr. Williams' Pink Pills for Pale People. They restore strength and health to exhausted women when every effort of the physician proves unavailing. These vegetable pills are everywhere recognized as a specific for diseases of the blood and nerves.

REDUCED RATES IN MAY.

The Seaboard Air Line announces the following Reduced Rates for Special Occasions to take place in May.

NEW ORLEANS, LA.

General Assembly of the Presbyterian Church of the U. S.

Rate of one fare for the round trip, tickets on sale May 17th-19th, with final limit of June 4th.

CHARLOTTE, N. C.

Twentieth of May Celebration of the Mecklenburg Declaration of Independence.

Rate of one fare for the round trip, tickets on sale May 16th-19th, and one cent per mile traveled form points within a radius of two hundred miles, tickets on sale 18th-19th with final limit May 23rd.

Reunion of Confederate Veterans.

Rate of one cent per mile traveled, tickets on sale May 18th-19th with final limit May 23rd.

For full information in regard to these rates call on or address any Agent of the Seaboard Air Line or write to

T. J. ANDERSON,
General Passenger Agent,
Portsmouth, Va.

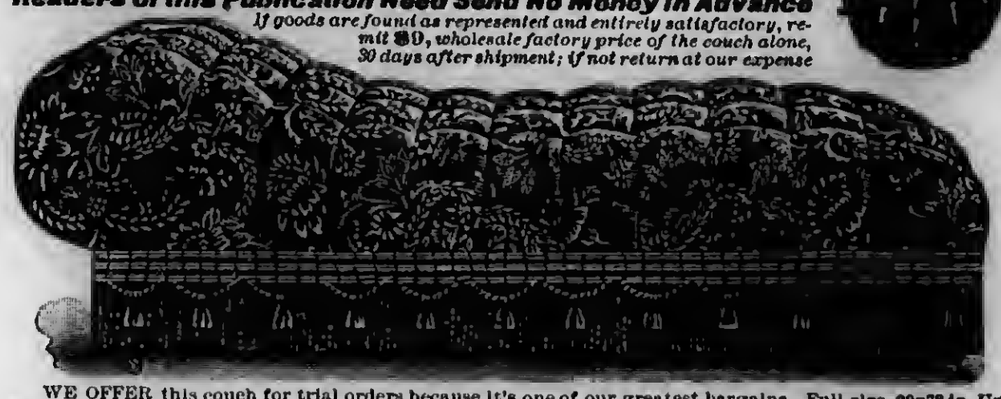
OUR $5.00 GIFT



To advertise our victorious plan of selling furniture from factory to fireside, we give absolutely free with every couch, as shown below, an elegant quadruple silver-plated teapot, guaranteed to be worth $5.00 and to wear for ten years. A certificate of warranty, signed by the manufacturer, accompanies each teapot.

Readers of this Publication Need Send No Money in Advance

If goods are found as represented and entirely satisfactory, remit $9, wholesale factory price of the couch alone, 30 days after shipment; if not return at our expense



WE OFFER this couch for trial orders because it's one of our greatest bargains. Full size, 29x72 in. Upholstered in finest grade imported figured corduroy or velours, any standard shade or color. **Samples of covering free on request.** Full set best springs. Spring edges and end. Deep biscuit tufted. Best wool fringe. The teapot is extra large, 10-in. high, 6-in. diameter. Fine stipple finish and elaborately engraved. If you prefer, we will send, in lieu of the teapot, **a syrup cup and plate, butter dish, or sugar bowl of the same high-grade ware,** and fully warranted for ten years. Order to-day. Don't put it off. All that's necessary is to say that you're a reader of this publication (this is important), that you accept our Sample Offer No. 4 on 30 days' trial, state color of upholstering and premium desired, and give full shipping directions.

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PROGRAM for CHILDREN'S DAY

June 12th, 1898.

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7,500	100.00	7,500	33.38
10,000	135.00	10,000	45 00
20,000	273 00	20,000	91.00
30,000	414 00	30,000	138.00
40,000	558.00	40,000	186.00
50,000	705.00	50,000	235 00
60,000	855 00	60,000	285.00
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Industrial Education Offered.

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Physical Training Is Wisely Directed.

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But get the Number made for your lamp. Get the Index.

Write Macbeth Pittsburgh Pa

ABERDEEN (MISS.) DISTRICT.

Second Round.

	May.
Caledonia	14-15
Columbus and Circuit	21-22
	June.
Aberdeen and Circuit	11-12
Athens	4-5
Crawford	18-19
Hickory Grove	21
Macon and Circuit	25-26
	July.
Mashulaville	2-3
Shuqualak	9-10
West Point	23-24
West Point Circuit	16-17
Moon Valley	19
Brooksville	30-31
	August.
Rising Sun	3

Dear Brethren—I trust that you will be able to report rapid advancement on all the benevolent collections, and you are also requested to do all that you can possibly do to swell the present number of subscribers to the Southwestern, but above all do your best to win souls to Christ.

Yours, H. R. Revels, P. E.

WINSTON, (N. C.) DISTRICT.

Third Round.

	May.
Mayhew	21-22
Statesville and Philadelphia	28-29
	June.
Walnut Cove	4-5
Jonesville	11-12
High Point	18-19
Salisbury	21
Winston and Advance	25-26
	July.
Asheboro	2-3
Mitchell	6
Mount Airy	9-10
Trinity	16-17
Yadkin	23-24
Kernersville	27
Lexington	30-31

Epworth League and Sunday school convention will convene at Winston, June 23-26. The program will be cut in a short while. May the Lord bless all the work.

W. W. Pope, P. E.

NATCHITOCHES DISTRICT.

Louisiana Conference.

Second Round.

Red River	May 14 15
Kynett	May 21 22
Cypress	May 27
Williams Creek	May 28 29
Pleasant Hill	June 4 5
St. Phillip	June 11 12
St. Maurice	June 13 15
Natchitoches	June 18 19
Robeline	June 21 23
Many	June 25 26
Columbus	June 27 28
Allen	July 2 3
Bedford	July 9 10
Coushatta	July 13 14
Alpha	July 15
Compte	July 16 17

The District Conference will meet at Natchitoches, Tuesday, August 2. Brethren, come for a grnd time. We re expecting one of our Bishops, also Drs. Bowen, Scott, Adkinson, Mason and Albert, Presiding Elders James and Chinn, and other brethren of the Louisiana Annual Conference. This is our sixth session; we will not lag, but we are expecting this to be one long to be remembered. Prof. Clemons and his heroic host is getting ready for us. We hope to lay the corner stone of our new church here. We expect about 1500 or 2000 people on the ground. Program will appear later. Come brethren strong! Come with a strong pull on our benevolent funds; see to it that you report the larger part of your money. This will be a meeting for the Lord and our Methodism. We have already spoken, let us be louder.

Yours for Christ,

H. J. Wright, P. E.

Moore's Chapel Stewards, Deerford, La.: Thanks and praise to Jesus for His redeeming love! We have the right man in the right place; he has not failed to do his part every since he has been here. He came and found three members and now he has ten, forty Sabbath school scholars. Our Epworth League is in her bloom. We have been seventeen years trying to buy land for church purposes, and now, thank God, we have bought one-half acre of land, and it is recorded as ours. We pray for our pastor, and the white people think well of him. We are bound to build.



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Railroad Time Table.

Illinois Central.

Arrive—	Leave
Local mail ....1:00 pm	Local mail.....7:00 am
Chicago limited, 7 45 pm	Chicago limited, 9 00 am
Fast mail..... 8 30 am	Fast mail.....7 20 pm
Louisville and Cincinnati	
Fast mail.... 8:30 am	Fast mail.. 7:20 pm
Louisville and Cincinnai, Limited.	
No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.... .....9:10 a m	McComb City Ac... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis express.....11:30 a m	No. 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3 fast ex....7 40 am	No. 6, fast mail..7 55 am
No. 7, coast acc 8:50 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6.55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp'gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7:20 pm

Queen & Crescent Route.

Cincinnati and New York.... 8:10 am	Cincinnati and New York.....7:10 pm
No. 8, local.....2:20 pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am
California ex.. 6:55 am	Texas & Mexico fast mail. .8:35 pm

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ELY'S CREAM BALM combines the important requisites of quick action and specific curative powers with perfect safety to the patient. This agreeable remedy has mastered catarrh as nothing else has, and both physicians and patients freely concede this fact. All druggists cheerfully acknowledge that in it the acme of Pharmaceutical skill has been reached. The most distressing symptoms quickly yield to it. In acute cases the Balm imparts almost instant relief.

By Absorption.

Catarrhal sufferers should remember that Ely's Cream Balm is the only catarrh remedy which is quickly and thoroughly absorbed by the diseased membrane. It does not dry up the secretions, but changes them to a limpid and odorless condition, and finally to a natural and healthy character.

The Balm can be found at any drug store, or by sending 50 cents to Ely Brothers, 56 Warren St., New York, it will be mailed.

Full directions with each package.

Cream Balm opens and cleanses the nasal passages, allays inflammation, thereby stopping pain in the head, heals and protects the membrane and restores the senses of taste and smell. The Balm is applied directly into the nostrils.



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If you cut out the words above, "Give Baby a Spoon" and send with the stamp we will engrave the baby's initial free of charge.

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4	Fast Ex...11.15 a.m	7	Coast acc'm....8.50 a.m
8	Coast acc'm..3.45 p.m	1	Lim. Ex.....7.15 p.m
2	Lim. Ex....7.40 p.m	5	Fast Mail.... 8.10 p.m
Sunday	Ex..... a.m	Sunday	Ex..... p.m

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PUBLISHER'S NOTICES.

Cash Remittances.

May 2 to 9.

Atlanta and Savannah—W. H. Lovelace *1, D. H. Martin 1, H. E. Dent.

Central Alabama—Wm. Coleman *1, O. W. Tramwell 2 *1, A. C. Nimrod 1, L. G. Morrison.

Central Missouri—J. C. Guyton.

Florida—Z. D. Limbrick.

Lexington—Mary H. Thomas.

Little Rock—J. W. Vine.

Louisiana—J. W. Tanner, A. J. Proctor, Josephine Crockett 3 *1, A. G. Davis, W. J. M. Price, J. H. Thompson, J. W. Hilton, Z. T. Gayden, J. Levy, B. J. Reddix, E. H. Clark, J. F. Marshall, H. A. McClellan *1, J. J. Courts, E. P. Harris, D. G. Pharris *1, J. Daniels, W. S. Harris, C. W. Kershaw, J. D. Brightop, W. J. Walker, Mrs. P. Powell, J. O. Brown, Sanders Carroll, H. C. Armston, W. E. Hills, Frank S. Young, Wm. Emmett, M. S. Goins, Eli Williams,, H. A. Sorrell, M. Brown, Wm. Jordan A. H. Banks, J. P. Brown, R. C. Metoyer, Miss L. E. Taylor.

Mississippi and Upper—Geo. O. Freeman, J. H. Mallory, S. D. Troupe, W. T. Wright, E. H. Langston, C. L. Brown, B. L. Crump *1, W. E. Logan, R. Howze, E. Troupe *2, R. L. Carpenter, N. B. Blackman, H. A. Robinson 3, Peter Kirk, D. L. Tubbs 1, W. McDonald 2 *1, J. C. Whitefield, H. Creighton, L. W. Price, J. C. Hibbler, A. P. Pennell, Wm. Belle *1, Mrs. L. M. Gardner, G. W. Jones.

Tennessee and East—C. H. Jones 1, R. T. Weatherby *1.

Texas and West—J. T. Haywood, S. C. Gill, Jennie Walker, J. W. Warren, M. S. Jordan 3, G. W. Nevils, G. W. Baker, G. W. Townsend 1, Ellen Murry, J. W. H. Moore * .2

* Yearly.

ABOUT CHANGE OF ADDRESS.

We have learned from long experience that when we have attempted to change the address of our pastors according to appointment as read out at Conference, they in very many cases are not correct as to post office address, and they have to be changed again before the right office is reached. Then in case of circuits, how are we to know on which charge the pastor will reside unless he tells us? The best way is for all who desire a change to request it. A postal will do it, or the postmaster will send us a notice on his blank form, without any expense, whenever requested. Another good plan is for each presiding elder to send us a list of all his his pastors, including supplies, with their correct post office address. It will save a deal of complaint and trouble if this should be done.

D. M. Seals, Haven Chapel, N. O., La.: We are in the midst of a glorious revival. Twelve converted and six backsliders reclaimed. The altar is crowded at every service. Praise the Lord.

PARKER'S
HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and $1.00 at Druggists

A Land Without Chimneys,

OR, THE BY-WAYS OF MEXICO.

By A. O. COFFIN, PH. D.

This book gives an accurate description of the land and the people whose curious customs are so much at variance with our own, and the reasons why the colored people will never seek a home there by emigration.

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THE EDITOR PUBLISHING CO.,
CINCINNATI.

RUST UNIVERSITY.

Railroad rates have been secured for the benefit of those who shall attend the commencement.

When you buy your ticket ask for a certificate showing you paid full fare to the Rust University Commencement Exercises, Holly Springs, Miss. This will secure for you a one-third fare in return trip. If you cannot buy a through ticket to Holly Springs, and have to purchase tickets at Tupelo or Memphis, bring certificates from both places where tickets were purchased. Board may be secured at Rust University dining hall for 40 cents per day.

E. H. McKissack.

NOTICE.

A meeting of the Conference Board of the Church Extension of the Methodist Episcopal Church, will be held at the rooms of the S. W. Christian Advocate, No. 429 Carondelet street, on Wednesday, June 15, 1898, at 12 o'clock m.

W. R. Butler, President.
Rene C. Metoyer, Sec'y.
N. O., May 7, 1898.

LOST RELATIVE.

I am desirous of finding my grand father. His name was Wesiley Aomas. When a slave he belonged to Samuel January, and was sold just before the war to a trader at New Orleans. He was still at New Orleans when last heard from. My grandma's name was Mahala James. She belonged to G. W. Rush in Bourbon County, Ky. My mother's name was Sallie Ann Amos. She married a man by the name of Levi Tolbott. Any information concerning him, will be thankfully received.

C. W. Fowler.
Cynthiana, Ky.

UNCLE SAM, M. D.

As "the season" at Hot Springs is now at its height, don't you think it would be well to arrange to go there? Write for pamphlets, rates, etc., to any agent of the Iron Mountain Route, or to H. C. Townsend, G. P. & T. Agent, St. Louis, Mo.

The Texas & Pacific are now running the finest Chair Cars in the South—seats free

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

GRAND PRESENTATION!

Get a Communion Set for Your Church

FREE!



We have made arrangements with the WILLIAM ROGERS' MANUFACTURING COMPANY, whereby we can present to ANY CHURCH or individual a full six-piece best quadruple-plate COMMUNION SET, or any part thereof, on the following terms:

OFFER No. 1.

For only thirty-five (35) subscribers we will give one Flagon, one Baptismal Bowl, two Plates and two Goblets—six pieces—worth $35. (See cut.)

OFFER No. 2.

For only thirty (30) subscribers, we will give one Flagon, two Plates and two Goblets—five pieces—worth $30.

OFFER No. 3.

Twenty-five (25) subscribers secures a gift of one Flagon, one Bowl, one Plate and one Goblet—value $25.

OFFER No. 4.

For twenty (20) subscribers we will send one Flagon, one Plate and one Goblet—worth $20.

OFFER No. 5.

For twenty (20) subscribers and ten dollars ($10) cash we will send the full $35 set.

☞All subscriptions to be at the full rate, $1.25 per year; three and six months' subscribers at regular rates will be counted as fractions—four 3 months or two 6 months making one annual subscriber.

Terms and prices on one or more pieces will be sent on application.

This splendid Communion ware is the best Rogers quadruple-plate (no better made), and is fully warranted. No Church in our Methodism need be long without a Set on the liberal terms we offer.

EATON & MAINS,

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NEW ORLEANS LA.

ANOTHER FINE PREMIUM.



We have the finest Fountain Pen in the market, fully worth $2.50, which we sell for $1.00. No one would part with it for twice the money. The pen is of 14 kt. solid gold.

Those who have used a Fountain Pen know its value, if they have a good one. The "Diamond Point" Pen Co. makes a good one at a low price. Those who never have had one should not hesitate a moment. Here is a first-class pen, always ready, writes beautifully, never leaks and will last for years.

Do not say that it cannot be a good pen for such a low price. We have fully tested it. Others in our office have used it. It is a wonderful bargain; such, perhaps, as you never will get again.

Make sure of your chance to-day—now!

This most excellent Fountain Pen will be given free to any one sending us $3.75 for three yearly subscribers, or for $2.00 with one yearly subscriber. We will send it, postpaid, to any address for $1.00.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, May 19, 1898—VOL. 33, No. 20. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

The communion set, see page 16. Get one for your church.

* * *

The aggregate wealth of the Negroes in Texas is $20,000,000.00.

* * *

It is estimated that the war is costing the government $3,000,000 per day.

* * *

"Old glory" is floating over more buildings in New Orleans than ever before.

* * *

One of the five Americans who were first to shed their blood on behalf of this country in the present war with Spain, was an Afro-American, who was killed on the Winslow last week.

* * *

Amherst, Mass., a town of less than 5000 in habitants, is claimed to have a public library of 70,000 volumes and that the people have access to the college library of 20,000 and to two other free libraries.

* * *

Baltimore is called the "hot bed" of Methodism. We have in that city fifty-two churches valued at over $1,600,000, and thirty parsonages with a value of $17,700, with a membership of 16,000. The Methodist Episcopal Church South has in that city, twelve churches valued at $175,000, five parsonages valued at $12,000, with a membership of about 2800.

* * *

Spain's greatest disadvantage in the present war, as in all of her international relations, is the ignorance of her people. An educational census was taken in 1889, which showed then a population of 17,500,000, of these 5,500,00 or 28.5 per cent could not read and write, and 608,005 or 3.4 per cent could read only, while those who could neither read nor write numbered 11,945,870 or 68.1 per cent.

* * *

It seems strange that while some men are offering their lives for the service and honor of the nation, others are so unpatriotic and traitorous as to speculate on and defraud the nation and its defenders by adulterated food and supplies furnished to troops as has been witnessed at Camp Foster in this city. We are informed that some of the meals furnished have been so bad that whole companies refused to eat them, and one day last week the men found that half of the "sugar" put in their coffee was corn meal. Whoever was guilty of such an outrage should be severely dealt with.

* * *

The St. Paul M. E. Church, Meridian, Miss., Rev. J. C. Hibbler pastor, has certainly set a most excellent example for all our churches in the South. Last year when the rally was made for the erection of the much needed new building for Meridian Academy, this congregation paid $500; this year Dr. M. C. B. Mason and Dr. W. H. W. Rees laid the corner stone of the new building and a total of $1139 cash was collected. St. Paul came forward with $400. This is all the more commendable when it is remembered that as a rule college towns are usually more anxious by far to make money off of their institutions of learning than to contribute to their support. All honor to St. Paul and its stirring pastor!

WHAT ARE YOU DOING FOR YOUR CHARGE?

Brother, what good are you doing as a pastor in charge? We do not ask simply, what are you doing? but what good are you doing? In answer to the question, what are you doing, we are sure many could answer honestly, "I am trying to get my salary," for this is about all some pastors try to do in a charge. In fact, they do not feel that they are sent to a charge for any other purpose. They go to an appointment as a child sent for water would go to a spring; not to do anything for the spring but simply to get the water. This is so evident, judging from the way some pastors act, that we incline to the opinion that when a young man applies at the door of a conference, one of the pricipal questions asked him should be, "what is your duty to a charge?" We remember once that a brother was assigned to a charge in which we were pretty well acquainted; as a friend, we talked matters over with him and asked him if there was anything he thought we could do for him; he replied, "Yes, tell me how I can get my salary." It is unnecessary that our reply to him be given, but we will say, he not only did not get all his salary but was glad to get away at the close of one year. The salary getter is a nuisance in the pulpit. He talks and scolds till he wears his congregation out and then wears both the presiding elder and himself out. Such a man very seldom ever gets his salary in full. By some means the people get the idea that he cares for nothing else and they leave him to care for it alone and get it, if he can.

"Well," says one, "What do you mean, should not a pastor be paid?" We answer, indeed he should; the salary contract made in the quarterly conference is legal and binding; every cent should be paid. This the people should be taught by the presiding elder, the pastor and the officers. But when it comes to taking a congregation by the throat in an attempt to make them pay, somehow it has just the opposite effect from that intended, and this is especially true when a man seems to care for no other interest in his charge. There may be debts to be paid, there may be repairs needed, or benevolence to be raised, but he seems interested in none of these; he came for his salary and he wants it. Every other interest of the church is neglected, the pastor either does not know how or does not care to do anything else.

Every pastor must remember that a contract to be legally binding should be agreed to and lived up to by both parties making it.

When a church agrees to pay a certain salary it is in return for services to be rendered. Something is to be given for something, not something for nothing. According to our Methodist polity the salary pays not only for the preaching we do, but for what we do in the Sunday school, the Epworth League, the classmeeting, the sick room, burying the dead, attending a conference to represent the church, or anything else which the discipline makes it the duty of a preacher in charge to perform. When a man looks after these things and besides has a care for and a hand in most of the temporal affairs of a church, he is kept quite busy, but such is the lot of a conscientious servant of the church. Now is there any wonder that a man who seems concerned about none of these interests of a charge has to struggle for his salary? It is no more to be wondered at than is the fact that he who is faithful in the performance of these various duties seldom ever fails in getting all that is due him and often much more besides. He, like the faithful people he serves, is interested in the whole church, and in himself as well; hence his labors are as a rule appreciated and rewarded.

So that we would suggest to those pastors who are so constantly concerned about what the church is doing for them, that they see to it that they do something for the church. Ride a horse constantly without feeding in return, and some time he will fail you when most needed.

JUSTICE STILL SLEEPS.

That a postmaster in actual service of this government should be foully murdered is an additional blot on our country's history; but that the murderers of Mr. Baker should go unpunished ought to bring a blush of shame upon the face of every true American.

It is stated in some of our exchanges that the Secret Service, having lost all hope of finding out the perpetrators of this foul deed, has therefore given up the case. General Bristow, the fourth assistant postmaster, is reported as saying:

"It is utterly impossible to get any evidence. The best people in the community were probably implicated in the murder." A confession that is a shameful comment upon the loyalty and patriotism of South Carolina.

What is to be hoped of our county when again and again such murderers go free? For whom and for what purpose shall laws against crime be enacted?

That town or State is in a deplorable condition where such a crime must go unpunished. Can there not be found one who has not bowed his knees to the "god" of mob violence? Where i sthe conscience of the people of Lake City, S. C., and the effect of their Christian religion?

Not only will these "murderers" go free, but they will still hold their citizenship and be counted in the statistics of this nation as "Christians" and law-abiding citizens. Figures may not lie, but in this instance they fail to present the facts.

"Cuba must be free!" the Negroes of this country heartily say, "Yea, and Amen," and not only offer their services to this end, but "demand" that they shall have part in the maintenance of the honor of our flag. On the other hand this loyal Negro, willing to die for his country, is not blessed with "life and the pursuit of happiness"—not even in this fair land. Oh, God, how long shall justice sleep and the cause of the helpless suffer?

IN TOO MUCH OF A HURRY.

Zion's Herald gives the following from one of Prof. B. T. Washington's recent addresses:

"Our race is in too big a hurry. The preachers want the title of D. D. before they know divinity. We want a biography before we have lived. Some want to take Latin and Greek who do not know the personal pronoun in English. Some want post-offices who do not know how many stamped envelopes to give for eleven cents. Go to the farm; stick to the farm. . . . We do not want to govern the country until we learn to govern the home."

We are informed that the postoffice at Pickens, Miss., has been discontinued because many of the patrons refused to recognize the colored postmaster the department has appointed.

OUR CONTRIBUTORS.

THE CONNECTING LINK.

(From the Liberia Annual Conference for the Southwestern Christian Advocate.)

While attending the late session of our conference a goodly number of the members of the conference and missionaries—following the advice of our beloved Bishop Hartzell who so strongly presented the cause of your valuable and time honored paper—subscribed to the Southwestern Christian Advocate through Rev. Prof. A. P. Camphor.

After our return it occured to me to write an article under the above mentioned title. You will therefore allow space for a few thoughts from one so far off and yet so closely connected.

I wish to give a short historical sketch of the Liberia Annual Conference. In order to do so it is necessary to retrospect a little.

A Retrospective view.

In 1853, Bishop Levi Scott visited Liberia, presided over the annual conference and visited the principal stations in the interest of the Missionary Society. He found out the needs of the work and advocated the policy of a resident bishop.

Mr. Burns was set apart to the office and work of a bishop in the M. E. Church, during the session of the Genesee Conference in Buffalo, N. Y., by Bishops Janes and Baker, 1858. The first act of the kind in the history of the M. E. Church.

Mr. Burns served the church in this office for five years and died in Baltimore in April, 1863. The General Conference, in 1864, delegated power to the Liberia Conference to elect a successor to Bishop Burns. The conference elected the Rev. John Wright Roberts to fill the office. He immediately sailed for New York where he was ordained on the 20th of June, 1864, in St. Paul's M. E. Church by Bishops Scott and Janes, assisted by others of sacred memory. Mr. Roberts served the Church in this capacity nine years. He died on the 30th of January, 1875. He was the last missionary bishop in the M. E. Church until 1874. Bishop Haven visited Africa in November, 1876, and was here for three months, laboring among the churches, and presided over the conference. For eight long and dreary years the church in Liberia struggled on amidst various hindrances and drawbacks without an Episcopal head. When in 1884 good Bishop Wm. Taylor, then a layman in the M. E. Church, was elected by the General Conference held in Philadelphia, Pa., and ordained missionary bishop for Africa. I wish to call attention to the fact that whatever was done by the good bishops in Liberia was done for and in the interest of the Missionary Society for the Missionary's Society. There was no real interest manifested in the local work here by the presiding officers, hence at the adjournment of the Conference each minister returned to his charge without any definite purpose save to go through the same old round of last year, to return to the next conference with no improvement on the past, to go through the routine of the next conference. Liberia was in those days a long way from America. In coming to Liberia one felt more like going to the cemetery than to a field of actual labor. In 1896 Rev. Joseph C. Hartzell was elected and set apart to the office and work of a missionary bishop by the General Conference held in the city of Cleveland, Ohio. The curtain falls, and the scene changes. Unlike all who had preceded him, he immediately set to work on the study of Africa in every way possible as well as by putting himself in communication with the presiding elders, pastors, missionaries and supplies; sold out his possessions, thereby tearing down the bridges behind him, and identified himself at once with the work and workers in Africa, whereas we, who were far off, have been brought nigh by Bishop Hartzell, for he has one hand on the heart of the great church in America and the other on Africa, bringing America and Africa in close proximity, and he is the connecting link; the great heart of the church pulsating life and energy through him into the heart of this struggling little child of hers. The Liberia Annual Conference is no longer under the immediate control of the Missionary Society only, but stands out in bold relief with the conferences of the great Methodist Episcopal Church. I thank God for the good old time-honored Missionary Society, for the heroic work of the Grand Army of Martyrs, who have gone before in the noble act of Africa's redemption and the liberal-hearted and self-sacrificing leaders gone before in this most difficult field. I say, I thank God for them most heartily and for what has been done. Still they have scarcely made a beginning of the great work yet to be done. Church work on all lines is developing more and more every day, as we get more light in this empire of spiritual darkness and death. The whole conference is at work now as never before; and, thanks to our Heavenly Father, the future prospects were never more flattering than now. Bishop Hartzell has a method peculiar to himself of pumping holy enthusiasm into his men and missionary workers that energizes and impells them onward. Bishop Hartzell, I don't believe, has a peer as a leader among Africans. In my humble opinion the day is not far distant when the words "Missionary Bishop" in the discipline of the great Methodist Episcopal Church will be a thing of the past. A few words of appeal to my brethren of color in America, and I close. God and his cause in Africa are speaking to you in unmistakable tones to come to Africa. In your night visions and dreams and slumbers do you not hear the Macedonian cry, "Come over and help us?" Liberia was never so near the United States in interest in sympathy and in spirit as to-day, and every tie is becoming stronger. You are needed here more than ever, because the harvest is great, the laborers are so few. The conference has many more appointments than men. Our dear bishop's heart and hands are full. God is leading. I hope you may be led by him. Our conference's motto for 1898 is one thousand souls this year for Christ. Pray the Lord of the harvest that He will send for the more laborers into His vineyard.

Yours for Christ,

B. K. McKEEVER.

Robertsport, Cape Mount, W. C. Africa.

HIGHER EDUCATION AND SPIRITUALITY.

By Rev. Frederick J. Handy, Ph. B.

Learning was never intended as a check or hindrance to any part of man's nature, for if we view him in this two distinct relations, mind and soul or spirit, we learn that one was made to conserve the best interests of the other; and whatever serves as an impetus and help for the one does not necessarily serve as an obstruction for the other. For while they are both found in one being they are not preserved and developed by the same nutriment.

The spiritual man and the mental man offer then two distinct subjects in one being—a kind of dual existence, not counteracting each other like the familiar forces in nature which, because of their repellant properties keep everything in place and perfect harmony, but rather two distinct existences operating in their spheres, revolving around their own diameter, each existing apart from the other and fulfilling its own destiny and mission without any relation to the other's entity.

The purely intellectual man then could live and act successfully as merely such and yet be entirely void of any spiritual awakenings, while on the other hand a man might be purely spiritual and lack all the finer pulsations arising from intellectual impulses; but we more nearly approach the perfect man when these two natures are fused together, one supporting the other, presenting and intensifying the great truth that man was made in God's image and producing the end for which we were created, to show the wonders of our Creator by the presentation to the world of a perfect being.

There, then, can be no inconsistency between intellectuality and a high degree of spirituality, because if perfection is the objective point toward which all mankind ought to strive, this then can only be best accomplished when all the forces operating within him are brought into a blessed harmony and peaceful agreement; and if spirituality is repellent and repugnant to intellectuality, it is because the mind has been misdirected and a false standard of learning has supplanted its true one, and upon these false premises the subject has built a syllogism and has reached a conclusion apparently true, but entirely false to any one who is at all solicitous about attacking the weak premises and thereby overthrowing the entire result that has been established.

When we view man in his intellectual nature we are often deceived by what is a false estimate or appreciation of the true value anad meaning of learning; and it is often that intellectuality, so called, leads to misjudgment of things truly spiritual, so that person of refined taste or manners become shocked at the outbursts of spiritual awakenings, and thus they expect or seem to expect all conditions of life to be judged by a severe literary or philosophical test, and everything not meeting these requirements is considered by them the possessions of weaklings and the inheritance of puerile and ignorant minds.

This then is the error of these pseudo-learned men, that they take things purely spiritual, those things which concern the soul of man and expect them to be governed by the very same laws that regulate the operations of the mind; if this were permitted, then man might exist apart from all those helpful and enlivening influences and graces that are intended for the soul, and the spiritual man, instead of being fed upon purely spiritual food would then be compelled to seek sustenance and nourishment in books of philosophy, science and literature. The soul would then become analogous with the mind, or it would loose its identity and power and the man of a dual nature would become a being of one nature, and being thus contracted his spiritual life would become lost or at least unconscious of spiritual impressions. Thus would be perverted the true spirit of worship, and the world would then present a vast realm of purely intellectual beings in whom spiritual thoughts and ideas and aspirations had become extinct. Each man would then become engaged more in the development of the mind and less of the soul and the world, then rest beneath a heavy cloud deepening blacker and blacker into chaotic darkness, because it would have to develop that holy part, the spirit, by which we can best know God and appreciate His workings.

The intellectual man then, as merely such, is not broad enough to envelope the spiritual man, nor can the things which support his intellectual nature be argued as a help and support for his spiritual natures; for man, as an active being, moves within two spheres and is governed by two or more distinct laws; that sphere which animates him or the spirit world, and that sphere which keeps his body in activity or the physical world, are the spheres; and the laws are physiological psychological and spriritual. Now, to suppose that any one of these should or even can be a basis of support for the other or that one could be upheld by the same methods that uphold the other is not at all consistent with the true philosophy of things, but rather strikes at the very root of symmetrical creation and prevents the order of the universe. None the less weak is the argument that spiritual things and mental things are to be placed on the same conditions or argued by the very same arguments; but rather the methods which properly belong to both should be employed, like argued by like, mind by mind, body by body and spirit by spirit,

and unless each is measured by that which is indigenous to itself no just and reliable conclusion can bo reached.

Good taste, refinement and cultivated manners being some of the fruits of intellectuality should not serve unreservedly as the criterions for the government of the spiritual life, nor should the claims of an enlightened public opinion and tho behests of society become the absoluto arbiters of this question. Again purely intellectual men are often inclined to take the expressions and actions of the uneducated, as the final resnlts of the highest degree of spirituality —theso ignorant people may express themselves a little crudely, in their desire to represent a high tension of love for their Creator, nevertheless theso feelings so expressed should not be considered under any circumstances as unworthy the notice or concern of tho educated or learned. There is nothing unworthy or undignified in the Christian religion, for no being ever conducted himself with more dignity and worthiness than did its author, Jesus Christ, and if to a trained mind ovangelical religion or spiritual enthusiasm is repulsive the fault is not in the religio.., but in the person himself. An ugly cataract which covers the eye, obscures the light of the sun and the beauty of flower, field and grove, or a disease in the ear, hushes forever the melody of stream, the enchantment of birds and the harmony of ocean; remove the obstruction, and the eye beholds the sun in its fullest might, and flower, field and grove unfold themselves in rigchest suggestions of Divine sympathy and love; cure the affection, and the ear receives the simpliest note of each bird, the song of every stream, and the heavy pulsations of every sea which the gentle moon hurls backward and forward on the shore. If then the learned man would form a just appreciation of things really spiritual he must strip himself of his conceites and look far beyond the limits of his narrow prejudices, when he will find all minor objections lost or entirely enveloped by the grand old truth that "God is a spirit and they that worship him must worship him in spirit and in truth."

The scriptural usages of the word spirit are varied, namely: the wind; the breath as of the month; the vital priciple which resides in and animates the body; an apparition or spectre; the soul or rational, immortal principle by which man is distinguished from brute creation; the race of superhuman created intelligences called spiritual because they have no bodies; and other similar definitions all of which are supported by the best authorities, namely: McClintock and Strong's Cyclopoedia, Lidell & Scott's unabridged Greek lexicon, and Genems Hebrew lexicon.

[To be Continued.]

Morgan College, Baltimore, Md.

THE ARGUMENT FROM PROPHECY.

The strength of the argument for Christianity derived from prophecy is well illustrated by facts related in various essays by H. L. Hastings of Boston. This noted writer tells of the prophecies, and after many years of intercourse with unbelievers, he states that the vast majority of those who are hostile to the Christian religion are either almost entirely ignorant of the argument from prophecy or have but a very slight acquaintance with the subject. This seems to indicate the need of Christians' being familiar with the evidence afforded by the remarkable predestions of the Bible relating to the Jewish people and to various Oriental lands and cities, which modern travelers inform us are in exactly the condition forctold by the Israelitish prophets. A knowledge of this subject would fortify Christions in the faith and enable them to defend their religion when they hear infidels assail it.—Religious Telescope.

It has been in the power of those who hold the truth, having means, knowledge, and opportunity enough, to have evangelized the globe fifty times.—Earl of Shaftesbury.

THE LIFE OF FAITH.

COME UNTO ME.

When men revile thee till the way grows dreary
  In which thy feet so long have blameless trod,
When friends condemn thee and the heart is weary
  Benath the chastening of misfortune's rod,
Then turn unto the Master' kind bequest:
"Come nnto me and I will give you rest."

Be not cast down: behold the roses borrow
  Fresh buds of promise from the clond-wrapt day,
Buds that shall blossom in a fair to-morrow,
  And seem tho sweeter for the rude delay;
So may the clouds beget the promise blest:
"Come nnto me and I will give you rest."

Fret not thy soul, though now misjudged and slighted,
  If thy own heart no condemnation feels.
Thy bruises shall be healed, thy wrongs be righted
  In God's own time: He knoweth all our needs,
And gently bids the weary and oppressed:
"Come nnto me and I will give you rest."

—Alfred Cole.

UNION WITH CHRIST.

There will be no victorious life until the living Christ is King over our lives. The electric car discards horses and abolishes cables. It stands on the track with no power of motion anywhere visible. The moment the trolley-arm completes the circnit, all the force of the dynamo pushes at the car, and it goes. True holiness never comes until the circuit is completed in the life by a union with Christ through obedience, and then the power is so real that nobody ever donbts it.—The American Friend.

INDIVIDUALITY.

Let us learn the lesson of the solemn individuality of the Christian life, and how nobody but ourselves can help us much, and how we shall grow, not so much according to what is around us, or according to the influences that are brought to bear upon us, as according to our own efforts and faithfulness. Many a wild, free creature that can only crop the stunted pasture on the mountain tops is in better case than the domestic animals that are tended down in the valleys, and have their food served out by their master's hands. Our Christian maturity and growth in grace does not depend on church or chapel, privileges of helps, or friends or counselors, but it depends on our own cleaving fast to Jesus Christ, and our use of what is given to us. "If thou be wise, thou shalt be wise for thyself;" and the defect is not in God's provision for us, but in our use of the provision, if we are not all strong and growing Christians.—Rev. Dr. Alex McLaren.

LABORING WITH JOY.

Labor is a necessary complement of life. The employment of the gifts of genius have perennial charms. The single task, over a wheel or with a needle, forges soul bonds that gall till ambition dies and strength goes with hope. Our world of industry, of machinery and of division of labor calls for human machines whose whole heart throbs and powers are narrowed to the maddening groove or a recurrent motion of the hand or foot. The stories have not been written that tell of the desolations filling lives still young and vigorous. Perhaps something can be read in the expressionless faces of those who in this battle for bread go to their tasks like slaves to a quarry. Are the tenement houses, sweatshops and industrial factories institutions for crushing heart and soul beyond all mortal help?

There is no bondage so galling as that of sin. No lash falls so heavy as that of an accusing conscience. No prison is so dark as that into which God's light never comes. When, to the struggle for bread is added the greater struggle of the soul with its burden of woe, the toil is too great to bear. There must come a deliverer. And He waits to come. The greatest helper to the toiler is He who puts a new, fresh, pure pulse beat into the heart; who lifts the vision of the soul from temporal distresses to eternal gains; who teaches the struggler to fatten and enrich his life in those restraints and virtues that come from temperance and moral power. Jesus alone can transform the world of the toiler and make his labor sweet. He it is who makes the task an opportunity for faithfulness and growth in grace and character. The joy of a soul life in Jesus Christ is the power that overcomes the world. And it is the Christ life and power that Christians are to carry to their fellow creatures who toil in the dark. Give them light. Give them liberation. Teach them the song of faith and love that can be sung with the wheel and needle. And through the regeneration and moral power acquired by the toiler will come, in large part, the corrective for those abuses and the solution for those problems that now afflict him.—Omaha Advocate.

VENTURING INTO THE UNKNOWN.

Religious faith is a lanching out into the deep. It is the splendid venture of the soul into the unseen and unknown. It is a vision, a propheey. It is a confidence in invisible realities, which the heart feels, but which cannot be established by any tangible evidences. But it does not follow that such faith is without grounds or reasons. Its reasons are largely in intuition and feeling rather than in mere logical reasoning. They appeal to him who has the eye to see them. No one will have a religious faith who insists on proving everything that he believes. Religious faith has its reasons, and they are quite as cogent as if they were of the purely logical order. They are based on the nature and needs of the soul. They rest on its affinity with God, and on its perception of its connection with a spiritual and eternal order.

But in this respect religion is not unliko life in general. We always believe more than we know, and we must believe before we can know. Our very life is rooted in faith. We cannot even prove our own existence. Trust in the veracity of our faculties is the basis of all knowledge. And when we advance beyond the world of sense-perception, we find that the same holds good. We believe in God on the basis of indications which are not demonstrative, but which carry the consent of the mind by their accord with what we know of man. The more we contemplate the world and life, the more impossiblo it seems to explain anything except on the assumption of an all-pervading Spirit in whose image we are made.—Sunday-School Times.

"KNOW, AND YOU WILL PRAY."

We only pray as we recognize our own and others' wants. We are, then, to keep eye and ear open to the demands of heathendom. There are one thousand million, or nearly two-thirds of the race, in the degradation of idolatry and superstition, or in the darkness of Mahommedanism. The teeming populations of China, Japan, India, Siam, and other sections of the earth are "without God and without hope in the world." Their condition is most deplorable, socially and morally. The more we learn of their delusions, miseries and depravity, the stronger becomes the appeal to our sympathy and interest, and the more are we impelled to the mercy seat in their behalf. He who is truly a suppliant cannot withhold his cries to the God of mankind to pity and save these vast masses of human beings, and to awaken his people to a sense of their duty in sending to them the light of truth and grace for their enlightenment, uplifting and redemption.—The Presbyterian.

Ask your neighbor to subscribe.

WOMAN'S DOMINION.

WOMEN IN MISSION WORK.

The following statistics presented at the Union Missionary Meeting in New York by the chairman of the literature committee, show:

That the number of women members represented by the churches of twenty-two women's boards of missions is 7,324,924.

That the number of women who are members of the missionary organizations of these churches is 611,237, or about 1 in 12.

That the number of women in the missionary organizations subscribing to missionary periodicals is 191,565, or about 1 in 3.

That of thirty boards, twenty-six publish a missionary periodical, and four are represented by columns in church papers.

That of twenty-six boards, eleven isue a children's periodical, and two have a department for children in the senior organ.

That about nine millions of pages in leaflets and tracts are issued each year, besides books and pamphlets.

That of thirty women's boards, fourteen pay all expenses, sometimes with a surplus, ten are subsidized, and six are in debt.

That in thirty boards, twenty-three find interest in missionary literature increasing.—Woman's Missionary Friend.

BURNS AND SCALDS.

Remedies That Should be Used Before the Doctor Arrives.

A burn may result from excessive heat applied in any way—hot air or hot water, steam, flame or electricity—or even from extreme cold. The injury resulting from contact with hot water or steam is usually called a scald, but is practically the same in its results as a burn.

Surgeons speak of different degrees of a burn, according to the amount of tissue destroyed by it. Thus a burn of the first degree is one that simply reddens and irritates the skin; a burn of the second degree is one that causes actual inflammation of the skin with the formation of blisters, while a burn of the third degree destroys the skin and more or less of the flesh beneath it, or even chars and kills all the tissues, including the bone itself.

The effects of a burn depend partly upon its degree, but not entirely, for a burn even of the first degree may cause death if it involves a very large portion of the surface of the body. This it does by interfering with the necessary excretion of waste matter which is constantly taking place through the skin.

A curious effect of a severe burn in any part of the body is ulceration of the bowels following very intense congestion of the entire digestive canal. The bronchial tubes and the lungs are sometimes injured by the inhalation of steam or very hot air, but even apart from such an accident a person who has been burned about the chest or back is very liable to have an attack of bronchitis or pneumonia in consequence.

The first thing to be done in the case of a burn of any degree is to stop the pain. This should be done not only from the natural impulse to relieve suffering, but because the shock resulting from the injury may be so greatly increased by the agony as to cause the death of the patient, even when the burns in themselves would not do so.

Covering the part with any bland substance, such as olive oil, vaseline, sweet butter or flour paste, to keep off the air will often afford great relief, and in burns of the first degree nothing more may be needed. Carron oil, the name given to a mixture of equal quantities of linseed oil and lime water, was formerly and is still in many workshops the favorite application for a burn. Better still is bicarbonate of soda (cooking soda) or calcined magnesia, made into an ointment with vaseline or lard or dusted thickly over the skin.

Another application which is often exceedingly grateful as a solution of nitrate of potash (nitre). Hunters often make a paste of gunpowder for this purpose. One or other of these applications will usually suffice in mild cases, and in severe burns will help to reduce the pain for the time until the doctor comes—Youth's Companion.

A DEVOTED HUSBAND.

A beautiful anecdote is told of Wendell Phillips, illustrating his lover-like devotion to his invalid wife. At the close of a lecture engagement in a neighboring town his friends entreated him not to return to Boston. "The last train has left," they said, "and you will be obliged to take a carriage into the city. It is a sleety November night, cold and raw; and you will have twelve miles of rough riding before you get home." To which he replied, "But at the end of them I shall find Anne Phillips."—Ex.

EPWORTH LEAGUE

By Rev. D. W. Shaw, Ph. B.

HONORING FATHER AND MOTHER.

Topic May 22.—Scripture References: Ex. 20:12; Eph. 6:1-4.

From a bondage relentless and exacting, the Jew had been delivered, and Jehovah was following up an ancient promise to make of him a great nation. The power of Pharaoh had been broken and a race of slaves by one mighty stroke of Divine deliverance had become a race of freemen. They were, however, without laws, moral or civil, without which, national life cannot be maintained. The lawless are those who rapidly pass from the chess board of nations. The white haired barbarians from the North, who overran Rome and put their chief, Odiacer, on the throne, were powerless until Rome became lawless and therefore weak. So long as Rome adhered to law, her conquering legions made the earth tremble.

God saw that a nation to grow and develop toward the high standard of Divine thought, must have laws. Immediately, therefore, when the waters of the Red Sea had closed upon the Egyptians, and the Jew had come to the place of sacrifice the moral law was given, a part of which forms a reference for to-day's meditation.

"Honor thy father and thy mother" are words that need to-day to be written in blazing letters along the horizon of every son and daughter of this people of ours. No race of law breakers has been able to make headway as a nation. Providence and all the finely balanced forces of the universe are against the law breaker. "The way of the transgressor is hard."

The social compact, that familiarizes children and parents with each other also decreases that high regard, in which each ought to hold the other. The dignity and importance of the position held by the father and mother will never be more forcibly set forth than in this Divine command to honor them. Here it is that, families break down. Disregard of parental authority is a coiling viper at the fireside, and if allowed to lie in its coil, will smite at last the family with its venom resulting in a broken home and ruined lives.

Our young people in their teens, have an idea that their fathers and mothers are away behind them, because they cannot read nor write. They say, father and mother do not know; they never went to school. They get the idea that because they can figure and read well, with a little dip into Latin, German, Greek and French, they are away ahead of their fathers and mothers in practical wisdom about practical life, and therefore ought to be left to govern themselves and blaze their own way. This is the consummation of folly. If young people have not before found it out, learn it to-day. That you will never, so long as your father and mother live, come to a higher wisdom than they have in reference to practical life. You may know mathematics, science and language infinitely better, but when you want to know about life, go and talk with father and mother.

Father and mother are the sentinels about the camp of inexperienced youth but can exercise their best protection and bring their highest blessings, when the children obey the Divine Command to honor them.

Sometimes children and young people would do better if they knew better. Sometimes our young people dishonor their father and mother unwillingly. They get the idea that much that they do, concerns them alone and does not reflect in any way upon the parents. When the moon can shine without the sun, and the old school house bell emits no sound when struck with a nail, this may be so.

How shall we honor them?

1. Respect their commands; be dutiful and respectful sons and daughters.

2. Seek their comfort more than your own. Make some sacrifice that they may be made happy and comfortable.

3. Do not forget that all that you are is in the first instance due to your parents. I have heard of a young man, for whom his mother washed and struggeled like an heroine that she might educate him, and finally he was ashamed to own her as his mother. When he graduated from the great university in the North she did not appear as one of those honored with a reserved seat but crept into a far off corner of the great auditorium, while her educated son spoke eloquently history's romances and the labyrinths of philosophical research. Poor mother! Wretched son!

4. Do not degrade the family name. How many a name written on honor's roll has by the son been besmirched and dishonored! Have a laudable family pride. Let the life you live reflect honor and not shame on the name of thy sire.

5. Honor to the parents carries also a pledge of a long life. Is it true literally? Yes. Go through our hospitals where the youthful human wrecks lie, whose wan faces and blurred eyes tell of vices and dissipation and you will find them largely made up from the ranks of the disobedient who disregarded parental authority. How many have I buried in life's early morning, because they refused to hear the advice of father and mother! The youth that disregards home law, will also disregard moral law, and finally civil law; then events rapidly finish the drama.

Charleston, W. Va.

The Communion set offered is the best made.

THE SECRET OF WINSOMENESS.

What is it in Jesus that so draws men, that wins their allegiance away from every other master, that makes them ready to leave all for His sake and to follow Him through peril and sacrifice even to death? Is it His wonderful teaching? "Never man spake like this man." Is it His power as revealed in His miracles? Is it His sinlessness? The most malignant scrutiny could find no fault in Him. Is it the perfect beauty of His character? None nor all of these will account for the wonderful attractions of Jesus. Love is the secret. He came into the world to reveal the love of God—He was the love of God in human flesh. His life was all love. In most wonderful ways during all His life did He reveal love. Men saw it in His face and felt it in His touch and heard it in His voice. This was the great fact which His disciples felt in His life. His friendship was unlike any friendship they had ever seen before or even dreamed of. It was this that drew them to Him and made them love Him so deeply, so tenderly. Nothing but love will kindle love. Power will not do it. Holiness will not do it. Gifts will not do it—men will take your gifts and then repay you with hatred. But love begets love; heart responds to heart. Jesus loved.—Dolan.

OUR YOUNG FRIENDS

WHAT A GOVERNOR SAYS TO BOYS.

Governor Mount, of Indiana, has written some suggestions to boys which are wise and well put. We quote the "five fundamental principles" which, he declares, are essential to success, and lie at the foundation of good citizenship:

Discipline. Obedience to constituted authority, self-control, discipline of the will, of the tastes, the passions, the aspirations, the habits. "He that ruleth his spirit is greater than he that taketh a city."

Love of Home and Country. I never knew a boy who loved his home, his parents, his brothers and sisters, and to whom it was a joy and pleasure to respect and obey his parents, who ever brought grief to his home or dishonor to his family. Through the tempting and dangerous environments of war, and the multiplied conditions since, I have found it a pleasure steadfastly to keep the boyhood promise I made my mother never to use tobacco or intoxicants. From a life of experience I can most earnestly commend the wisdom of making and keeping such promises. The love of country is interwoven with the love of home. The love of home makes stronger the love for the government which protects the home.

Habits of Industry. I would prefer that my child be reared in the most unpretentious cottage and trained to habits of industry and economy, than to be brought up in a stately mansion, surrounded by the enervating influences of wealth, ease and idleness. "An idle mind is the devil's workshop."

Principles of Temperance. If greater energy were expended in teaching the principles of temperance to the youth in the schools and in the home, there would be less demand for temperance laws and fewer victims to the drink habit. The increased consumption of tobacco and the widespread indulgence and the evil effects of cigarette-smoking are assuming alarming proportions.

A Purpose in Life. I would impress upon the mind of every youth the motto of Longfellow: "I am determined to be intensely something;" or that of Emerson: "Hitch your wagon to a star." Intensity of purpose, a resolute determination, with indomitable will-power, coupled with the foregoing principles, are the essential factors which will win in the battle of life.—Selected.

THE NUMBER OF STEPS WE TAKE IN WALKING.

The latest subject to which the attention of the lovers of the science of statistics are invited is the calculation of the number of steps a man takes in walking during the course of a year. This number is found to be 9,760,100, or an average of 26,740 steps a day. Going still further into details, it is declared that over 600,000 of these steps are taken on going up and down stairs.

"I saw," says a writer in a Western paper, "a curious method used the other day in Illinois to take the foul air out of a well. The well was to be cleaned, but the man that took the job was afraid to go down until he had ascertained the quality of the air at the bottom. He let down a lighted candle, and when it descended to about six feet of the bottom it went out as suddenly as though extinguished by a whiff of air. That was all he wanted to know. He was then sure that the well had poisonous gas in it, and took a small umbrella, tied a string to the handle, and lowered it open into the well. Having let it go nearly to the bottom, he drew it up, carried it a few feet from the well and upset it. He repeated this operation twenty or thirty times, with all the bystanders laughing at him; then again he lowered the light, which burned clear and bright even at the bottom. He then condescended to explain that the gas in the well was carbonic acid gas, which is heavier than the air, and therefore could be carried in an umbrella just as though it were so much water. It was a simple trick, yet perfectly effective."—Christian at Work.

THE THREE SIEVES.

It was the rule of Peter the Great never to say anything about a person if he could not say anything good. This is a good rule. Here is a little story that shows how one mother taught her little girl a very important lesson, says the Evangelist:

"Oh, mama!" cried little Blanche Powers, "I heard such a tale about Edith Howard! I did not think she could be so naughty. One—"

"My dear," interrupted Mrs. Powers, "before you continue we will see if your story will pass the three sieves."

"What does that mean, mama?" inquired Blanche.

"I will explain it. In the first place, 'Is it true?'"

"I suppose so; I got it from Miss White, and she is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it to be true, 'Is it kind?'"

"I do not mean to be unkind; but I am afraid it was. I should not like Edith to speak of me as I have of her."

"And, 'Is it necessary?'"

"No, of course, mama; there was no need for me to mention it at all."

"Then put a bridle on your tongue. If we can't speak well, speak not at all."—Exchange.

NOT AFRAID WHILE GOD WATCHES.

A little four-year-old inquired of her widowed mother one moonlight night:

"Mama, is the moon God's light?"

The lamp had just been put out, and the timid little girl, as well as her mother, was afraid of the dark; but presently she saw the bright moon out of her window, and it suggested the question:

'Is the moon God's light?"

"Yes, Ethel," the mother replied, "the moon and the stars are God's lights."

Then came the next question from the little girl:

"Will God blow out his light, and go to sleep, too?"

"No, my child," replied the mother, "his lights are always burning."

Then the little girl gave utterance to a sentiment which thrilled the mother's heart with faith in her God:

"Well, mama, while God's awake, I am not afraid.—Ex.

JOHNNY AND CHRISTIAN SCIENCE.

"What's the matter, Johnny; you seem to be feeling good?" asked one of his father's neighbors.

"Great! We got Christian Science over t' our house," said the boy, as he munched one doughnut and waved a second in the air.

"Christian Science? What do you mean?" inquired the puzzled neighbor.

"It's just immense!" cried the boy. "Best thing that ever happened. It's just boss, I tell you!"

"I have heard that it sometimes did wonders," observed the neighbor, "but I didn't suppose boys knew much about it. Has it benefited you, Johnnie?"

"Benefited me!" echoed Johnny; "you just bet it has! It is great! When you're Christian Science, you know, you ain't never sick. Benefited me? I should say it had. I kin slosh around in the snow all day now and eat fourteen doughnuts and ma never says a word, for I can't be sick—see? I just can't be sick!"—Harper's Bazar.

Now is your chance—a Communion set free. See 16th page.

EDUCATIONAL.

MERIDIAN ACADEMY.

The corner stone of Meridian Academy was laid May 6, 1898.

At 2 o'clock p. m. nearly all of the societies of the town, with the students of the Academy, assembled at the court house and marched to the M. E. Church, where able addresses were delivered by Dr. Whitfield, W. H. Reese, assistant corresponding secretary of the F. A. and So. Ed. Society; Hon. E. H. Dial, mayor of the city, and Dr. M. C. B. Mason, corresponding secretary.

Each speaker came up to the expectation of all. The vast audience was held spell-bound for an hour and a half, listening to the great men who graced the occasion. The Bailey Brass Band furnished excellent music and led the procession to the beautiful campus, upon which stands the solid foundation of the new building.

After appropriate remarks, Dr. Mason, the master of ceremonies, called the roll of the conference and took the collection, which amounted to over $1000, with several charges yet to report. St. Paul M. E. Church paid $400. When the deposits were placed in the stone, Dr. Mason, assisted by conference brethren, laid the stone according to the discipline of our church.

At 8 o'clok p. m. a large number of people met at the church to hear Dr. Mason and Dr. Reese again.

The speeches were full of wholesome instruction and enthusiasm, and everybody felt well paid for coming out. The whole day was one of rejoicing. Rev. A. M. Trotter, P. E. of the district, and Rev. J. C. Hibbler were indefatigable in their efforts to carry out the resolution adopted by the conference. From the church Drs. Mason and Reese were escorted to the Academy, where a grand reception was tendered them.

It may be just to mention here that the societies which turned out contributed from $5 to $10 each.

The work on the building goes on and we are grateful to God and every one who lends a helping hand.

J. L. Wilson.

RUST UNIVERSITY.

Commencement week, May 20-25, 1898.

Friday, 7:45 p. m.—Lecture by the Rev. J. C. Houston, under the auspices of the Rust League Literary Society. Subject, "The American Future of the Afro-American."

Saturday, 7:45 p. m.—Lecture by the Rev. W. E. Mask, under the auspices of the Independent Literary Society. Subject, "True Knowledge."

Sunday, 9:30 a. m.—Epworth League Love Feast; 10:30 a. m.—Baccalaureate Sermon by the president; 3 p. m.—University Sermon by Bishop Thomas Bowman, D. D., LL. D.; 7:45 p. m.—Annual Sermon, by Rev. Robt. E. Jones, B. D.

Monday—Examination of Classes for and by Visitors.

Monday, 7:45 p. m.—Alumni Exercises and Reunion.

Tuesday, 9 a. m.—Class Day Exercises—College, College Preparatory and Normal Classes; 10 a. m.—Annual Meeting of Board of Trustees; 2 p. m.—Alumni Meeting; 7:45 p. m.—Founder's Night—Musical Recital; Zonophone Entertainment, and addresses by Revs. R. S. Rust, D. D., and J. L. Wilson, President Meridian Academy.

Wednesday, 10 a. m.—Commencement Exercises of College Department, and Address to Graduating Class by Bishop Bowman, and conferring the Degrees; 2 p. m.—College, Preparatory, and Normal Graduating Exercises.—Address to Graduates; 7:30 p. m.—Annual Sociable.

The next term will begin September 28, 1898.

STRAIGHT UNIVERSITY COMMENCEMENT EXERCISES.

Sunday, May 22, 11 a. m.—Anniversary of Christian Associations, address, Rev. J. M. Young, D. D.; 8 p. m.—Address to Graduating Classes, President Atwood.

Monday, 23—Exhibition of School and Industrial Work.

Monday, 23, 1 p. m.—Anniversary of Sumner and Alpha Literary Societies; Address, Rev. L. H. Reynolds, D. D.; 8 p. m.—Class Day Exercises.

Tuesday, 24, 1 p. m.—Graduating Exercises of Grammar Department; 8 p. m.—Anniversary of Alumni Association.

Wednesday, 25, 8 p. m., comencement.

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MERIDIAN ACADEMY.

Commencement week, June 5.

Sunday, 10:30 a. m.—Students Love Feast, conducted by Rev. A. M. Trotter; 3 p. m.—Baccalaureate Sermon by Rev. M. C. B. Mason, D. D.; 8 p. m.—Annual Sermon by Rev. J. M. Shumpert, D. D.

Tuesday and Wednesday—Examination of Classes.

Tuesday, 8 p. m.—Literary Exercises of the Junior Department.

Wednesday, 8 p. m.—Cantata of Ruth.

Thursday—Reading of Grades and Addresses by Visitors; 2 p. m.—Annual Meeting of the Board of Trustees; 3 p. m.—Meeting of the Alumni Association; 8 p. m.—Graduating Exercises.

Next term will begin September 20.

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The exercises attending the commencement of Gilbert Academy and Industrial College, Baldwin, La., will commence Wednesday, May 25th, with a mechanical and agricultural congress. Opening address by Rev. J. T. B. Laban.

Thursday night, May 26th, anniversary of the friends of Africa Society. Opening address by Rev. C. W. Reeves.

Friday night, May 27th, anniversary of Gilbert and Godman Literary Societies. Opening address by Rev. Wm. Porter, A. M.

Sunday, May 29th, annual sermon, 11 a. m., by Rev. B. M. Hubbard, A. M., B. D. Sunday night, temperance anniversary.

Monday night, May 30th, exhibition of primary and English departments.

Tuesday night, May 31st—Commencement—Graduating exercises of the trade schools and of the sixth grade English and Senior College preparatory classes.

The special features will be the great Mechanical and Agricultural Congress. Mothers, mechanics and farmers are especially invited to come prepared to take part in the discussions. The proper training of the children; the purchase, comfort and beautifying of the homes, the advantages of having trades, suggestions touching upon the best methods of cultivating, saving and marketing the products of the farm, etc. etc., will be among the questions discussed. The public is cordially invited.

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"MONEY WAS UNCLAIMED."

It Will Now be Devoted to Educating Colored Youth at Wilberforce University.

A Romantic Story.

How a Southern Slave-Owner Sought to Remember Some of His Former Chattels.

State Journal.—Behind Senator Lutz's bill, which became a law by the action of the House Wednesday afternoon, lies a nice story and also a fat sum of money. A man named Richard Randolph, a former resident of the State of Alabama, and who left that State long before the war and settled in Green county, O., died near Xenia on Jan. 30, 1859. Deceased was a rank Abolitionist and when he left his native State liberated all his slaves. Some of them followed him to his new home in Ohio and they and their descendants are now prominent residents of Greene and adjoining counties. Mr. Randolph died without heirs and left a will which divided his property among his former slaves. Those who could be found have since received their share of the estate, which was quite large. The executor has made a long and fruitless search for the other legatees. In accordance with law on Nov. 15, 1894, he paid into the Greene county treasury $1315.20. On Jan. 3, 1895, he turned in $3531.07, and on Jan. 4, 1895, $1800. The total of these sums is $6,646.27.

The money has been lying in the treasury ever since. It so happens that there is located in Greene county a school for the education of colored youth, known as Wilberforce University. Its resources are limited and it annually receives a small sum from the State for the support of the normal department. The institution is doing a good work for the colored race. It occurred to its friends that the money from the Randolph estate could be used to advantage and at the same time perpetuate the memory of the deceased benefactor. Accordingly a bill was drawn up and introduced by Senator Lutz, which provides that the treasurer of Greene county shall turn the money over to the institution, which shall place it to the credit of the endowment fund. The bill provides that in the event that the legatees or their heirs shall prove their claims within ten years the legacy shall be returned to them. If this is not done the money is to become the property of the institution.

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"WHOSOEVER WILL."

Mr. Moody, in New York Evening World.

There is not a slave to any vice that may not be set free at once if he will let the Son of God save him. There is not a drunkard reeling down to a drunkard's grave and going to a drunkard's eternity, but that the Son of God will save him if he will call on Him for mercy.

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PICTURES OF HEROIC METHODISM.

The Children's Day exercises for this year prepared by Dr. C. H. Payne for the Board of Education, are unique and exceptionally interesting. They present in addresses, dialogues, songs, etc., the heroic spirit and deeds of the early Methodists in a form as fascinating as romance. A special feature is the illustration of the historic facts presented by six large pictures, each 28 by 42 inches, in four colors. These pictures are sold at the very low price of sixty cents per set, or seventy-five cents postpaid. The sketches and pictures include, "The Epworth Rectory, Birthplace of the Wesley's," "The First Methodists—Oxford University, the Holy Club," "An Eventful Card Party: Methodism Planted in America," "Heroes of the Saddlebags," "Cokesbury College," and "American Methodism's Hundredth Birthday," with a picture illustration the "Future Leaders of the Church." Along with several new songs and new music, some old-fashioned hymns are wisely introduced, illustrating the singing of the fathers. The entire exercise, with accompaniments, is admirably adapted to teach the millions of Methodist youth some important facts in Methodist history in such a charming way that they can not but be delighted with it. Beyond question, this Children's Day exercise ought to be used in every Sunday school of the Church.

Large supply at this office; price $1 per 100 postpaid. 10 supplements free with each dhunred; extra supplements 60 cents per 100.

Plan of Episcopal Visitation

Foreign Conferences.

Conference.	*Place.*	*Time.*	*Bishop.*
Congo Mission Conf.		May 4	Hartzell
Bulgaria Miss. Conf	Rustchuk	May 11	Walden
Italy	Turin	May 25	Walden
Switzerland	St Gallen	June 8	Walden
South Germany	Frankfurt	June 22	Walden
North Germany	Hamburg	July 6	Walden
Denmark Mission	Copenhagoo	July 13	Walden
Japan	Yokohama	Joly 6	
Norway	Larvik	July 27	Walden
Sweden	Upsala	Aug 4	Walden
Korea Mission	Seoul	Aug. 10	
Finl'd & St. P'b'g Mis	Helsingfore	Aug. 17	Walden
Cen. China Mission,	Kluklang	Sept. 8	
North China	Peking	Oct 12	
Foo-Chow	Foo-Chow	Nov. 9	
Hinghua Mis. Conf	Hinghua	Nov 30	

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Subscribe for the Southwestern.

OUR BENEVOLENT CAUSES

Edited by Rev. E. B. Burroughs, S. C. Conference.

STRIKE FOR GOD.

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling—
To be living is sublime.
Worlds are charging, Heaven beholding:
Thou hast but one hour to fight:
On! let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Toll on ages—tell for God!"

———o———

There is no real sermon minus the missionary spirit. The missionary sermon is the only really great sermon. It deals with a subject-matter whose adequate, or even thoughtful, treatment demands large thinking and wide views. It also greatens the preacher of it. The missionary sermon is the model sermon.—Rev. G. E. Martin.

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The Missionary Herald of Boston says: "Missionaries in all countries unite in depreciating the support given to many individuals, natives of mission lands, for the opening and support of independent organizations. In most cases this involves a great waste of energy and material. These persons, however honest they may be, are often incompetent to undertake the management of independent work, and their projects in nine cases out of ten come to an untimely end."

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Count Campello, who left the Church of Rome several years ago and joined first the Methodist Episcopal Church, is now at the head of what he calls the Reformed National Church of Italy, which "receives converts both from the Latin Church and from the ranks of Protestant dissent." There are eight preachers connected with it.

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Rev. D. C. Greene, of Japan, says that there is an increasing close intellectual and ethical dependence of Japan upon her sister nations of the West. If Christianity can maintain itself in Christian lands Japan has no defense against it.

———o———

Rev. J. H. Pettee, of Japan, who has been visiting Korea, writes of that country: "Missionaries are welcomed almost everywhere, and the nation is waking from its sleep of centuries. This is the golden time for strong missionary service in Korea."

———o———

Mr. Wm. Henry Grant writes: "Korea offers a clean field for missionary enterprise, unembarrassed by a quarter of a century of paid agents. It is a delightful experience to get into a mission where self-support does not have to be advocated, and where the native workers are volunteers, or supported by their own people."

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Mr. Andrew Pride, who has been laboring among the Indians in the southern part of South America, says that they number about two million, and live a nomadic life of great simplicity, having so far been quite untouched by civilizing influences. The Gospel is steadily making an impression upon the people.

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PAY THE LORD ONE-TENTH.

Will you not commence paying the Lord his tenth? No matter what your income, nor from what source it comes. No matter how old you are, or how young. You receive something. Set aside one-tenth of it; try it for a year, anyway.

"Can't afford it!" You can. You will make money by it, not only to spend for Christ doing good, but you will have more money for your

own use, if you do it. You cannot afford not to do it.

"Sounds strange!" Possibly it does; but no stranger than that you can do more work in a year, working six days in the week, than if you worked seven. Thousands, tens of thousands, have tried proportionate giving—are trying it—and their testimony is uniform as to its benefits.

It pays! Pays in spiritual blessings; pays in temporal prosperity; pays in happiness; pays in embraced opportunities for usefulness and doing good; pays in a higher, deeper, happier Christian experience—pays in every good sense. —Messenger.

BOUNTIFUL GIVING.

1. God loves a cheerful giver. He would have every man give as it is in his heart to give, to give as far as he can without grudging or of necessity, but do if of a set, careful "purpose." The gift that comes unwillingly has no reward. But get the habit of cheerful giving, of sowing seed with a full hand, "for God loveth a cheerful giver." It may be but two mites, but if it be the widow's two mites, "all she had," none could do more.

2. God will give us "a sufficiency" as we give to others. "God is able to make all grace abound toward you." Plato's ideal of life was not wealth, but a sufficient amount for needs and for doing good. This is Paul's use of the word sufficiency, and that God will so prosper and bless you that you will have money to give to the needy, and so "abound to every good work" without needing help from others.

3. God will increase the fruits of your giving. "He who supplies seed for the sowing, and bread for the eating, will supply and multiply your seed sown, and increase the fruits of your almsgiving."—Lange. As God makes the earth fruitful with sun and showers so that its large harvests produce seed and bread, so he will bless the liberal man with a greater amount of seed to sow, and then make it produce more, and so he will add to your power to do good, and he will increase the evident amount of good done.

4. God will increase your joy in giving. Having been enriched so that you can be more bountiful, you will have a joy in giving that will make you thankful.—A. D. Vail, D. D.

We, in America have little idea of the poverty of the native Africans. With means that will supply them with only the scanty clothing that they wear, or the rude huts that they inhabit, and with transactions so limited that "cowries," or shells (of which five thousand represent a dollar), have value enough to manage their trade, their resources are small indeed. Yet now the message comes to us that the native church members at Luebo, about a hundred in number, contributed last year for the Lord's work cowries or supplies valued at sixty dollars! Would that we could all make effort of self-denial like to this!—Christian Observer.

Build up Health

By nourishing every part of your system with blood made pure by taking Hood's Sarsaparilla. Then you will have nerve, mental, bodily and digestive strength. Then you need not fear disease, because your system will readily resist scrofulous tendencies and attacks of illness. Then you will know the absolute intrinsic merit of Hood's Sarsaparilla. Thousands of wonderful cures of scrofula, salt rheum, dyspepsia, rheumatism and many other forms of disease caused by impure blood prove the great curative power of

Rich Red Blood

Hood's Sarsaparilla

The best—in fact the One True Blood Purifier.

Hood's Pills are the best after-dinner pills, aid digestion, cure sick headache. 25 cents

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)
By Rev. G. N. Jolly Kentucky Conference.

Lesson IX, May 29, 1898.
THE LORD'S SUPPER.
(Matt. 26:17-30.)

Golden Text—"As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till He come." (1 Cor. 11:26.)

Jesus likely went from Mt. Olivet, the scene of our last lesson, to Bethany and remained there for almost two days. During this time Judas sold Him to the chief priests for 30 pieces of silver. On Thursday afternoon He sent Peter and John to Jerusalem to arrange for Him to eat the Passover. In the evening He came, with His other apostles, to observe that feast.

I. The Passover (17-25), First. Preparing the Passover. (1) The time is uncertain. Many take the position that Jesus ate the Paschal lamb on the same day and hour it was eaten by all the Jews. Others think He ate it the evening before, and died on the cross the same hour the Paschal lamb was slain in the temple. The weight of evidence favors the last opinion. With the Jews the day began at sunset. The Passover, arrest, trial and crucifixion all occurred the same day. (2) The place was a large upper room. According to Luke, Jesus spoke first to His disciples about observing this Passover. The directions given to Peter and John shows clearly the foreknowledge of Jesus. The name of the man bearing the pitcher of water is not given. Nicodemus, Joseph of Arimathea, and John Mark, have been named by the church. He was a man of wealth and was a true friend of Jesus. This uppper room was likely the one in which Jesus twice met the disciples after His resurrection; the one from which He led them forth on the day of His ascension; the one where they tarried for the promise of God; and the one where the Holy Spirit was given. (3) In preparing the Passover, all leaven was removed, mats were spread, tables arranged, cloths placed on them, and couches set in order about them. The Paschal lamb was secured, slain in the temple precincts, the blood and some of the fat offered as a sacrifice, and the flesh roasted and taken to the place of the feast. The unleavened bread, the wine, and the bitter herbs were secured. We cannot serve the Lord without cost.

Second. Eating the Passover. While the Jews ate this feast, it was customary for some one, usually the youngest at the table, to ask about its origin. Then some aged person would relate the history of the Passover. But on this occasion the conversation ran in other channels. (1) Jesus said, "With desire have I desired to eat this Passover with you before I suffer" (Luke). He likely wished to eat this feast with them for His own comfort. His hour was at hand. Bitter suffering and death were before Him. As a man He desired every means of grace. He also wished to comfort His disciples. They would soon be scattered as sheep having no shepherd. John has recorded for us His farewell address to them. Further, He desired to institute the Lord's Supper. This sacrament has taken the room of the Passover. It came immediately after it, the same elements were used in both; and the design of each is the same. (2) The lesson on humility. As they ate there was strife among the disciples about who should be the greatest. This grieved Jesus and He told them if any would be great in His kingdom let him become servant of all. He then arose from the table, laid aside His garments, girded Himself with a towel, took a basin of water, and began to wash their feet. By this act He taught love and humility. (3) Jesus pointed out the traitor. "One of you shall betray me" (John). This was a solemn charge. No wonder they were sorry and anxious to know who would be guilty of such a crime. Judas was designated and he went immediately from the room. (4) He told them all would be offended because of him that night. The shepherd would be smitten and the sheep scattered. The overconfident Peter said he would never deny Him, yet before the dawn he thice said that he knew Him not. (5) He then instituted the Lord's Supper, delivered His valedictory address, and closed with His priestly prayer. After this He, with the eleven, went to Gethsemane.

II. The Lord's Supper (26-30). First. The bread and the wine. The bread was unleavened. Why? Because it was flat and heavy, and was an emblem of their bondage in Egypt. The slavery of sin is just as severe. Leaven indicated decay, and any matter that has in it decomposed parts, was not a true type of the body of Jesus that did not see corruption. The wine was likely the unfermented juice of the grape. Fermented wine would be a source of temptation to the reforming drunkard. Yet we are commanded to say when we pray: "Lead us not into temptation." The wine was an emblem of the blood of Jesus. That blood never saw corruption. Fermented wine has seen decomposition; therefore it is not a true type of the crimson tide that flowed through the veins of Jesus.

2. The body and blood of Jesus. The Savior did not give to His disciples His own body and blood, for His body was not as yet broken nor His blood shed. They represent His body and blood. Such assertions are common in the Bible. Jesus, in explaining the parable of the wheat and the tares, said: He that soweth the good seed is the Son of man, the field is the world; the good seed are the children of the Kingdom, the harvest is the end of the world, and the reapers are the angels. Here the words "are" and "is" are figurative. They represent the Son of man, the world, and the children of the Kingdom. So the bread and the wine represent the body and the blood of Jesus.

3. Who should partake of this sacrament? It is likely Judas was not with them when this sacrament was instituted. It was his sins, and not our Savior, that excluded him. The doctrine of "close communion" as taught by some denominations is narrow, selfish and bigoted. They cannot prove "apostolic succession," neither can they sustain the idea of "close baptism." Free communion does not mean that unbelievers, or believers who have been guilty of some grave crimes, are invited to the Lord's table. It only means that those who truly and earnestly repent of sin, who are in love and charity with their neighbors, and who intend to lead a new life following the commandments of God, are invited.

4. "This is my blood of the New Testament which is shed for many." The blood is the life. Jesus gave His life for many. The atonement is full. All may be saved by it. A testament is a contract or an agreement. God saw proper to enter into a contract with man. He promised to redeem him by giving Jesus to die for him. This promise he has fulfilled. Man fulfills his part of it when he believes in Christ, repents of sin, and is made an heir of salvation.

5. Drinking new the fruit of the vine. The wine is the fruit of the vine. The wine represents the blood, and the blood the life, of Christ. Partaking of the fruit of the vine is, in a spiritual sense, partaking of the life of Christ. The Kingdom of heaven includes the Church on earth. The assertion refers to communion with Jesus around the Lord's table. It also points to a feast in the heavenly world. We will there be gathered about the table of the Lord, and with the blood bought millions of earth, feed on Him by prayer, praise and thanksgiving forever. Amen.

The only correct method of giving is that of systematic, continuous giving by the individual Christian, because that is his business, whether any other individual gives or not.—Rev. R. S. Holmes.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

Dear Brethren:

We desire to call your special attention to our Communion set offer, which may be found on the sixteenth page of this paper. It is through a friend of the Southwestern that we are able to offer such a liberal inducement to you and your church. Many churches in our territory are in actual need of a Communion set, and here is the chance to secure one at the rate it would cost any dealer and at the same time place thirty Southwestern into the hands of your people each week.

The ware is made by the celebrated William Rogers Company of Hartford, Conn., and we give you our word there is none better.

Now is your chance. Send for sample copies and begin at once to work for the Communion set; you will by this means secure what you have so long needed, and at the same time help this paper and secure the financial footing it should have. Yours truly,

Eaton & Mains.

THE CONSTITUTIONAL CONVENTION.

The Convention, which assembled in this city on the 8th of February, concluded its labors Friday morning, May 13th.

The new constitution contains 325 articles. The constitution of 1879 is composed of 256.

The next important measure, after the suffrage clause, heretofore published, was the reorganization of the judiciary of the State. One of the changes made in the system is the abolishing of circuit judges, and providing for courts of appeal, which are to perform the functions of the circuits courts, to be composed of two district judges under certain regulations and provisions. The principal judicial business is to be done by district courts, constituted much as they are today. The powers of the justices of the peace are considerably curtailed, and this fact throws more business into the district courts. An important provision is that the judges shall try misdemeanors without the intervention of a jury.

The convention has attempted to do a good deal that should have been left to the legislature, and seems to have been controlled by an element known as "the city ring." B. W. Bailey of Winn, and Dr. H. Dickson Bruns of this city, refused to sign the constitution.

It will, we hope, be no breach of confidence if we state that the propagator of the "co-operative village" scheme advertised in another column, is our worthy brother, Rev. W. F. Stewart, who gave the funds for the Stewart Missionary Foundation for Africa in Gammon Theological Seminary. We can heartily endorse it, and advise any wanting such a home to send for a circular.

The Editor left last week for Columbia, S. C., to deliver the fraternal address before the General Conference of the Colored Methodist Episcopal Church in America.

Every church may have a Communion set. Read our offer, page 16.

DR. HAMILTON'S DISCLAIMER.

We are pleased to publish in this week's issue a note from Dr. Hamilton on "The Unfortunate Misapprehension" of what he said in his previous note explaining his New York speech. We are sure it will be read with interest. If we failed to comprehend the meaning of the Doctor's words, we must say this is one time we are proud of our own stupidity. We much prefer to be guilty of the misapprehension than to have Dr. Hamilton plead guilty to sweeping assertion, not only so unfortunate but so unwarranted, when all the facts are considered. Our reason for referring the matter to him in the first place was that we thought he was misquoted. But when we had his statement before us and found, as we understood it, the same statement, though qualified by his purpose and the grounds for his surprising assertion, we felt we should be guilty of the grossest negligence should we allow the assertion to go unchallenged.

Relative to this latest statement, we desire to say that the Doctor "misapprehended" our meaning if he understood us to "unhesitatingly admit" anything incated by the statistics he gave, beyond the mere fact that they may have come from the census report. No statistics are worthy of that degree of credence which would entitle them to form a basis for comparison with others unless the same conditions obtain in the production of both. So long as the Negro boy or girl who steals 5 cents worth of bananas and is sentenced to the chain gang for it, when a white boy or girl is guilty of a similar offense, is simply reported to his parents in order that the price of the theft may be refunded or the child chastised; or so long as the Negro who resents an insult to himself or family and as a result is put down as a criminal, whereas ten or one hundred men who may assault or murder him, are not recorded as belonging to the same class, just so long will we consider any statistics on this subject which may be made the basis of comparison between the two races unjust and unreliable. Not only so but to the same extent will we feel justifiable in pointing to any friend whom we may understand to assail us on such grounds, and exclaim with the immortal Caesar, et tu Brute!

The Doctor says, he can furnish the "book and page for the statistics given when the black people were slaves," hence he is prepared to present statistics which show that the free Negro is worse than the slave. All right; we reply we can furnish a book which essays to prove that slavery is a divine institution and another which proves that the Negro is utterly incapable of being educated; they were written years and years ago; time has outrun them; they are out of date and looked upon as curios—so is that book the good Doctor has.

We repeat what we said in our editorial, to which reference is made by him, there are no reliable statistics on the Negro's criminality in slavery; there can be none. The thing is too evident to merit discussion.

Let us say in conclusion, our brother can consider it complimentary rather than otherwise that his statement, or rather his supposed statement, aroused the Negro throughout the church. It shows how fully he has their confidence and how surprised they were to think that he too had lifted his hand against them without just cause.

THAT UNFORTUNATE MISAPPREHENSION.

The Editor of the Southwestern Christian Advocate, I am sure, would not do me an unkindness. I am equally certain that it would not be possible for him to impugn my motives. Having said this, permit me to say that it would be much more unfortunate than either for friends who carry the same load and one crushing in its weight, to quarrel over what one or the other imagined to be the difference between them when no such difference existed.

I must therefore utterly disclaim that I ever intended to say or ever did say what "A Reply to Dr. Hamilton" in the Southwestern of May 5, 1898, would leave the impression that I both intended to say and did say. If I had said what some of my best friends from the miscellaneous reports in the newspapers thought I had said, there is no one of them who would not rejoice to have me say that I did not mean to say, what they thought I had said. A phrase or sentence taken out of its relations can be made to say anything. I recall the preacher, who was opposed to high headdress the women were once accustomed to wear, and he preached against it from the text, "Top-not come down," but unfortunately the whole of the text read, "Let him which is on the housetop not come down to take anything out of his house."

I was speaking wholly of the need for both the North and South to treat the black man differently, for under this treatment the statistics give the result; I gave the unfortunate statistics which are taken from the United States census, and all of which the Editor unhesitatingly admits as I did. I had accounted for them precisely as the Editor has done only in stronger terms, in the December-January number of the Christian Educator. I then stated what every fair construction of my words would not call a "sweeping assertion" concerning anything else than the thing I was talking about, namely: the crime and criminals of the black race; that there was more of it and more of them than when they were slaves or under the immediate degrading influence of slavery. I can furnish the book and page for the statistics given when the black people were slaves and in the immediate years after. One of the Bishops has written me that the sweeping assertion which he saw in some newspaper, is true concerning the drink habit. I did not, however, intend to include drinking and drunkenness, only so far as it is crime under the law. But we are all agreed, as the editorial so admirably shows that these unfortunate conditions and results are all aside from the miraculous results accomplished by the Freedman's Aid schools. If they outnumber the results of the good, we must simply re-double our diligence.

If my best friends, who misunderstood me, must make more out of the misunderstanding than twenty-five years of unquestioned devotement and the continued work of sixteen hours a day under burdens the church knows nothing of, I can still tread the wise press alone.

J. W. Hamilton.

WHAT THE BISHOPS THINK OF THE WORK OF BISHOP HARTZELL.

The following resolutions were adopted by the Bishops at their annual session recently held at Albion, Mich. The church will be pleased to know that Bishop Hartzell's labors are thus endorsed by his Episcopal brethren. The resolutions are self-explanatory:

Resolved, That having listened with profound interest to the recital by Bishop Hartzell of his tour in Africa, and of the condition of our work there, we are grateful to our Heavenly Father for the preservation of his life and health, and for his safe return after his arduous, heroic and useful services in that distant and difficult field.

Resolved, That we are deeply impressed with the importance and scope of the work committed to him by the General Conference of 1896, and we commend him and his cause to the sympathy and liberality of the Church at large.

Resolved, That we regard the presence of Bishop Hartzell in this country, at this time, and his visits to the churches, as important to the interests which he has in hand, and to the general cause of Missions.

Adopted by Bishops, May 7, 1898.

(Signed) Edw. G. Andrews,
Secretary of the Board.

Your church should have a communion set; read our advertisement on page 16 and go to work at once to get up a club and we will give you one.

PERSONAL AND GENERAL.

Mrs. Amanda Smith, the evangelist, is in San Francisco preaching and lecturing.

Bishop Hartzell delivered the baccalaureate address at Drew Theological Seminary, May 17th.

The Seaboard Air Line claims to have "captured" more U. S. troops than any of the other railroads.

Mrs. J. H. Willey, by a gift of $3000.00, has endowed a crib in the Methodist Hospital of Brooklyn, N. Y.

Rev. G. W. Ball of Blackburn, Mo., wishes his corespondents to address him at that place instead of Reading, Mo.

It is said that Bishop Foster is the oldest minister in the Methodist Episcopal Church, having preached sixty-two consecutive years.

Rev. Alfred Young, pastor of Asbury Church, Baltimore, is an enthusiastic worker for the Southwestern. He makes things go.

Bishop Cranston will sail from Vancouver by the steamer Express of Japan, on June 20th. He will be accompanied by Mrs. Cranston and their daughters.

The Normal and Industrial school of High Point, N. C., closed its fourth session with appropriate exercises, the annual address being delivered by Prof. Geo. H. Crowell.

Rev. M. W. Moorman, pastor of Centennial Church, Baltimore, enjoys the pleasure of seeing his work prospering under his hands. He has always been a very successful pastor.

Edward H. Morse, son of our business manager, is second sergeant in Company D, Second Louisiana Regiment, which company was mustered into the U. S. service last Saturday night.

Bishop Ninde delivered the baccalaureate sermon at Clark University on May 15th, and Dr. D. H. Moore, of the Western, delivered the annual address before the literary societies on the evening of the 16th.

The Illustrated Souvenir Program, edited by Assistant Secretary Penn, for the First Congress of Epworth Leaguers held in Atlanta, Ga., is a booklet artistically arranged and does credit to the great gathering.

Dr. Hays and his loyal people are hard at work on the new Sharp Street Memorial Church, Baltimore. A musical under the direction of Prof. John H. B. Dungee, will be given this month and the proceeds go for the new church.

Rev. S. A. Unger, presiding elder of Jacksonville district, has our thanks for a copy of the Journal of the Twenty-sixth Session of the Florida Annual Conference. It is well "gotten up" and is a credit to the secretary, Rev. J. M. Deas.

Mrs. Hobart, wife of the vice-president, recently refused to attend a private ovation to the honor of a foreign prince, which was given on Sunday, assigning as the reason that she does "not indulge in social festivities on the Lord's day."

Dr. P. O'Connell of Philadelphia, delivered the baccalaureate address to the graduating class of Bennett College, on Wednesday the 11th inst., and in the evening the Alumni address was delivered by the Rev. C. I. Withrow, A. M., of the Washington Conference.

The commencement exercises of Greenville Academy, Greenville, S. C., Rev. D. M. Mims, D. D., principal, will take place Tuesday, May 31, 1898. The baccalaureate sermon will be preached Sunday, May 29th, by Rev. J. B. Middleton, and the annual sermon by Rev. J. A. Brown.

We publish elsewhere the commencement program of Rust University, Holly Springs, Miss. May 22nd, is commencement Sunday. President Foster will preach the baccalaureate sermon at 11 a. m.; Bishop Bowman the University sermon, at 3 p. m.; and the Annual sermon will be delivered by Rev. R. E. Jones, B. D., our assistant business manager.

The revival services at the St. Charles Avenue M. E. Church, conducted by the drummer evangelist, T. H. Osborn, have resulted in many conversions, among whom were some of the volunteers from Camp Foster. The evangelist is a fine singer and has a way of entirely his own in the management of the meetings. He attended the preachers' meeting and the University chapel exercises on Monday.

The General Conference of the C. M. E. Church, which assembled in Columbia, S. C., May 4th, adjourned the following Monday after convening, on account of small-pox breaking out in the city. We learn it will reconvene in September in Jackson, Tenn. The Editor of the Southwestern, who was to deliver the Fraternal address, got as far as Atlanta en route, where he received notice of the unexpected adjournment.

The Rev. Wm. R. Webster, member of the New York East Conference, has been appointed financial agent of the Mallalieu Seminary, Kinsey, Ala. The Seminary has been named in honor of Bishop Mallalieu and is but a just recognition of his eight years' faithful and heroic service in the South during his stay as resident bishop at New Orleans. Rev. Webster will work under the direction of the Freedman's Aid and Southern Education Society.

We regret very much to learn of the death of Prof. Cyrus K. Price, professor of Latin in Bennett College, Greensboro, N. C. Mr. Price had begun a brilliant career. He was a hard student. Having entered Bennett College years ago; by careful and painstaking investigation had won distinction in his chosen branch of study and after graduating was called to the chair of Latin by his Alma Mater. He was popular with both students and faculty and none knew him but to love him.

We extend to Bennett College and faculty our deepest sympathy.

Dr. William L. Buckley, vice-president and professor in Claflin University, is in New York City in interest of that institution.

The Christian Advocate says: "Professor Buckley is one of the most accomplished men of his race, a gentleman in every sense of the word."

We bespeak for the Professor a hearty reception and a liberal response for the most worthy and needy cause that he is representing.

PROGRESS OF THE WAR.

Last week there was great activity in our naval forces, not since the battle of Manilla have important events crowded each other so closely.

The first and saddest news of Wednesday was the report of a slight repulse at Cardenas, Cuba, resulting in the first bloodshed on our side since the commencement of the war. Three of the small vessels of the blockading squadron, including torpedo boat Winslow, entered the harbor of Cardenas for the purpose of destroying three small Spanish gunboats known to be in hiding there. The result was the repulse of our vessels and the almost total destruction of the Winslow. Ensign Worth Bagley of North Carolina, and four of the crew of the unfortunate torpedo boat were killed, and five of the remainder of the vessel's complement, including the commander, were wounded.

The gunboat Hudson came to the aid of her crippled consort, and valiantly towed her out of action, notwithstanding the deadly fire kept up by the Spanish gunners.

Bombardment of the forts guarding the harbor of San Juan, Porto Rico, was on Thursday when the pricipal forts were soon destroyed. Admiral Sampson's official report declares that he opened fire on the forts with a portion of his fleet, and although they were not entirely silenced, they were very badly damaged, and the town of San Juan was incidentally much injured by the shells. None of the American ships were materially damaged, and the losses included only two men killed and seven wounded. One of the men killed was not struck by the enemy's projectiles, but died from heart failure.

Another importan development of that day was the arrival of the Cape de Verde squadron of the Spanish navy at Martinique, in the Caribbean archipelago.

Since then it is not definitely known where the fleet is, but it is supposed to be seeking a supply of coal somewhere on the Venezuelan coast. Admiral Sampson's fleet is somewhere in that vicinity and another great naval conflict is impending.

An army of invasion for Cuba is gathering at Tampa, Fla., but departure is delayed awaiting naval developments.

An unsuccessful attempt to land some troops and supplies for the Cuban insurgents was made last week, and the steamer returned to Key West.

Up to Saturday, 65,000 volunteers had been mobilized and mustered into the U. S. service. The companies comprising the two Louisiana regiments of infantry have been nearly all mustered in and the balance will soon be ready. The latest order assigns one regiment to San Francisco for service in the Phillipine islands and the other to Mobile.

On Sunday a battalion of U. S. cavalry arrived from Texas and went into camp at the fair grounds in this city. The remaining companies will be here in a day or two.

Col. Hood who has been commissioned to raise a regiment of yellow fever immunes, has returned from Washington and commenced the enlistment of volunteers who will be sent into camp at Covington for muster.

At the recent session of our Bishops in Albion, Mich., the following resolutions were adopted, a copy of which was sent to President McKinley:

Whereas, our nation is engaged in a war for the rescue of the victims of Spanish oppression and cruelty in Cuba, and for the vindication of our national rights and honor; and whereas, our chief executive wisely and patiently, but in vain, sought to avoid an appeal to arms; and whereas, in the strife thus forced upon us, the government is moving with unsurpassed patriotism and vigor; therefore,

Resloved, 1. That we, the Board of Bishops of the Methodist Episcopal Church, in our regular semi-annual session assembled, express our confidence in the wisdom, ability, and exalted character of President McKinley, and assure him of the sympathy, support, and prayers of our people everywhere.

2. That we render most hearty thanks to God for the victory He has vouchsafed to our arms at Manilla, and that we congratulate our navy upon this magnificent achievement.

THE MISSIONARY DEBT.

Amount of debt	$186,000.00
Amount pledged on Steffy Plan ..	91,947.06
Amt. pledged on "Roll of Honor"	30,350.68
Total amount pledged to April 30, 1898	$122,297.74
Amount still needed	$ 63,702.26
Number of charges heard from	5,223
Number of charges not heard from	11,777

The Star of Zion says: "Editor Smith has a parrot that laughs, talks, coughs, whistles and sings "After the Ball is Over." We can see why the good doctor would want some one or something to sing "After the ball is over," but we can't for the life of us understand why he should need a parrot to do the other things mentioned. The fact is we believe he has that bird to say some things to the printer at times, which if he should be heard saying, his relation to the church would be impaired. It's a clever dodge, and we shall look for an irresponsible parrot for our office.

If you are working for a Communion set send us your name and we will send you some sample copies of the Southwestern.

NOTICE TO THE WOMAN'S HOME MISSIONARY SOCIETY.

Presidents of the different auxiliaries will please send in the names of their newly-elected officers. We desire to do more for the Master's cause this year than ever before. In 1896 the societies in Mississippi Conference raised $396.70. In 1897 they raised $674.32. By the help of the Lord and the work of good women we ought to raise one thousand dollars this year. Sisters, remember, we have not given anything to Meridian Academy.

Mrs. L. P. May,
Organizer, Benton, Miss.

NOTICE.

Please send in the number of your Junior League and the name of your president. Also the number enrolled. If you have not a Junior League organized, please go to work and organize one at once. Now is the time to work for the Master.

Mrs. L. P. Brown May.
Sup. of Junior Leagues for Miss. Conference, Benton, Miss.

THE DANGERS OF SPRING

Which arise from impurities in the blood and a depleted condition of this vital fluid may be entirely averted by Hood's Sarsaparilla. This great medicine cures all spring humors, boils, eruptions and sores, and by enriching and vitalizing the blood, it overcomes that tired feeling and gives vitality and vigor.

Hood's Pills cure nausea, sick headache, biliousness and all liver ills. Price 25 cents.

NOTICE.

To each pastor of the Louisiana Conference:

Dear Brothers — I write the second time, as I have waited from March 4th until May 1st to hear from the Junior work. Not a word have I heard as yet. If you have not a Junior League Chapter in your church, please organize at once, and write me and I will send you a blank. It is high time that we should begin to tighten the loose bolts in the great machinery. Some people say that League work is not for colored people, but I say as one that loves the cause of the Junior work, it is for all who will accept it. The object of the Junior League is to promote in its members an earnest and intelligent spiritual life. Push the battle: the time of the State Convention is drawing near; let us do this work for the Master and then we shall be able to make a good report.

Mrs. S. Knox,
Supt. of Junior League Work,
Lake Providence, La.

LONISIANA CONFERENCE.

Minutes.

The minutes are now ready for distribution and will be mailed or expressed to every pastor this week.

Brethren are affectionately requested to remit for those sent them, at the rate of twelve and a half cents a copy, by return mail.

This is absolutely necessary to enable us to reimburse the publishers, who are out of nearly $200 of cash on them. Address all communications about and cash for minutes to us here at Gilbert Academy, Baldwin La.

A. E. P. Albert,
Secretary.

Renew your subscription.

NOTICE.

All parties visiting our District Conference at Magnolia, Miss., must pay full fare and procure a certificate at the time of purchasing ticket, so they can get reduced rates on their return.

D. D. Dukes,
Sec. Brookhaven Dist. Con.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind

NOTICE.

Dear Brethren—I have a letter from Dr. J. W. Hamilton, stating that the work on the Samuel Houston School building will have to stop until some of the subscription have been collected. Now, brother ministers of West Texas. If you want the school ready by October, you must get to work. The local building committee has requested that each pastor in the West Texas Conference will observe the 5th Sunday in May for Sam Houston rally day. We must raise $500 on that day or look for no school. I know whereof I speak. Send all the money you have for the school to J. W. Madison, treasurer, Austin, Texas.

Moses Smith, P. E.

Austin District, West Texas Conference, J. W. H. Moore, P. C., Hinckley Circuit: Our Easter day was quite interesting to us at Hinckley and Nort West. The collection at Hinckley, $16.18, at North West $8.04. We have just built a new churchhouse at Hinckley. We held Easter service in it. Everything is moving along financially and spiritually. We are not leaving anything unturned with a little band of forty members, and all of them are at their posts working, watching and praying for a revival, which will take place soon on our work.

IMPORTANT NOTICE.

To the Pastors and Members of the San Antonio District, West Texas Conference:

Dr. J. W. Hamilton, corresponding secretary of the Freedman's Aid and Southern Educational Society, informs us through Rev. Moses Smith, presiding elder of Austin District, that very much depends upon how much we contribute at once, as to whether our Samuel Houston College building will be completed now, that is in course of erection. We cannot afford to let the work stop. The building committee at Austin have recommended that the fifth Sunday in this month be observed as Samuel Houston day, and every pastor make an earnest effort in taking a collection in cash and subscription for our school. Let us do our best. Now, I feel quite sure the fifth Sunday will not meet the convenience of all; well, arrange for some other at the earliest possible moment. Brethren, let's hear from you.

Yours in earnest,
Harv Swann, P. E.

Dear Brethren—Our District Conference will convene on the 27th day of July. Please take notice. You know our promise about the benevolent collection. We must not fail. The Lord said he would be with us always, and would help us. We must believe what he says. As our faith, so will it be done unto us.

Please bring $1.50 each for printing the District minutes. Begin your work for the District at once. You may look for the programme in a few weeks. God bless you all.

Moses Smith, P. E.

Third Round—Austin District.

Wesley Chapel	June 11-12
Burnet	June 4-5
Austin Circuit	June 18-19
Simpson Tabernacle	June 25-26
Taylor and Granger	June 29-30
Temple and Troy	July 2-3
Belton and Kell Branch	July 9-10
Solado Circuit	July 6-7
Davilla Circuit	July 16-17
Ceda Creek	July 16-17
Manor	July 24-25
San Marcus	July 24-25
Georgetown	July 30-31
Lockhart	August 6-7
Luling	August 13-14
West Point	August 17-18
Winchester	August 20-21
Giddings	August 27-28

Atlanta District, Atlanta Conference—Third Round.

Hogansville	June 17-19
Hogansville Circuit	June 18-19
Long Circuit	June 17-19
Lutherville	June 25-26
Newman Mission	June 25-26
Grantville	July 1-3
Grantville Circuit	July 2-3
Newman Circuit	July 9-10
East Atlanta	July 8-10
Newman	July 17-18
Palmetto	July 22-24
Fairburn Circuit	July 23-24
Fairburn	July 30-31
Gate City	July 27-31
Battle Hill	August 3-7
Vine Street	August 5-7
Fort Street	August 17-21
Chapel Street	August 19-21
South Atlanta	August 25-28
Saint Luke	August 24-28
Loyd Street	Sept. 11-12

Dear Brethren — The District Conference will convene in Grantville, Wednesday, August 10th, at 9 o'clock a. m. The Sunday-school and Epworth League convention will be held Saturday, the 13th. Bear in mind Children's Day, the second Sunday in June. Make it a great rally day for the cause of education.

Fraternally yours,
G. W. Arnold, P. E.

Aberdeen District, Upper Mississippi Conf.—Second Round.

Caladonia	May 14-15
Columbus	May 21-22
Athens	June 4-5
Aberdeen	June 11-12
Aberdeen Circuit	June 11-12
Crawford	June 18-19
Brooksville	June 25-26
Hickory Grove	July 2-3
Macon	July 9-10
Macon Circuit	July 9-10
Mashulaville	July 16-17
Shuqualak	July 23-27
District Conference	July 30-31
West Point	August 6-7
West Point Circuit	August 13-14
Moonh Valley	August 10-14
Rising Sun Mission	August 16

H. R. Revels, P. E.

There was an error in the report of the Union Grove Circuit, Miss., in our issue of April 28th, in that $60 has been paid the pastor instead of $6.56, as there stated.

VICI Leather Dressing

Lengthens the life of leather—acts as a preservative as well as a polish. Keeps a new shoe from looking old—makes an old shoe look new. The result of many years' study of leather peculiarities. For men's, women's, and children's shoes. Sold by all dealers. Made by the makers of the famous Vici Kid, famous for its durability and softness wherever shoes are worn.

An illustrated book about the wear and care of shoes mailed free.

Robert H. Foerderer, Philadelphia, Pa.



Natchitoches (La.) District—Second Round.

Old River	May 14-15
Williamson Creek	May 28-29
Kevnett	May 21-22
Robeline	May 30
Pleasant Hill	June 4-5
St. Maurice	June 13
Fort Jessup	June 25-26
St. Philip	June 11-12
Natchitoches	June 18-19
Leesville	June 28-29
Allen	July 2-3
Bedford	July 10-11
Alpha	July 15
Cypres	July 21
Lake End	July 5
Coushatta	July 13-14
Compte	July 16-17

Dear Brethren—Our District Conference will meet at Natchitoches August 2. Come prepared to pay something on your benevolent causes, as this is our sixth and last District Conference with you in this District, we want it to be an ideal one. We meet on Tuesday at 12 o'clock. We expect 2000 people present. We meet sooner, in order to have more time. We are looking for one of our bishops and several of our representative men.

Come! Come strong to take the fort!

H. J. Wright, P. E.

Presiding Elders ...Endorse...

EPWORTH ORGANS AND PIANOS

WE RECENTLY wrote 500 Presiding Elders to tell us how the preachers and people were pleased with the Epworth Organs and Pianos in their churches and homes. We have received hundreds of answers, stating that our Methodist people in all parts of the U. S. are delighted with the fine cases, easy actions and sweet, pure tone of the Epworth. We have no agents, but sell direct to the people. This plan saves you enough to pay for a goodly number of music lessons. No money wanted until instruments are tested and found as represented.

Send for catalogue, prices and trial order plan. Mention pastor's name as reference.

WILLIAMS ORGAN AND PIANO CO.
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57 WASHINGTON ST., CHICAGO.

A PASTOR WELCOMED TO HIS NEW FIELD.

The members and friends of Central M. E. Church assembled Wednesday evening, the 4th inst., at the Welcome Reception in honor of their new pastor, the Rev. Chas. E. Hodges.

Music was rendered by the Epworth League choir of Ebenezer Church. The music was excellent in every respect.

Miss Bessie Hamilton, of Ashbury, sang a solo, which was wildly applauded.

The presiding elder, M. W. Clair, presided.

Prayer was offered by the Rev. J. P. Chesternest, an ex-pastor.

Welcome Address—Mrs. R. H. Dabney.

Response—Rev. C. E. Hodges.

Poem—Prof. S. G. Brown.

Presentation—Mr. W. L. Bond.

Remarks—By Revs. J. H. Griffin, J. F. Chestnut, Dr. I. L. Thomas, Mr. A. O. Nash.

The occasion was one of enjoyment and satisfaction. The year opens up promisingly. At the conclusion of the programme colation was served to all present.

This church is struggling to lift a mortgage of $3000, of ten or twelve years' standing. The debt has been attacked, but without any success. It is hoped that during this year the fatal blow will be struck. The pastor is full of zeal and hope. His plan is to raise $1000 for the debt. May his desire be fully accomplished.

WASH, D. C.

ANNOUNCEMENT.

The seventeenth anniversary and commencement exercises of the Tuskagee (Ala.) Normal and Industrial Institute will commence Sunday, May 25th, with a sermon by Rev. James M. Ludlow, D. D., of East Orange, N. J. On the Thursday following Hon. George H. White, M. C., will deliver the annual address to the class of graduates. Specimens of work and products of the farm will be on exhibition throughout that day.

NOTICE.

Orelika Dist. Central Ala. Conf.

Dear Brethren—Remember the second Sunday in June, Children's Day. Give the whole day to this one cause and all over the amount asked for the Board of Education can go to the Missionary Society or some of the other benevolent claims.

Do not fail to observe the whole day and give everybody a chance to help in this cause.

If you can not give the whole day, set a day when you can. However, I rather you, as far as possible, would keep the day set aside by the church.

If you have not sent in the apportionment on the debt of the Missionary Society, do so now.

Your Brother,

H. N. Brown.

A. L. Johnson, Rosedale, La.: Easter was a grand celebration day with us. The program was carried out nicely. The church was decorated from the pulpit to the rear of the church. Among the leaders of the meeting were Prof. H. J. Edwards, R. P. Y. Green, A. D. Guidry, J. Johnson, A. Thomas and the pastor, I. R. Scott. Colection, $4.35.



"You Owe It to Her."

If you are the mother of a young girl who is approaching the time when girlhood merges into womanhood do not hesitate to speak freely and frankly with her about the things which most closely concern her future happiness. If she is subject to any weakness of the delicate, special organism of womanhood, make it your business to see that this is properly corrected, and that she starts upon womanhood's career with full womanly strength and capacity. She will bless you for it all her life.

There is no need of "examinations" and "local applications." Sound professional advice may be obtained free of charge, by writing to Dr. R. V. Pierce, chief consulting physician to the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y., whose thirty years' occupancy of this position has made him recognized among the most eminent of living specialists in the treatment of woman's diseases.

Every case submitted to him by mail receives careful consideration. Efficient and inexpensive home-treatment is prescribed whereby delicate, feminine complaints may be promptly alleviated and cured. Dr. Pierce's Favorite Prescription is the only proprietary medicine in the world designed for this special purpose by a regular physician—an educated, experienced expert.

Miss Cora L. Russel, of Leemont, Accomac Co., Va., in a letter to Dr. Pierce, says: "From April, 1896, until the following October, I suffered severely from painful menstruation. For about twelve hours before the appearance of the menses I would feel giddy, have a severe headache, pain in my back, in fact I felt as if every bone in my body was breaking. Nothing did me any good. I wrote to Dr. Pierce and he recommended his 'Favorite Prescription,' and after using three bottles of it I am glad to say I am cured."

DOINGS OF THE WORKMEN.

John Sheffield, Oxanna, Ala.: Our first quarterly conference was held in Anniston on March 18th. We had a nice quarter. We like our P. E., B. G. Smith. First quarterly conference for Oxford, Ala., was held March 19th and we had a nice time also. The P. E. baptised five. He also preached three nights. March 26th, I went with the P. E. to Heflin, Ala., and preached, after which quarter was held by the P. E., and we had a lovely time. D. Royal and people are in accord. I organized a church April 17th, with fourteen members and April 24th I organized a Sunday school with eleven scholars. We have a place to preach in but no place to build on. We are trying to get one.

Rev. G. W. Nevils, Flatonia, Tex.: Our church is very much dilapidated and it is out of the corporation. We have purchased a lot in town, and will soon commence to build. We have planned a grand May feast the 21st and 22d The churches of the town are helping us. The contest with the classes will be had Saturday night. The one bringing up the most money will get the banner. The M. E. and A. M. E. Sunday schools will turn out in decorated wagons. The Epworth League and the B. Y. P. of the Baptist Church, also. They will have a joint discussion. Subject, "Which are doing the most good for civilization, the schoolroom or the pulpit?" All of our neighboring pastors and charges are invited to come over and help. Reduced rates will be given on all roads leading here. Rev. S. P. Smith, Conference Evangelist, closed a meeting at Schulenburg, April 17th. Seven souls were happily converted. We have twenty converts up to date.

M. Q. A. Fuller, P. C., Palestine, Tex.: Our second quarterly conference was held April 23d and 24th, with Rev. W. A. Fortson presiding. Everything was harmonious. Reports show that the work is a little in advance of last quarter. Sunday was a great day. Our presiding elder preached three sermons which were full of holy truth. The Lord's supper was administered at night, when 70 partook. We have put electric light in our church. Easter day was grand. We are trying to take advantage of your grand offer of the communion set. Mrs. Nora Fortson, the P. E.s wife, has the promise of seventeen yearly subscribers. We are running a revival and four young men have joined the church.

M. S. Baldwin, P. C., Cade, La.: Easter was one of the grandest in the history of Vincent Chapel. The programe was carried out with borrowed children from Catholic people. We have a nice Sunday school trying to plant Methodism among the young. We raised for Missions, $3.15.

———, Coffeeville, Tex.: The old Coffeeville charge is yet alive. The pastor is working hard to have the grandest time May 21st and 22d, that ever was known at Cedar Grove. She is preparing to pay more this year to the elder and pastor than any other church on the charge. We are in advance of last year along all lines. Our people are working in love and harmony.

D. Shelby, P. C., Pleasant Hill, La.: Easter was a glorious day at Taylor Chapel. Colection, $5. For Missionary, $3. We are carrying to the front every church interest.

W. McKenzie, P. C., Wallisville, Tex.: Our first quarter was held April 16th and 17th. The Rev. Wm. Bartley was present with all but three of the brethren, and we had a grand time. Raised $127 for the quarter; convertion 5; received 4; 15 this year.

Reporter, Fouche, La.: Casper and Jones to the front. March 25th, 26th and 27th was conference time. Rev. F. T. Chinn, P. E., was with us, and preached one of his soul-stirring sermons. The reports showed an increase on all lines. To the surprise of the elder he found the ceiling going on in Jones Chapel. Harper and Long furnished nails, while other Sisters furnished plenty of something nice to eat for the workmen. Our pastor, Rev. B. Carr, is a soul stirrer and an all round preacher, and is loved by all. We are moving on nicely and expect to rally to the front, with all the benevolent collections by the third quarterly conference.

C. L. Brown, Slidell, La.: We stormed our pastor on the night of April 25th. So making him glad of the presents. He wants us to come again. We left him eighty-five pounds.

W. A. Mitchell, P. C., Suwanee, Ga.: There was a storm in Suwanee on the night of April 22d, led by Sister L. L. Strickland and others. The good people of the church are coming to the front. $10 worth of valuable things were left with us, and our souls were made happy. This is the first storm that has passed through the parsonage in the history of the circuit.

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GEO. H. SMITH,
General Pass. Agt., New Orleans.

J. A. Tirenit, P. C., Shreveport: Easter was a great day at St. Paul Church. Much praise is due the superintendent, Mr. W. J. Walker, and his efficient corps of teachers and officers for the unparalleled success of the day. Raised for mission and sent off $26.

J. D. Williams, P. C., Poplarville, Miss.: I am glad to say that Poplarville has raised $26.05 to pay on our land, which leaves only $3.95 to complete the purchase.

H. Henderson, P. C., Kenolia, Miss.: Our first Quarterly Conference was held March 26-29. Rev. I. L. Pratt in the chair. Seventeen classes reported: the work is in good condition. We have ceiled the parsonage and whitewashed it, and we have put windors and doors in one of our churches. We have added fourteen members and we want to build a new church at Pleasant Grove. The trustees there have planted ten acres of cotton. We think that is a good plan, to built a church in a farming country. We have paid the pastor up to March 27, $26.85; paid the elder $8.50. We have sent in one subscribers and have four more to send in soon.

Rev. J. K. Comfort, Forrest Mission: April 30th and May 1st were grand days. Our second Quarterly Conference was held Reports were all good. The beloved P. E., Rev. J. C. Houston, looked well and preached better. He smiled to see all the members of the conference out with written reports. Collection in the conference, $43.30; paid up the elder and are ahead with the pastor. 116 communed.

R. T. White, P. C., Helem, Miss. The presiding elder held his first quarter at Arcola April 10-17, and we had a nice time. All were satisfied with his preaching. By the help of the Lord we are doing all we can for the Master.

W. E. Mitchell, P. C., Morristown, Tenn.: Our second Quarterly Conference was changed from March 26-27 to April 9-10, on account of the smallpox quarantine. Our meeting opened with Rev. Owen Hyoshire, P. E., in the chair. Reports showed progress, and our presiding elder was much pleased with the work. Our membership increased during this quarter, for on March 22d, when no passenger trains scheduled to stop here at our depot, there came a little girl to the parsonage by the name of Rachael E. Stewards reported $94.50. On the church indebtedness, Club No. 1, A. Newburn, leader, reported $28.60; No. 2, Mrs. A. F. Fulton, $25; No. 3, Miss Laura Miller, $25; No. 4, Osborn Kyle, $7.01; total for the quarter, $180.01. Out of this, with ten per cent which Mrs. A. H. Stearns gave us on every dollar raised on our debt, we paid $106. On Wednesday night, for this success, we sang, "Praise God, from Whom All Blessings Flow."

Kingstree, S. C., May 5, 1898: Kingstree Station M. E. Church, Rev. H. M. Murphy, P. C.:

Mr. Editor—The fourth Sunday in April was an impressive day at the Kingtree Station M. E.Church. Twenty-nine persons were received into the church, either in full membership or as probationers, as the result of the ten days' meeting held at one of the class rooms two miles out of town. It was indeed an interesting spectacle to see so largo a number of nicely dressed young men and women, with ages ranging from eighteen to thirty years, surrounding the altar to take the vow of Christian discipleship upon thomselves. It was a happy scene to see these truly converted souls starting for a better land. Pray for us.

A. J. Phillips, P. C., Newport, Ark.: Our work here is as old as the town, but numerically it is weak. We have about thirty members and a splendid church building, but by some means we have never made much headway. We ought to be in the lead of any other Our church is located where it is destined to become popular. If the opposition that exists from some of our sister churches can be impeded. Our people here, in a general way, are not a reading people, and have been made to believe that the white bishops of the M. E. Church are regular bosses, and to be a member of the M. E. Church is to be in second slavery again. But we have a few willing workers here, and we are praying for a better day in Newport, for it is a good town, and the M. E. Church is so much needed here among our people. I entered upon my duty the first Sabbath in February. We had no parsonage and I rented a house. By the time the first month's rent was up we had the new parsonage up and we were in it. Presiding Elder J. W. Jackson held our first Quarterly Conference 27 and 28 of February. White river, the stream on which Newport is located, overflowed the top of the levee, and in a very short time engulfed the city. Water where our church and parsonage is located was six or seven feet deep. We had to get out the best way possible and were compelled to leave our things. The water got into our trunks and ruined some of our things. I lost my watch. There had not been an overflow here for eight years, and all were not expecting this. The people had no boats, and the water was too deep for the teams; but soon every fellow that could drive a nail had a saw and hammer and was making boats. There was great excitement for a while, but soon the awe-stricken people were being rescued and carried to the high places in the city. The people were carried to the county house and school house and provided for by the citizens. Myself and family had a chance to get out in the country, and the good people amply provided for us. For four weeks we were cut off from church, so we could not have the Easter services. We are back in the parsonage now, and White river is back in its banks, and we hope to be able to stand our ground for the balance of the year. We are thankful to see the ground around the church again. It is estimated the city has been damaged by the high water to the amount of from five to six thousand dollars. We ask the prayers of the church.

O. J. Harvey, P. C., Beaulah M. E. Church: Thank the Lord for his blessings. I have moved into the parsonage which was lately built on Tuesday night, April 19th. After a soul-reviving prayer meeting I returned to spend my first night in the new parsonage; at about 11 o'clock we heard singing and opened the door. We had a great storm. They left about thirty pounds.

W. T. Marley, Bristol, Tenn.: At my rally Sunday, April 24th, Mrs. Cora Province, captain No. 1, raised $80; Mr. M. V. Sheperd, No. 2, $72.55; Mrs. Rachel Murphy, $55.52: total $208.07. We are preparing for the conference in the fall. These captains, members and all concerned deserve much praise, for it was a hand to hand fight.

Mrs. Mary Bryant, Hernando, Miss.: We thank the conference for our beloved pastor, J. J. Johnson, the second year. We all love him. He is the right man in the right place. We are doing a good work at this place. Our first Quarterly Conference was held April 2-3, by Elder McDonald, P. E., The presiding elder preached two of his soul-searching sermons. We raised this quarter, for all purposes, $44.25. We also had a good time Easter Sunday with the programme. Collection $15.10.

Thos. L. Ingram, P. C., Oxford, Miss.: Ailsville Circuit is in a most prosperous condition; the congregations and collections are double what they were last year. Since conference I have bought lumber and am now ready to build a new church at Salem. Have organized four Epworth Leagues' Chapters, which are lively working. Although it rained on Easter, our collections was $28. We are arranging to finish our benevolent collection on Children's Day.

T. Larkins, P. C., Jeannerette, La.: Sunday, April 24th, was a high day with St. Peter Church. Our rally meeting was a success. Raised $95.90. Our protracted meeting resulted in eight converts and four reclaimants. We are getting ready to repair the church.

Wm. Belle, P. C., Belle, Miss.: This is my second year on this circuit and I am laboring hard to bring it up on the line of intelligence. This is a large circuit, but we have some loyal and disciplined members. They started a church here twelve years ago; had it framed and boarded, but it has rotted to the ground. I am glad to say that I have on the same spot more than 5000 feet of dressed lumber, all paid for. We expect to have a church ready to hold our revival in by the 1st of August. My second Quarterly Conference was held April 23-24. Elder P. O. Jamison, our most efficient and beloved presiding elder, was unable to be present, and the conference was held by the writer. Notwithstanding it rained nearly all day on Saturday, a few members were present with well prepared reports. On Sunday the writer preached at 11 o'clock; at night a storm prevailed. Raised and paid this quarter for elder $10, for pastor $26.15, for church $48.06; total $84.21.

Philip Owens, P. C., Caddo-Gap, Ark.: Caddo-Gap is spiritually alive. Our first Quarterly Conference was held April 30th and May 1st. Rev. M. B. A. Cain presided instead the presiding elder. Reports showed grand progress. On Sunday Rev. Cain preached to us with power. There were three conversions and two received baptism. Forty-six persons communed. At 3 o'clock a grand lecture was delivered by Bro. Cain to the Epworth League. The league invites his return. At night, in spite wind and rain, he gave us one more soul-stirring sermon. Our collection for this quarter was $34.50. Easter collection $2.00.

S. E. Mabry, P. C., Latilla Bluff Circuit, Camden, Ga.: Our Easter was carried out to the letter. At 11:15 the Easter sermon was delivered by the pastor. Souls were truly converted and sinners convicted and the church was revived. Mrs. B. Alwell took charge of the programme exercises. After they were over they had a hundred and fifty eggs on hand. Our little crowd raised $10.25.

When I came here three months ago I only found thirty-five members; now we have seventy. I have seated the church for $15 and built a parsonage for $75; also bought a new stove for $11. Stewards have raised this year $95.

G. W. Reeves, P. C., Irondale, Ala.: My second Quarterly Conference was held April 27-28, and we had a dull time on account of rain. The elder, B .G. Smith, P. E., preached a good sermon. Elder Smith is a young man with an old head. The conference did not make any mistake. I have plans on hand to raise all my mission money by June 12th.

J. H. Thompson, Secretary, Bastrop La.: April 28th all the preachers of Monroe District were called to Monroe, to organize a preacher's meeting for the district. The meeting was called to order by Rev. P. W. Clarks. Revs. O. J. Hanvy and J. H. Thompson were called on to conduct divine service. Rev. F. D. Lampkin was elected president: P. W. Clark, vice president; J. H. Thompson, secretary; O. J. Hany, assistant secretary; J. S. Jemes, treasurer. Each brother expressed himself grateful to be present in such a meeting. We shall meet once a month in business session and have two local meetings semi-monthly.

A. L. Nelson, Tullohoma, Tenn.: I was appointed during the month of January, 1898, by Rev. H. W. White, P. E., to hold his quarterly meetings during his illness. Beginning first with Farmington Circuit, on the second round, closing at Lumsden Hill, April 9 and 10, I find the district in a good condition and in splendid working order, being much affected by the illness of the P. E. On my arrival in Tullahoma I found Rev. B. J. Meredith working very hard to bring his church to the front. Many good things could be said of him. He is held in high esteem among both white and colored of al denominations. Presented the pastor's wife with a nice dress and hat recently. I found him holding special prayer service in behalf of Bro. White and family. We are trying to carry out the plans as laid down by the presiding elder, in raising benevolence. All the pastors except one or two are bending their energy to keep the district in the same rank as last year. Preparation is being made all over the district to raise a collection on the 5th Sunday, for the Central Tennessee College.

H. Robinson, P. C., Lawrenceburg Circuit, Tenn.: Our third quarter was held at West Point, April 23-24. The elder was present and held the quarter. Bro. Danley is a good elder. We had a good time. Reports show that the work is looking up. We raised for the elder $14, pastor $37, for mission $8, bishop $1.50.

J. H. Thompson, P. C., Bastrop, La.: Mount Olive is progressive. Our Easter was a grand success; raised $4.15. John Dominiceque, Esq., white, made the school a present of eighteen United States flags, 11x18, for decoration. April 24th was a high rally day with us. Revs. P. W. Clark, A. B. Venarable, J. S. Jones, A. Jones, M. T. Fairfax, M. R. Ivory and C. T. Livingston were present. Captain No. 1, I. M. Evans, raised $7; No. 2, Bettie Scott, raised $5.85; No. 3, Miss M. A. Douglass, raised $4.25; No. 4, Huldia Hyde, raised $1.50, for the purpose of completing our church. The members of St. John Baptist Church came and rendered valuable service. St. Mary also. May God bless these good B. C. and C. M. E. members. We are working for the Southwestern and striving hard to bring something to pass on the Monroe District this year. Our S. S. and Epworth League are coming to the front.

L. W. Price, Ellisville, Miss.: This charge is yet alive socially, intellectually, morally, financially and spiritually. The people both at Ellisville and Laurel are loving and kind to the pastor. They are working like bees in honey time. We are making an effort to build a parsonage on our church ground, and feel confident that we shall succeed. We had a grand rally at Laurel, April 24th, for the purpose and collected $45. We are planning to have the big rally at Ellisville the 5th Sunday in May, and feel sure we will get money sufficient to complete the work. The pastor and his new wife are well pleased at their work.

Mrs. H. E. Taylor, Conroe, Texas: The Quarterly Conference was held April 16th and 17th. Rev. A. C. Cullbreath, P. E., was present. Reports showed that the officers had been actively at work in all departments. Harmony seems to prevail throughout the circuit. Six persons have been received into the church during the quarter. We have organized a new Sunday-school, located at Arnold's Mill, with the assistance of Rev. O. C. Jones, agent Sunday-school Union; E. S. G. Mays, superintendent. We are making preparations to hold a camp meeting at Conroe this summer.

Jos. E. Washington, Macon, Miss.: Our League is alive and has put on a new spiritual department since the visit of the Conference League president, Rev. W. H. Whitlock. He gave a grand lecture and blackboard illustration of the wheel, the night of April 25th, at Rock Hill, and then on the 26th, at New Hope. The pastor and district president, Rev. S. H. Nevils, and all the local presidents, were present. The visit of Bro. Whitlock was very opportune, and the leagues throughout the work have been revived.

A. Borders Taylor Chapter, Woodburn, Miss: Our Epworth League is doing very good work. We had a marriage in our league April 21st, by T. C. Choppel.

The chapter was struck with surprise until he stayed home with the children. His wife was present at the time, but she was very late, but when she came she rode a mule, named Kate. I suppose she was stubborn. She often makes up her mind to go backward. Do not fail to send this back in our next paper. I will tell you why I do this—to make our members come to time appointed. Address this to Woodburn mail only. T. C. Choppel, Salia Banks and A. Borders, secretary; F. W. Hicks, president; Salia Banks, vice. Please give much praise to our society.

T. R. Bridges, P. C., Hogansville: The 1st Sunday in May was a great day with the Epworth Leaguers from the circuits and stations. Prof. L. J. Price, of South Atlanta, was the speaker of the day. Six leagues were represented by representatives. Bro. Price, in his usual way of perpetual motion and eloquence, spoke at length. All essays were grand. Mrs. Ida Duncan, teacher of Grantville public school, on "Greatness of Little Things," was full of instruction; an essay from Prof. Woodwards, "A Living Religion," held the audience spellbound. Miss W. S. Steward's "Mercy" was filled with many good thoughts based upon Christ and his career. A duet, by Mrs. Cora B. Phillips and Miss G. Ramsey, was fine. A paper from Prof. J. B. Richardson, on "Temperance," fully showed the effects of intemperance. This Epworth gathering was a success; the results are gratifying.

The choir furnished good music. Miss Fannie G. Ramsey was organist; Prof. I. H. Loftin, president of the Hogansville League, made a very interesting speech—"Be dutiful in little things and the large things will take care of themselves."

Collection, $18.25. Our league is alive. We are only a part of the host, but we are coming.

———, Scotts Valley, Ark.: One of the most shocking events that has occurred in our neighborhood was the death of Bro. J. H. Cobbs, who died last March. Bro. Cobbs was one of the most dutiful members, an active member of the Epworth League, a subscriber of the Southwestern and a local preacher. He leaves a widow and five children and many friends to mourn.

The Phi Beta Psi class met at the residence of Prof. T. F. Carters last Tuesday evening and had a very interesting meeting.

Sunday, April 3d, P. E. J. W. Jackson held his first quarter at Scotts Valley. He preached a very able sermon. Collection $11. The young people gave a concert on Good Friday night. The literary department of the Epworth League has its regular meeting every Friday night.

L. C. Gill, Cordeal, Fla.: Our Sunday-school is getting along fine with our new work, and the pastor is working hard to bring it to the front. Our community is stirred with passing trains with soldiers stopping along the lines of the plant system. We anticipate a grand time at our convention May 26th, at Lakeland.

PORTLAND.

Tuesday, February 22d, and weekly thereafter a new line of Pullman Tourist sleeping cars will be operated over the Missouri Pacific Railway between St. Louis and Portland, Oregon. This service is of especial advantage for travelers to the Klondike. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

No delay on your return trip from the Klondike if you go via the Texas & Pacific.

UNITED FOR LIFE.

MARRIAGES.

Crawford, La.; May 12: Mr. Lundy Clark and Miss Emma Moses were by me united for life. May God bless them. C. W. Reeves.

Columbus, La.: Mr. James Stallworth, of Texas, and Miss Delia Stringer, niece of Rev. David Shelby, at Columbus, La., at the home of the bride's parents, May 5th. The bride is one of the leading members of our church. All partook of the wedding supper, and a good time was had. H. J. Wright, P. E., officiating.

Lauderdale, Miss.: At the home of the bride's parents, March 30th, Rev. Wm. Payne, of Pelahatchie, was united in marriage to Miss Jennie Pack, of Lauderdale. Rev. Payne is one of the leading standard bearers in the Mississippi Conference. The bride is from one of the leading Methodist families in East Mississippi.

May their lives be as prosperous and happy as Isaac's and Rebecca's, and finally be crowned with eternal life. A. M. Trotter officiated.

THEY LIVE IN OUR MEMORY

Minter City, Miss.: Brother J. S. Minter, recording steward and a faithful member of this church for five years, departed this life on May 10th. He died in full triumph, aged 32 years and 59 days. He left a wife, one child and a host of friends. Funeral was conducted by the writer.

E. Troupe, P. C.

Shellmound, Miss: Sister Roxaner Gibson departed this life on April 28th. She was born October 12, 1856, and lived a consistent Christian for twenty years. Her last words were: "Oh, Death, why do you wind my ball so slow? I am willing and ready to go." She leaves four children and a host of friends to mourn. Her funeral was attended by the pastor, assisted by Rev. W. T. Wright, of Carrollton Circuit, May 8th.

E. H. Holmes, P. C.

Washington, Ky.: Sister Jane White departed this life May 4th. She lived and died a true Christian. She was a member of the M. E. Church twenty-one years. Funeral was conducted by me.

J. H. Ross, P. C.

Hockley, Tex.: Sister Amey Lovick, a member of the M. E. Church, was born Sept. 17, 1875; joined the church in 1891, and died May 3, 1898. She leaves a husband, three children and a host of friends to mourn. She said she was ready.

J. Jones, P. C.

Baton Rouge, La.: One of the faithful members of St. Mark has lost a little daughter, Bertha, who died May 7th. She was eight years old. She called for the pastor to give her the Lord's Supper before she died.

F. H. Harvy.

Avoaca, La.: May Harris, member of the Baptist Church, died April 3d, in full triumph. Funeral conducted by the pastor, assisted by Rev. Thos. Williams, of Bunkie; age 20 years.

Mr. Ike McCullen, member of the Rigolet M. E. Church, was converted from a sermon preached to him at his home by the P. C. A few days later he left a host of relations and friends to mourn his loss, aged 42 years. He died April 14th. Funeral conducted by the pastor, assisted by Rev. Wade Hampton.

Mr. Simon Watson was born in 1803, was brought to this country in 1829. He lived on the Avoca plantation 69 years. He died at the age of 95 years. He died on the 18th. Funeral conducted by the P. C.

N. R. Randolph.

Morton, Miss.: It is with a sad heart we announce the death of Prof. Melvin Little. While on his way home to Trenton, Miss., from Rayville, La., the train was wrecked. He was taken to the hospital at Vicksburg on April 25th, and on the 29th of April he passed to his reward. He was an excellent first grade teacher of Smith County. Aged 23 years. May God comfort the bereaved family.

Mrs. D. V. Chapman.

Summit, Miss.: Another saint is gone from the M. E. Church. Mrs. Clara Robinson was born at Liberty, Miss., Jan., 1873; died in Summit, Miss., May 7th, 1898. She was a faithful class leader. She suffered for several weeks, but was always cheerful. A short while before she died she sang, "I have been washed in thy blood."

P. Blue.

Napoleonville, La: Sister Charlotte Cook passed from labor to reward April 29th. Also Brother Julius Nelson, who joined the church on Sunday, May 1, departed this life in full assurance of faith, May 4th. He sought the blessed Christ during our revival. The Y. M. B. A. had charge of the services. The eulogy was delivered by the Rev. Mr. Billops, of the A. M. E., and the writer. He leaves a host of relatives and friends to mourn.

B. M. Hubbard.

Vicksburg Circuit, Miss.: Sister Hariet Lonin departed this life in full triumph March 11th, and leaves a host of friends and relatives to mourn. Her funeral was preached by the pastor and Rev. D. Jones, of the Baptist Church.

M. Cooper, P. C.

Lawrenceville, Ga.: McHaven Gholston, son of Sister M. J. and Mr. W. M. Gholston, was born Nov. 13, 1897, and died May 2. The funeral was conducted by the pastor, G. W. Lamar.

Miss L. Smith, Baton Rouge, La.: St. Mark's Church is getting along well. Elder A. Moore held our first Quarterly Conference April 23d and 24th. All officers were present. The elder preached at 11 o'clock a good sermon. Raised $18; paid our old debts, $30, and on buildings and improvements $150. Eighty communed; fifteen received in full membership. Our pastor is the right man. He has finished our church on the outside and put up a fine steeple and bell.

Lucille E. Samuel, Rome, Ga.: I wish to speak of the serious illness of Rev. J. C. Hunt, P. E. of the Rome District. Rev. Hunt has many friends in different States, who will learn of his feeble condition with regret. He has been seriously ill for four weeks with pulmonary troubles, but we are glad to know from him and his attending physician that he is convalescing. The brethren of his district are sparing no pains to have his work go on successfully. Though his illness is of a serious nature, yet we hope and predict his recovery by the help of God.

THE MOST SIMPLE AND SAFE REMEDY for a Cough or Throat Trouble is "*Brown's Bronchial Troches.*" They possess real merit.

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Hood's Pills

Are gaining favor rapidly. Business men and travellers carry them in vest pockets, ladies carry them in purses, housekeepers keep them in medicine closets, friends recommend them to friends. 25c.

FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

In Minnesota, Wyoming, and other Western States, the highways are at least sixty-six feet wide and often one hundred feet.

The farm is to be regarded as the capital of the farmer, which is invested at its best only when every acre is producing the most valuable crop in the greatest quantity of which it is capable. Unproductive land is as surely "dead-stock" as unsalable merchandise, and just as the merchant finds a higher rate of profits in some lines of trade than in others, so the farmer finds certain fields more profitable than others. Both merchant and farmer are forced at times by the exigencies of business to continue the less profitable investments. and he is most unsuccessful who turns them to the greatest possible account.

Doubtless, the cause of the large number of failures in farming may be traced directly to the fact that eight out of every ten men who are renting farming lands or working their own are utterly incompetent either for want of means or because of thriftless habits or inexperience to manage the business needed in such an undertaking, and ought to be working under some capable man who possesses the tact and means for his business. In mining, in manufacturing, in railroading and in merchandising, a few discreet individuals are controling and the multitudes are working under their directions and with the most improved implements that art can supply. But on the farm every man who can muster a pair of ponies and a plow, wants to get a field to work without the least regard to his supply of corn and forage for his teams, his means for securing food for himself, or his ability to manage a crop.

We do not think that it is necessary to advise the cotton growers what to do about planting cotton, in the premises. They are free and independent of advice on that subject at all times, and we take it that they will be governed by their own motions and necessities on this occasion. Most of them will plant all the cotton they can manage and take the chances with the prices after harvest. We believe, however that there is one suggestion which may be of value to many of them. It is that the war is almost certain to cause a considerable increase in the prices of most of the food supplies consumed on the farms and in the country at large, including all kinds of grain products and meats.

The prudent farmer in the South will take this strong probability into timely consideration, and prepare for it according to his judgment, means and opportunities.

Subscribe for the Southwestern.

It is always best in the spring to wait until grass and clover have made a good start to grow before turning the dairy cows into the pastures. The growth ought to be sufficient to furnish them a full feed, and then they should be turned out only for a short time, increasing the time each day until they have become well accustomed to the change. The first growth of grass is usually watery and contains but a small per cent of nutriment, but improves as more growth is made. It is not advisable at any time to make a radical change of feed with the dairy cows. In nearly all cases the doing of this will affect the quantity and quality of the milk to a more or less extent. After they commence eating green food in the spring it is usually difficult to get them back to dry food again; hence, the better plan is not to turn them out until a sufficient growth has been made to furnish them a full feed.—Ex.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

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Rate of one fare for the round trip, tickets on sale May 17th-19th, with final limit of June 4th.

CHARLOTTE, N. C.

Twentieth of May Celebration of the Mecklenburg Declaration of Independence.

Rate of one fare for the round trip, tickets on sale May 16th-19th, and one cent per mile. traveled form points within a radius of two hundred miles, tickets on sale 18th-19th with final limit May 23rd.

Reunion of Confederate Veterans.

Rate of one cent per mile traveled, tickets on sale May 18th-19th with final limit May 23rd.

For full information in regard to these rates call on or address any Agent of the Seaboard Air Line or write to

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1,000	$ 12 90	1,000	$ 4.30
2,000	26.10	2,000	8.70
5,000	66.00	5,000	22.00
7,500	100.00	7,500	33.38
10,000	135.00	10,000	45.00
20,000	273 00	20,000	91.00
30,000	414 00	30,000	138.00
40,000	558.00	40,000	186.00
50,000	705.00	50,000	235.00
60,000	857 00	60,000	285.00
70,000	1,008.00	70,000	336.00
80,000	1,164.00	80,000	388.00
90,000	1,323 00	90,000	441.00
100,000	1,500.00	100 000	500.00

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Pilgrimages to some shrine of St. Vitus, to cure the disease known as St. Vitus' dance are no longer made. The modern way of treating this affliction is within reach of every household, as is shown by the experience of Karl A. Wagner, the eleven-year-old son of George Wagner, of 515 9th St., Arkansas City, Kan. The father tells the story as follows:

"Over a year ago," he says, "Karl was taken with St. Vitus' dance and continued to grow worse during five months he was under a physician's care. His tongue became paralyzed and we could not understand a word he said. He became very thin, lost the use of his right leg and seemed doomed to become a hopeless invalid. We had about given up hope when Dr. Williams' Pink Pills for Pale People were recommended to my wife by a lady whose daughter had been cured of a similar affliction by the pills. I bought a box of them at once and soon noticed a change for the better in Karl's condition. I was so well pleased that I bought more of them, and when he had taken five boxes the disease disappeared.



A Helpless Invalid.

"That was six months ago and there has ben no return of the disease. The cure was effectual and permanent, and I feel satisfied that no other medicine could have produced so marvelous a result. We feel rejoiced over the restoration of our son, and cannot help but feel that Dr. Williams' Pink Pills for Pale People are the most remarkable medicine on the market."

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These pills are sold in boxes at 50 cents a box or six boxes for $2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Co., Schenectady, N. Y.

LITERARY NOTES.

Harper's Magazine for July will have an article on "A Century of Cuban Diplomacy," by Albert Bushnell Hart, Professor of History at Harvard University. He concludes that our attitude has been characterized by a forbearance and a lack of territorial ambition rare in international relations.

Poultney Bigelow, who within a month has crossed Spain on a bicycle, will give the Spanish view of the situation in a series of articles written for Harper's Weekly.

Captain Alfred T. Mahan has written a paper for the June number of The Century on the causes of the failure of the Spanish Armada. It accompanies an illustrated article giving the story of the famous catastrophe, based on manuscript records and on the narratives of survivors and other Spanish documents.

Walter A. Wyckoff, as a part of his sociological experiment, worked for seven weeks in a great reaper factory in Chicago. In the June Scribner's he shows what a great improvement is made in men by steady work and steady wages.

"Undergraduate Life at Vassar" is described by Miss Margaret Sherwood, a graduate who is familiar with the life not only at Vassar, but at other women's colleges.

The R. H. Woodward Company of Baltimore, Md., have issued "Our Fighting Ships or the United States Navy," containing a full report of the explosion of the Maine, Senator Proctor's speech, Photographs of United States warships, views in Cuba, Photographs of General Lee, Sigsbee and prominent naval officers, fortifications, etc. It also contains a full description of the Spanish navy, important facts about Spain and Cuba. Price, 25 cents, postpaid at this office.

Elijah P. Brown, better known as "the Ram's Horn Man," by reason of his having been the founder and editor of that paper, and whose pointed sayings and witty paragraphs have been so widely quoted, has recently severed his connection with it. He is preparing some of his writings for publication in book form, and will devote a part of his time to lecturing.

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Railroad Time Table.

Illinois Central.

ARRIVE—	LEAVE
Local mail.....11:00 pm	Local mail.....7:00 am
Chicago limited, 7:45 pm	Chicago limited, 9:00 am
Fast mail..... 2 30 am	Fast mail.....7 2 j pm

Louisville and Cincinnati.

Fast mail.... .8:30 am	Fast mail.. 7:20 pm

Louisville and Cincinnai, Limited.

No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.... .....9:30 a m	McComb City Ac.... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 11:30 a m	No. 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7 55 am
No. 7, coast acc 3:30 am	No. 4, fast ex....11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6:55 pm	No. 53, Cal. ex..9:15 am
No. 51, Hot Sp'gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7:20 pm

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PUBLISHER'S NOTICES.

Cash Remittances.

May 9 to 16.

Atlanta and Savannah—J. D. Jenkins, 1; D. H. Martin.

Central Alabama—J. F. Harris, M. Z. Rogers, Babe Mabry, L. M. Moore, A. A. Williamson, W. T. Feaster.

Florida—C. A. Moya.

Louisiana—J. H. Brown, C. Monroe 2, Miss L. E. Taylor, R. H. Williams, M. S. Goins, J. O. Brown 1, E. Hutchison, J. F. Marshall, V. Chapman, D. G. Harris, H. D. Robinson, B. J. Reddix, 2, G. A. Payne, Jules Benn, A. Gray, J. B. Burrell, M. L. Baldwin, E. Harrison 1, D. P. White, M. J. Dyer, Nimrod Kyles, D. A. Landry, C. J. Harvey, Dave Jamison, Eliza Page, Miss Robertson, Miss Isabel, J. Ogilvie, H. J. Wright, M. P. Franklin, L. L. Green.

Mississippi and Upper—A. J. Howard, M. Johnson, G. W. Munger, J. D. Gibson, D. B. Watkins 2, E. H. Holmes 1, M. M. Holston, G. J. Dobsson, J. B. Brown 1, J. T. Garrett, 1. C. Rucker, R. L. Carpenter 1, J. Banton, N. F. Leatherwood, T. J. Keys, C. P. Head, G. M. Collins, Dr. Chapman, B. F. Stevens, A. W. Wright, L. H. Washington, Joseph Cook, S. Hughes, D. W. Calvert 5, F. T. Adams, Wm. Payne 1.

North Carolina—S. McDonald *1, W. L. King.

South Carolina—J. L. E. Beard, W. G. Valentine.

Texas and West—Freeman Parker, M. S. Johnson 1, A. L. McCrary, L. H. Barnett, W. A. Fontson 1, Wm. Wilson, S. C. Gill, J. T. Gilmore.

Tennessee and East—J. D. Crockett, T. E. Woods, Wm. Neal, Laura A. Evans.

* Yearly.

ABOUT CHANGE OF ADDRESS.

We have learned from long experience that when we have attempted to change the address of our pastors according to appointment as read out at Conference, they in very many cases are not correct as to post office address, and they have to be changed again before the right office is reached. Then in case of circuits, how are we to know on which charge the pastor will reside unless he tells us? The best way is for all who desire a change to request it. A postal will do it, or the postmaster will send us a notice on his blank form, without any expense, whenever requested. Another good plan is for each presiding elder to send us a list of all his his pastors, including supplies, with their correct post office address. It will save a deal of complaint and trouble if this should be done.

Iron rust and mildew may be bleached by rubbing on the spot lemon juice and salt, and exposing to a hot sun.—Ex.

The world seems a narrow place when we wish to avoid our enemies, but wide and vast is it when we part from those we love.—Ex.

What can a man do more than die for his countrymen? Live for them. It is a longer work, and, therefore, a more difficult and noble one.—Chas. Kingsley.

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The Christian Advocate publishes an "unofficial" plan of Episcopal visitation for the fall conferences. We present those that are of special interest to our territory:

Atlanta Conference—Palmetto, Ga., Dec. 8, Bishop Andrews

Central Alabama Conference—Gadsden, Ala., Dec. 8, Bishop Goodsell.

East Tennessee Conference—Bristol, Tenn., Oct. 29, Bishop Vincent.

North Carolina Conference—Lenoir, N. C., Oct. 13, Bishop Newman.

Savannah Conference—Macon, Ga., Dec. 15, Bishop Foss.

South Carolina Conference—Anderson, S. C., Dec. 7, Bishop Foss.

Tennessee Conference—Murfreesboro, Tenn., Oct. 12, Bishop Ninde.

Texas Conference—Clarksville, Texas, Dec. 14, Bishop Fowler.

West Texas Conference — Denison, Texas, Dec. 7, Bishop Fowler.

Seekers after gold are often disappointed. Seekers after health take Hood's Sarsaparilla and find it meets every expectation.

UNCLE SAM, M. D.

As "the season" at Hot Springs is now at its height, don't you think it would be well to arrange to go there? Write for pamphlets, rates, etc., to any agent of the Iron Mountain Route, or to H. C. Townsend, G. P. & T. Agent, St. Louis, Mo.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

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FREE!



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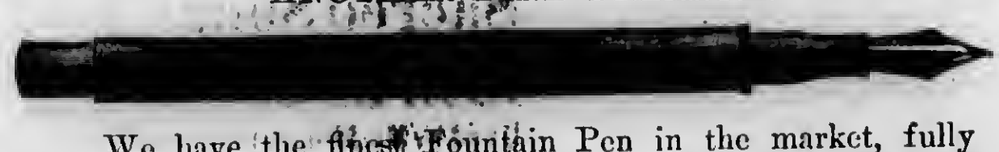
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Do not say that it cannot be a good pen for such a low price. We have fully tested it. Others in our office have used it. It is a wonderful bargain; such, perhaps, as you never will get again.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, May 26, 1898—VOL. 33, No. 21. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

Since most of the preparations have been made it is now thought that the war will not cost the government more than $1,000,000 a day. For the first twenty-nine days of the war, the government expended $80,000,000, but of this amount $25,000,000 went to the purchase of war ships of various kinds.

* * *

We hope the authorities will arrange to get the volunteers who seem specially anxious to shed blood, into Cuba as soon as possible. They attempted to lynch a Negro at their camp in Mobile and this city also. We trust the army discipline to which they must be subject will teach them to regard law and that their little tilts with the Spaniards will sicken them of bloodshed and violence.

* * *

Hon. Wm. E. Gladstone who has so long been a prominent figure in England, died at his residence at 5 o'clock a. m. May 19th. He was the foremost statesman in England and the peer of any in the world. Not only was he a great statesman but an eloquent orator and gifted author. He has been quite feeble for some time and has been resting in faith, waiting for the Master. Mr. Gladstone was born in Liverpool, December 20, 1809.

* * *

The newspapers and leading men of the A. M. E. Church, have begun the campaign already in favor of the election by the General Conference of five new bishops, two years hence. Two bishops have died during this quadrennium and it is thought that though death should not make any further ravages in their ranks, one or two will be old enough to be inefficient after the forthcoming General Conference, and at least one other will be necessary as the result of the growth of the church.

* * *

Major-General Fitzhugh Lee would not object to commanding Negro troops, it is said. Of course he wouldn't; just at this time it is difficult to find an officer who would; the objection to Negro troops comes for the most part from the little spider-legged dude, the faint-hearted cigarette fiend of a private who knows no better than to think that the grim bloody warfare through which his country is about to pass is akin to the social contact of the parlor to which his life has been so largely devoted. However, we are confident a few months of hardship and fighting in Cuba will to a great extent disabuse his little mind of this delusion.

* * *

A negro, born a slave in Alabama, and his master's chattel until early manhood, is the wealthiest man in Guatemala and one of the multimillionaires of the day. His name is Knight, although travelers in Guatemaula would scarcely know it by the familiar Spanish cognomen—Don Juan Knight. The late President Barrios, of Guatamaula, estimated his friend Knight's riches at over $7,500,000. His annual income from his vast tracts of coffee fincas, his gold mines, his enormous banana plantation and his farms of vanilla beans, his banking and steamboat stocks, besides the debts' interest on money that Guatemala borrowed from him is over $400,000. He lives in a beautiful home in the suburbs of Guatemala City and is seaselessly busy looking after his immense interests.

AN OPENING IN THE CLOUD.

While there are many things that occur in this country that are discouraging and have the tendency to impress one that little advancement is being made on the line of the proper enjoyment of our rights and privileges as citizens, there are also occasional rifts in the cloud which indicate conclusively that law and order will eventually prevail. The occurrence which leads us to this line of thought is the conviction of a white man a few days ago at Shreveport, La., for the murder of a Negro. The man had been shot down for resenting an insult, an offense for which scores have died in all parts of the South. That is to say, he offered no violence, but had the young man who was saying rough things to him, understand that what he said of him was equally applicable to himself. The young white man pleaded guilty to the killing, but claimed he did it in self-defense. This he failed to make out to the satisfaction of the court, hence the jury found him guilty. A numerously signed petition was presented by his friends recommending him to the mercy of the court and the jury which was brave enough to find him guilty made a similar plea in his behalf, therefore he was sentenced for only five years in the penitentiary at hard labor.

We have been assured that never before in Caddo Parish was a white man sent to the penitentiary for murdering a Negro. Hence we say all honor to the presiding judge, A. D. Land, the District Attorney, J. R. Land, and the jury which rendered the verdict. One of the most effective ways to reduce the number of Negro criminals is to enforce the law against white men who are guilty of violating the same.

———*———

The General Conference of the M. E. Church South is expected to adjourn finally this week. The past week has been one of very great interest in that body. Two ballots for bishops resulted in the election of Rev. W. A. Candler, D. D., LL. D., President of Emory College, Georgia, and Rev. H. C. Morrison, D. D., one of the Missionary Secretaries. According to the associated press reports, Dr. E. E. Hoss, Editor Christian Advocate, Nashville, Tenn., received a sufficient number of votes to elect him bishop on the same ballot on which the others were elected, but as the conference had determined to elect only two, the matter was dropped. That is to say on the second ballot there were 255 votes cast;Candler received 148, Morrison 140 and Hoss 129; according to the ruling of the chair 128 was necessary to a choice, hence Dr. Hoss' friends held that he was elected. Meanwhile, the conference adjourned and when it reassembled Dr. Hoss would not agree to have the question reopened. Dr. Hoss has since been re-elected Editor of the Advocate.

Rev. H. M. Dubose of Jackson, Miss., succeeds Dr. Sam Steele as secretary of the Epworth League and Editor of the Epworth Era.

Rev. Dr. J. J. Tigert was re-elected Editor of the Methodist Review.

The General Conference put itself on record as absolutely opposed to evangelists.

A committee on the Ecumenical Council which is to meet in London in 1901, was appointed as follows: Bishops C. B. Galloway and W. A. Candler and Revs. P. H. Wisner, W. H. Lambuth, J. S. Atkins, J. W. Lee and R. W. Peatross. They will confer with a similar commission which has been appointed by the M. E. Church.

THE WAR SITUATION.

For more than a week past the North Atlantic fleet under Sampson has been hunting for the Spanish fleet under Cervera which is said to be in Cubans waters and to have touched at Santiago de Cuba. Meanwhile, the flying squadron, Commodore Schley, has left Hampton Roads, Va., and is also in Cuban waters on the lookout for the Spaniard. It is thought that a great naval battle is likely to be fought at any time and no doubt there will be, provided the Spanish fleet can be found.

Most of the United States regulars are at Tampa, Fla., waiting for orders to invade Cuba. Volunteers are being mobilized at Chickamauga and other points where they are being drilled and otherwise prepared for active service. One hundred and three thousands had been enlisted up to May 21st, besides one or two regiments of immunes.

The situation in the Phillipine Islands continues about the same; Dewey is awaiting the arrival of an American Army in order to take formal possession of the government. Supplies and ammunition have been sent him by the Charleston, a cruiser from San Francisco, which is to join his fleet, and an army of occupation of 8000 men will embark at San Francisco in a few days. In addition, the Monterey, a formidable monitor, is under orders to leave the Pacific coast shortly to reinforce Dewey. It is also said that the Philadelphia, the Bennington and Yorktown are to go forward shortly. These steps are being taken because it is announced that the Spaniards are preparing to send forward a fleet and soldiers to overpower Admiral Dewey and regain the islands.

It is said that troops are to sail from Florida for Cuba this week but this cannot be positively known as yet.

———*———

Boston comes forward with an Afro-American company of volunteers officered by men of their own race and attached to a white regiment. It is L Company, under the command of Captain W. J. Williams; Wm. H. Jackson, first Lieut., and G. W. Braxton, second Lieut. The regimental battalion to which the company belongs has an Afro-American adjutant.

Massachusetts recognizes the fact that things have changed since she sent out the renowned 54th under command of the immortal Col. R. G. Shaw and other white officers. While we have no objection to an officer simply because he is white, we do feel that it would be an unjust discrimination at this late day to have it understood that no Negro in the service need aspire to any position above that of a private. In fact, whether in times of war or peace the best service can be gotten out of man when he is made to feel that his legitimate aspirations will not be treated with silent contempt. The honorable governor of Massachusetts sets a praiseworthy example for the whole country. But it must not be forgotten that North Carolina, though far down the Southern line, is not one whit behind her yankee sister. In fact, some of our exchanges say that the governor of the tar-heel State has thus officered a whole regiment of Afro-Americans. This may be too good to be true and yet it is evident something on this line has been done which is proof positive that the world is still moving.

———*———

The Communion set offered is the best made.

OUR CONTRIBUTORS.

MAY.

Hail, happy month of spring, once more
The brightest of the year;
When violets and daffodils
And singing birds are here!
Old Winter, like the Roman guard,
Had watched thy sepulchre,
Thro' all the chilly season, and
The seal he thought secure.
But Nature sent his angel, who
With might has rolled away
The barriers that held thee back—
And, lo! arose our May!

This is a time of burning thought,
And aspirations dear,
And ideals, by our fancy wrought,
In this part of the year,
Are tow'ring in the distance far;
But, ah! like Banclio's ghost,
We yearn, and long, and grasp at them,
They perish, and are lost.

W. Felix Waters.

THE PREACHER'S SUCCESS.

Number IX.

Causes of Failure—The Mental Side.

Geo. C. Wilding, D. D.

The mental feature in a preacher's make-up and life is a very important one. It can scarcely be overestimated. He is a teacher all the time. Not only in the pulpit on Sunday, but wherever he moves, all the week. People are learning from his every movement, look and gesture, as well as from his uttered words, in public and in private.

In many particulars he is the most influential person in his community. The doctor and the teacher may be his equals, intellectually, but often are not Christians; indeed, sometimes do not possess high moral tone. However, if he have a high Christian character, he is insofar above those who are his equals in point of mere education.

To wield the proper influence his mentality must be most pronounced. His mind should be well filled, well equipped, clever, and always ready for action. He is not expected to be a finished scholar in all realms of knowledge. We know that to be an utter impossibility. But he should know something about most things; and what he knows he should know thoroughly and well. His mind should have teeth. He should be a reader, a student, a thinker.

Of course, he must not be all mind. He has to do with many plain, ordinary people. His mind must be subordinate to his spiritual instincts, and ready for obedient service in his great work. If he goes to seed at the top—intellectually—he may get clear out of the range of common folks.

The average of intelligence among our people, in all of our congregations, is steadily and constantly rising. There is a great contrast between the intelligence of the average congregation of fifty years ago and to-day. The common school and the press have wrought wonders, and the good work is still going on. Boys and girls of twelve or fourteen to-day have minds as well matured, and know as much as did many adults a half century since.

We can readily see that the preacher must be above his congregation in point of mentality. People naturally look up to him, and there must be something to look up to. To properly impress and influence them for good, he should be above and beyond them. Then they can reverence him.

As the keen-minded young people come from our high schools and seminaries, and listen carefully to the well-prepared sermons of an intelligent preacher, he acquires a very strong hold upon them and wields a powerful influence over them. And they are led to respect Christianity.

If, on the other hand, they can easily pick the sermon to pieces, and find flaws in its reasoning, and errors in its grammar and rhetoric, and misses in pronunciation, the sermon is likely to have but little effect upon them. Nor are they likely to look up to or specially respect the preacher.

I will remember a case in point. A mountain presiding elder, at the close of his term, was given a city station, that was evidently above his calibre. He knew not how to study. Nor would he learn. He spent his time sitting on the front steps of the parsonage, or wandering about the city, playing with a hickory cane.

When Sunday came his sermons were crude affairs, and errors of all sorts were thick as blackberries. Sharp-witted school children would sit, pencil in hand, and note down the mistakes of the sermon, and compare notes at the close of the services. He observed it, became sensitive, and, from the pulpit, would fight back. Of course, he became the laughing stock of the town.

Now, if these bright youngsters saw that the preacher was equal, if not superior, to their teachers, mentally, and far above them in point of character, how their young hearts would be drawn to him.

They observe many who are of strong mental fibre, but are not spiritual. And they admire them. Then there are many plain people who are spiritual, but they are not intellectual, and they revere them, in a sense. But when they find in the preacher both of these qualities, in a pre-eminent degree, they are led to look up to him with hungry hearts and drink in his words.

It may now be profitable to jot down some mental qualities that impede a pastor's progress and interfere with his success. We often learn by the failures of others. No two vessels should be wrecked on the same sunken rock. Especially if the rock is well marked.

A chief difficulty with young preachers, and some who are not so young, is that of an untrained intellect. They read and observe, but do not classify and arrange their knowledge, much less digest and assimilate it. It comes out just as it goes in, and with no order or arrangement. It is simply hash, and unseasoned at that. There is absolutely no connection, from beginning to end.

If the preacher is glib, and has the fatal facility of speech, it is worse still. He rattles on like a mountain torrent, and never lacks for words—well colored words—but that is all. His people think him a genius, and tell him so. He will never reform. Is too well pleased with himself.

A preacher of this sort, whom I used to hear in my boyish days, could talk at a terrific pace for an hour without any subject whatever. He could start at any point and run on indefinitely, if the ratchet was off of his tongue. He could start his mouth to going, and go off and leave it, like Tennyson's brook, it would

"Babble on forever."

On a Monday morning, some years ago, in a city on the Ohio river, I met a prominent and thoughtful layman. He had spent Sunday in a suburban town. As I met him I said, "You look cross to-day." He replied, "I have a right to look cross. I went to church yesterday at T., and I heard Rev. Mr. Blank. It makes me feel indignant to think that a fine-looking man like him cannot think conscientiously for two minutes. It was simply hash, and poor hash, from the beginning to the end."

And there are preachers whose range is utterly too narrow. They read a certain sort of books, associate with a certain kind of people, attend a certain type of meetings, think along a certain level of thought, till they become steeped and colored with that atmosphere.

Of course, their sermons are quite limited in range and almost entirely destitute of windows and vent holes. Illustrative matter has been neglected. You can hear the bare feet of those sermons pattering along that hard beaten road. No flowers, no grass, no foliage, no birds, nor bees, nor brooks. How weary people grow of it all.

The whole big world is open to the hungry, eager preacher, who is getting ready for next Sunday. Spreading invitingly before his open eyes are the green, flower studded fields of literature, nature, human nature, experience, astronomy, history, all smiling enticingly at him and beckoning him on into their enchanted domain.

You all know that preacher with the wandering mind. He arises, loaded to the muzzle with his theme. He starts off with the best intentions in the world. But he never gets anywhere. He is scarcely under way till some bewitching side thought winks at him, and off he goes after it, at full tilt, and follows it to the end of his hour.

He is like some beautiful and graceful steamboat, that stalks out well laden, banners flying, passengers and friends on the shore hurrahing and waving kerchiefs, and everything seemingly propitious. But the boat never makes a landing. It stops at last in a brush heap or on a snag. Such preachers might be labelled, on a Sunday morning: "Bound for ————, where I may chance to land."

Some preachers have minds that are literary curiosity shops. They spend all of their study hours in searching for mental curios and intellectual oddities. They use only queer texts for their sermons. The great nourishing themes of the gospel are utterly ignored. They delve and dig for strange ores. Gold is not good enough for their people. The congregation come to church for fear of missing some absurd thing from the lips of their peculiar pastor.

In the far West I once knew a brother of this sort. He was a man of fine personal presence, of good mental parts and winning social qualities. He was made to succeed. But in the pulpit he was continually wrestling with riddles, puzzles and enigmas.

The habit grew on him. Few injudicious people praised his freak, but the great mass of the people grew very weary. He filled two good stations, became a presiding elder, and finally lost his hold. For several years he has supplied very ordinary circuits.

But of all the trying preachers, none are more painful to hear than the sensational preacher. Everything is taut. He winds everything to its greatest tension. You can hear the tight cords twang. He springs something new and peculiar upon his people at every service.

You can never tell what is coming next. He feeds his people largely on pepper and salt and mustard. His sermon topics are often from the scare head-lines of some sensational paper. It becomes a terrific strain upon the nerves of his poor people. And soon they get to the place where they have no taste for a plain, simple gospel. These preachers usually swing out of the evangelical churches.

In this day of schools and libraries we develope preachers with the bookish type of mind. They smell as musty as the alcove of some old library. They think and speak in the language of books. And the tongue of the common people is entirely different from this. They are not in touch with the people, for they do not know their language.

For this very reason some really great men are filling some very ordinary pulpits. They would be in demand in strong churches if they could but utter their mighty thoughts in the vernacular of the common people.

HIGHER EDUCATION AND SPIRITUALITY.

By Rev. Frederick J. Handy, Ph. B.

(Continued from last Issue.)

God is a spirit, like the soul or the immortal principle or essence in man, and hence "our mode of prayer to him should correspond with its object, i. e., it must be spiritual." God as a loving spirit and as a pure spirit is only present to his worshipers as such, and therefore he rejects whatever is carnal and purely external from a trammelled mind.

St. John is not positive in reference to the essential attributes of God. "God is love. He was the true light," and he is a "spirit." God, as being love, has reference to his moral essence; God, as light, has reference to his intellectual being, which also can be so extended to include his purity, his holiness and his truth, and God, as a spirit, refers to his metaphysical nature. Now, noting all the above, the divine command has a greater force in this discussion, when we remember that the command for worship is not according to God as the light, or according to God as love, but according to God as spirit or his metaphysical side.

Such was the object of Christ's mission to the world through the woman of Samaria, he was to repudiate worship as such based upon forms, mere ritualisms or necessarily mental standards; it was to be an internal one as opposed to an external one, and his teachings to her intensify

the real meaning between an external and an internal worship in concrete forms.

God is not so much concerned about the how of worship, just so it is sincere, but he is concerned about the where.

Forms of religious worship in which the mind is concerned are not absolutely forbidden; they serve as vehicles in the method, but only subordinately so, and they should not be made to occupy the chief place in worship, for if too prominent they may become serious hinderances to heart service.

There are things in the realm of God far too lofty for the aspirations of the human mind, for they cannot be mentally discerned. The Holy Spirit is the author of the spiritual life in the hearts of Christians and has no connection with the intellectual life of man. "It is the indwelling Divine causality operating upon the soul and through Divine ordinances," and hence man to worship God must step out of the sphere of that which is purely mental, and inspired by the holiest of thoughts approach his Maker, not so much with his mind, but with that immortal part of himself, the soul, which finds a closer tie of kindredship to his Creator.

This it is that removes all objections and inconsistencies between intellectuality and spirituality and reduces the true worship of the ignorant and learned to an equaliyt, the difference being not in kind but in degree and manner; they all, however, reaching out toward the very same ends.

Nature is peculiarly diversified, yet the same truths are revealed; in one form is simplicity, and in another there is an intricate expression of God's operations and dealings on earth; in one form everything is plain and unadorned, in another it is elaborate and fantastic, yet all reveal the upholding and the controlling of the universe by an Omnipresent and Omniscent being, so that the very same spiritual truths and light may come from the low and humble as well as from the high and educated. If to an untutored and untrained mind a blessed truth is revealed and becomes known to the world, though it may be crudely and roughly expressed, surely to a cultured mind this truth ought not be ignored by reason of the lowliness of the human instrument by which it is made known, but it should reason of superior advantages, and thus become the medium of a larger amount of good.

Sacred and profane history are replete with suggestions concerning the true relations between intellectuality and spirituality; Moses, possessing all the learning of the ancients, did not find his mental powers so highly developed, a check for his spiritual growth, but he simply used these abilities as helps, to enable him to reach even higher in spirituality. Isaiah was in some respects the most learned of the prophets, and yet his life offers a safe testimony as to the results to be expected when the mental powers have reached a high degree of development. St. Paul never found his refined and cultivated mind a hinderance to his spiritual life, but rather an inspiration in bringing him nearer to his God. What grander passage ever escaped mortals' lips than those which truly express his feelings toward his creator, when after study and prayer he could feel that he had at last approached within an appreciable distance of the great God? It was his spiritual as well as his mental nature, both highly developed, that enabled him to pass through untainted the sin cursed city of Corinth, and to give to the Athenians, who had spent thousand of dollars in a blind and futile attempt to represent their religion, or better, their superstition, a better conception of God than they had ever conceived through their scores of well-wrought marble and stone. John Milton never permitted his learning to forstall his spiritual life, for living in a period of intense excitement and religious controversy, he gathered to himself all the best elements and qualities of either side, and with a trained mind used all these as so many stepping stones for the building up of his spiritual nature, and his Divine Comedy presents the true picture of the intellectual and the spiritual closely allied, working in perfect harmony and producing the most positive results.

In fact, all great spiritual revivals have originated from universities or scholarly minds. John Wesley, Martin Luther and Calvin brought all their mental powers to bear in order to assist them in their great work. Remove from any of these noble characters their wonderful mental power, and it may still be an open question whether the faith would have become such a spiritual force as it did during those days of spiritual upheaval; and likewise, if from them the wonderful spiritual gifts which so marked them be removed, it may still be a question whether the faith would have been such an intellectual force as it was.

This union of the mental and the spiritual was most beautifully set forth in later writers and none perhaps more noticeable than John Bunyan's "Pilgrim's Progress," and George Elliot's "Adam Bede;" these examples are guiding stars along the entire route of this discussion and point out in no uncertain way the best conclusion hoped for, and from such conclusions it is hoped that the true relations between the mind and spirit will be understood.

A man ever so well educated finds but little contentment when he attempts to check the cravings and yearnings of the soul, for it seeks something diviner than that which simply satisfies the mind; a man has but little real power and influence when he has no spiritual warmth. Beautiful flowers must have something else besides color to be entirely suggestive of all that word means; they must also have odor; it is the "song" of birds, not their plumage alone, said Cicero, that could check wild beasts in their madness and pacify the waring elements in their angry breast.

The many intellectual men of our own and many other churches offer an abundance of evidence as to the possibility and actuality of these two lives being harmoniously blended. The late Phillips Brooks was great because he was good; it was the mental as well as the highly developed spiritual life of the man that made him such a power in life. We can never hope to fully accomplish our mission by being either weak in mind or spirit by being well developed in the other; in either case such an individual is almost an anomaly in the great university of life. If perfection is to be attained here, and we believe it will be in a measure, the highest hopes will be for that man who seeks to develop as far as possible both sides of his nature, mentally and spiritually.

Morgan College, Baltimore, Md.

A LITERARY MEETING—HOW CONDUCTED.

Miss Alice B. McLeod.

The literary meting is the life and stimulus of the Epworth League. It is through this channel that our church mostly holds her young and is ever on the increase.

To hold her youth the doctrines of Methodism and the principles of right and truth must be deeply implanted in their young and susceptible minds. The source of such information as given by the Epworth League is the literary and training department. Through this channel we can reach heart as well as head for the two are inseparable.

Therefore, in educating one, the other is in like manner profited. Such being the case, great is the responsibility of this department; in part, the happiness of this life and the life to come depends upon it.

The one feature that shows the good of the Literary Department, that helps and encourages more than all else, is the Literary Meeting. Great care and discretion, then, should be exercised in conducting it.

To do the great good designed, to bring pastor and young people together, to enable intelligent reasoning, to impart Christian culture, to use and train every member, to interest visitors, the Literary Meeting should be an educator, and an indoctrinator, also an inspiration and entertainer.

From study we have learned that no one substance is a perfect food; that to promote growth of body a variety is necessary to secure the needed elements. The same is true of mental growth.

In orer that the Literary Meeting serve as an educator, there should be the albuminous or the Bible, and good, moral, religious and political essays, lectures and debates; there should be the anoryloids or evenings, to our great men, women and heroes; there should be the fats or evenings spent with the musicians, authors and poets; i. e., stuying their ~~lives and best works; there~~ should be the minerals or productions from geography and history; also recitations, orations and religious plays.

These are only a few of the four classes of food; but the world, with its multiplicity of objects, topics and books, is before us. Let us select from it the most nutritions and knowledge-producing elements.

People listening to exercises beyond the scope of their mental vision or so far beneath that they cannot appreciate them, is "like eating without digesting." Therefore, whatever intellectual food is given, it should be so that each can digest. Eating only one kind of food tends to weaken the body rather than strengthen it; then studying only the doctrines of our Church makes us narrow and biased instead of broad and liberal. To be an indoctrinator, then, our Literary Meeting should teach the doctrine of Christianity and of the different denominations, as well as of Methodism.

As an inspiration, it must not be too lengthy, nor too dull, have a set time to begin and to close. Give music,, generally music all can sing; rollocking music, frollicking music, thrilling, soul-stirring music, and every worker will become inspired.

When the Literary Meeting is an educator, when it is is an indoctrinator, and when it inspires, then it is always an entertainer. The query that comes to us now is, Is the Literary Meeting valuable? Yes; it is to every one. It is valuable to the community because its doors are open to all; any one hungering for mind food and unable to procure it in the usual way, can become conversant with all the questions and topics of the day. It is valuable to the country, for it is lessening crime by exterminating ignorance, the mother of crime; by infusing light, truth and purity into the minds of our boys and girls, thus giving us true, loyal patriotic American citizens; yes, Christian citizens; citizens that will honor and revere the "Stars and Stripes," and never let the dear "Old Flag" trail in the dust.

The Literary Meeting is valuable to the church, because it feeds that body with intelligent Christian workers.

It is valuable to the home, because it keeps the children, saves the future fathers and mothers, thus making a pure society and laying the foundation of a noble posterity.

The Literary Meeting is valuable to the individual, because it polishes the manners and character; because it eradicates evil thoughts by implanting the pure, thus fitting him for the "Life Beautiful," by preparing him for the life below.

Anderson, S. C.

GIVE THE OLD LABORERS A CHANCE.

By Rev. H. H. Matthews.

It is not my intention to be lengthy at all, but I wish to state a few facts and ask some questions which perhaps may be of some value to some of us at any rate, and very likely it would be of much interest to our Zion tto look after these matters, or some of them, with the greatest scrutiny.

1st. According to the polity of Methodism, no chief pastor can be too much on the alert, so as to avoid doing or sanctioning things that should not be done; especially such actions as have a tendency to bring about dissensions upon justifiable grounds in the midst of the brotherhood. I ventnre to say that the church should be in all the affairs square with her workers. I believe it is the true design of the chief pastors, or the most of them, to be fair and square with all. But from the appearance of affairs and conditions which exist, can any candid or fair-minded man say truly that the brotherhood, from year to year, have been justly dealt with? Here are many brethren, because they are not inclined to stoop or cater to unfair things, have been maltreated in some way or manner to appease the spleen of some individuals, under the disguise of this or that chief pastors having done this or that. We are of the opinion that the class of selfish men in our Methodism, whose prime aim is to captivate bishops for no other cause but selfish promotion, should never be elevated; specially when there are so many others who would do the cause of the God much good in their promotion, if a chance was given them. Many brethren who are being kept back in the woods, from ~~ear~~ to year, would do any of our congre-

gations noble and lasting benefit to serve them. Never believe in keeping a band full of men or brethren in a kind of limited circumference, so as that they, the petted ones, should never reach the poor and needy people in our midst. This kind of relation is surely the only intelligable one.

What class of men are needed to lead the God's Israel to-day? I venture to reply that no other class will ever lead to please God, but the men who are filled with the spirit of God, upright in their lives, truthful to God and their fellows—not seeking the dying and fleeting praises of men, but rather of God. Where ought our men from Gammon and other schools be asked to go, if they do not see the urgent necessity of going to these places themselves?

The destitute circuits in all our conferences should be supplied with this class of men and workers of God. The hard-laboring brethren, from ten to fifteen years, and some of them a longer period, should be given a chance in the more favored appointments; and let these workers just from the various seats of learning, or Christian institutions, have an opportunity to labor, say at least from five years to ten years, among the ones to whom the grandest of all teachers, preachers. This is the very best of all legacies; then, by all means, let the presidents and others, who are in charge of the institutions, urge these laborers to go into the most needy and destitute fields. Instead of so much speech-making, why not some of us who are pretty well equipped, do as Bro. Camphor and his noble wife have done—go to Africa's shores. With God and a will to do our part, for Africa needs immediate help from those who are able to afford it now!

In the last place, we do not need any as teachers whose intentions are to delude our people in any shape or form, whether these deceivers be within or brought within our fold from other fields. One thing is sure, and it is this, the people have their conferences as well as those arranged by the church, and their object is to test the truthfulness of their leaders; and hence, it matters not what position these leaders occupy, it pays that every one find us to be what we ought to be. Nothing harms the cause of God worse than that class of men whose deportment brings reproach constantly upon the cause of Jesus Christ; it harms every man who stands as a representative of Christ to some extent in the eyes of the world.

St. George, S. C.

William Carey, the consecrated cobbler and the learned missionary, was born in England, August 17, 1761. In his youth he worked with his father, who was a weaver, but at the age of sixteen he was apprenticed to a shoemaker and worked at the trade for twelve years.

When eighteen years old he became an earnest Christian, a devout student of the Bible, and a preacher of the gospel. In 1786 he became pastor of the Baptist Church at Moulton, England, but his income was very small. He kept school by day, and made or cobbled shoes at night, and preached on Sunday.

October 2, 1793, the English Baptist Missionary Society was formed, and he became its first missionary. He landed in Calcutta November 11, 1793. During his first five years in India he translated the New Testament into Bengali. When Fort William College was established in Calcutta he was appointed Professor of Sanskirt, Bengali, and Marathi, and held the position for thirty years.

He completed the translation of the Bible in Bengali in five volumes in 1809, and prepared grammars and dictionaries in the Sanskirt, Marathi, Bengali, Punjabi, and Telugu dialects. He translated the Bible into twenty-five of the different languages and dialects of India, and united with others in translating the Bible into seven of the other languages of India.

He died in Calcutta June 9, 1834, aged seventy-three years, and the missionaries who have followed him in India are greatly indebted to him for the books which have enabled them to reach the natives with the gospel.—Gospel in all Lands.

THE LIFE OF FAITH.

"WHY SHOULD I BE A CHRISTIAN?"

In an enthusiastic spiritual meeting of the Epworth League, held May 8th, at Millican, Tex., the above questions was discussed, and the following are some of the answers given:

"I need be a Christian that I may be able to guide others to rightful acts."

"Our Creator is love, and demands that we dwell in Christ by love. Let us obey his call."

"Nature teachers and Christ appeals to us to shun all punishment. We must be a Christian to shun the final punishment.

"No staple, prosperous community or government can exist unless its citizens are in brotherly love. I am of the opinion that brotherly love is based on Christianity."

"I need be a Christian and follow the teaching of Christ for the earthly comforts it brings to me, and alas! for eternal life."

The future of that League looks bright and the membership is swelling. Rev. Wm. Brooks, the pastor, is helping to push the good work.

G. O. Burgess, Secretary.

SURCHARGED WITH THE HOLY SPIRIT.

When the lecturer on electricity wants to show an example of a human body surcharged with his fire, he places a person on a stool with glass legs. The glass serves to insulate him from the earth, because it will not conduct the fire—the electric fluid. Were it not for this, however much might be poured into his frame, it would be carried away by the earth; but when thus insulated from it, he retains all that enters him.

You see no fire, you hear no fire; but you are told it is pouring into him. Presently you are challenged to the proof—asked to come near and hold your hand close to his person; when you do so, a spark of fire shoots out toward you.

If thou, then, wouldst have thy soul surcharged with the fire of God, so that those who come nigh to thee shall feel some mysterious influence proceeding out from thee, thou must draw nigh to the source of that fire—to the throne of God and of the Lamb—and shut thyself out from the world—that cold world which so swiftly steals our fire away.

Enter into thy closet, and shut the door, and there, isolated "before the throne," await the baptism; then the fire shall fill thee, and when thou comest forth, holy power will attend thee, and thou shalt labor, not in thy own strength, but "with demonstration of the Spirit, and with power."—Tongue of Fire.

THE MINISTRY OF THE RELIGIOUS PAPER.

A religious paper should be in every home, and by this we mean a denominational paper representing the church to which the family, or members of the family may belong. It should be read by every member in the home who can read. Parents who fail to provide the home with such a paper are recreant to a sacred obligation, the fulfillment of which is essential to good influence in the home. It is better to be deprived of some things which may be considered "necessaries" than to be without good reading.

The church member who does not read his denominational paper will soon become shriveled, narrow, anti-missionary, and then go into "innocuous desuetude." On the other hand, a church member who reads, and becomes an agent in his church for a religious paper, is a benefactor. He is performing a service for Christ and the church which is second to none. A pastor who will from time to time call the attention of his people to important articles, special numbers, and will urge upon his congregation the value and need of taking a religious paper, and will then follow it up with a little earnest solicitation, will strengthen himself among them. They will become informed, appreciative, and responsive to the denomination and to Christ.—Arthur T. Fowler, in the Standard.

WOMAN'S DOMINION.

We regret very much to learn that the nurse-Sanitorium was so slimly attended during the past session. We cannot ascertain the exact cause of the small attendance, but we understand that one of the requirements is that the applicant must be young and without the care of a family. While we know the young women ought to be prefered and encouraged to take the nurse training course, and wo know it is best in this as in every other pursuit to begin while young, we believe that the old and much settled woman, whose opportunity is just now presenting itself and who has proper qualifications, should not be debarred the privilege of taking the course.

The Phyllis Wheatly Club, the society of ladies who first started the Sanitorium and training school, and who now do all in their power to help to maintain the same, advises its members to make especial effort to secure students for the opening in the fall. The profession of sick-nursing is like all others, in that every one cannot make it a success. They who would enter this profession must feel that they could adapt themselves to all the circumstances that must come in this line of work. We hope to see next fall. We hope both young women and men will begin to consider this grand opening for them, and begin now to arrange to enter the school next fall. We hope to see an overflowing class. New Orleans and surrounding towns I am sure can furnish them.

We are glad to note that the Woman's Home Missionary Society has began its work anew in New Orleans.

HARMONY IN COLORS.

Crimson and Drab.
Crimson and orange.
Crimson and purple.
Green, scarlet and blue.
Black and orange.
Black and white.
Black and lilac.
Black and pink.
Black and buff.
Black, yellow and crimson.
Green and brown.
Green, crimson, blue and gold.
Lilac and crimson.
Blue, orango and green.
Red and white.
Black and slate color.
Red, yellow and black.
Red and grey.
Blue and gold.

THE BEAUTIFYING BATH.

It is not infrequently said that a daily bath is weakening. This is such a great mistake that it is difficult to understand how it is ever made. A daily bath is just as necessary to bodily purity as daily prayers are to soul purity, and it should be as conscientiously taken. In some place, and at some time that cannot be recalled, this observation has come to my notice, and its truth made its impression a lasting one: "A lady bathes not to get clean, but to stay clean."

It is true that remaining too long in the bath may be weakening; but a quick bath in either very warm or even hot water, followed by a cold dash, has only good effects.

A refreshing and practical bath is one in moderately hot water with a little sea salt in it—sea-salt is practical and cheap,—pure, white soap, a sponge and a cheese cloth wash-rag. Cheese-cloth is both practical and cheap, at the same time sufficiently rough to remove all dirt, and not rough enough to scratch. The sponge must serve as the shower-bath; and after the body is thoroughly dry, rubbing corn meal or bran over it makes the skin soft and velvety.

A daily bath is almost a necessity for those who aspire to beautiful complexions. For those inclined to sallowness of skin, a half teacupful of vinegar or the juice of a lemon may with benefit be added to a washbowlful of water. On the other hand, if the trouble is opposite to that described, a teaspoonful of soda added to the water will be beneficial.

Now is your chance—a Communion set free. See 16th page.

POULTICES.

A professional nurse gives the following directions for making poultices:

Mustard Poultice—Take of pwdered mustard two onnces, and enough vinegar to make it spread properly. For persons of thin skin and for young children, use one-third to one-half of flour or Indian meal, and employing water instead of vinegar for moistening it. A mustard poultice can seldom be endured longer than one-half hour; indeed, there is danger of leaving on a mustard poultice to the point of blistering, as it may produce a sore very hard to heal.

Charcoal—Good for all foul-smelling and gangrenous sores. Take bread-and-milk poultice and stir into it as much powdered charcoal as it will allow.

Slippery-Elm—Slippery-elm poultice is excellent for irritable sores when a softening effect is desired. To make it, take any quantity of slippery-elm and moisten it with hot water. If a more sedative effect is desired, one-half an ounce of laudanum may be added to either the bread, flaxseed or slippery-elm poultice.

Flaxseed—For painful inflammations of all kinds, a poultice of flaxseed is useful. Take of ground flaxseed one part, barley meal and water enough to make a poultice.

Poultices should never be made unnecessarily thick or heavy, and they should be frequently repeated. They ought always to be put on warm, and as moist as can be made without being so soft as to flow when placed upon the skin. When they become dry and the temperature falls they can do little, if any good, and may possibly do more injury than service.

Bread goes up 60 per cent in the price of the loaf and the loaf goes down one-eighth in weight, says the New York World. Yet every housewife who has ordinary energy and intelligence can make much better bread at half the cost, or if she cannot do it now she can easily learn to do it. A barrel of flour costing $8 makes 220 pounds of bread. In other words, even at the present price of flour, good, wholesome, home-made bread costs only a little over 3 12- cents a pound. At former rates it cost greatly less than that. Yet the bakers have been charging 5 cents a pound and propose now to charge more. When will the people learn to avoid this extortion by baking their own bread?

Under the efficient leadership of their president, Lady Lee Anderson, the Ladies' Society in Dublin, Ireland, have practically undertaken the full care of the orphanage at Aintab, Turkey; and are sending a lady to take the position as matron. They will thus have charge of some 300 Armenian orphans, and very much lighten the work of the American missionaries. The Swiss are supporting 230 orphans in Sivas for a term of five years, and have sent two excellent ladies to look after their welfare and instruction. In twenty centers the American missionaries are still caring for more than 2000 orphans, supported by funds sent through the National Armenian Relief Committee.

A USE FOR GOOD BOOKS.

In the dissemination of truth, the Bible welcomes the aid of all good books. A well-selected ministerial library is an interesting collection of books. The Bible, of course, is the king of the collection; and close around in the chief ranks of availability stand commentaries, lexicons, lives of Christ, church histories, volumes of theology, of sermons, and other books of a solid character, which are directly tributary to the Bible. These books form the strong center of the library for attack and defense, the homiletical Old Guard which is always ready for service at the call of the preacher. But if he is a man of wide culture, he will have a great variety of other books on his shelves, as many as his purse can bring together, the leading historians, poets, novelists, scientists, explorers, essayists and wits of the world. How shall he use these books?—The Advance, Congregationalist.

Every church may have a Communion set. Read our offer, page 16.

OUR YOUNG FRIENDS

BE COURTEOUS, BOYS.

"I treat him as well as he treats me," said Hal.

His mother had just reproached him because he did not attempt to amuse or entertain a boy friend, who had gone home.

"I often go in there and he doesn't notice me," said Hal again.

"Do you enjoy that?"

"Oh, I don't mind! I don't stay long."

"I should call myself a very selfish person if friends came to see me and I should pay no attention to them."

"Well, that's different; you're grown up."

"Then you really think that politeness and courtesy are not needed among boys?"

Hal, thus pressed, said he didn't exactly mean that; but his father, who had listened, now spoke:

"A boy or man who measures his treatment of others by their treatment of him has no character of his own. He will never be kind, or generous, or Christian. If he is ever to be a gentleman, he will be so in spite of the boorishness of others. If he is to be noble, no other boy's meanness will change his nature."

And very earnestly the father added:

"Remember this, my boy, you lower your own self every time you are guilty of an unworthy action because some one else is. Be true to your best self, and no boy can drag you down."—Christian Work.

EDUCATIONAL.

COMMENCEMENT AT GEO. R. SMITH COLLEGE.

Special Correspondence.

The recent commencement exercises of Geo. R. Smith College, at Sedalia, Mo., were a fitting climax to the most successful year in the history of the institution.

The first programme of the week consisted of a beautiful cantata, which was rendered by representatives of the English department. The unique costumes, excellent singing, pretty scenery and instructive dialogues combined to make this interesting entertainment a good drawing card for the subsequent exercises of the week. The success of this cantata was due, chiefly, to Prof. Whitby and Mrs. Billups.

On Friday night occurred the Annual Medal Contest in Declamation and Recitation. Two gold medals were offered; one to the young man who should excell in declamation, the other to the young lady showing the best art in recitation. The contest was especially interesting and elicited many compliments from critical white friends. The winning young man was B. F. Bateman, Springfield, Mo., and the victorious young lady was Dulcina Mitchell, St. Joseph, Mo.

On Sunday morning Rev. R. C. Gillum, D. D., presiding elder of Topeka District, preached a strong and helpful Baccalaureate sermon on "The Evolution Taught in the Bible." In the afternoon the College Love Feast was enjoyed in fullest measure. Rev. G. B. Abbott, Independence, was leader. At night Rev. A. H. Higgs, Louisiana, Mo., preached the Annual Sermon, which was a most interesting discourse.

On Monday evening the inimitable Rev. W. A. Quayle, D. D., delivered his great lecture on "Abraham Lincoln, the First American," before the literary societies of the college. Of all the great lectures on Lincoln which the writer has heard, Dr. Quayle's is "facile princeps." Quayle on Lincoln is a far richer feast than quail on toast.

On Tuesday evening occurred the exercises of the graduating class. The four members of the class who are graduated from the Normal Course, chose a uniform and patriotic theme, with the subjects distributed as follows: Miss Raymond, Springfield, Mo., spoke on "Our Heritage in Great Men;" Miss Pringle, Mexico, Mo., on "Our Heritage in Our Constitution;" Miss Wright, Sedalia, Mo., "Our Heritage in Our Institutions;" Miss Sullivan, Foristelle, Mo., "Our Heritage and Our Obligations to Maintain It." The orations showed painstaking preparation and were well delivered.

Following the orations, President Robertson delivered a very forceful and inspiring address to the class on "Success Ideals," after which, in a most impressive manner, he presented the diplomas.

On Wednesday afternoon, Founders' and Benefactors' Day, in honor of Gen. Geo. R. Smith and his surviving daughters, Mesdames Smith and Cotton, was appropriately observed. Addresses were delivered by Mrs. Cotton and by representatives of the G. A. R. Posts of the city, and by members of the faculty. The city Cornet Band (colored) furnished most excellent music. The Alumni Banquet and Reception, on Wednesday evening, closed the week's series of unusually interesting programmes, and it also marked the close of the fourth school year of the institution.

One of the most attractive features of every programme of the week was the music, which was characterized by variety, classic selection and artistic rendition. Miss Celia B. Ulmer, the musical director, deserves great credit for the thorough instruction given her music pupils; she is deservedly popular with the students.

More than ever before the closing week, this year, witnessed larger audiences, more visitors from abroad, and a deeper interest on the part of both white and colored friends.

Geo. R. Smith College, having had unusual prosperity throughout its brief history, has won the confidence of the people and has gained a wide reputation as a college for the Christian education of the colored youth of the West. Notwithstanding the hard times, the attendance of students the past year has been nearly 200, which is larger than ever before, and everything presages an increased attendance the coming year.

Great praise is due President Robertson and his faithful and efficient faculty for the splendid results which they have achieved in face of various obstacles.

Blessings, abundant, on Geo. R. Smith College!

The Morristown (Tenn.) Normal College commencement exercises were held May 5th to 11th. The annual examination showed that progress had been made on all lines. The baccalaureate sermon was preached in the opera-house by Rev. Lewis Curtis, D. D., of Cincinniti. The annual love feast was a time of refreshing by the presence of the Lord. Many of the students testified their determination to do something to help to make this world better. The annual exercises by the Society of the Friends of Africa, was interesting. The oratorical contest of Monday and Tuesday evenings, by the boys and girls, was also interesting. The annual report of President J. S. Hill, D. D., to the Board of Trustees, was very encouraging. He reported that he had raised $8000 on the new building, and expected to complete the building this year. It will be very commodious with 100 rooms. Over 300 students were enrolled the past year, representing six or seven states. Four were graduated and received their diploma.

The New Jersey Home, Miss Anna Mosher, superintendent, Miss Rachel Jefferson, assistant, had seventeen girls training to do all kinds of domestic work.

The faculty have spared no labor to carry forward their work on all lines. Thus closes one of the most prosperous years in the history of the school.

Rev. E. Previne.

Smallpox has invaded Little Rock, Ark., and caused Philander Smith College to close five weeks ago. It will not reopen again till October.

An extra session of the legislature of this State met Wednesday, May 16th, to enact laws according to the new constitution.

Your church should have a communion set; read our advertisement on page 16 and go to work at once to get up a club and we will give you one.

OUR BENEVOLENT CAUSES

Cincinnati, O., May 7th, 1898.

Dear Dr. Scott—I remember with great pleasure the visit made by Mrs. Hedges and myself to New Orleans last year, commencement week, and our gratification in meeting the preachers of New Orleans in their meetings and in the churches; also the ladies of the Woman's Home Missionary Society, at a special meeting called by Mrs. D. M. Walker, the corresponding secretary. I remember our pleasant conference in regard to the future of the work in New Orleans, and the promised cordial co-operation of the ministers in regard to the establishment of a polytechnical school.

Looking over the annual reports I find that the Woman's Home Missionary Society has expended, in the city of New Orleans, $53,488.45. The reports of the missionaries have come to me, monthly, during the eighteen (18) years that our work has been going forward, so that my interest has been sustained by constant correspondence there. The misfortune of the burning of Peck Home hindered the progress of the work, but we still have a fine property there, consisting of the site on Peters avenue, on which Peck Home stood.

It is the privilege of the Woman's Home Missionary Society to recognize organizations that are loyal and effective in any conference. The territory of the Louisiana Conference being so extensive, the board, some time ago, in order to give a field to two sets of officers, and securing more efficient organization, advised a division of the conference.

After further consideration it seemed best to suspend this action, and the Louisiana Conference organization that will be recognized by the board will be that approved by the General Board of Managers at its meeting in Baltimore, October, 1897, that is, Mrs. A. Claude, president; Mrs. D. M. Walker, corresponding secretary; Mrs. R. C. Montgomery, treasurer. We trust that these ladies will have the co-operation of the pastors of the Louisiana Conference to secure organizations in the various charges, and advance the interests of the work.

Yours sincerely,

Elizabeth L. Rush.

W. H. M. S. NOTES.

The school for whites at Clarkson, Miss., formerly under the control of the Freedman's Aid Society, has been turned over to the Woman's Home Missionary Society, and will be maintained in connection with Bennett Industrial Home. Dickson Memorial Hall has recently been erected for the accommodation of students. There are 250 acres of land connected with this property, a portion of which will be used as a farm to be worked by young men without other resources, who will thus help themselves through the school.

Bishop A. C. Haygood, of the Methodist Episcopal Church South, said: "The Woman's Home Missionary Society has solved the problem—what to do with the colored girl."

The Indian's work of the Woman's Home Missionary Society is carried on under the auspices of three bureaus—the Indian, the New Mexico and the Alaska. The three Industrial Homes for Indian children in which this work is carried on, are located at Lyndon, Wn., Dulce, N. M., and Unalaska, Alaska.

The Home Mission work in the United States reaches the people of all nations. It is stated that every converted Chinaman who returns to his own country goes as a missionary.

LAUNCHING THE KENTUCKY.

The hydrophobists who hurled whisky bottles against the sides of the Kentucky, as she was launched, in the insane idea that her water christening might otherwise make her unlucky, were doubtless ignorant of the fact that the Constitution, the ship that won more victories in fair fight than any other vessel ever built, was christened with water; and that the Hartford, that carried Farragut's flag through the battle of New Orleans, Vicksburg and Mobile, was also christened with water.—The Voice.

EPWORTH LEAGUE

By Rev. Daniel W. Shaw, Ph. B.

Topic: May 29—Our Brother's Burden and Our Own.

Scripture Reference—Gal 6: 1-5.

"Am I my brother's keeper?" is that world-old question that echoed through the Amaranthine bowers of the fair Eden, when Cain, the first offspring of the human family, heard the question of Deity, as it smote upon his guilty conscience. It is the question that many have asked from that day until now. Individualism somehow has ruled in all the years, and the self-centering of man is the hydra-headed monster that as yet the gospel has not yet succeeded in conquering. The human family does not easily learn (Rom. 14: 7) that no man liveth unto himself.

To the gospel and humanitarian view of life men are slow to come. In our strength we forget our brother's weakness, and when his standing becomes insecure because of his burden, we forget to support, or put him back on his feet. Altruism seems making slow headway against Darwinism. The world needs as rapidly as possible to get off of the platform of Darwin, which looks upon human society and all life as only a struggle for life, and pass over to the altruistic, which views human society as a struggle for the life of others. No man will accomplish much for the world so long as his best effort is made for himself. Devotion to others stands at the center of the Christian scheme.

The world needs waking to the fact, that the man who seeks only his life, will loose it; and the man who will loose it for humanity's sake and the gospel's, will save it.

"If a man be overtaken in a fault," says the great apostle, "ye which are spiritual, restore such an one in the spirit of meekness." Dear leaguer, have you done this? Have you not met on life's highway more than one who had slipped a little from their high ideals and sat down to moult in their faults? What did you do? That poor girl who in an hour of folly loses the richest dowery of maidenhood, and finds herself condemned and forsaken by the old friends and associates, needs then as never before the hand of some royal soul to restore her to hope, for time and eternity. The spirit of censure has outgrown in the human heart the spirit of charity.

Men forget the last part of Gal. 6: 1. Somehow we feel that we shall never be found by the misfortunes that come to others. We too frequently upraid the unfortunate one, forgetting that we too may soon come to the place where help and sympathy would be a blessing. The strong is not always strong, nor does the weak forever remain shorn of strength.

Then there is a law, promulgated both by the life and words of Jesus Christ, which requires the bearing of one another's burdens. The follower of Jesus can be oblivious to the needs and burdens of those about him. There are to-day, as in the days of Christ's incarnation, many who will add to the burdens of others, but never take so much as a finger's weight from them.

Some times that proud spirit that says, "I am better than thou," stands in the way of the altruistic spirit and leaves the world to suffer all around the man who is stuffed with pride. The man who is about as near nothing as one can well get, without becoming a cipher, is the man who feels himself too good, or too important to go into the hut and the hovel to help the needy and the suffering.

But you say, I have burdens of my own. Have you not heard of the Traveler in the Alps who, when benumbed and almost overcome by the cold, stumbled upon the prostrate body of another of his party, and his effort to help him, saved his own life? So in life you lose your burdens in taking hold of the burdens of others. Many a man has saved his own life by making a fight for the life of another. The poor rheumatic, slowly dying of that wearisome disease, heart the shout of fire, and a puff of the smoke from the burning building swept into his room, which was followed by the cries of women and children. It was enough: he sprang from his bed and rushed to the rescue, and for these years he has not heard of the old burden of rheumatism.

There is the man who somehow never got clear of his spiritual burden, although he has joined the church; he may have liberty by helping some one else who like himself has not yet come into the rest of faith. Are you bothered with your doubts, so are many others; get hold of them, and try to help them out of their doubts and you will lose your own. Are you despondent, go and scatter sunshine for some one else, and your own soul will rise up to light. Bear ye one another's burdens and so fulfill the law of Christ. Restore the one who has been overtaken in a fault not amid boasts and pride, but in the spirit of meekness. God bless our leaguers, and may the words of Gal. 6: 1-5 be an inspiration to their life.

Charleston, W. Va.

PROGRAM.

Texas State Epworth League Conference, comprising the Texas and West Texas Conferences of the Methodist Episcopal Church, to be held in Tabernacle M. E. Church, Galveston, Tex., June 21-23.

All presiding elders, pastors, Epworth League presidents and delegates elected from chapters are members of the State Conference. Each chapter is assessed five cents (5c) per annum per member, to be forwarded by the delegate to pay expenses. Presidents of local chapters, observe this requirement. The maximum railroad rate will be $5.00 for round trip. Ask your agent for rates to State Teachers' Association. Pastors, please stir up an interest. Secretary I. G. Penn will be present to push forward the work of the League in the South.

Houston District.

"Elements of Universal Religion," Rev. O. I. Jones and Rev. F. Gary, D. D.

"Individual Effort in Junior League Work," Rev. J. O. Williams.

"What Literature to Read," Prof. E. W. Pettaway and Rev. L. S. Blakeney.

"The League Brotherhood," Rev. W. A. Parks and Rev. S. H. Grant.

"The League and Social Amusements," Rev. P. H. Jenkins and Prof. S. C. Collins.

"The League and Temperance," Rev. P. H. Jenkins and Prof. S. C. Collins.

Huntsville District.

"The Influence of the League on the Circuit," J. W. Strickland and J. S. Walker.

"The Epworth League Reading Course," Rev. J. Hartley Jackson and J. F. McGowen.

"The League and Missions," Miss Nasise Holt and Rev. B. M. Taylor.

"The Work of the League in our Southern Conferences," Mr. Joseph Smith and Rev. Cary Devenport.

"The Model League Chapter," Nelson Martin and Rev. P. L. Jackson.

"Texas State League and the S. W. C. A." Mr. Phil Culpeper and Rev. W. S. Curtis.

Marshal District.

"The Work of our Assistant General Secretary," Prof. J. W. Jamison and Rev. F. Parker.

"Has the League Made our Young People More Conversant with the Work of our Church?" Miss R. B. Mathis and Rev. Walton Brown.

"Some Hindrances to Local Chapters," Prof. W. R. McMillan and Rev. S. E. Ewing.

"The League a Universal Brotherhood," Rev. J. H. Reed, D. D., and Prof. Edward Hayes.

"The Future of our Southern Field," Miss D. N. Jackson and Prof, H. J. Swanson.

"The Most Essential Things for Church Unity," Prof. W. L. Blake and Dr. J. S. Reid.

"Hope of a Larger Sphere for the Young," C. R. Ross, J. B. Bolton and P. R. Price.

"Official Members of the M. E. Church," Prof. S. A. D. McClellan and J. B. Jones.

Navasoto District.

"Demand for Young People's Societies," Miss Laura Franklin, Stoneham, Tex., and Rev. S. M. Bolden, Hempstead, Tex.

"Social Culture," Abram Farrow and Miss A. C. Blount.

"Mercy and Help Department and Missions," Miss S. H. Josey, Rev. Wm. Brooks.

"Duties of Epworth League Presidents," Miss S. C. Benford and Rev. W. E. Hutchinson.

"The League at Work," W. C. Burgiss and Prof. A. E. Gibbs.

"Relation of Pastor to E. E." Rev. J. A. Featherstone, H. M. Smith and Prof. E. John.

Palestine District.

"The Influence of the League on Character," Prof. E. G. Williams and W. R. Morton.

"The League as an Indoctrinator," Prof. Pal Landry and Rev. M. Q. A. Fuller.

"A General Conference District Epworth League," Miss M. D. Alexander and Rev. F. R. Morton.

"Is the League Fulfilling its Missions?" Rev. Reiley Hillory and Aaron Alexander.

"The League and Education," Miss Gussie D. Polk and Rev. G. B. Dogget.

"Should there be a Weekly Literary Meeting?" Rev. J. I. Gilmore and Rev. Paul Pruit.

Paris District.

"The Epworth League; Why Denominational?" Rev. Aaron Taylor and Prof. R. S. Thweat.

"The Relation of the Epworth League to the Missionary Society of the M. E. Church," Miss Irnestine Monroe and Rev. Taylor Moore.

"The Duty of the Epworth League to our Educational Institutions," Prof. F. A. Polk and Rev. Wade Hamilton.

"Has the League been a Benefit Thus Far?" Miss Ida M. Sharp and Prof. R. L. Huffman.

"What Part Should the League Take in Revivals?" Miss Rosa Simmons and Dr. J. S. Reid.

"The Literary Department," Rev. J. F. White and Prof. J. B. McCollough.

Austin District.

"The Influence of the League in a Pastoral Charge," Rev. A. Foster; Discussion by Prof. G. W. Smith.

"The True Mission of the League," Rev. A. Mason; Discussion by Prof. W. C. Hardeman.

"Woman Suffrage in the M. E. Church," Mrs. W. F. Waters; Discussion by Rev. A. Jackson.

"The Relation of the Pastor to the League," Mr. G. A. Bolden; Discussion by Mr. W. R. Morel.

Waco District.

"Christian Evidences," Rev. J. W. Pinckney; Discussion by Rev. M. C. Cavenas.

"Social and Moral Culture," Mr. M. W. Henry; Discussion by Rev. L. H. Anderson.

"The Present Status of the Epworth League in the West Texas Conference," Rev. J. H. Hutchinson; Discussion by Mr. J. E. Mascn.

"Promotion of Inter-denominational Good Will," Rev. J. W. Stones; Discussion by Rev. G. R. Bryant.

Columbus District.

"Methodism a Witnessing Church," Rev. N. J. Johnson; Discussion by Rev. S. N. Jordan.

"How Socials May be Made Profitable," Prof. J. W. Frazier; Discussion by Dr. G. R. Townsend.

"The Study of Bible Characters," Rev. J. H. Swann; Discussion by Prof. R. L. Smith.

"The Epworth League Literature and its Benefits to the Young People," Rev. J. W. Weakley; Discussion by Mr. J. A. White.

San Antonio District.

"The Age in Which We Live," Mr. A. Mills; Discussion by Mrs. S. E. Spriggs.

"The Demand for Young People's Societies," Rev. C. P. Westbrooks; Discussion by Rev. H. C. Cooper.

"The Great Benevolences of the Church," Rev. H. Swann; Discussion by A. H. Huff.

"The Relation of the Old People to the League," Miss Alice Williams; Discussion by Mr. H. M. Whitby.

Dallas District.

"Social Evils a Hindrance to the Success of the League," Rev. D. C. Lacy; Discussion by Mr. L. R. Richie.

"How Should the Various Auxiliaries to the Church be Treated by the Pastor?" Rev. J. M. Marsh; Discussion by Rev. Mack Henson.

"Should there be any Compulsion on the Local Preachers and Exhorters in the M. E. Church to Read its Literature?" Rev. T. S. Moore; Discussion by F. L. Kirkpatrick.

H. B. Pemberton, State Pres.
R. L. Smith, State Sec'y.
C. D. Johnson, Pres. West Texas Conference League.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)
By Rev. G. N. Jolly Kentucky Conference.

Lesson X. June 5, 1898.

JESUS CONDEMNED.

(Matt. 27:11-26.)

Golden Text.—"Christ Jesus came into the world to save sinners." (1 Tim. 1:15.)

Jesus went from that upper room, the scene of our last lesson, to Gethsemane. There the last awful conflict with the "Prince of this world" occurred. A second time was Jesus victorious. He went forth from that garden to meet death in a calm dignified manner. When the mob came, Jesus surrendered himself to them. They led Him first to the aged Annas, and then to his son-in-law Caiaphas, who was high priest that year. The Jewish Council was assembled, false witnesses were secured; Jesus was tried and condemned on the charge of blasphemy. He was then blindfolded, spit upon and struck with the hands. Early in the morning He was sent to Pilate. There was a Roman law that prevented them from putting Him to death.

Pontius Pilate was a Roman Knight. Through the influence of Sejanus he had been appointed procurator, or collector of revenue of Judea. His government of that land was very unhappy. He disliked the Jews and they hated him. He did many things to agravate them. They would not tolerate his conduct. There arose between them bitter disputes and fierce insurrections. In the trial of Jesus he shows superstition, cowardice and cruelty. Any nation with such a chief magistrate is to be pitied.

When the Council brought Jesus to Pilate, they would not enter into the judgment hall, "lest they should be defiled, and prevented from eating the Passover." They had deep convictions against entering a room where there might be some unleavened bread, but no remorse over taking the life of a man they knew to be innocent. Pilate went out and asked what accusation they brought against Jesus. They answered, He perverts the law, forbids to pay tribute to Ceasar, and says He, Himself, is a king (Luke). The first and second of these accusations Pilate knew to be false. The third he investigated. When he returned to the judgment hall he asked Jesus if He was "the King of the Jews?" Jesus answered, "Thou sayest." But "my kingdom is not of this world." The Council accused Him of many things. Jesus made no reply. He did not defend Himself. His silence plead His cause more eloquently than words could have done. Pilate marveled and cried out, "I find in Him no fault." Yet, through fear of the Jews, he would not release Him. The old coward Public opinion prevents many from doing right.

The Council was determined to have the life of Jesus. Pilate greatly desired to set Him at liberty. He learns that Jesus was of Galilee, therefore he sent Him to Herod, who was at that time in Jerusalem attending the Passover. This was the Herod that had John the Baptist put to death. He had heard much of Jesus, and greatly desired to see Him. He was exceedingly glad when Jesus was brought before him. He hoped to see Him do some miracles. We may have wrong motives in desiring to see Jesus. Herod asked Him many questions, but Jesus answered not a word. The Council vehemently accused Him before Herod. The governor, with the men of war, set Jesus at naught. They looked on Him as worthy only of contempt. They arrayed Him in a bright robe of white tissue, richly embroidered with silver. This they did in mockery. When he sent Jesus back to Pilate he released Him from every political charge brought against Him. Pilate and Herod were made friends that day. Christ is a great reconciler.

When Pilate "was set down on the judgment seat" and Jesus was a second time brought before him, his wife sent unto him saying, "Have thou nothing to do with his just man." Women are often nearer right than the men. If judges, who are superstitious and cowardly, would follow the advice of their godly wives, results would be much better. Pilate desired to set Jesus free. He told the Council he had examined Him, and found no fault in Him. Still they were determined to put Him to death. He had a custom of releasing to them a prisoner at festival times. He told them he would do so at this feast, and suggested that they ask for Jesus. But the chief priests and scribes moved the people and constrained them to ask for Barabbas. He was the son of Abbas, or of the father. The name indicates that he was the devil's counterfeit. It is likely he played the part of a false Christ; deceived the people; raised a band of followers; caused an insurrection; committed murder, and was cast into prison. Now the people ask that he be set at liberty and the innocent Christ be crucified. The world has ever been taking the counterfeit for the genuine. It accepts counterfeit men, religions and pleasures for those that are true.

Pilate really hated to condemn Jesus. He told the Council to take Him and judge Him according to their law. They let him know it was not lawful for them to put any person to death. When Pilate examined Jesus he found no fault in Him, yet he did not release Him. He sent Him to Herod with the hope that he would set Him at liberty, but this he did not do. Then he desired the people to ask that He be releaased, but they called for Barabbas. He had one more resort—that was ridicule. He suffered Jesus to be scourged, robed in purple, and crowned with thorns. When the pale, bleeding, friendless Son of man, thus clothed, was led forth, he cried: "Behold the man." "Hail, King of the Jews." Yet they would not set Him at liberty. The Council buffeted Jesus, Herod mocked Him, Pilate scourged Him and the Jews crucified Him. The blessed Christ "suffered many things" for us before He expired on the cross.

When Pilate saw he could prevail nothing, "he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person." But this did not make him innocent. It did not wash from his soul the blood of a murder. He knew Jesus was innocent. He had the power to save His life, but he delivered Him over to be crucified, because the mob desired him to do so. He was cruel, superstitious and cowardly. Poor man, he soon lost his office, and I fear afterwards his soul.

Gideon N. Jolly.

IT CERTAINLY IS STRANGE.

A peculiarity of the civil rights discrimination is that a man can get all the liquor he wants to drink, but when it comes to renting a decent house, procuring a meal, or getting a chance to work at a trade, the Negro finds the road very rocky.—Colored American.

Pure Blood

Every thought, word and action takes vitality from the blood; every nerve, muscle, bone, organ and tissue depends on the blood for its quality and condition. Therefore pure blood is absolutely necessary to right living and healthy bodies. Hood's Sarsaparilla is the great blood purifier. Therefore it is the great cure for scrofula, salt rheum, humors, sores, rheumatism, catarrh, etc.; the great nervine, strength builder, appetizer, stomach tonic and regulator. Hood's Sarsaparilla cures when others fail.

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2. **In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.**
3. **When the Advocate does not arrive regularly, notify us promptly.**
4. **Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.**

Dear Brethren:

We desire to call your special attention to our Communion set offer, which may be found on the sixteenth page of this paper. It is through a friend of the Southwestern that we are able to offer such a liberal inducement to you and your church. Many churches in our territory are in actual need of a Communion set, and here is the chance to secure one at the rate it would cost any dealer and at the same time place thirty Southwestern into the hands of your people each week.

The ware is made by the celebrated William Rogers Company of Hartford, Conn., and we give you our word there is none better.

Now is your chance. Send for sample copies and begin at once to work for the Communion set; you will by this means secure what you have so long needed, and at the same time help this paper and secure the financial footing it should have. Yours truly,

Eaton & Mains.

LET THE GUILTY FORSAKE HIS WAYS.

So strange that we demand one day after another, of others that we ourselves will not do. How about the preacher that thinks he is not to give in the collections of his church, poor simple fellow, go and pray, tell God that you are hide bound, and you want the Holy Ghost to loosen you up; how about the preacher's family as well as himself who will send their children even on the Lord's day to buy beer.—The African Methodist.

The material of which the uniform to be worn by our army which is to invade Cuba, is to be made is called East India Kharki. It is a dark brown hue, light in weight, strong and flexible. It is the same material as is now worn by the British army in Africa and India.

The coats are a trifle shorter than those now worn in the army. The unifoms for officers and men are made alike. Except in shoulder straps there is no distinction. A soft campaign hat of the same color goes with the uniforms. Our army will look very business-like in its new clothes, while flannel underclothing and woolen socks, with the broad-soled army shoe, will complete the outfit of the Cuban American army.

This is a bad year for Editors getting into the Episcopal chair. Our talented friend, Dr. Phillips, of the C. M. E. Church, was defeated by the general conference deciding not to elect even one new bishop; while in the M. E. Church South, Drs. Hoss and Tigert, though warmly supported for the high office, found that two others were preferred before them. Our friends, the Editors of the Recorder and Star, of the A. M. E. and A. M. E. Zion Churches, respectively, should rejoice that their general conferences do not assemble in the year 1898; we trust the delay will help them.

If you are working for a Communion set send us your name and we will send you some sample copies of the Southwestern.

CERTAINLY APPLICABLE TO NEW ORLEANS.

The race is face to face with a grim problem. With bright and ambitious young men and young women coming out of the schools every year, ready to take honorable places in the business world, our situation is growing more and more deplorable. The professions are crowded to the limit in the great cities; and the door of industrialism is closed. Relief for this congested condition must be found somewhere. What are we going to do about it? The only answer is, broader opportunities for employment must be developed.

The blame rests upon the shoulders of both races. While condemning the narrow-mindedness of white men we cannot escape our share of the responsibility. It is true that Washington's business firms enjoy a revenue from colored trade amounting to more than one million dollars per year, and refuse to hire one Negro as a salesman, clerk, or book-keeper. It is true they decline to spend a small sum for advertising in a Negro newspaper, claiming that they can get the colored trade without investing a penny for it—an indictment that places us in the category of fools and weaklings. It is true that our most refined ladies are shown scant courtesy in many stores where they go to spend their hard-earned dollars. The theaters, high-grade concerts and lectures, and summer resorts do not invite our patronage. The majority of restaurants and places designated to promote public comfort, absolutely refuse our custom, and strangers have been known to wander hungry upon our streets with a pocketful of money, not knowing where decent accommodations could be had for a colored American. All these things are true. What are we going to do about it?—Colored American.

Dr. Frank M. Bristol, the new pastor of the Metropolitan M. E. Church, Washington, D. C., known as the president's church, is greatly delighting his audiences with his practical and eloquent sermons. On a recent Sabbath evening he thrilled his audience by the following figurative reference to the late civil war:

"Out of the carcass of that frightful lion which stood in the way of this national Samson's progress, has come forth blessed honey of sectional reunion, fraternity and patriotism which now challenges the admiration of the civilized world; and the meat of a new consecration to liberty and humanity which will now stay the lion of Spanish oppression in the Greater Antilles, rending it as though it were a kid, and making possible that Cuba shall yet in peace eat the honey of independence and prosperity out of the carcass of the man-eater."

BLACK AND BLUE.

A dispatch from Brunswick, Ga., says that "The passing through Georgia of the Spanish officers and soldiers who are prisoners of war under guard of Negro soldiers has aroused some sympathy with the Spaniards throughout the State."

Why should it? Is not any man, whatever his color, who is good enough to wear the uniform of the United States and fight for its flag, quite good enough to act as guard over captives of a race that starves non-combatants, that murders prisoners of war, that maltreats Cuban women, and that blew up the Maine?

We should say no!

And incidentally it may be remarked that any soldier of the United States, whatever his complexion, who conducts himself in a proper manner in public—as our regular soldiers are apt to do—is entitled to decent and even respectful treatment in any part of the country for whose honor and safety he risks his life.—New York World.

This country has its (S) pain; in fact we all have.

PERSONAL AND GENERAL.

We regret to learn that Rev. A. J. Pickett of Washington, La., is very ill. Rev. Jos. Johnson of Waxia, filled his pulpit on the 15th and received two new members. Collection, $17.60.

The Epworth League Chapter of Centenniary M. E. Church, Memphis, Tenn., is an acknowledged power in that community. Dr. D. W. Fields is President, Dr. Georgia Patton-Washington in charge of the Literary Department and Mr. R. F. Weatherby, Corresponding Secretary. They have had a number of interesting and profitable lectures and are planning for others. The spiritual department is also helpful to all who attend its meetings.

Rev. G. W. Smith, pastor at Jackson, Miss., is having a pleasant and successful year's work. His congregations are large and appreciative. He has his church organized to raise $500 next Sunday for the purpose of paying off balance of their indebtedness. The Southwestern has strong friends in Bro. Smith and his energetic wife. She is making a systematic canvass for the paper for the purpose of securing one of our communion sets for the use of the church.

Cards are out announcing the marriage of Miss Marie L. Jones of Marshall, Texas, to Rev. John W. Lewis of Waco, Texas, at Ebenezer M. E. Church, Marshall, Tex., June 3, 1898. Miss Jones is a graduate of Wiley University and one of the most prominent young ladies of that section. They will make their home in Waco, Tex.

The State College of Delaware, will have its closing exercises at the College building, Dover, Del., May 27, 1898. Two addresses will be delivered, one by Bishop Leighton Coleman and another by Rev. H. T. Johnson, D. D., Editor Christian Recorder, Philadelphia, Pa.

The commencement of the Prairie View State Normal school of Texas will take place Tuesday, May 31st, at 11 o'clock a. m. The address to the class will be delivered by Dr. C. V. Roman of Dallas, and diplomas and certificates will be presented by Hon. F. A. Reichardt, president of the Board of Directors.

Bishop M. B. Salter, D. D., of the A. M. E. Church was in the city last Sunday and preached at the St. James A. M. E. Church. He also took part in the Memorial service held in the same church at 3 p. m., which was conducted by the pastor, Rev. Dr. L. H. Reynolds, in honor of the late Bishop J. H. Armstrong.

The Law Department of the Central Tennessee College, Nashville, Tenn., will have its commencement next Tuesday, May 31, 1898. The graduating class is composed of two young men, Thos. H. Johnson and Henry A. Cameron, both of Tennessee.

Rev. C. D. Crockett, Pastor at Slidell, La., is arranging for a grand basket meeting at Indian Village on the fourth Sunday in June, and he expects Rev. W. H. Smith and congregation from Pearlington, Miss. All are invited.

Rev. D. J. Price, A. B., pastor of the St. James M. E. Church, Shreveport, La., is having quite a successful year. His revival meeting was helpful to his whole church, and St. James' temporal affairs are in a most healthful condition.

The programs are out announcing the District Conference of the Tennessee River District to assemble at Franklin Tenn., July 13. The Sunday-school Institute will be held July 16.

The Colored American speaks in highest terms of Mr. J. Henry Lewis, chorister of Asbury M. E. Church, Washington, D. C., and gives an excellent cut of Mr. Lewis as well. He is also at the head of the Amphion Glee Club, which is composed of Washington's most cultured male singers. This popular Club furnishes much of the vocal music for the capital city's leading white society.

Ask your neighbor to subscribe.

THAT EPWORTH LEAGUE CONGRESS.

The opening meeting of the congress was held at Loyd St. M. E. Church, Secretary Penn presiding. The president announced that the Epworth League Army of Atlanta would march in. Whereupon an appropriate march was played by Prof. Morse and in came six chapters with flying banners representing the different churches of the city, to seats reserved for them. When the opening hymn, "Leaning on the everlasting arm," was sung. The beautiful auditorium was filled with an enthusiastic and intelligent audience. On the platform were seated about 100, including the choir and prominent visitors. After singing, prayer was offered by President C. M. Meldon, of Clark University. A second hymn, "Be a Hero," was then sung. Secretary Penn introduced Hon. L. J. Price, of Atlanta, who delivered a most eloquent address of welcome. Mr. Price is president of the Atlanta Annual Conference Leagues. His address was the very embodiment of earnestness and enthusiasm, and aroused his auditors to an extraordinary pitch; he took them by storm. The next was a hymn, which was well sung by the Clark University quartette.

Prof. W. H. Strickland, of Arkansas, responded to Mr. Price in an address beautifully conceived and eloquently delivered.

Prof. J. Rosemond Johnson, of Jacksonville, Fla., sang a baritone solo. The Professor has a most excellent voice, and sang to the delight of the immense audience.

When Dr. J. F. Berry, editor of the Epworth Herald, who was the principal speaker of the evening, was introduced, the house was absolutely packed and the crowd extended out on the sidewalk. He had an audience to speak to and right well did he do so. His address was strong and practical, and cannot fail to do much good. Then followed a duet.

Rev. E. A. Schell, D. D., was called upon and made a few remarks which were entertaining and well received.

Next followed a solo, which was well sung by Mrs. L. T. Wright, of Atlanta. After announcements the great audience dispersed, no doubt greatly benefitted by what they had heard.

On Friday morning the second session was held in Clark University Chapel. Rev. M. M. Alston, of Rome, Ga., presided, and Rev. Valcour Chapman, of Louisiana, conducted the devotions.

The first paper was read by Rev. I. E. Lowery, of South Carolina, on "Our Hindrances in Spiritual Work Among the Young." His production was well received.

When Bishop Ninde entered the chapel the audience broke forth in most hearty applause. Bishop Ninde is president of the Epworth League and is greatly beloved by all. The audience then joined in singing.

Rev. L. M. Hagood, D. D., read a paper on "How May the Young People Help the Pastor in Systematic Visitation Through the Department of Mercy and Help." His thoughts were able and practical and evoked a lively discussion in which Dr. Mason, Bishop Ninde, Rev. Wm. McMorris and others participated.

The next paper was read by Miss Alice McLeod, Anderson, S. C., on "A Literary Meeting, How Conducted and Its Value." This paper was most enthusiastically received. It was intellectual and highly instructive, and on motion of the editor of the Southwestern the great audience gave the Chautauqua salute in honor of the new woman of our Southern Methodism. Discussions followed by Drs. Mason, Scott and others. Then came a strong and interesting paper by Rev. C. B. Wilson, D. D., of Nashville, Tenn., on "Opportunities for Young People to Circulate Church Literature." Discussions followed by Prof. W. H. Strickland, Revs. J. O. Williams, G. D. Fields, W. H. Whitlock and others. "All Hail the Power of Jesus' Name" was then sung by the audience.

A paper was then read by Rev. B. H. S. Ferguson, Columbus, Miss. His paper was strong and eloquently delivered, a plea for the circulation of the Epworth Herald in the South.

Chairman M. M. Alston then introduced Mr. J. A. Patton, of Chattanooga, Tenn. He read a paper on what he called "A Catechism on the Social Department." The audience was so delighted with this production that Mr. Patton was given the Chatauqua salute. Following him a paper was read on "Social Life in Our Churches and How the League May Conserve Same," by Rev. S. A. Peeler, A. M. Much interest was shown in the production, and it was ably discussed by Rev. J. C. Hibbler and Drs. Hagood and Mason.

Then came a paper by Rev. R. J. Buckner, Chattanooga, Tenn., on "The Epworth League Badge and Its Significance." His paper was well received.

In the afternoon Rev. B. M. Hubbard, A. M., of Louisiana, discussed the subject, "The Relative Work of the League and Sunday School;" next came a paper by Dr. J. B. L. Williams, of Florida, on the "Work of the League President." After a musical selection Prof. A. W. McKinny, of Alabama, read a paper on "Relation of the League Treasurer to Philanthropy." Each of these productions made a most excellent impression on the audience.

Mrs. Mary Chrisholm Foster, of Holly Springs, Miss., had a great class of little people and gave exhibition drills of Junior League work to the evident delight of all who heard her, and the children enjoyed it also.

Miss Marie Ida Laws, of Wilmington, Del., read a paper on the "Relation of Junior and Senior Leagues." Her production was strong and thoughtful.

Mrs. Maggie C. Harding, of Nashville, Tenn., who read a paper on the "Value of Temperance Instruction in Junior Leagues," made a decided hit. In addition to the excellent thought her paper contained, her gestures were easy and graceful and her voice suited to platform speaking.

The Congress closed with an immense mass meeting at the Moody Tabernacle at night. There were in attendance about 5000 people. The speakers were our own Bishop W. X. Ninde and Gov. G. W. Atkinson, of West Virginia. Gov. W. Y. Atkinson, of Georgia, presided, and introduced the Methodist governor of West Virginia. The addresses were eloquent, patriotic and thoroughly Christian. A great impression for God and our Methodism was certainly made.

PLAN OF EPISCOPAL VISITATION FOR 1898.

Conference—

North Montana Mission—Belt, Mont., Aug. 4, Bishop Mallalieu.
Montana—Anaconda, Mont., Aug. 11, Bishop Mallalieu.
Utah Mission—Ogden, Utah, Aug. 18 Bishop Mallalieu.
Colorado—Greeley, Colo., Aug. 25, Bishop Mallalieu.
Nevada Mission—Carson, Nev., Aug. 25, Bishop Hurst.
St. Louis German—Quincy, Ill., Aug. 31, Bishop Warren.
Norwegian and Danish—Racine, Wis., Aug. 31, Bishop Joyce.
Cincinnati—Xenia, O., Aug. 31, Bishop Newman.
Idaho—Idaho Falls, Ida., Aug. 31, Bishop McCabe.
California German—San Francisco, Cal., Sept. 1, Bishop Hurst.
Wyoming Mission—Wheatland, Wyo., Sept. 1, Bishop Mallalieu.
Black Hills—Edgemont, S. Dak., Sept. 2, Bishop Fitzgerald.
Northwest Indiana—Plymouth Ind., Sept. 7, Bishop Warren.
Kentucky—Maysville, Ky., Sept. 7, Bishop Ninde.
Columbia River—Pullman, Wash., Sept. 7, Bishop McCabe.
Western Swedish—Clay Center, Kan., Sept. 8, Bishop Andrews.
Northwest Nebraska—Gordon, Neb., Sept. 8, Bishop FitzGerald.
North Swedish Mission Conference—Ironwood, Mich., Sept. 8, Bishop Joyce.
Central Swedish—Chicago, Ill., Sept. 8 Bishop Newman.
Michigan—Lansing Mich., Sept. 14, Bishop Merrill.
Central Illinois—Kankakee, Ill., Sept. 14, Bishop Warren.
California—Pacific Grove, Cal., Sept. 14, Bishop Hurst.
West Wisconsin—Eau Claire, Wis., Sept. 14, Bishop Ninde.
DesMoines—Creston, Ia., Sept. 14, Bishop Vincent.
West Nebraska—Holdrege, Neb., Sept. 14, Bishop GitzGerald.
East Ohio—Barnesville, O., Sept. 14, Bishop Goodsell.
Oregon—McMinnville, Ore., Sept. 14, Bishop McCabe.
West German—Kansas City, Mo., Sept. 15, Bishop Andrews.
Chicago German—Kenosha, Wis., Sept. 15, Bishop Newman.
Erie—Franklin, Penn., Sept. 21, Bishop Merrill.
Detroit—Mt. Clemons, Mich., Sept. 21, Bishop Andrews.
Central German—Evansville, Ind., Sept. 21, Bishop Warren.
Southern California—Santa Barbara, Cal., Sept. 21, Bishop Hurst.
Illinois—Charleston, Ill., Sept. 21, Bishop Ninde.
Northwest Iowa—Emmetsburg, Ia., Sept. 21, Bishop Vincent.
Nebraska—Fairbury, Neb., Sept. 21, Bishop Fitz Gerald.
Central Ohio—Sidney, O., Sept. 21, Bishop Joyce.
North Ohio—Millersburg, O., Sept. 21, Bishop Goodsell.
Puget Sound—Tacoma, Wash., Sept. 21, Bishop McCabe.
Wisconsin—Wampun, Wis., Sept. 26, Bishop Merrill.
Ohio—Athens, O., Sept. 28 Bishop Andrews.
Northwest German—Giard, Ia., Sept. 28, Bishop Warren.
Central New York—Ithaca, N. Y., Sept. 28, Bishop Foss.
Indiana—Princeton, Ind., Sept. 28, Bishop Ninde.
Iowa—Montezuma Ia., Sept. 28, Bshop Vincent.
North Nebraska—Schuyler, Neb., Sept. 28, Bishop FitzGerald.
Minnesota—Win'bago City, Minn., Sept. 28, Bishop Joyce.
Pittsburg—Braddock, Penn., Sept. 28, Bishop Goodsell.
Arizona Mission—Tucson, Ariz., Sept. 29, Bishop Bishop Hurst.
West Virginia—Mannington, W. Va., Sept. 29, Bishop Fowler.
North Pacific German Mission Conference—Tacoma, Wash., Sept. 29, Bishop McCabe.
Rock River—Chicago, Ill., Oct. 5, Bishop Warren.
Upper Iowa—Marion, Ia., Oct. 5 Bishop Vincent.
Northern Minnesota—Hutchinson Minn., Oct. 5, Bishop Joyce.
Southern Illinois—Du Quoin, Ill., Oct. 5, Bishop Goodsell.
New Mexico English Mission—Silver City, N. M., Oct. 6, Bishop Hurst.
Atlantic Mission Conference—Morehead City, N. C., Oct. 6, Bishop Newman.
Western Norwegian-Danish—Tacoma, Wash., Oct. 6, Bishop McCabe.
Oklohoma—Kingfisher, Okla., Oct. 12, Bishop Merrill.
Genesee—Medina, N. Y., Oct. 12 Bishop Foss.
Tennessee—Murfreesboro, Tenn., Oct. 12, Bishop Ninde.
New Mexico Spanish Mission Conference—El Paso, Tex., Oct. 13, Bishop Hurst.
Holston—Elizabethton, Tenn., Oct. 18, Bishop Vincent.
Nothern German—Chippewa Falls, Wis., Oct. 13, Bishop Joyce.
North Carolina—Lenoir, N. C., Oct. 18, Bishop Newman.
Central Tennessee—Lawrenceburg, Tenn., Oct. 19, Bishop Ninde.
Dakota—Parker, S. Dak., Oct. 19, Bishop McCabe.
East Tennessee—Bristol, Tenn., Oct. 20, Bishop Vincent.
Blue Ridge—Marion, N. C., Oct. 20. Bishop Newman.
Southern German—Llano, Tex., Nov. 25, Bishop Fowler.
Austin—Austin, Tex., Dec. 1, Bishop Fowler.
Alabama—Anniston, Ala., Dec. 1, Bishop Goodsell.
South Carolina—Anderson, S. C., Dec. 7, Bishop Foss.
West Texas—Denison, Tex., Dec. 7, Bishop Fowler.
Atlanta—Palmetto, Ga., Dec. 8, Bishop Andrews.
Central Alabama—Gadsden, Ala., Dec. 8, Bishop Goodsell.
Texas—Clarksville, Tex., Dec. 14, Bishop Fowler.
Georgia—Rock Springs, Ga., Dec. 15, Bishop Andrews.
Savannah—Macon, Ga., Dec. 15, Bishop Foss.

Foreign Conferences.

Switzerland—Saint Gallen, June 8, Bishop Walden.
South Germany—Frankfurt, June 22, Bishop Walden.
North Germany—Hamburg, July 6, Bsihop Walden.
Japan—Yokohama, July 6, Bishop Cranston.
Denmark Mission—Copenhagen, July 13, Bishop Walden.
Norway—Larvik, July 27, Bishop Walden.
Sweden, Upsala, Aug. 10, Bishop Walden.
Korea Mission—Seoul, Aug. 11. Bishop Cranston.
Finland-St. Petersburg Mission—Helsingfors, Aug. 24, Bishop Walden.
North China—Peking, Oct. 5, Bishop Cranston.
Foo-Chow—Foo-Chow, Nov. 2, Bishop Cranston.
Hinghua Mission Conference—Hinghua, Nov. 24, Bishop Cranston.
Central China Mission—Kingkiang, Dec. 15, Bishop Cranston.
West China Mission—Chunking, March 8, '99, Bishop Cranston.

Edward G. Andrews, Secretary.

Notice.

A rate of one and one-third fare on the certificate plan has been granted by pthe Southern Pacific Railroad to all that desire to witness the commencement exercises at Gilbert Academy, Baldwin, La., May 25th to 31st.

DOINGS OF THE WORKMEN.

E. F. Carter, P. C., Lebanon, Tenn.: My third Quarterly Conference convened at Leoy's Chapel, May 7-8, with Rev. L. M. Moore, P. E. All the reports showed success. Paid P. E. $4.10, pastor $22.06. We have two Epworth Leagues and one Sunday-school. The elder preached a soul-stirring sermon on Sunday.

S. D. Mitchell, Goliad, Texas: The Lott and Whitby school, under the management of Prof. J. A. Jefferson, principal, and Mrs. Ella M. Whitby, assistant, closed its term Friday, 6th inst., with examination during the day and exhibition at night. Prof. Jefferson is from Wiley University and Prairie View State Normal. He married one of Goliad's best girls, Miss Octavia O. Billups.

Quite a number of the patrons and friends were present to note the advancement of their children. Judging from the complimentary remarks, all were pleased.

Perfect satisfaction permeated the entire school.

The literary exercises were held in the M. E. Church, at 8:30 p. m.; the building was packed to its utmost. It was an up-to-date entertainment, and those who missed it missed a treat.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

S. G. Turner, P. C., Dayton, O.: On our return from the Lexington Conference we were gladly received by the members of McKinley M. E. Church. As first Sunday was Easter, it was devoted to missions, and at the close one-fifth of our apportionment was raised. Our debt is $1050, and we have planned to raise one-half of that amount by the first week in September. We had our first quarterly meeting April 23-24. Our very kind and much beloved presiding elder, T. L. Ferguson, was with us. His health is much improved. On Sunday morning the presiding elder preached and made us all happy. At 3 p. m. Rev. Dr. Clemens preached. At 7 p. m. the league met. At 8:15 p. m. the pastor preached. The church was packed. All in all, we had a good day; the collection was $24. We have ninety persons on our debt-paying list, and ten more will complete the list. At 25 cents per day for five months we will have our money raised.

V. D. Jenkins, P. C., Kings, Ga: Dr. Thirkeild dedicated the new church at White's Chapel May 1st, and his sermon was glorious. A new roof has been laid on Richard's Chapel during the month of April. We are building a new parsonage and the work is progressing rapidly. My benevolent collections are in advance of last year at this time. I am serving my fourth year, and the people are still enthusiastic over their new preacher, and I am happy in my work.

H. Adams, P. C., Howells X Roads, Ala.: Easter was a grand blessing. We had a good time and raised $2.

N. B. Blackman, P .C., Columbus Circuit, Miss.: I came to my new work with renewed courage to share the sorrows and joys of my people. I met with a warm reception, and we are getting along nicely. We have put a new floor in one of the churches and reseated and very nearly ceiled the same, and have the lumber on the ground to rebuild another one of our churches. My first quarterly convened April 21st, with P. E. Dr. Reveds in the chair. Reports of pastor and officers show the work to be in a prosperous condition. The Doctor preached one of his best sermons to the delight of all. Seven were received into the church and $53.15 raised for all purposes.

I. C. Rucker, P. C., Union Church, Miss.: Our second quarterly Conference was held on April 30th and May 1st. Elder William McMorris was on time as usual. Reports showed progress on all lines. Paid elder $16.50; raised for pastor during the quarter $50.15; for benevolence $12.20; for all purposes $78.85.

P. Johnson, P. C., Aberdeen Circuit, Miss.: I arrived at my new field January 23d, and my people received me gladly. We are getting along nicely. I am in the midst of good people. On May 8th we raised $22.20 for building a new church, and $11.18 for the pastor's salary; presented by the Good Samaritan Society, Henry Whitefield, President.

M. Lockmar, P. C., Belen, Miss.: My first Quarterly Conference was held April 2-3, by Rev. L. F. White, P. C. All of the officers were out with good reports. Bro. White preached two of his best sermons. Paid the P. E. $7.25 and P. C. $11.65.

Men and medicines are judged by what they do. The great cures by Hood's Sarsaparilla give it a good name everywhere.

Edna B. Seals, Haven Chapel, N. O.: On the night of May 13th the doors and the windows of the parsonage were blown open by a storm. The host entered, led by Mrs. Julia Brooks, Mary Collins and Maria Harding, ladened with many good things for the family, and a purse containing $8.05 was presented to the pastor, Rev. D. M. Seals by Mrs. M. Collins. They ordered him to take off the garrobe of Haven Chapel, which meant an entire new suit of clothes. ments of Homma and put on the Refreshments were served. They are invited to call again.

F. D. Willliams, P. C., Poplarville, Miss.: My second Quarterly Conference was held on May 11th, by Dr. J. M. Shumpert, P. E., who gave a powerful sermon. $16.55 was collected for P. C.; $4.15 for P. E.; $27.35 for building. We are preparing to build at Poplarville.

M. C. Harrison, P. C., Cain River Circuit, La.: We have built a parsonage since the conference and paid the entire debt except $8. Have received four into the church. Paid the presiding elder his quarterage and have planned to raise all of our benevolent moneys. We have appointed a Southwestern day.

F. T. Adams, P. C., Heidelburg, Miss.: The second Quarterly Conference was held at Sandersville April 23-24, Rev. J. M. Shumpret, D. D., in the chair. Reports show every department of the church looked after. Paid P. E. $12.05; P. C. $44.61; church expenses $20; mission money $3.60. Raised for Sunday school, at home, $3.00. There will be a grand rally at Heidelburg May 28-29 for the benefit of education, and arrangements have been made at all stations for two-thirds fare round trip. Come one, come all! Help us to make a grand day for the cause of education. All ministers are invited.

W. E. Smith, P. C., Lomax, Ala.: This is a new mission work. One church built this year and one last. The membership is small but zealous. Four years ago there was not a Methodist Episcopal in Chilton county, but to-day we have three very good little churches. We pray God the day will soon come when our church will be planted in every county, and the lovely Southwestern in every home. There are yet many young preachers belonging to our church who cannot see how they can get on without it.

Rev. H. May celebrated his 50th anniversary April 6th. The dinner was nicely prepared by Sisters Raynolds, York, Smith and McKenney. At night, after prayer meeting, in came the baskets from other good sisters, Wilburn and Holmes, filled with many good good things for the pastor and his wife.

E. Trompe, P. C., Minter City, Miss.: I call your attention to one mistake. You have three dollars for the public at Minter City Church and thirty dollars at Shiloh. It should be $34.40 at Minter City and $33.35 at Shiloh.

Mrs. A. B. Clay, Macon, Miss.: The M. E. Church here enjoyed a good revival a few weeks ago, in which 25 souls were converted; accessions 27, and the church greatly revived. The pastor was assisted by Revs. J. Burton and C. W. Butler. Notwithstanding the enemy, Zion here is marching on.

H. C. Armston, P. C., Malden Chapel, New Orleans: Dear Brethren—The danger at this church is not passed. As for the rally we had on the 8th of May, the following preachers were with us: S. Duncan, P. E.; H. Taylor, H. Daniels, J. W. Turner and B. Davis, of the Baptist Church. The collection was $12. First Street Church had a prayer meeting, and the good people gave their pastor $5 for us. Please accept our thanks and do not forget us, for this is an M. E. Church, and some of you preachers are coming after me to this charge. If this long-standing debt is paid, there is yet great hope of its becoming one of the finest churches in the conference. As it is now, dear friends, the pastor is suffering, but he is working night and day, trying to pay off this $154 62. Please, in the name of the Lord, do as did Bro. W. R. Butler and his people.

G. M. K. Husbands, Yazoo City, Miss.: I wish to correct a mistake made by Bro. O. H. Flowers, concerning my old playmate, Rev. G. W. Brame. I was converted on the 3d of October, 1892, and Bro. Brame was converted on the 5th of the same month, under the pastorate of Rev. A. R. Sanders, deceased, and was read into full membership by Rev. R. H. Patton. I am quite sure that Bro. Flowers will not object to the correction. I was an eye-witness to his conversion and reception.

Wm. Payne, P. C., Pelatchie, Miss. Our honorable presiding elder, Rev. J. C. Houston, was with us on the 4th of May and preached us an able sermon, as usual, and gave an able lecture. My church at Palahatchie gave a "Feast in the Wilderness" for the pastor on the night of May 12th, which resulted in raising $23.85.

We also raised for the elder $14 this quarter, and for the pastor $78.40. This year we have raised $173.25.

John D. Wilson, P. C., Verdunville, La.: Our people here are alive to Methodism. While the League is a new organization to our church, yet is of great value. Our League was organized in '96, under the pastorate of Rev. J. W. Smith, and ran well for a few months; then, by not having instruction, it gradually died away. This year the writer visited the Annual Conference and returned home, filled with zeal. With the co-operation of the pastor, we called the League together and reorganized it. Since then our membership has largely increased. Our League meets promptly every Sabbath evening at 3 p. m. We also have our League prayer meeting every Sunday morning at 4 a. m.

VICI Leather Dressing

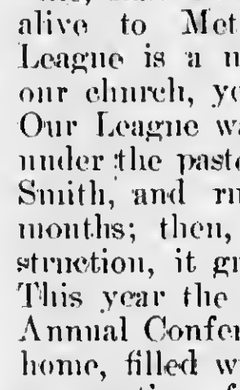


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57 Washington St., Chicago.

Our cabinet meets the second and fourth Wednesday nights of each month; literary and business meetings the first Saturday night in each month. The officers are: Royal H. Williams, president; Louis Scullen, 1st vice president; Mollie Bogan, 2d vice president; Wm. Ward, third vice president; Maggie Bourgeois, 4th vice president; Georgia L. Coan, secretary; Robert James, treasurer; Fannie Ballensaw, librarian; Thos. H. Sampson, sergeant; Geo. Ballensaw, assistant secretary.

J. O. Brown, P. C., Mansfield, La.: The members of St. Thomas Chapel M. E. Church, are rejoicing over their success. Have organized to ceil the church. On May 8 they rallied their forces ith the following results:

First Division—Captain James Clay; sermon by Ferdinand Thomas; collection $4.02.

Second Division—Captain Adline Wilson; sermon by Major Cato collection $2.76.

Third Division—Captain Alice Smith; sermon by T. H. Monson; collection $8.10.

Fourth Division—Captain Sandy Thomas; sermon by Henry Boyd; collection $3.10.

Fifth Division—Margaret Clay, captain; sermon by Base Richard; collection, $3.32; reserve force in four engagements, $1.89.

One cash subscriber for the Southwestern.

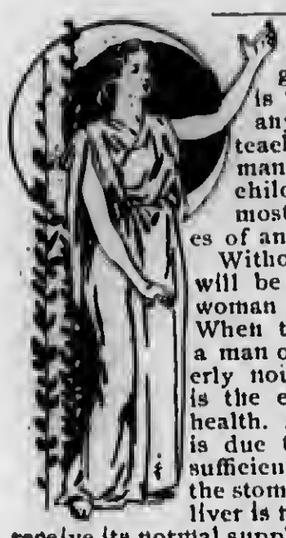
J. C. McGee, P. C., Water Valley, Miss.: The long expectation of our conference is in sight at Water Valley. The church is framed and the parsonage is about completed. We expect to go in the new church the first Sunday in July. Sunday, May 1st, Prof. G. G. Logan was with us and preached two sermons that seemed to turn the people in the right direction. In the afternoon he addressed the Odd Fellows with a large congregation. A collection of $19.15 was taken. We raised in all fifty-one dollars and sixty cts. ($51.60) for our church that day. The Odd Fellows laid the corner-stone of our church. All the churches in town came out to help us. We are moving to success. Our good presiding elder, W. McDonald, was with us a few days ago and was greatly encouraged over the work at this place.

Jas. E. Warren, P. C., Dover, Ky.: On my arrival at my new field of labor I found a willing set of members to greet me. In all my life I was never so well satisfied with a new people. The church gave a grand supper April 23d and we are getting along nicely.

L. J. Little, P. C., Daytona, Fla.: The Lord has been favorable to us in Daytona in building our church. The church was organized in November last, numbering only about 14. Since that time we have purchased a lot, worth $75, and paid for it. Rev. Wm. F. Stewart is expected to duplicate all the gifts of the Bands.

This great broad-hearted churchman on the 8th of May made over to the church and trustees for dedication a temple worth $300, free of all claims, except that souls be saved for the kingdom of God.

We are now working very faithfully to repair our church at New Smyrna. Our P. E., Rev. P. Swearingen, will be with us in the dedication of Stewart's Chapel.



There is too little preaching of the gospel of health. It is the last thing that anyone thinks of teaching, either to a man-child or woman-child. It is one of the most important branches of an education.

Without health, a man will be a business, and a woman a social failure. When the body of either a man or a woman is properly nourished, the result is the enjoyment of good health. Almost all ill-health is due to improper or insufficient nourishment. If the stomach is right and the liver is right, the blood will receive its normal supply of the life-giving elements of the food and the body will be properly nourished. Dr. Pierce's Golden Medical Discovery acts directly upon the stomach and liver. It purifies and enriches the blood. It is the great blood-maker, flesh-builder, nerve tonic and restorative. It promotes the natural activity of the entire nutritive organism. It puts an end to the slow starvation that is at the base of many diseases. It does not make flabby fat like cod liver oil, but firm, muscular tissues. It does not make corpulent people more corpulent but builds up the system to the normal standard.

"I was run down with nervous prostration and female weakness and kidney trouble," writes Mrs. Maranda Ramsey, of Smartt, Warren Co., Tenn. "My bowels were constipated. My whole system was wrecked. My friends thought I would die. I had read of Dr. Pierce's medicines and sent for the 'Golden Medical Discovery,' 'Favorite Prescription' and 'Pleasant Pellets.' In one week's time I began to sit up. In two weeks I could sit up all day, after being so bad that I had to be helped in and out of bed. I have taken four bottles of 'Golden Medical Discovery' and two of 'Favorite Prescription' and am in better health than I have been for years."

Constipation is the father of all manner of maladies. If it did not exist, or was in all cases promptly relieved, the majority of medical books could be safely destroyed. It is the easiest sickness to neglect and the simplest to cure. Dr. Pierce's Pleasant Pellets cure constipation every time. They cure it promptly, completely and permanently. They never gripe. They don't get you out 'o nights. One "Pellet" is a gentle laxative, and two a mild cathartic. Druggists keep nothing else "just as good."

We are always glad to have him come to hold our conferences.

Miss J. M. Blakeley, Kingstree, S. C.: Our Epworth League is doing fairly well. It is called the "Kingstree Star." We have about seventy-two members on the roll. Our number is 1853.

Mr. James Thorpe is president. League meets every Monday evening at 8 o'clock. "The Ministerial Union" of Kingstree, of which Rev. H. M. Murphy is president, held a concert in connection with the League on Monday night, 2d inst. Interesting papers and declamations characterized the proceedings.

M. Cooper, P. C., Vicksburg Circuit, Miss.: The fourth Sunday in April was known as Freedman's Aid and Southern Education Day. We had a grand time. Bro. A. L. Brann, G. L. Brann and Ed. Hurrun had the school well prepared. Raised $7.

M. M. Walker, P. C., Kerrville, Tex.: Our Easter rally was carried out very nicely. Collections $8. We are building a new church, and we have declared war against the devil. Our second Quarterly Conference convened April 30th and May 1st. Rev. Swann was present. The conference was a spiritual feast. The elder lectured to the Sabbath-school, which was a great help to our cause. He also laid the corner-stone for our new building. We have raised for all causes this quarter $122.55, and have five promises to take our church paper. Our work in these western mountains is difficult. With about forty-four members on the circuit at this point, where we are building a nice frame building, we have only six members, but they are loyal Methodists. $62.20 of the amount above mentioned was raised here: so you see it takes a really just Methodist preacher and a full line of Methodist people to do work creditably to the church.

J. M. Nevils, Louisville, Miss.: Saturday and Sunday, April 31st and May 1st, were high days. Our second conference was held at Hopewell Church. Our keen-eyed P. E., Rev. B. H. S. Ferguson, filled the chair. His earnest and plain talk on the needs of the present time and the great demand for Christian education, were effective. He plead for the Southwestern and begged the people to subscribe for it at once, as this is a reading age. We must look up, lift up, read up, pray and pay up. His address to the school Sunday was full of thought. The sermons were edifying. Our pastor is doing his best to have the people come up on all lines. We think the Southwestern Christian Advocate is the best paper for the Negro in all this Southland. We have three leagues.

J. J. Cabble, P. C., Claycenter, Kansas: I got to my new work the first day of April and found very nice people. Both white and colored are willing to do all they can for the cause of humanity and the church. We have succeeded in buying a small house for a parsonage for $58, in rent payments at $2 monthly. A Dr. of the white M. E. Church bought it for us. We have moved the house on to the church lot and replastered and papered it nicely and put down a $10 carpet. I am glad to say that our people here are willing to do all they can to help the preacher to make the work a success.

We have moved into the new parsonage. I am teaching my people the real need of taking the Southwestern.

A. Taylor, P. C., Clarksville, Tex.: My quarter was to have been held May 1st, and C. C. Minegan, P. E., was present. He was not able to preach on account of being sick and having been thrown from his buggy, coming from Free Hope. Then the rain came and ran us out. In spite of all we raised $13 for the P. E. Our collections for all purposes this quarter was $250. We are going to try to get that communion set.

May 1 was a high day with us. Our Sunday School is prospering, the attendance is good, our Pastor Bro. Atkinson is alive and all things are moving nicely. In Sunday School his equal has not been here for years.

O. W. Tramwell, R. S., Five Points Circuit, Ala: Our Second Quarterly Conference convened at Pine Grove Church, April 30, and May 1st, with Rev. Handy N. Brown, P. E. in the chair. He preached Saturday at 11 O'clock A. M., and after enjoying the Spiritual Feast. The good sisters brought out well filled baskets which helped to make the Conference a success both Spiritually and Temporally. In the Afternoon session, the Disciplinary questions were asked. All of the Brethern present, except four, had written reports, showing marked improvement over the first Quarter. Sunday at 11 O'clock, the Presiding Elder preached a powerful sermon, after which 110 persons partook of the Lord's Supper. Raised for pastor this Quarter, $89.27; paid presiding elder, $15.00; on Missions, $4.08. S. H. Viel, pastor, is proving himself a good workman in the vineyard of the Lord. I succeeded in getting three subscribers for the Southwestern, others say they will take it soon.

UNCLE SAM, M. D.

As "the season" at Hot Springs is now at its height, don't you think it would be well to arrange to go there? Write for pamphlets, rates, etc., to any agent of the Iron Mountain Route, or to H. C. Townsend, G. P. & T. Agent, St. Louis, Mo.

The Texas & Pacific are now running the finest Chair Cars in the South—seats free

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General Pass. Agt., New Orleans.

A. N. Jackson, P. C., LaGrange, Ga.: May 1st was our first rally on our new church and resulted in a total collection of $227.01. Rev. T. C. Le Vert, of Bluffton, Ala., was with us and did good service. His sermon was highly complimented on all sides. Rev. A. B. Hines, of Mountville, preached a good sermon at night to the delight of all.

T. J. Ross, P. C., Oswego, Kan.: The Lord has been with us in our new field of labor.. We are enjoying splendid health and the company of loving Christian people, and expect, under God, to raise the banner higher this year than ever in the history of Oswego. We had a grand Easter programme well rendered by the little folks. The Advocate enthuses new life into the hearts of those who read it. We have a plan laid by which we hope to send you a dozen annual subscribers.

E. Henderson, P. C. Cuero, Tex: Our first quarterly Conference was a success, and the P. E. was pleased with the outlook of our work. He said that we were leading the District,as we were the only charge that had paid him up, of which is, $25.00 a quarter. The total collection during the quarter was, $36.75. The P. E's. many friends were glad to have him return back to the District again.

The Sunday School and Epworth League, are getting along nicely under the wise leadership of L. H. Hatchett, and Miss. Susie Williams. Our protracted meeting closed with 49 conversions, so you see our church is in good working order and we are planning to bring up a full report. I found on the work, 202 full members.

E. J. Guthrie, P. C., Lebanon Tenn: Our third Quarterly Conference was held, May 7—8, by Rev. L. M. Moores, P. E., with his usual tact. Our watchword on this charge is, "Victory through Christ." We held a series of revival meetings, and nineteen precious souls ere saved, and twenty four added to the Church, during the quarter. Paid the pastor this quarter, $61.26; P. E., $20.00; benevolent collections, $30.01.

We are trying to organize every department of our church work. Our Sunday School is growing and doing much good under Prof. W. H. Peaks, one of the city teachers.

S. D. Davis, P. C., Mobile, Ala.: Wesley and Theodore churches have been on the uprise since our conference. Have had several additions, completed our new parsonage and the pastor and his family are comfortably quartered in it. We are continally having night raids made on the parsonage; first of which was led by Mrs. Virginia Jackson, who ladened the table with many things. After a good talk about the church and its great work, we secured one subscriber to the Southwestern. Another gathering awoke us out of sleep by singing, being led by Sister Lucy Johnson. While at prayer another band came. By these crowds the table was left burdened again.

The two companies, with the pastor's family, enjoyed a nice ice cream supper. Have aid the P. E. in full to date.

E. D. Cameron, P. C., Cotton Plant, Miss.: My second Quarterly Conference was held at Atkin's Chapel April 30th and May1st. In the absence of Rev. P. O. Jamison, P. E., the Rev. W. S. Gillespie, pastor of Ripley, was in the chair. The meeting was very well attended. Reports were very good, and we had a good time. On Sunday Bro. Gillespie preached to a well-packed house the sermon of his life. Raised for the presiding elder $10.

S. A. Davis, L. P., Eola, La.: A grand class rally was given May 15th. No. 1 raised $4.35, Leader W. H. Moore.

No. 2 $5.25, Leader A. Bernard.

No. 3 $3, A. Young.

No. 4 $1.55, J. White.

Young people's class $2, Mr. W. Young.

Open collection $1.

Eola charge is coming to the front again. H. W. Wells is P. C.

N. R. Randolph, P. C., Avoca and Rigolets, La.: I landed here February 6th, finding open doors and warm hearts to receive me. We have raised for all purposes up to date $73.45. Our presiding elder has not held his quarterly yet, but we have his money in hand. The amount per quarter for presiding elder is higher; our benevolent money will go higher, and the Southwestern is being looked after. We have added eleven to the church, four backsliders, two from the Baptist Church, four converts and one probationer. The future looks bright. We had a rally April 24th. Class No. 1 raised $1.45; No. 2 $1.75; No. 3 $2.75; No. 4 $2.25; No. 5 $4.55; No. 6 $4.25. stewards $2.10.

A. L. Carper, San Antonio, Tex.: I wish to say among the many good things said about the charges of the West Texas Conference, that St. Paul still holds aloft the banner. We thank the bishop for sending us a shepherd who is full of pluck and energy, as Rev. C. P. Westbrook. Three weeks' battling against sin have secured a goodly hold upon our city, and seven of Satan's strong forts, five reclaimants and twenty-six added to the church.

After that victory he then began to improve the parsonage, by putting on a new coat of paint. He next set our stake for Easter to raise the benevolent moneys and marshalled the Sunday-school. We have the best superintendent, the best Sunday-school and the best drilled scholars in the West Texas Conference. Dr. G. J. Starnes, our superintendent, with his Juveniles, carried out the programme to the letter. The church was finely decorated and the effect was enhanced by the electric lights.

Our Sunday-school has sixteen classes, and when the receipts were turned in after the evening service, the result was: Class No. 7, Mrs. Wells, teacher, $45; Class No. 5, M. Thompson, teacher, $45.16; and so on, until the amount for benevolent purposes reached $150. When the presiding elder, Rev. H. Swann, came to hold his second quarter, April 22d, and the reports were read in the conference, he began to shout.

Sunday, at 11 o'clock he preached a soul-stirring sermon and 260 faithful Christians bowed around the sacred altar.

At 8 p. m. St. Paul was packed to hear his lecture in interest of Sam Houston College. After he had finished he raised $50 by subscription. We have raised for all purposes this quarter $550, excluding what has been subscribed for the college. For all this we praise God.

J. E. Coloman, P. C., Yazoo City Circuit, Miss.: At St. James' Church all is alive. The sister workers with sister soldiers, with Sister Molda in the lead, have put two nice lamps in the church and are now preparing to fix the altar.

At R. Zion Sister Lew Whitings gave us a $4 lamp. Also at R. Zion we had a grand rally.

Class No. 1, W. Gunn, leader, raised $10.50; Class 2, K. Coleman, $1.55; 3, W. Coleman, $.25; 4, J. Smith, $5.50; 5, H. Gentry, $2.00; 6, H. Caldwell, $5.25; 7, G. Leake, $2.00; 8, L. Thomas, $1.55.

Eugene Baptiste, P. C., Scott Chinn Church, N. O.: The second Sunday in May was a day long to be remembered. In the morning the baptism took place at Spanish Fort, and at night twenty-three were baptised at the altar, after which the sacrament was administered to one hundred persons.

The church was not large enough to seat the audience. Bro. Davage assisted in both exercises.

Scott Chinn Chapel is moving on, and while the harvest is ripe we are reaping the golden grain.

J. P. Crowder, P. C., Shreveport, La.: Elder James was with us at our second quarter and we were greatly pleased with our quarterly. His sermon was excellent.

M. C. Rogers, P. C., Oberlin, N. C.: The first Sunday in May was a high day in spiritual Zion with us. We raised $101.52. We are praying that the work here in Oberlin may grow more and more.

D. J. Martin, P. C., Milhaven, Ga.: Our second quarterly, held May 7th and 8th, was a success. The P. E. was present. The brethren all answered to their names. We have put new seats in the church. The P. E. preached two able sermons Sunday. One backslider reclaimed. Raised $10. We have two Epworth Leagues.

Mary J. O'Neal, Millen, Ga.: After a long stay at home, as "preachers wives" have to do, I had the pleasure of being invited to the Quarterly Conference held at Sylvania, a beautiful little town, noted for its well educated people and its pastor, Rev. W. H. Brown, and his amiable wife. I was royally entertained at several of those royal families. Rev. R. R. Oneal, P. E., preached two eloquent sermons. The whole assessment was raised for the P. E. I had another invitation on Monday, requesting my presence at Goliad, which is five miles away, so Sister Brown and I drove over. I began to think Goliad was a long way from Sylvania, although I enjoyed the ride. After a fine dinner at Bro. and Sister Daultries, we visited the school taught by Miss Florence E. Bryan. Miss Bryan graduated last year from Haven Normal. I dare say, there is not a teacher in Georgia who excells her. Above all she is a good Christian and is teaching and training those children in the right way. She is working diligently and expects to enter Clark University, to complete her education when the first bell rings. I want all of our girls to be such models. "Look up, girls!"

E. D. Reid, P. C., Greenville Circuit, Miss.: My second Quarterly Conference convened May 7-8, with L. F. White, P. E., in the chair. A goodly number of the brethren were present with written reports, which showed marked advance. Greenville Circuit is destined to come to the front. Raised $41.25; paid P. E. $7.60; for benevolence $6.80. The elder does not forget the Southwestern. If promises are worth anything, you may look for subscribers soon.

Brother pastors of Greenville District will please send me the names of delegates who will attend District Conference.

C. Davenport, P. C., Dodge, Tex: Easter services were carried out to the letter. Collections $6.79.

M. B. Maberry, Clifton, Tenn.: The first Sunday in May was an eventful period in the history of St. James M. E. Church. Rev. W. Ellison, P. E., had planned weeks previous to raise $100 for the purpose of roofing our new church. The plan was organized under the leadership of seven captains and two soliciting young ladies.

No. 1, Mary Webb, captain, raised $14.03; 2, J. B. Davy, $7; 3, N. C. Jackson, $7.78; 4, Rev. W. Ellison, $18.24; 6, Mary E. Johnson, $11.37; 7, A. B. Brown, $8.50; Miss Emma Maberry, $23.93; Miss Mary L. Guthrie, $42.57; penny collection, $2.60; total, $140.25.

The trustees are finishing the work as fast as possible. We hope to hold a grand rally in the new church for our pastor the first Sunday in July.

The pastor is now directing the attention of the church to the ministerial and benevolent claims, and I think we shall come to the Annual Conference with all of our claims raised.

R. N. Jones, P. C., Handsboro, Miss.: On Monday evening, May 16th, after prayer meeting, a band of good sisters came to the parsonage and brought many good things and some cash. Come again, sisters, you are always welcome.

Also one cash subscriber for the Southwestern. There are more people reading it on this charge than ever before. I mean to keep my pledge.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hal 's Catarrh Cure is the only positive cure known to the medical faternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

The members and friends of our church at Lamonte, Mo., Rev. A. Coleman, pastor, gave him a handsome surprise party on the night of April 23d, bringing many valuable and timely gifts. There was a long list of contributors whose names we have not room to insert.

NOTICE.

To the Pastors of the Alexandria District:

Please send me the names of district conference members who expect to attend the conference to be held here Aug. 10 to 14.

By so doing you will greatly aid in making our arrangements.

C. W. Reeves, P. C.

Crawford, La.

DISTRICT CONFERENCE.

The first district conference of the Greenwood District, 1898, will convene at Shellmound, June 16-19.

All the members of the conference will arrange to be at Greenwood time enough to leave there three o'clock, Thursday, June 16. Conveyances will be at Rixwood to carry you to the church.

Hence the necessity of all being present on the first day.

Every pastor is expected to report his benevolences full

Yours for the cause,

W. E. Mask, P. E.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as when picked. I use the California Cold Process; do not heat or seal the fruit, just put it up cold, keeps perfectly fresh and costs almost nothing, can put up a bushel in ten minutes. Last year I sold directions in over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident that anyone can make one or two hundred dollars round home in a few days. I will mail a sample of fruit and complete directions to any of your readers for nineteen two-cent stamps, which is only actual cost of the samples, postage, etc. I am going to begin work at once to catch the spring trade.

FRANCIS CASEY, St. Louis, Mo.

LOST FRIENDS.

Cade, La.—I wish to inquire for my sisters. We belonged to Dr. Jim Lions, in Jefferson County, Ark., and mother's name is Taimer. the names of my sisters for whom I am inquiring are Tennessee Jane, the oldest, and Leina, the youngest. At that time we all went by the name of Lions; but my name is Andrew Jackson, and during the war, in 1863, I left them there. I am the only son my mother had and any information will be gladly received and I will give the amount of $5 to the one who informs me of their whereabouts. My name is now Ben Jackson. Any one who wishes to write to me can address me at Cade postoffice, La, by the above name.

Ben Jackson.

A Cough, Cold or Sore Throat requires immediate attention. "*Brown's Bronchial Troches*" will invariably give relief.

HELP A SICK BROTHER.

Dear Brothers and Friends of the Little Rock Conference — Our brother minister, Rev. A. J. Fletcher, M. D., has been down for four months with a tumor, and has come to a stage where he is not able to help himself, nor care for his family. The good friends of Dermott have been caring for him until now. Let every preacher send him at least one dollar, and each friend what they can. Brothers, put this matter before your church and do it at once. Send the same to his wife, Laura Fletcher, Dermott, Ark.

J. W. Burns, P. C.

A GOOD DAY'S WORK.

Grant, La., May 14, 1898.—The great popularity of Hood's Sarsaparilla as a blood purifier and general family medicine is well merited, and the medicine is praised in all sections of the country. Luther Young, of this place, says he was so weak and puny that he could not work all day. He began taking Hood's Sarsaparilla and is now able to do a good day's work, and his health is very good.

DISTRICT CONFERENCE.

The first session of the Greenville District, Upper Mississippi Conference, will convene at Helm July 13th. A full attendance is expected to report one-half of your

Subscribe for the Southwestern.

A REMARKABLE CASE.

The following case was printed originally in The Monitor, a newspaper published at Meaford, Ontario. Doubts were raised as to its truthfulness, consequently a close watch was kept on the case for two years and the original statement has now been completely verified.

Mr. Petch had been a hopeless paralytic for five years. His case has had wide attention. He was confined to his bed, was bloated almost beyond recognition, and could not take solid food. Doctors called the disease spinal sclerosis, and all said he could not live. The Canadian Mutual Life Association, after a thorough examination, paid him his total disability claim of $1,650, regarding him as forever incurable.

For three years he lingered in this condition. After taking some of Dr. Williams' Pink Pills for Pale People there was at sligh change, a tendency to sweat freely. Next came a little feeling in his limbs. This extended, followed by a pricking sensation, until at last the blood began to course freely and vigorously through his body. Soon he was restored to his old-time health.



Paid His Claim.

A reporter for The Monitor recently called on Mr. Petch again and was told:

"You may say there is no doubt as to my cure being permanent. I am in better health than when I gave you the first interview and certainly attribute my cure to Dr. Williams' Pink Pills for Pale People.

"To these pills I owe my release from the living death, and I shall always bless the day I was induced to take them."

Such is the history of one of the most remarkable cases in modern times. In the face of such testimony, can any one say that Dr. Williams' Pink Pills are not entitled to careful consideration of every sufferer—man, woman or child? Is not the case, in truth, a miracle of modern medicine?

These pills are sold by all druggists and are considered by them to be one of the most valuable remedial agents known to science.

GREENVILLE DISTRICT.

South Carolina.

Third Round.

Aimwell Circuit	June 11-12
Rock Mill Circuit	June 14-15
Londesville Circuit	June 18-19
Ohio Circuit	June 21-22
Pendleton	June 25-26
Walhalla Circuit	June 28-29
Seneca Station	June 30, July 3
Seneca Circuit	July 2-3
Easley Circuit	July 5-6
Liberty Circuit	July 9-10
South Greenville Cir.	July 23-24
North Greenville Cir.	July 30-31
Anderson Station	Aug. 5-7
Belton Circuit	Aug. 9-10
Williamston Circuit	Aug. 13-14
Marietta Circuit	Aug. 16-17
Greenville Station	Aug. 19-21

The district conference will convene at Belton on Wednesday evening, July 13 and close on Monday, July 18. Program will be published. All local preachers and exhorters will be examined in their studies by committees appointed by the district conference. No local preacher or exhorter who fails to subscribe to the Southwestern Christian Advocate, or to some one of our church papers, can have his license renewed, by order of the district conference.

J. A. Brown, P. E.

No delay on your return trip from the Northeast if you go via the Texas & Pacific.

UNITED FOR LIFE.

Columbus Circuit, Texas: United in matrimony Mr. Wm. H. Lewis to Mrs. Josephine Washington, on the night of May 12; and Mr. Lamar Harbert to Miss Florence Dervin, May 15.

J. A. Hall, P. C.

Dodge, Texas: Mr. Richard Justice and Mrs. Lunar Shephard, of Grant's Colony, were united for life May 5th.

Rev. C. Davenport, P. C.

THEY LIVE IN OUR MEMORY

Lawrencoville: Sister Maggie Gholston sorrows over the loss of her dear baby, Mack Hanan. Pray for her and that the event may help to bring her husband to the Throne of Grace. M. C. Rennick.

Handsboro, Miss.: Sister Rebecca Umphries, aged about 65 years, a member of the church over thirty years, and a consistent Christian, departed this life May 13th. To her children, who gathered around her bedside, she said: "I will not be here long, for the angels have come for me,'."

R. N. Jones, P. C., and Rev. Taller Frierson officiated.

Cotton Plant, Ark.: Miss Daily Birch, a member of the Baptist Church, was shot and instantly killed May 14th, by a young white boy who did not know the gun was loaded. Miss Daily was a pious member and said a few days prior to her death that it was a great thing to have religion. She leaves a mother, sisters, brothers and many friends. The writer attended the funeral.

A. T. Stephens, P. C.

Farmington, Tenn.: Bro. Leander Neal was converted to God August 6th, 1880, and united with the M. E. Church, where he labored for eighteen years, when the weary wheel of life stood still on May 9th and he fell asleep in Jesus, aged 42 years, 6 months and 9 days. He was one of the founders of Methodism on the Farmington Circuit. He died as a Soldier of the Cross. He was an earnest and conscientious husband—loving, providential and true. His remains were conducted to the Rock Creek Cemetery, attended by 150 members and friends. The funeral was preached by Rev. J. P. Gregg, of Petersburg Circuit, and the writer. He leaves a wife, one one brother and several sisters and numerous friends.

S. M. Strayhorne, P. C.

Logansport, La.—Mrs. Julia Brown, daughter of Mrs. Amanda and Wm. Patterson, and the wife of Mr. Cab. Brown, was burned to death by her clothes igniting while standing by the fire, and could not be extinguished, as she was alone. She lived one week. She left a baby two weeks old, who soon followed its mother to the land of rest. She leaves husband, father, mother and a host of friends to mourn. The funeral was conducted by C. D. C. Bryan, P. C.

Pineville, La.—Sister Eliza Pritchard, a faithful member of Macedonia Church, departed this life May. 15. She was converted and joined the church under the administration of Brother Henry Johnson about sixteen years ago: since then she lived a consistent Christian. Age, 37 years. Her funeral was conducted by Revs. Henry Johnson, J. J. Obee, Willis Carr and the pastor. She leaves a husband and five children.

C. W. Kershaw, P. C.

Calvert, Texas.—Sister Mary E. Foster, died May 15; aged 16 years. She joined the M. E. Church at 8 years of age under the pastorate of Rev. A. M. Mason, and lived true to her church until death. She was a member of the Sunday school and the League. A committee was appointed to draft appropriate resolutions.

L. H. Richardson, P. C.

Shriever, La.: Sister Emily Jones, a member of Magnolia M. E. Church, departed this life May 4th, in the full triumph of faith. She leaves a husband, two children, father, mother, two sisters and one brother. She is a sister to Mrs. Julia Ballard, who fell dead May 1st. They were daughters of Bro. Alfent and Sister Banks. Sister Emily Jones fainted at the grave of Julia Ballard, her sister, and on May 4th she died. Just before she died she called her husband and relatives to her bed and asked them to meet her in heaven.

G. J. Rogers, P. C.

Crockett Mills, Tenn.: Bro. Frank Roper, an aged brother of Hutson Grove Church, departed this life after a short illness. He was one of the fathers of our church. He died in full triumph of living faith.

The funeral was attended in his church by the writer, assisted by E. J. Redic, local preacher. He leaves two daughters and several grand children.

Jno. W. Atkinson, P. C.

Columbia, Tex.: Little George Evans died May 4th, aged six years and three months.

Wm. Josey, P. C.

Alexander District, La., Conference—Second Round.

Alexander and Pineville	May 21-22
Lecompte and Willowglen	May 25-26, June 4-5
Crawford and Islands	June 11-13
Jeanmerrette, Hubertville and St. Peter	b....b.
Peter, Sorrell and Union Chapel	June 8-9, Con. 15-16
Olivier and Patoutville	June 18-19
New Iberia, Abbeville Mission	June 23
Abbeyville Circuit	June 25- June 29-30
Code and Duchamp, St. Martinville	July 2-3, 6-7
Lafayette and Caren Cro.	July 8
Ravne Washington and Opelousas	July 9-10-11
Walia	July 12-13-14-15
Morrow and Boonville	July16-17
Cotton Port and Evergreen	July 19-21
Eola	July 23-24, 30-31
Cheneyville	August 3
Lone Pine	Aug. 6-7
Aroba and Ricolets	Aug. 10

Our District Conference at Elennor, La., Crawford and Islands Church.

Dear Brethren—Remember our church paper, the Southwestern, a paper in every home. Get your benevolent money. By your push let us report all or half, at any rate, dear brethren, at the District Conference. Remember our Freedman's Aid collection. Dr. M. C. B. Mason, Dr. J. B. Shott, Bishop McCabe and Dr. L. E. Adkinson are expected at out District Conference.

Yours in the work,

Frank Walker, P. E.

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FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

Johnson grass and Bermuda grass, though excellent for grazing, are undoubtedly very noxious herbs in the fields. Will some of our readers kindly give us their experience in trying to exterminate these two pests?

The earlier history of nations shows that women have had a share in the production and manufacture of cotton, and they hold this share in the busy present, from the cultivation of the tiny plant to its ultimate clothing of the family. Even the cotton gin is unquestionably the result of woman's crude efforts to separate the lint from the seed by easier and more rapid process than that of picking it off with the fingers; its history proving that when Eli Whitney taught school in Georgia it was his patroness, the widow of General Green, who suggested and encouraged the young student to lay aside his books and give his time and thought to the perfecting of machinery that would do the work more effectually and with less labor.—Ex.

It is a beautiful lesson of veneration taught by President Garfield in kissing his aged mother at his inauguration and in taking her to the White House to live with him. He was the first president to thus honor his mother.

You say no one can buy land now because there are so many people in the country, all is taken up. Let us ask you what trials to buy have you made? Have you sought the counsel of those people who could help you in this matter or have you stood foolishly by and found fault with every title in your county? Remember that real estate is changing hands daily and when the population of this land doubles, there will be then, as now, opportunity to aequire good homesteads.

CAMP MEETING.

Remember, brethren, that the harvest is come and a great battle is to be fought at this place, if not in Cuba. We have mobilized our forces to fight this battle, and are going to fight Satan; the war is declared! We are expecting to hold a camp meeting at Farmington, Tenn., Simpson Chapel, beginning July 3d, and we hope that every pastor of the Nashville District will attend. We invite all to come and take part in this fight.

Samuel M. Strayhorn, P. C.

John Winston, James Smith, Scott Crowell, Z. Bones, James Rice, Thomas Hill, Board of Officers.

DISTRICT CONFERENCE.

The first session of the Greenville District, Upper Mississippi Conference, will convene at Helm July 13th. A full attendance is expected to report one-half of your benevolent money. Come prepared to stay during the entire session. No one will be excused from the Conference unless for sickness. Each pastor is expected to bring one dollar in cash to pay on the missionary debt. Remember, pastors, you must be present when the roll is called.

Thursday—Sermons by R. T. White and M. Lockman.

Discussion of Topics—"The Class Leader a Factor in Church Growth," by E. D. Reid, D. R. Hoard and A. G. Belton. "Local Preachers, Their Loyalty and Work," by C. A. Jordan, L. D. Hudson and W. H. H. Gallion.

Friday—Sermons by A. G. Belton and A. J. McAllister.

Discussion of Topics—"The S. S. Work," by J. H. Everette, G. L. Williams and J. W. Davis. "The Relation of the Epworth League to the Church," by A. J. McAllister, Jno. C. Whitfield and J. H. Everette. "The Ideal Pastor," by W. H. Scott and Geo. W. Hunt.

Saturday—Sermons by Louis C. Cotton and W. H. Scott (missionary).

Topics — "Southwestern Christian Advocate," by W. H. Scott, J. B. Starkey and G. W. Hunt. "Benevolence," by G. Spencer, C. W. Evens and F. G. Wilburn.

Sunday — Love Feast, by C. L. Abram and C. A. Jordan; sermons by Rev. L. F. White, P. E.; C. A. Jordan and J. W. Davis.

Rev. L. F. White, P. E.

J. W. Davis, J. H. Everette, A. J. McAllister, Committee.

ANNOUNCEMENT.

The District League of the Greenville District, Upper Mississippi Conference, will meet at Helm, Miss., July 13th, one day to the District Conference. We hope the president of each subordinate league will urge the importance of sending a delegate to this convention and let every chapter be represented. We have arranged a program which will be carried out to the letter. Now, Presidents, let us have a grand session.

A. J. MsAllister,
Dist. Pres.

Royal H. Williams, Verdunville, La.:

May 14 and 15 were days long to be remembered in our locality. On Saturday at 8 P. M., there were fully three hundred people on the old camp ground. Addresses were delivered by Prof. W. B. Hoskins, Aaron Posey and others. The Centreville Brass Band, J H. Nelson, leader, was present. On Sunday at 3 P. M., Prof. J. E. L. Hoskins, District Manager, preached the anniversary sermon, assisted by other divines. God bless our beloved D. M., and may he prove a blessing everywhere

While some of our pastors disappointed us by not coming, God was with us. Brethren, you who will attend the District Conference will know that the Verdunville League is coming. Our collection was $30.30.

PORTLAND.

Tuesday, February 22d, and weekly thereafter a new line of Pullman Tourist sleeping cars will be operated over the Missouri Pacific Railway between St. Louis and Portland, Oregon. This service is of especial advantage for travelers to the Klondike. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

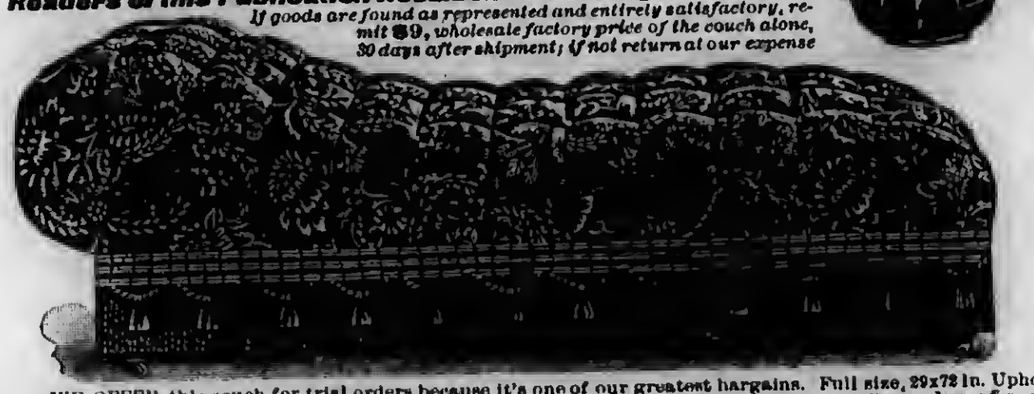
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June 12th, 1898.

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Atlanta Conference, Romo District —Third Round.

Temple	June 18-19
Tallapoosa	June 18-19
Carrollton	June 24-26
Carrollton Circuit	June 25-26
Palmetto Circuit	July 2-3
Seney	July 2-3
Austel	July 9-10
Douglas	July 9-10
Cave Spring	July 16-17
Chickamauga and Colutta	July 16-17
Livingston	July 23-24
Heard	July 23-24
Rome, First Church	July 30-31
Rome, Second Church	July 29-31
Summerville and Finley	Aug. 6-7
Floyd	Aug. 6-7
Adairsville	Aug. 13-14
Calhoun	Aug. 13-14

Dear Brethren—This begins the third round. This means that thero will be only one more round after this before the Annual Conference. Make Children's Day, the second Sunday in June, a grand rally day for benevolence and raise every dollar of your assessment if possible. The District Conference will convene in Rome, First Church, Wednesday, August 17th, at 10 a. m. By reason of the present illness of the presiding elder, the Sunday-school and Epworth League convention will be held in connection with the District Conference, Saturday, August 20th. The annual sermon will be preached by Rev. S. B. Beauford.

Reduced railroad rates will be granted on all lines leading into Rome.

Let all members be present first day of the conference.

Yours faithfully,

J. C. Hunt, P. E.

Waco District—Third Round.

Mexia Circuit	June 17-19
Groesbeck Circuit	June 24-26
Bremond	July 1-3
Calvert	July 8-10
Marlin	July 15-17
Lampasas	July 22-24
Maysfield	Aug. 5-7
Mooreville	Aug. 12-14
Waco (New Zion)	Aug. 19-21
Waco (St. James)	Aug. 26-28
Waco (Mt. Zion)	Sept. 2-4
Waco (East)	Sept. 9-11
Hillsboro Circuit	Sept. 16-18

Dear Brethren—The Waco District and Epworth League convention will convene at Spring Hil, Texas, July 26-28. The program is now out. Thero will be a special program for Sam Houston College. Como prepared to pay in your subscription that was subscribed at the annual conference. Now is the time to verify our many resolutions of the past.

A. Brown, P. E.

DISTRICT CONFERENCE.

Programme.

The Shubuta District Conference, which will convene in the M. E. Church, June 29th to July 3d. Missionary sermon will bo preached by Rev. L. J. S. Bell.

"Is it Needful to Redistrict the Mississippi Conference?" O. H. Flowers and W. H. Smith. "Is Sanctification a Necessity in the Ministry?" L. W. Price and A. C. Lacy. "Does Justification Precede Regeneration?" D. F. Dudley and V. Trotter. "Is it Possible that a Man Can Live a Sinless Life in This World?" H. L. Kenedy and F. T. Adams. "Can Sanctification be Obtained by Work?" J. Jordan and W. McNeal. "The Progress of the M. E. Church in This and Other Lands," Dr. J. M. Shumpert and L. J. S. Bell. "How Did the Gospel First Reach Rome?" R. L. Carpenter and C. Washington. "What is Soul Completion?" R. N. Jones, A. B. Logan and A. Davis. "What is Original Sin?" J. D. Williams and M. Anderson.

Corner-stone laying of the new church Friday, July 1st, at 3 o'clock p. m.

R. N. Jones L. W. Price J. M. Shumpert Committee; A. B. Logan, secretary.

DISTRICT CONFERENCE.

The Shreveport District Conference convenes at Mansfield, La., Thursday, July 28th, at 9 o'clock a. m. We hope that Dr. Scott or Jones will be present to represent the Southwestern; Dr. Adkinson, the New Orleans University; Dr. A. E. P. Albert, the Gilbert's Academy; Dr. Mason, the Freedman's Aid and Southern Education Society, and one of our bishops to preside. Presiding Elders Duncan, Wright, Chinn, Moore, Walker, Chapman and pastors of other districts that may desire to visit us, are invited.

H. James, P. E.



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Railroad Time Table.

Illinois Central.

ARRIVE—	LEAVE
Local mail .....10:00 pm	Local mail.....7:00 am
Chicago limited, 7 45 pm	Chicago limited, 9:00 am
Fast mail..... 8 30 am	Fast mail.....7 20 pm
Louisville and Cincinnati.	
Fast mail.... .8:30 am	Fast mail.. . 7:20 pm
Louisville and Cincinnai, Limited.	
No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.... .....9:30 a m	McComb City Ac... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 1:30 a m	No. 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7:40 am	No. 6, fast mail..7:55 am
No. 7, coast acc 8:30 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc...3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6.55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7:20 pm

Queen & Crescent Route.

Cincinnati and New York.... 8:30 am	Cincinnati and New York.....7:10 pm
No. 8, local.....2:20 pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am
California ex.. 6:55 am	Texas & Mexico fast mail.....8:35 pm

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2	Lim. Ex....7.40 p.m	5	Fast Mail.... 8.10 p.m
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PUBLISHER'S NOTICES.

Cash Remittances.

May 16 to 23.

Central Alabama—J. C. Sherman, Wm. Strickland, A. J. Meadors, W. E. Smith 1.

Little Rock—Henry Avant, W. H. Higgins *1.

Louisiana—Wm. Harrell, J. J. Obee 1, H. Taylor, C. Monroe 1, W. H. Jones, E. W. Osburn, S. R. Hason, A. Gray, R. H. Williams, Wm. Harrell, S. Carroll, E. D. Smith, Chester Cannon, I. C. Clemons, R. F. Long, Perry Mitchell, Mary Grant, Delia Adams, C. M. Angrim.

Mississippi and Upper—I. S. Thomas 1, S. H. Cannon, Sam Love, W. McDonald 2, J. T. Watson, B. L. Crump *1, A. Davis, Noah Gibson, R. N. Jones 1, S. D. Troupe 1, C. P. Head, W. H. Scott 1, W. H. McCarty W. B. Levert, H. Henderson *2, L. M. Gardner, M. Anderson, N. W. Ross, J. W. Davis 1.

New York—W. H. Brooks 1 *8.

North Carolina—O. N. Whitefield, S. B. Cornelius.

South Carolina—W. B. Bowers 1.

Texas and West—James Heatherson, C. Davenport, E. A. Johnson, F. R. Morton, T. H. Harris, Wm. Josey, W. H. Logan *9.

Washington—T. P. Washington.

Dodd's Adv. Agency—H. W. Kaston & Son, W. F. Stewart, C. I Hood & Co.

* Yearly.

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SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION.

The Sunday School and Epworth League Association of the Gainesville District held its sixth annual session in Mt. Pleasant Church, Gainesville, Fla., May 12 to 15.

Rev. J. P. Patterson, P. E., presided. The session was delightful and was marked with great success, and showed improvement over the one of last year. The subjects as per program were ably and profitably read and discussed to the delight of the association and visitors.

The presiding elder gave a spirited annual address, which was delightfully appreciated by the whole congregation.

The Sunday school service at Mt. Pleasant Church was a source of much pleasure, spiritually.

This service was followed by three sermons during the day. The speakers were: Revs. J. P. Patterson, P. E.; S. Welch, and A. Delose, morning, afternoon and evening.

We are striving to build up our association in every way possible, and solicit the prayers of all true Children of God for our success.

The following officers were elected for the year: President, J. P. Patterson, P. E.; vice president, A. S. J. Allen; secretary, J. Harvey Smith; assistant secretary, C. V. Hill; statitian, A. M. Hughes; corresponding secretary, R. Cooper; assistant corresponding secretary, L. E. Chestnut; treasurer, J. Jenkins; assistant treasnrer, A. B. Young; musical director, L. E. Chestnut.

H. H. McCray, Secy.

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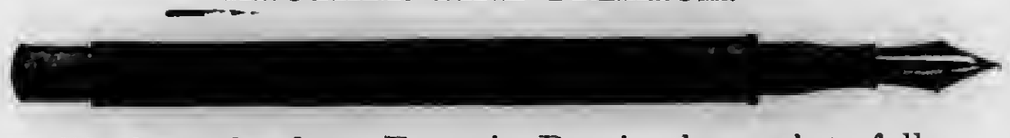
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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, June 2, 1898.—VOL. 33, No. 21. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

Gardes, Gallot and Girault, three bank wreckers of this city, who were some months ago convicted to the United States penitentiary, left last Saturday morning for Columbus, O., to serve their terms of eight years without hard labor.

* * *

Rev. Dr. H. M. Dubose who has just been elected secretary of the Epworth Leagues and Editor of the Epworth Era, by the General Conference of the M. E. Church South, is the same who introduced a set of resolutions in the last session of one of the Mississippi conferences in opposition to lynch law. The resolutions were adopted and now Brother Dubose has been promoted. We shall watch his career with interest.

* * *

We congratulate The Appeal, Atlanta, Ga., on being able to secure and occupy quarters of its own. We hope this means a new departure for our struggling journals in every part of the land. The more we see of Editor Taylor the more we like him and the more we desire his highest success; and if capital, energy and a broad spirit of tolerance count for anything, his success is assured.

* * *

There are twenty-six Afro-Americans holding prominent positions to which they have been appointed by President McKinley, whose annual salary amount in the aggregate to more than $71,000. When we add to this number the amount received by those who hold clerkships and other minor positions, it will be seen that the government, under the McKinley administration, is doing pretty well by this class of its citizens.

* * *

Commodore Schley has communicated to the Navy Department the information that the Spanish fleet, commanded by Admiral Cevera, is certainly bottled up in Santiago harbor. Now that the whereabouts of this mysterious fleet is known the probabilities are that the invasion of Cuba will be made within the next few days.

Ample supplies, provisions, ammunition and men have been ordered sent to Dewey, under the command of General Merritt. Three transports, bearing several thousand men have already gone. This will aid the "Hero of Manilla" to hold firmly all the ground so far gained, and make further encroachments upon the enemy in the Phillippines.

* * *

The energetic and congenial Editor of Zion's Herald spent several days at the General Conference of the M. E. Church South, and he was so thoroughly hypnotized that he saw no evidence of "clerical politics." Any one well acquainted with the people composing that excellent body will no doubt either be delighted with the Doctor's innocence or appalled at his ignorance. No politics in a Southern Methodist General Conference, one-half of whose members are laymen! We'll warrant, even the most pious of that body smiled when they read the statement. Before the Conference closed its labors some one attempted to have a resolution adopted asking that hereafter there shall be no canvass made through the church papers in the interest of candidates for office. 'Twas not adopted.

We judge the Herald had an arrow to shoot and took this means to sharpen it.

ELIJAH H. GAMMON.

This brother, friend, benefactor deserves a warmer place in the hearts of the aspiring young preachers of this Southland than any other person of his time. He was born in 1819, in December, on a plantation in Maine, and entered upon the work of a Methodist preacher in 1843. In 1858 on account of chronic bronchial trouble he was forced to take a superannated relation to his (the Troy) Conference, having moved within its bounds seven years before in hope of finding a climate milder than that of his own State, and at the same time hoping to continue in the work of the ministry.

Being thus forced from the work of a Methodist preacher, he answered a call that proved as providential and divine, as did the call to preach. For twenty-three years he conducted successfully a business in harvesters and binders, in which he accumulated a vast fortune. It is not surprising that one whose heart had always been in sympathy with the poor and the helpless, and whose ears were ever sensitive to their cries, should hear and heed the cry "Come and help us," which reached him from the Southland. At first he gave in small amounts, awaiting the perfect assurance that to this field the Lord had directed him; this having come he poured out his treasure until he gave more than half a million dollars for the equipment of the institution which now bears his honored name, Gammon Theological Seminary.

In one of his letters he wrote: "I hope and intend that it shall be the best theological school of the whole South." This hope and intention has been fully realized, for to-day this institution is better equipped than any Southern theological institution, having the largest library, best facilities and more students in attendance; not only so but when its funds become available it will be the best endowed theological institution in our church.

During the fifteen years of its existence this institution has graduated one hundred and twelve men who have gone out into the conferences of the various Methodist Churches and are rapidly pushing their way to the front ranks.

The now sainted Bishop Haygood, in an address said: "It may be questioned whether any similar institution under the care of the Methodist Episcopal Church holds a place of importance equal to that which is possible to the Gammon School of Theology. To state the thought otherwise the Methodist Episcopal Church could better afford to lose Drew than Gammon."

To the sainted Elijah Gammon we owe it all. Without his God-given accumulation of wealth, his big heart of interest in the needy and a willingness to respond as God directed, "Gammon" and its almost six scores of laborers would never have been. He has gone to his reward, but we can very fittingly quote that passage which says: Blessed are the dead who die in the Lord: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

———*———

Governor Johnston of Alabama has accepted a battalion of five companies of Afro-American volunteers to complete the States quota under the President's first call for troops. He appoints First Lieut. R. L. Bullard of the Tenth United States Cavalry to be major of the battalion, which will of course be attached to a sufficient number of white companies to form a regiment. One company of the battalion comes from Montgomery, one from Mobile and one each from Anniston, Birmingham and Huntsville. All commissioned officers thus far appointed are white citizens of the State.

Without stopping to ask whether the governor was forced to accept these companies because he found it difficult to secure his full quota of white troops, or accepted them as a recognition of the colored citizens of the State, on behalf of that class of Afro-American citizens of the South, who feel that it is for the best good of the whole race in this country that they be fully represented in the present war with Spain, we desire to express our gratitude to the Governor of Alabama for the opportunity thus accorded to volunteers as free men to defend the honor of our country. While we should have appreciated it the more had he seen his way clear to commission a few Afro-American officers, we nevertheless recognize the value to us of what he has done.

In reply to some of the governors and others desiring information on the subject, the Secretary of War has announced that colored officers are as much entitled to recognition and acceptance into the military service as are the troops themselves.

———*———

The Annual Commencement of the New Orleans University takes place Tuesday evening, June 14th, at 7:30. The graduating class consists of H. W. McDonald and T. C. Rankin, from the College department, and Misses Clara A. Haywood, Sarah A. Jones, Etta E. Lee, Wanita C. Loyd and Mrs. Lucile J. Shallowhorne from the Normal. The two classes were tendered a very enjoyable reception last Friday evening at the president's mansion by the Athenian and Mallalieu Literary Societies of the University. There were about one hundred and fifty persons present, including President Adkinson and the other members of the faculty, all of whom seemed delighted with the pleasant outcome of this well arranged entertainment. At the banquet Mr. T. C. Rankin was toast master and presided with dignity and an appropriateness that was refreshing.

———*———

BISHOP AND MRS. HARTZELL'S BOYS.

The three sons of Bishop and Mrs. Hartzell are making good records. The eldest, Prof. Joseph, and his wife, are at Johns Hopkins University, Baltimore, where he has completed the second year of a post graduate course in Geology for the degree of Doctor of Philosophy. The second son, Morton, after completing his University classical course at nineteen, completed his three years' course for the degree of Bachelor of Divinity, May 19th, at Drew Theological Seminary. He has in addition to his Seminary work supplied for some weeks with great acceptability several important churches. Robert, the youngest son, graduates at Centenary Collegiate Institute, New Jersey, June 8th, and will enter college in the fall.

———*———

It is reported that plans are outlined for the formation of an Anglo-American Alliance, and that Germany is seeking to join with England and America; if this should be done the world will see an alliance which cannot be broken though all other nations of the world combine against it.

OUR CONTRIBUTORS.

THE KIND OF LITERATURE FOR THE YOUNG PEOPLE OF OUR CHURCH TO READ.

By Rev. C. B. Wilson, D. D.

There are different grades, styles and classes of literature now afloat. One of the leading text books of literature for our young people ought to be the Bible—the book of books. As the poet has said, "No book is like the Bible, this blessed book I love." And aside from this there ought to be such books read as would lead them up to true greatness and moral worth. The reading of the New Testament Scriptures with prayer and faith will give us that sweet sanctifying spirit which will make us to become wholesome and healthy Christians. "How much better is it to get wisdom than gold; and to get understanding is rather to be chosen than silver." And aside from this, the Epworth League has mapped out a course of study that is excellent in its taste, which we think ought to be closely studied by every leaguer. You may have all the variety heart can wish. The world is before us and the themes of interest are beyond number. I noticed the names of some which have been gleaned from the Epworth Herald and other sources. Namely: "The great cities of the world; Great names in history; Great religions movements; Christianity and human progress; God in human history; A world of wonders; American authors; Great Reformers; Masterpieces of literature; History of the church," etc. And shall we omit the all important subject, "The ten doctrines of grace," as held by the Methodist Episcopal Church, condensed and set forth by Bishop Vincent?

1. "I believe that all men are sinners.

2. I believe that Jesus Christ died for all men; to make possible their salvation from sin; and to make sure the salvation of all who believe in him.

4. I believe that the Holy Spirit is given to all men to enlighten and to incline them to repent of their sins and to believe in the Lord Jesus Christ.

5. I believe that all who repent of their sins and believe the Lord Jesus Christ receive the forgiveness of sin. (This is justification.)

6. I believe that all who receive the forgiveness of sin are at the same time made new creatures in Christ Jesus. (This is regeneration.)

7. I believe that all who are made new creatures in Christ Jesus are accepted as the children of God. (This is adoption.)

8. I believe that all who are accepted as the children of God may receive the inward assurance of the Holy Spirit to that fact. (This is the witness of the Spirit.)

9. I believe that all who truly desire and seek it may love God with all their heart and soul, mind and strength, and their neighbors as themselves. (This is entire sanctification.)

10. I believe that all who persevere to the end, and only those, shall be saved in heaven forever. (This is the true perseverance.)

Our Methodist Book Concerns are fully prepared to furnish anything in the way of literature that our young people may need.

Let all our pastors encourage each League to purchase their literature from our Book Concerns. There is a class of literature that we find on railroad trains, on news stands, in book stores, and even tossed over into our yards as advertisements, that is not worthy to enter into the most humble homes. And it is this class of literature that some of our youngsters are most keen to investigate. Away with it! Yes, thrice, away with it! It makes pick-pockets, train robbers, pirates at sea, safe blowers and adventurers of the most dangerous class and darkest deeds.

Besides this, it fills drunkards' graves, penitentiaries, county farms, chain gangs, insane asylums, etc.

Let there be wholesome reading matter on the center table with which to engage the evening hours. The Holy Bible, the church papers, good magazines, "Hand Book" of the Epworth League; "How to make the wheel go," and the catechism for the young. Read history, learn of great men, study their characteristics, their literary qualifications, their religious proclivities, such as Charlemagne and the condition of Europe on his accession, Alfred the great, conversion of the Saxons, the Saxon Bishoprie humiliation and defeat of Alfred, Hildebrand, St. Bernard, Thomas Aquinas, Thomas Becket, John Wyelif and the immortal John and Charles Wesley, and others; the French system, the crusades, the great external event of the middle ages—a semi-religious and semi-military movement. Study, read and find out what gives interest to wars, etc; read, study and ponder upon high intellectual grounds. It may be that a great per cent. of our Leaguers are so situated that they may not be in reach of the literature just described; that is, they may be back in the rural districts. If so, get of it what you can. Read and study what you get. You should strive to get the Southwestern Christian Advocate, the Epworth Herald, The Hymn Book and Bible, and in connection with these, study nature—the great book of God. Study trees and birds, streams and fish, farming, seed time and harvest in the whole agricultural line. Remember that many a great man has come so from the most humble farm-house. Remember that Abraham Lincoln, the great Emancipator, came from the little "log hut of Kentucky," and did a thing that no other President did, and immortalized himself by signing the Proclamation of Emancipation, and liberating more than four millions of people of African descent. John the Baptist was a man of the wilderness. It is no mean thing to be reared on a farm. Let the country chapters take new vigor and fresh courage. Let us have social readings instead of social romps. Read and study our country's great navy. Read those things that will intelligently inform us on the current issues of the day. Debate the American fleet and the Spanish flotilla. Discuss the attitude of the President's declaration of this present war. Remember our heavenly Father has said, to bind his princes at his pleasure; and teach his senators wisdom. Then let there be a wholesome style and class of literature put into the hands of all our young people throughout all Methodism, and especially English Methodist literature.

From the Conquest to Chaucer—1066-1400.

Te Norman Conquest of England, in the eleventh century, made a break in the natural growth of the English language and literature. The old English or Anglo-Saxon had been a purely Germanic speech, with a complicated grammar and a full set of inflections. For three hundred years following the battle of Hastings this native tongue was driven from the king's court, and the courts of law, from parliament, school and university. During all this time there were two languages spoken in England. Norman-French was the birth tongue of the upper classes and English of the lower. When the latter finally got the better of the struggle, and became, about the middle of the 14th century, the national speech of all England it was no longer the English of King Alfred. It was a new language, a grammarless tongue, almost wholly stripped of its inflections. It had lost a half of its old words, and had filled their places with French equivalents. The Norman lawyers had introduced legal terms; the ladies and courtiers, words of dress and courtesy, the knight had imported the vocabulary of war and of the chase.. The art of cooking was French. The naming of the living animals, ox, swine, sheep, deer, was left to the Saxon churl who had the herding of them, while the dressed meats, beef, pork, mutton, venison, received their baptism from the table talk of the Norman master. A great part of the English words that were left were so changed in spelling and pronunciation as to be practically new. The sources of modern standard English are to be found in the East midland, spoken in Lincoln, Norfolk, Suffolk, Cambridge and neighboring shires.

English did not at any time cease to be a written language, but the extant remains of the period from 1066 to 1200 are few, and, with one exception, unimportant. After 1200 English came more and more into written use, but mainly in translations, paraphrases and imitations of French work. The native genius was at school and followed awkwardly the copy set by its master.

Literature in England began to be once more English and truly national in the hands of Chaucer and his contemporaries, but it was a literature of a nation cut off from its own past by three centuries of foreign rule. The most noteworthy English document of the 11th and 12th centuries was the continuation of the Anglo-Saxon Chronicle. Copies of these annals, differing somewhat among themselves, had been kept at the monasteries in Winchester, Abingdon, Worchester and elsewhere. The yearly entries were mostly brief, dry records of passing events, though occasionally they became full and animated.

Then light in, young people, light in, and let us be in the next great literary conquest. Read such literature, study such books as will enable us to enter the field of conquest with out intellectual sword and stand in our places as other races have done.

Scatter the purest and best literature among our young people, such literature as will elevate the people to the highest standard of moral worth.

You may at some time be discouraged. But we are to stand like a rock ribbed continent between the rolling billows of fanaticism and the culture of our minds.

Nashville, Tenn.

MEMORIAL SERVICE FOR REV. SAMUEL MEHARRY.

In the midst of the busy conflicts of life, when sorrow, seemingly, dares not approach us, when the sand of time is slowly wending down her path, in the still of night, when none but the evermindful are prepared to fall at the mercy of him who is the giver of all good things, the Angel of Death steals upon us, and, with his mighty grasp, plucks the rarest of flowers only to remind us that what is bestowed upon us is ours for a short time, that we may exert ourselves to live well the life so dear to humanity.

It was at 11:30 o'clock on Thursday, March 30th, 1898, at Lafayette, Indiana, that the Rev. Samuel Meharry passed from earth to his eternal home. On the same day the sad news chronicling his death reached us by telegram, our heads were bowed in profound sorrow over the loss of so noble a character.

Because of their love and respect for him who has done so much for the upbuilding of the institution, the Faculty, Local Alumni of the Meharry Medical Department, and the students of the Central Tennessee College assembled in Thompson Chapel, Sunday evening, April 21st, to pay their last tribute to him in a memorial service.

The beautiful decorations of the platform, consisting of a bank of myrtle, roses, geraniums and ferns, with a large portrait of the deceased and a mound of lilies on either side gave evidence that "We mourn tenderly."

On the platform were seated Prof. Hipp, Drs. Hubbard, Boyd, Noel, Lester, Jefferson, Baker and Tyler. The service opened with the hymn, "Asleep in Jesus," followed by a feeling prayer by Prof. Hipp. A double quartette very effectively rendered "Jesus Lover of my Soul."

Dr. Hubbard, the venerable dean of MeHarry Medical Department, after stating the reason

for the meeting, having attended the funeral of the deceased at Lafayette, Indiana, was in possession of and read a paper which was read at the funeral service by one who had known the deceased all his life.

He was born in Adams County, Ohio, December 11th, 1810, aged 87 years, 3 months and 10 days at the time of his death. He was a resident in Tippecanoe County, Indiana, for thirty-six years, and was a successful local minister in the Methodist Episcopal Church for many years.

In his remarks Dr. Hubbard stated that the deceased was always filled with a philanthropic spirit, and that he had kept no record of his gifts to the McHarry Medical College by which many students have been helped. His contributions to churches were liberal, and he was always happy to do so. Even though his activity in the affairs of the church was great, he did not cease to make riches; yet he never set his heart on them. In the ordinary use of the term he was more than a Christian man, always ready to help the needy in times of distress.

Dr. Hubbard had been an acquaintance of the deceased for twenty years, and during this time always knew him as a friend to the colored man. This fact was demonstrated by his giving the first five hundred dollars toward the founding of the McHarry Medical College. Many were the encouraging words he would send to the young men in college, always warning them of their great mission in life. In this correspondence he never failed to ask "How are the colored boys doing in Nashville, and are they preparing themselves to fulfill the promise?" His interest was not only in words but in deeds.

In his closing remarks Dr. Hubbard said that, though the monument which may be erected in his memory may crumble, his name will forever live in the hearts of the people. In his death the last of this most noble family of eight children has passed away.

Speaking of the deceased Dr. Boyd said that he considered him a plain citizen and Christian gentleman, who was born at the right time and in the right place. He related a story told him by the deceased which inspired the latter with his first idea of ever becoming a friend to the colored people. In the course of his remarks Dr. Boyd said that the graduates who have gone from this institution have done a great work, which is probably due to the vast amount of good which has been done by this grand McHarry family in the support of this institution.

Dr. Noel, one of the early graduates from this institution, said that he never thought of the good that McHarry would do for him that it has done, when the impression was first made that a medical school was to be erected. Speaking of the philanthropy of great men, he said it seemed strange that most of it had come from the hands of the Northern people. In the limited number of years, considering the circumstances, he assured us that more has been done for the solving of the "Race Problem" by the students going out from this institution than any other in the South. He uttered the sentiments of all when he said, "We shall always look upon this family with loving remembrance as one of the great benefactors of the race."

Dr. Baker also acknowledged this fact, repeating that the name of Rev. Samuel McHarry shall forever stand a monument to the school.

Dr. Jefferson in a few befitting remarks made known the fact that he intends to continue working in behalf of the institution which has sent him forth to battle with the many grave questions, and which, to-day, owes its success to the illustrious McHarry family.

Mrs. Gregg, in behalf of the Daughters of McHarry, expressed their intention to always cherish the name of the McHarry family. Prof. Fortson said that he had been in four states and has heard many cheering remarks in behalf of the McHarry Medical College, whose liberal support has been by this good family. Though the gift of the deceased was not equal to that of Slater, it will probably do as much good.

The congregation then joined in singing, "There is a land of pure delight," after which Dr. Hubbard informed us that nearly thirty thousand dollars has been given by the McHarry family, besides the amount of property set aside in the late will of the deceased.

Dr. Lester, Secretary of the Alumni, then read the following resolutions for the committee:

Resolutions.

Nothing in the world remains unaltered. Everything abides its time under divine guidance, and in accordance with an unchanged and unchangeable law, passes away.

The bright sunshine of day gives place to the shades of night; the happy laughing Spring and the genial warm Summer quietly but surely serve their appointed time and give place to succeeding seasons; the leaves of the trees, the mighty oak of the forest, the hills and rugged mountains all conform to this inexorable law of change—even man himself is not exempt.

Whereas, in accordance to the Divine Will, exemplified by this law of perpetual change, Rev. Samuel McHarry, the last member of a great and philanthropic family, one of the founders and benefactors of the Medical Department of Central Tennessee College which bears their worthy name and known to the civilized world as McHarry Medical College, on Thursday, March 30th, 1898, at 11:30 o'clock, quietly breathed his last, and

Whereas, he in the early days of reconstruction, seeing the great need of medical education among our people and the doors of the medical colleges in the South closed against them, gave his influence and money to establish the first Negro Medical College in the South, and

Whereas, we, the recipients of his liberality, have not only been enabled to help solve the vexed Negro Problem which has puzzled so many of our white brethren, but have been able very largely to reduce materially the death rate among our people, which reduction of said death rate was the prime object for which this school was founded, and

Whereas, more of our people have been reached and benefitted by scientific and scholarly demonstrations of ability in the treatment of diseases which ability has been recognized, approved, and commented upon by men who stand high in the profession of Medicine, including State Boards of Medical Examiners and City Boards of Health than by any other agency at work among our people, and

Whereas, the influence of this institution has manifested itself stronger and more forcibly in the homes of our people, engendering race pride and advancing sanitary conditions, than any other medium except the Christian Ministry.

1st. Therefore, be it resolved, that we, the faculty, local alumni and citizens of Nashville, together with the thousands of other sympathizers to whom this sad news will come, reverently bow our heads in humble submission to the Divine Will through whose providence this noble life was given us.

2nd. Resolved, that the country has lost a most exemplary philanthropist and citizen, the church a patient, earnest and devout servant, the wife a loving and tender husband, and McHarry Medical College one of its founders and greatest benefactors.

3rd. Resolved, that we attempt to emulate his noble virtues and commend his life to all, especially those who have been so bountifully helped by his liberality.

4th. Resolved, that the glory of his well spent life may shine through the service which we in turn may render to our less fortunate brother.

5th. Resolved, that we deeply sympathize with his wife and friends in their loss of so noble a husband and friend, and that we commend them to Him who is able to comfort them who are distressed and sorrowing.

6th. Resolved, that a copy of these resolutions be published in our paper and a copy be sent to the bereaved wife.

Respectfully submitted,

Committee—H. T. Noel, Chairman; J. A. Lester, Secretary; J. B. Singleton; E. B. Jefferson; W. R. Baker.

Dr. Lester spoke of the untiring willingness of Rev. Samuel McHarry to give to the support of the McHarry Medical College. He said he believed that as the days go by his name will shine brighter and brighter and as the students go out by the hundreds, they will rise up and call him blessed.

At the conclusion of the service Dr. Hubbard remarked in behalf of Dr. Braden, our President, was absent on account of illness, that the pressing need for a medical college in the South for the education of colored physicians was first made known through this noble gentleman to the McHarry family.

The singing of the hymn "'Mid scenes of confusion and creature complaints" followed by the benediction from Prof. Hipp closed a memorial service which shall ever be cherished in loving remembrance of Rev. Samuel McHarry.

One Who Was There.

THE LIFE OF FAITH.

MY DUTY TO MY CHURCH.

1. Pray for her pastor. Rom. 15:30; 2 Cor. 1:11. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the spirit, that ye strive together with me in your prayer to God for me. Ye also helping together by prayer for us by the means of many persons, and thanks may be given by many on our behalf.

2. Attend her service. Heb. 10:25. Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching.

3. Practice her teachings. James 1:22. Be ye doers of the word, and not hearers only, deceiving your own selves.

4. Pray for her prosperity. Psa. 122:6, 7; Isa. 62:6, 7. Pray for the peace of Jerusalem; they shall prosper that love thee. Peace shall be within thy palace. I have set watchmen upon within thy palaces. I have set watchmen upon thy walls, O Jerusalem, which shall never mention of the Lord, keep not silence. And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

5. Give to her support. Prov. 11:25; I Cor. 16:2; II Cor. 9:7. The liberal soul shall be made fat; and he that watereth shall be watered also himself. Upon the first day of the week let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come. Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver.

6. Work for her success. Eccl. 9:10; John 9:4. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goeth. I must work the works of him that sent me while it is day; the night cometh when no man can work.

7. Cordially greet her members. I Cor. 16:20. All the brethren greet you. Greet ye one another with a holy kiss.

8. Invite others to her services. Psa. 122:1; Isa. 2:3. I was glad when they said unto me, Let us go into the house of the Lord. And many people shall go and say, Come ye, and let us go up to the Mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

S. H. Grant.

Orange, Tex.

NO WANT TO HIM THAT FEAR HIM.

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not drink. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He guideth me in the paths of righteousness for His name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me."

I shall not want comfort. "Thy rod and Thy staff they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou hast anointed my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "For I will dwell in the house of the Lord forever."—Mrs. John R. Mott, in Northfield Echoes.

THE SPIRIT-FILLED LIFE.

"Be filled with the Spirit." What Spirit? The Holy Spirit. We have already received the Spirit witnessing with our own spirit, and producing the consciousness of adoption into the family of God. Blessed experience! Oh, how glorious to look up into the face of God by faith and say, "My Father!" But to us with this experience the command is, "Be filled with the Spirit."

Not to be "filled with the Spirit" is to have some place in the soul occupied by something else. There is danger here. To have some place in the soul where Jesus is sub-ordained is, if persisted in, ultimately to drive him out altogether.

Be filled with the Holy Spirit, and all that is unholy will be cast out.

Be filled with the Spirit of power, and strength will take the place of weakness, interest the place of indifference, and energy the place of weariness.

Be filled with the Spirit of faith, and the difficulties which now discourage the soul will disappear, or be wondrously overcome, and richer experiences will come with the larger services.

Be filled with the Spirit of love, and all the other graces will be perfected.

Be increasingly filled with the Spirit. Have the "vessel" enlarged and filled daily. Grow, advance, "walk after the Spirit."

Be filled now. Do not wait for better conditions or more favorable opportunities. Now is God's time; make it yours.—Selected.

If you are working for a Communion set send us your name and we will send you some sample copies of the Southwestern.

Mrs. Anna J. Cooper, of Washington, D. C., will address the Woman's League of Wilmington, Del., on the evening of May 27th. Mrs. Cooper is an enthusiastic and forcible speaker and is author of a book recently published, entitled "A Voice from the South."

Bishop Foss secured one of the spikes used in the bed of spikes in the self-torture of the Hindue "holy men." It is about three inches in length and so sharp that one can hardly conceive it possible for a man to lie on hundreds of such without being pierced to the bone by every one.

Ask your neighbor to subscribe.

This country has its (S) pain; in fact we all have.

WOMAN'S DOMINION.

Remember that borax is almost as indispensible an article to have in the house as salt and pepper. Nothing softens water so well as borax, used in the proportion of a large handful to ten gallons of water, and the texture of the finest linen and cotton is not injured by it. The stains upon tablecloths and napkins may be readily washed out by having a little borax put in the water. Indeed, a little borax-water boiled in the coffee-pot twice a week sweetens and purifies it. Furthermore, it is most excellent to cleanse windown-glass, nothing but warm water being required with it. Wipe dry and polish with crumpled newspaper, and the glass will look as clear as crystal.—Fred O. Sibley, in Country Gentleman.

PICKLED EGGS.

Eggs are now so plentiful that housekeepers may seize this opportunity to pickle them. Boil the eggs until hard, then lay them in cold water. Remove the shells, and put five eggs in each quart fruit-jar. Scald as much vinegar as will be needed; add a few slices of freshly boiled red beets, some celery-seed, pepper-corn, mustard-seed, and a pinch of mace. Fill the jars containing the eggs with the boiling viegar, and seal at once. Pickled eggs are a palatable addition to broiled or baked fish, and also are very good eaten with lettuce salad and mayonnaise dressing.—Harper's Bazar.

Many of the ladies who are engaged in teaching the schools of the Woman's Home Missionary Society will travel during the summer in the interests of the Society.

A GOOD TOOTH-POWDER.

Take of powdered orris-root, half an ounce; powdered charcoal, two ounces; powdered Peruvian bark, one ounce; prepared chalk, half an ounce; oil of bergamot or lavender, twenty drops. These ingredients must be well worked up in a mortar, until thoroughly incorporated. This tooth-powder possesses three essential virtues, giving an odorous breath, cleansing and purifying the gums, and preserving the enamel—the last rarely found in popular tooth-powders.

A MISTAKE IN VALUES.

Said a physician: "I wonder that women fail to appreciate how much nervous force as well as physical strength they consume in worrying over the little things of life. Look at the mother and housewife as she goes about her tasks, and observe how often she utters an impatient exclamation, how often she sighs over her servant's short-comings, how often she starts nervously at a noise from one of the children. And each time that she loses control over herself, her nerves, her temper, she loses just a little nervous force, just a little physical well-being, and moves a fraction of an inch farther on in the path that leads to premature old age and to invalidism."

If American women would only learn that it is not work, but worry that kills! The average woman puts too much of herself into the correction of the children, into the ordering of her household, into the management of her servants. Only a few days ago I heard a mother and housekeeper say that she had "worried herself sick" over the fact that she must change her maid. "Indeed," she confessed, "I cried myself into a headache after having a row with Norah. These servants will be the death of me yet!" And this woman had, as a girl, been bright and sensible, and is a lady, and an educated one. Still she had descended to a "row with Norah!"

The trouble lies in the fact that we women do not give to each event its just value. If John's coffee is muddy, it is a pity; but it is really not as dreadful a calamity as if John had failed in business. Then why exclaim, "Oh dear!" and clasp one's hands nervously, and allow a deep frown to come between the brows, and tears of vexation to rise to the eyes? These only serve to make John's beverage more insipid to him and to accentuate his sense of personal grievance. If he has no time to wait while a cup of coffee is properly made, let him at least bear away with him the memory of a cheerful wife who, by her brightness, tried to make him forget the tasteless quality of his morning beverage. And since the welfare of the nation, or even of one family, does not depend on the proper dusting of a room, why get wildly excited on finding that Bridget has neglected to dust the legs of the hall table?

A clever woman said to an excitable sister, "My dear, do not use a pile-driver to pin on a bow of ribbon!" Do not many of us see the pile-driver when a light pressure of the finger will do the work as well and better? And if we exhaust all our reserve forces over the petty cares, what strength will we have with which to meet the great trials of life? There is one text which it would be well for the nervous and excitable woman to say each day to her often-perturbed self:

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace wherein thou trustedst they wearied thee, then how wilt thou do in the swelling of Jordan?"—Harper's Bazar.

Plan of Episcopal Visitation

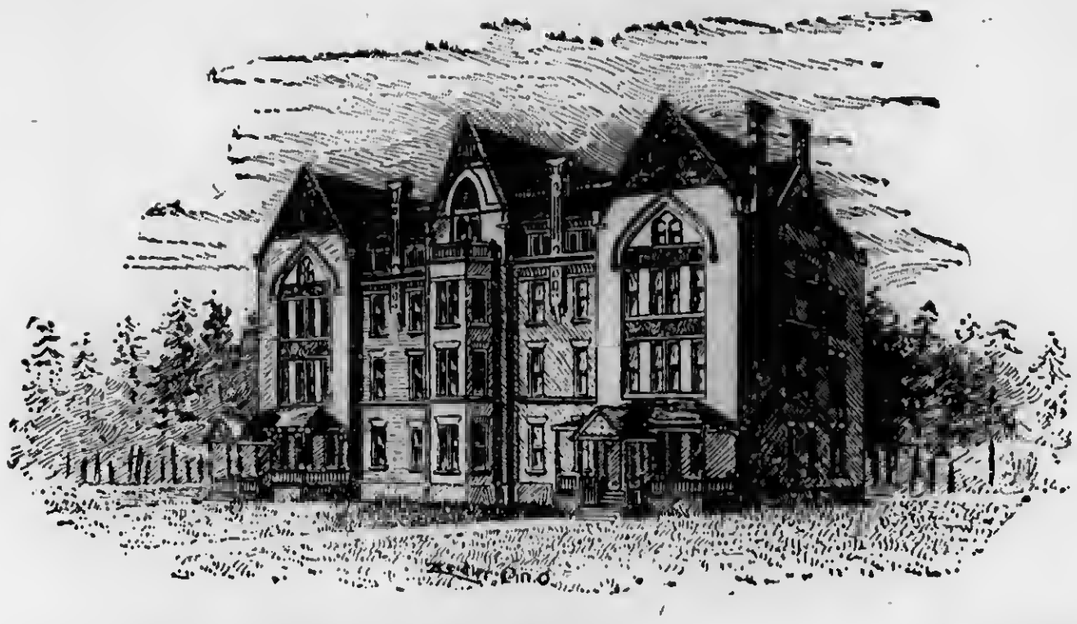
Conference	Place.	Time.	Bishop.
N. Montana Mission	Belt, Mont	Aug. 4	Mallalieu
Montana	Anaconda, Mont	" 11	Mallalieu
Utah Mission	Ogden, Utah	" 18	Mallalieu
Colorado	Greeley, Colo	" 25	Mallalieu
Nevada Mission	Carson, Nev	" 25	Hurst
St. Louis German	Quincy, Ill	" 31	Warren
Norwegian and Danish	Racine, Wis	" 31	Joyce
Cincinnati	Xenia, O	" 31	Newman
Idaho	Idaho Falls, Idaho	" 31	McCabe
California German	San Francisco, Cal	Sept 1	Hurst
Wyoming Mission	Wheatland, Wyo	" 1	Mallalieu
Black Hills	Edgemont, S Dak	" 2	FitzGerald
Northwest Indiana	Plymouth, Ind	" 7	Warren
Kentucky	Mayaville, Ky	" 7	Ninde
Columbia River	Pullman, Wash	" 7	McCabe
Western Swedish	Clay Center, Kan	" 8	Andrews
Northwest Nebraska	Gordon, Neb	" 8	FitzGerald
N. Swed Miss Con	Ironwood, Mich	" 8	Joyce
Central Swedish	Chicago, Ill	" 8	Newman
Michigan	Lansing, Mich	" 14	Merrill
Central Illinois	Kankakee, Ill	" 14	Warren
California	Pacific Grove, Cal	" 14	Hurst
West Wisconsin	Eau Claire, Wis	" 14	Ninde
Des Moines	Creston, Ia	" 14	Vincent
West Nebraska	Holdrege, Neb	" 14	FitzGerald
East Ohio	Barnesville, O	" 14	Goodsell
Oregon	McMinnville, Ore	" 14	McCabe
West German	Kansas City, Mo	" 15	Andrews
Chicago German	Kenosha Wis	" 15	Newman
Erie	Frankin Pa	" 21	Merrill
Detroit	Mt. Clemens, Mich	" 21	Andrews
Central German	Evansville, Ind	" 21	Warren
Southern California	Santa Barbara, Cal	" 21	Hurst
Illinois	Charleston, Ill	" 21	Ninde
Northwest Iowa	Emmetsburg, Ia	" 21	Vincent
Nebraska	Fairbury, Neb	" 21	FitzGerald
Central Ohio	Sidney, O	" 21	Joyce
North Ohio	Millersburg, O	" 21	Goodsell
Puget Sound	Tacoma, Wash	" 21	McCabe
Wisconsin	Waupun, Wis	" 21	Merrill
Ohio	Athens O	" 28	Andrews
Northwest German	Glaid Ia	" 28	Warren
Central New York	Ithaca, N. Y	" 28	Foss
Indiana	Princeton, Ind	" 28	Ninde
Iowa	Montezuma, Ia	" 28	Vincent
North Nebraska	Schuyler, Neb	"	FitzGerald
Minnesota	Winihago City, Minn	" 28	Joyce
Pittsburg	Braddock, Pa	" 28	Goodsell
Arizona Mission	Tucson, Ariz	" 29	Hurst
West Virginia	Manuingtou, W. Va	" 29	Fowler
N. Pac. Ger. Miss. Con	Tacoma, Wash	" 29	McCabe
Rock River	Chicago, Ill	Oct. 5	Warren
Upper Iowa	Marion, Ia	" 5	Vincent
Northern Minnesota	Hutchinson, Minn	" 5	Joyce
Southern Illinois	Du Quoin, Ill	" 5	Goodsell
N. Mex. Eng. Miss	Silver City, N. Mex.	" 6	Hurst
Atlantic Miss. Con	Morehead City, N. C.	" 6	Newman
West'n Nor. Danish	Tacoma Wash	" 6	McCabe
Oklahoma	Kingfisher, Okla	" 12	Merrill
Genesee	Medina, N Y	" 12	Foss
Tennessee	Murfreesboro, Tenn	" 12	Ninde
N. Mex. Sp. Miss. Con	El Paso, Tex	" 13	Hurst
Holston	Ellzabethtoo, Tenn.	" 13	Vincent
Northern German	Chippawa Falls, Wis	" 13	Joyce
North Carolina	Lenoir, N C	" 13	Newman
Central Tennessee	Lawrenceburg, Tenn	" 19	Ninde
Dakota	Parker, S. Dak	" 19	McCabe
East Tennessee	Bristol, Tenn	" 20	Vincent
Pine Ridge	Marion, N. C	" 20	Newman
Southern German	Llano, Tex	Nov. 26	Fowler
Austin	Austin, Tex	Dec. 1	Fowler
Alabama	Anuision, Ala	" 1	Goodsell
South Carolina	Anderson, S C	" 7	Foss
West Texas	Denison, Tex	" 7	Fowler
Atlanta	Palmetto Ga	" 8	Andrews
Central Alabama	Gadsden, Ala	"	Goodsell
Texas	Clarksville, Tex	" 14	Fowler
Georgia	Rock Springs, Ga	" 15	Andrews
Savannah	Macon, Ga	" 15	Foss

Foreign Conferences.

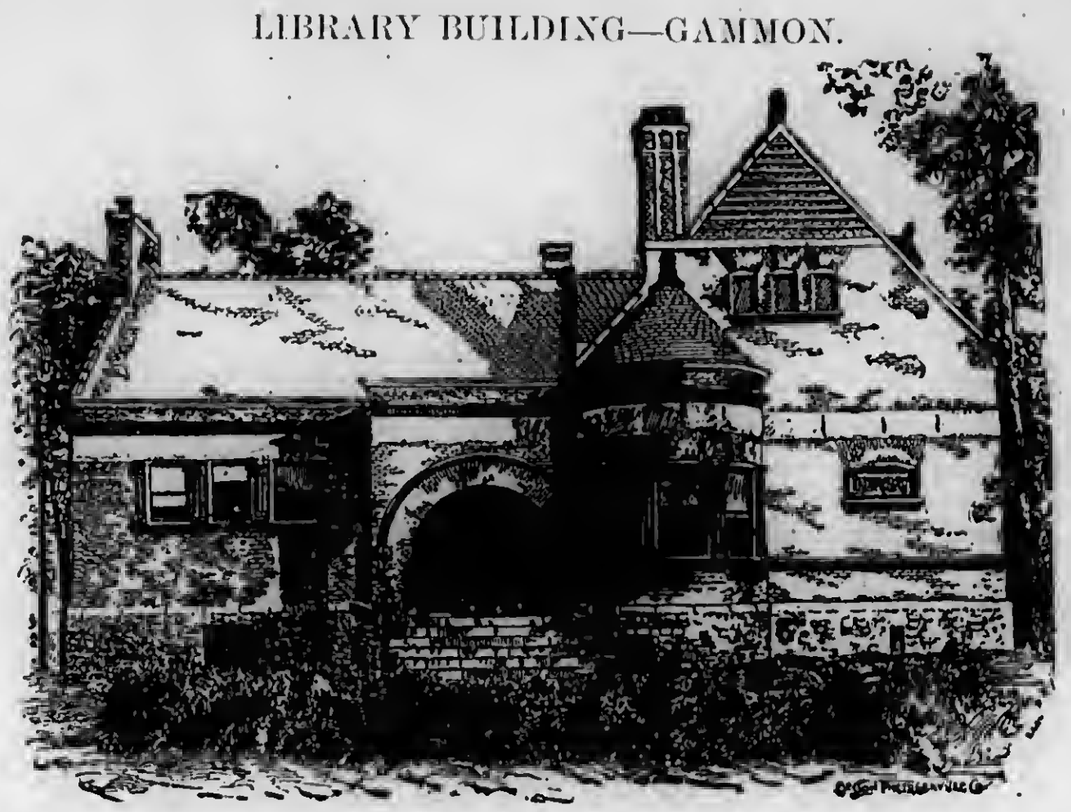
Switzerland	St Gallen	June 8	Walden
South Germany	Frankfurt	June 22	Walden
North Germany	Hamburg	July 6	Walden
Japan	Yokohama	July 6	Cranston
Denmark Mission	Copenhagen	July 13	Walden
Norway	Larvik	July 27	Walden
Sweden	Upsala	Aug 10	Walden
Korea Mission	Seoul	Aug. 11	Cranston
Finl'd & St. P'b'g Mis	Helsingfors	Aug. 24	Walden
North China	Peking	Oct 5	Cranston
Foo-Chow	Foo-Chow	Nov. 2	Cranston
Hinghna Mis. Conf	Hinghna	Nov 24	Cranston
Con. China Mission	Kiuklang	Dec. 15	Cranston
West China Mission	Chungking	Mar. 2 99	Cranston

EDWARD G. ANDREWS, Secretary.

GAMMON HALL.



LIBRARY BUILDING—GAMMON.



OUR YOUNG FRIENDS

"TELL THE PEOPLE WE ARE COMING."

Tell the people we are coming,
Though we've been a fallen race,
Many years in darkness groping,
With no light our way to trace.

But the clouds are disappearing,
And the silver lining gleams,
For our future, bright with promise,
Brings us many happy dreams.

Though the years have brought us sorrows,
Many a cup received in pain;
Many a tear was shed in silence,
And our prayers seem all in vain.

Not in vain to Him who listens,
To the hearts that are oppressed,
Who has promised to relieve them,
And to give the weary rest.

God has mercy-angels treading
On the earth in human form,
And their loving hands are raising
Up the fallen in the storm.

Though our enemies are many,
Striving hard by voice and pen,
Working daily to discourage us,
Rather than our cause defend.

Struggle on my fellow race men,
List not to our foes' wild talk;
List ye to our Great Commander,
In His holy footsteps walk.

If we ever be exalted,
We must always stand for right,
We must never yield to evil,
Stand up manfully and fight.

Let us never yield the contest,
Till we, with all others, stand,
In the forefront of the nation,
With the noblest of our land.

Jos. Wheeler.

Cumberland, Md., May 16, 1898.

ARMOR-PLATED BOYS.

It is important in these days that there should be armor-plated boys. A boy needs to be ironclad on

His lips—against the first taste of liquor.
His ears—against impure words.
His hands—against wrong-doing.
His heart—against irreverence and doubt.
His feet—against going with bad company.
His eyes—against dangerous books and pictures.
His pockets—against dishonest money.
His tongue—against evil speaking.

The Christian armor on her citizens gives more security to the nation than all the armor-plate can on her ships.—Christian Guardian.

EDUCATIONAL.

A VISIT TO WILEY UNIVERSITY.

Allow me to say a few words in your valuable paper concerning Wiley University and its work. My first visit to this noble institution was to witness its last commencement and the ground breaking for the central building. The commencement exercises were grand, creditable not only to the colored race, but to the nation.

President Dogan with his co-workers, are doing excellent work; work that the Freedman's Aid and Southern Educational Society need not feel ashamed of.

There is one remarkable feature worth one's notice about Wiley University, and that is the entire faculty, including the President, is made up of young people. For one to visit this school and notice the grand system upon which it is run, and the excellent deportment of its students, is very gratifying.

Every member and friend of the M. E. Church and every friend to education should sing, praise God from whom all blessing flew, also send at least one dollar to aid in erecting this Central Building.

I was very much elated over Dr. I. B. Scott's timely address.

During the day we were favored with two addresses from Dr. M. C. B. Mason. The Doctor held his audience spell bound. Too much honor cannot be given such an able Christian gentleman as Dr. Mason.

Thank God for the M. E. Church. Thank God for such servants as Dr. Mason.

P. R. Robinson, M. D.

Ennis, Tex.

AN INDUSTRIAL EXHIBITION.

We are proud to claim the honor of holding the first Afro-American Industrial Exhibition known in this State. The exhibits are Afro-American; the participants Afro-Americans, and the renditions are entirely by Afro-American artists.

One feature of this exhibition, and which partly merits its success, is its undenominational character. Another is the great literary display, which will be seen in the members of colored papers, showing that the Negro voice is heard all over the land. The display in the Art Gallery is simply beautiful. We would not fail to recognize the work done by the colored school, which really accords great credit to the principal and teachers. In fact, in every branch and department, the work is grand.

What we want now to establish, is a platform of unity Should such a union spring up among us, in which all the wealth of the Afro-American race can be accumulated, then we would be able to have our own banks, our own factories, and our own stores, and our own boys and girls working in them, and we would become an independent race. Not until prejudices shall have been annihilated and confidence established with one another, con unity be our bond.

To our pastors, for his management and his noble efforts to make this exhibition a success, we accord great credit, and extend him our heartiest and most sincere thanks. To those who by their exhibits largely lent their influence, we are very grateful, and to the generous public, who have so kindly favored us by their patronage, we hope you have been greatly benefited.

May the influence of this enterprise be so far felt that it may be the means of bringing together more of our race in different parts of the land. And may a union spring forth so strong that it may grow to be a Gibraltar to our race.

Mrs. Ida McRhea.
St. John's M. E. Church.
Newark, N. J., 27 Orleans Street.

NEW ORLEANS UNIVERSITY EXERCISES.

Commencement Week, June 8-14, 1898.

Wednesday, June 8th—Eighth Anniversary of Friends of Africa Society, 8:15 p. m.

Thursday, June 9th—Eighth Anniversary of Temperance Society, 8:15 p. m.

Friday, June 10th—Joint Anniversary of Literary Societies, 8:15 p. m.

Sunday, June 12th—University Love Feast, 9:30 a. m. Baccalaureate Sermon, by President L. G. Adkinson, D. D., 11 a. m.

Monday, June 13th—Annual Exhibition by Graduates of English Course, 8:15 p. m.

Tuesday, June 14th—Commencement Exercises, 2 p. m. University Campus.

Admission Fee, Monday Night, 10 cents.

PRETTY IDLENESS.

Every now and then a conscience among the men and women who live easy, thoughtless lives is stirred, and some one looks up anxiously, holding up some one of the pretty idlenesses in which such people spend their days and nights, and says: "Is this wrong? Is it wicked to do this?" And when they get the answer, "No, certainly not wicked," then they go back and give their whole lives up to doing their innocent little peace of uselessness again. Ah, the question is not whether that is "wicked," whether God will punish you for doing that. The question is whether that thing is keeping other better things away from you, whether behind its little bulk the vast privilege and dignity of duty is hid from you; whether it stands between God and your soul. If it does, then it is an offense to you, and though it be your right hand or right eye, cut it off, pluck it out, and cast it from you. The advantage and joy will be, not in its absence, for you will miss it very sorely, but in what its loss reveals, in the new life which lies beyond it, which you will see stretching out and tempting you as soon as it goes.—Phillips Brooks.

Now is your chance—a Communion set free. See 16th page.

OUR BENEVOLENT CAUSES

Edited by Rev. E. B. Burroughs, S. C. Conference.

HOME MISSION NOTES.

Miss Gibson, the faithful missionary in the Italian Mission in New Orleans, sustained by the Woman's Home Missionary Society, is convalescing from a severe illness, and asks an additional appropriation for the extension of the work, which has prospered wonderfully during the last year.

* * *

A letter from Miss Emerson, Superintendent of Boylan Home, Jacksonville, Fla., says: "The conversion of twelve girls in our family recently, crowns the year with blessing. Eight have been converted in our sister Home, "Emerson," in Ocala, Fla. Truly, time, strength, and money are not spent in vain when souls are won to Christ!"

* * *

The W. H. M. S. of the M. E. Church has some excellent literature on tithing, proportionate giving, etc. Much of this is free (for postage). An admirable booklet of 36 pages, entitled "Stewardship and Proportionate Giving," by Mrs Esther Tuttle Pritchard, is sold at the low rate of 3 cents per copy. Send to Room 29, 150 Fifth Ave., New York.

* * *

The Night Schools, carried on by the missionaries of the W. H. M. S. in the South, are much appreciated. A local preacher, who wants to learn to read his Bible and Discipline correctly, is a student in one of these schools. A carpenter wants enough arithmetic to do business, and an old washwoman want to learn to write to her son "up North." A white-haired old man wishes to study "Mr. Webster's work" —(an old speller which he prizes highly) and says pathetically, "I never had a chance!"

* * *

Miss Baker, Missionary teacher at Boylan Home, Jacksonville, Fla., (under the care of the W. H. M. S.) writes, apropos of the night school, "We have a good number of boys, young men and young women. We have practical talks on tobacco and liquor. We try to keep posted on current news, which we discuss freely. We are doing our best to instil pure thoughts and earnest purpose into the minds and hearts of our pupils. If we can get "In the beginning God," and "do the next thing," worked into the warp and woof of these characters, we shall feel well repaid.

* * *

An intelligent Superintendent of an Industrial School, under the care of the W. H. M. S., writes as follows: "We are often asked 'Why is it necessary to have schools supported by the Church when there are such excellent free schools?' If our visitors could see the schools in the suburbs of the cities and country regions, the question would be answered! An old church or other dilapidated building usually serves for school purposes without school furnishings or school supplies of any sort. From 50 to 100 children are frequently under the care of one inexperienced girl. A school of this kind, from three to five months in the year, will not turn out the best kind of work, or raise up teachers very rapidly."

GOD IS KING.

The Second Psalm is full of comfort to the believing heart. There may be ways of presenting the sovereignty of God so as to make it repellant to the purest feelings of humanity. But this is not the Bible way. God is, indeed, a sovereign, whose name is yet to be hallowed, whose will is to be accomplished on earth as in heaven. But all this means the complete triumph of righteousness and truth, to the holy joy of every intelligent being in the universe who delights in these divine qualities.—**The Commonwealth, Baptist.**

EPWORTH LEAGUE

By Rev. Daniel W. Shaw, Ph. D.

THE EPWORTH LEAGUE.

June Topic: "LESSONS FROM LIFE."

Topic for June 5th: The Trial and Triump of Prayer.

Scriptnre Reference: I Kings 18: 42-46.

Could we think ourselves back through the years, until we stand on Carmel with Elijah, we should find ourselves amid angust and imposing scenes. From the contest of the prophets of Baal and the prophet of God, we turn to one of the most wonderful prayer-victories recorded in Old Testament annals. For the space of three years and six months the heavens blazed with a withering heat until the streams and fountains failed. The work of humbling Ahab, by the blockade of his kingdom having taken place, he finally capitulated at the death of the prophet of Baal, and the mountain fastness was made to ring again with the shout of the people, "The Lord He is God!"

From the slaying of the prophet of Baal, Elijah made his way to the top of Carmel, where he threw himself down upon the ground, with his face between his knees and began to pray for the raising of the blockade of the heavens, that out from her ports might come the white sails of the clouds to carry their freightage of rain and dews over all the land of Israel.

Notice now, that from those who deny, and turn away from Jehovah, he takes away the common blessings of life. Rain, water, like air and sunshine is one of the commonest blessings of life. We must learn that even the commonest blessings we have, are the gifts of God. We must learn, too, for here is a lesson from life, that the commonest blessings may be withheld from sinning, impenitent men and nations.

Notice again that God uses his servant as a means of warning, also as an instrument of blessing. The servant of God spoke and the heavens were shut up; he prayed, and they were opened.

After that magnificent victory in destroying the prophets of Baal, Elijah went into seclusion to ask God for rain. Here his faith was to be tried. Here the agony of prayer was to be endured. Let us look for a moment at

The Trial

Looking back a little upon the event of the day where the fire came upon the sacrifice, the whole seemed a transaction of infinite ease. But now he goes up to Carmel's very top in strict seclusion and prays, then sends his servant to look toward the sea. "There is nothing," was the cool reply of the messenger, while the prophet's soul flamed with his appeal to heaven. "Go again!" said the prophet; never raising his head nor his eyes, so great was the absorption of soul in this crucial moment. "There is nothing," sounded again on his ear as the servant returned. So again, and again until seven times he was sent, when he returned and said: "Behold there ariseth a little cloud out of the sea like a man's hand." How long this trial continued we do not know, but sufficiently long enough to thoroughly test the prophet's faith. Notice now some things about the prayer.

1. The prophet sought seclusion in Carmel, where one might hide. Amos 9:3.

2. The prayer was continued until the answer came. He hid himself from all possible interruptions.

3. It was a prayer filled with humility. This is indicated by the attitude of the prophet. "Cast himself down upon the earth with his face between his knees."

4. The prayer was one of expectancy. Sends his servant to look for the signs of rain.

The Triumph.

With Elijah, in that secret place, there were no doubts; though the answer was delayed still he prayed and waited. He would all but try the patience of the servant whom he kept constantly going and coming.

He expected God to answer by natural means. Clouds and rain are the gift of the seas, so he said "look toward the sea." He expected God to use natural agencies in answering his prayer, and so he did.

Again, he believed the first sign of rain to be an answer. The smallest token is sufficient for him who has learned to pray and to trust. To most of us, the little cloud would have been no sufficient token. Many times we fail of triumph because we doubt the signs; for God withdraws from him who cannot believe.

Dear Leaguers, let us learn how to pray. Joshua 7:6-9; II Chronicles 6:12-42; Ezra. 9: 5-15.

When you pray expect something. Expect what you pray for.

Find a secret place, where you hide from interruption.

Let the prayer be one of humility, yet let it be filled with importunity. Remember, that above the anthems of the heavenly choir God hears our feeblest cry.

Daniel W. Shaw.

Charleston, W. Va.

EPWORTH LEAGUE PROGRAME.

The Epworth League Convention for the Columbus District will convene at Weimer, Texas, Thursday, June 23. Let every pastor and league president see to it that their league is represented. Where there is no league, the pastor will appoint some one to fill the place on the program.

Let each one who is assigned on the programme prepare himself well on his subject.

Welcome Address—Rev. J. T. Sandford.

Response—Prof. S. K. Gates.

A General Outlook of the League Throughout Methodism—Flatonia and Schulenburg.

The Moral Effects of the League Since Its Organization—Columbus Circle.

The League and Sunday School Contrasted—Alleyton and Eagle Lake.

The Wheel and How to Make it Go—Wharton and Caney.

The League and its Adaptability to the Whole Man—Halletsville.

This Age, Its Demands for Intelligent Methodism—Elna and Morales.

The Oppositions to Methodism and How to Overcome Them—Weimer and Dry Branch.

Methodist Literature, Sublime History of Methodism—Victoria.

Address, Hon. R. L. Smith, of Oakland, Some Ways in Which the League Helps the Pastor, Fayetteville and Industry.

The W. H. M. Society, Mrs. F. M. Lewis; Sam Houston College, Mr. D. A. Williams, of Halletsville.

What are Some of the Elements of Methodism that Make it Most Aggressive and Successful, La Grange Circuit.

Was the League a Product of An Enlightened Age or Was it a Necesity? Dr. G. R. Townsend, of Victoria.

Biblical Grounds of Methodism, Oakland and Brown's Chapel.

The Colored Man in the M. E. Church, Yoakum and Sweet Home.

Why Methodists Sprinkle, G. R. Smith.

Our Schools and Why they Should be Patronized by Our People, Columbus.

Rev. O. I. Jones, Sunday School agent, will address the convention in the interest of his work.

Rev. I. G. Penn, assistant secretary of the Epworth League, is invited to be present and address the convention.

The following pastors are appointed to preach sermons during the convention: Revs. J. W. Weakly, J. H. Swann and N. J. Johnson.

Each pastor on the district is requested to be present and participate.

J. W. Frazier, President.

The Communion set offered is the best made.

The International Committee of Young Men's Christian Associations, recognizing the fact that volunteers as well as soldiers of the regular army are nearly all young men, has perfected arrangements for following them into their camps all over the country, and if necessary to the battle field as the war may progress. During the Civil War the Young Men's Christian Associations organized a beneficent Christian work among the young men of the army. So now the Associations are found even more ready for such a work.

A secretary of the Committee recently visited Washington and secured official endorsement and permission for carrying on this beneficial work in the encampments of the national army.

Tents have been ordered and a large edition of stirring gospel songs for use in the army, will be issued.

It is the hope of the International Committee that this work which is now so important may develop into a permanent work for the soldiers and sailors of our country after the war is ended.

All that is wanted is sufficient support to establish these tents, put competent men in charge of them and to carry that definite work for young men which has proved so beneficial to so many other classes than soldiers.

This work will cost quite a large sum and contributions are requested. These may be sent to Frederick B. Schenck, Treasurer, 3 West Twenty-ninth Street, New York City.

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CLERICAL FOSSILS AND SOAP.

Dr. Steel, editor of the Epworth Era, Methodist Episcopal Church South, must have been coming in close contact from time to time with some rather filthy preachers. Hear him: "When we get to be bishop, which may possibly happen in the next hundred years, and are lecturing the young brethren who come into the conference, we intend to let the evangelist question pass, but give them thunder on soap. It will not be so much for the 'class for admission,' for they are generally neat and tidy enough, but for those clerical fossils who, after they get in, quit studying and quit—bathing. The fellows that don't keep their shoes tied, or their shirts buttoned, or their socks washed—who think we are 'dangerous,' and bray about loyalty—malodorous saints, whose 'essenees turn the live air sick,' and who ought to be put under the hydrant and then fumigated before they are admitted to the pulpit or the pew. We believe in immersion for that sort, and holding them under until they soak out their filth. Too hard on them? Nonsense! You be compelled to ride in the same seat with one of these unclean priests for fifty miles, and if you think any censure extreme we shall believe you need to go under yourself. Soap, soap, soap—evangelical soap! 'Cleanliness is next to godliness,' said Wesley. Cleanliness is a part of godliness says the 'wicked Epworth Era.'" The preacher who is not sufficiently civilized to keep his person and clothing neat and clean should be speedily "laid on the shelf."—Ex.

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Don't forget our Communion set offer.

Was All Run Down

No Appetite and a Tired Feeling All the Time—New Brunswick People Tell What Hood's Sarsaparilla Has Done for Them.

"I was all run down and had no appetite. I had a tired feeling all the time. I was advised to try Hood's Sarsaparilla, and it benefited me so much that I would not be without it." MRS. G. I. BARRETT, Central Norton, N. B.

"My father has been in poor health for a number of years. He took four bottles of Hood's Sarsaparilla and it has done him much good. It has relieved his cough and built up his system." EVA C. BENSON, Seal Grove, N. B.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Price $1.

Hood's Pills cure nauses, indigestion and biliousness. Sold by all druggists. Price 25 cents

SUNDAY SCHOOL HELPS.

Lesson for Sunday, June 12th, 1898

JESUS CRUCIFIED.

(Matt. 27:35-50.)

Golden Text:—"Christ died for our sins, according to the Scriptures." (I Cor. 15:3.)

When Judas saw that Jesus was condemned, he took the 30 pieces of silver to the Council, cast them down on the marble pavement, went out and hanged himself. He confessed his sin, repented of the same, but instead of seeking pardon he departed and took his life. The priests would not put the money in treasury because it was the price of blood. They bought with it the Potter's field in which to bury stangers. There is a repentence that does not lead to salvation.

When Jesus was condemned, He was delivered into the hands of the Roman soldiers to be crucified. When they set out with Him, Jesus was likely bearing His own cross. Through weakness He gave down. They then compelled Simon of Cyrenia to carry it. The crucifixtion is divided into two periods of three hours each.

1. The period of mocking. (35-44.) The place where Jesus was crucified is called Golgotha or Calvary. The one is Hebrew and the other Latin. Both mean "the place of a skull." It was likely an oval-shapel knoll, about 60 feet high, covered with white isolated limestones, and stood near the northern wall of the city. Yet the exact location is not positively known. It was beyond the walls of Jerusalem, in a garden, near a road, and belonged to Joseph of Arimathea. The graves of many great men cannot to-day be found.

The drink given to Jesus was wine mingled with myrrh—vinegar mixed with gall. The wino was a cheap sour drink used by the soldiers. The myrrh was a bitter gum obtained from a low thorny tree of Arabia. This was likely mixed with wormwood, or some other stupefying drug. The design of this drink was to deaden the sensibilities, and thus prevent suffering. It was, no doubt, given in mercy. There may be found some sympathy in the most unfeeling hearts. This offering Jesus rejected. He felt it to be His mission to drink the cup His father gave Him to its bitter dregs. Let us be slow to take any drug to deaden pain.

The crucifixion of Christ is a sad piece of history. The instrument on which He died was composed of an upright beam and a cross piece. The main timber extended above His head, and to it was nailed the superscription. The cross was laid upon the ground, Jesus was placed upon it, His arms extended and His hands nailed to the wood. It is likely His feet were drawn towards His body until their soles rested flat on the beam, and then spiked fast. After this the cross was raised and allowed to drop, with a heavy thud into the hole made for it. We can only imagine the pain caused by such cruelty.

The hour of the crucifixion was 9 o'clock in the morning. The Jews began the day at sunset, but the second 12 hours began at sunrise. The lesson says, "It was the third hour, and they crucified Him." The four soldiers that nailed Him to the cross now took their seats beside Him to see that He was not removed. While thus guarding Him they cast lots for His clothes. This was a fulfillment of phophecy. "They parted my garments among them, and cast lots upon my vesture." (Psa. 22:18.) See how cold and unfeeling man can become.

The superscription nailed above the head of Jesus was written in Latin, Greek and Hebrew. These were the leading languages of that age. They indicated empire, culture and religion. We read, "This is Jesus the King of the Jews." (Matt.) "The king of the Jews." (Mark.) "This is the king of the Jews." (Luke.) "Jesus of Nazareth the king of the Jews." (John) Pilate gave Jesus up to be crucified because He acknowledged Himself to be "the king of the Jews." The four evangelists show this to be the thought in the superscription. All that went before it was the prefix. Mark has omitted all of it. Each of the other evangelists have given parts of it. Pilate likely wrote, "This is Jesus of Nazareth, the king of the Jews." It was written in mocking, yet a greater truth was never penned. Jesus is a king, and not of the Jews only, but also of the whole world.

Jesus was crucified between two thieves. Thus the Scripture, "He was numbered with the transgressors," was fulfilled. One abused Him for not saving them and Himself. The other feared God, acknowledged his guilt, said his punishment was just, and begged that Jesus would remember him when He came into His kingdom. This Jesus promised to do. The blessed Christ always hears the penitent, confessing, praying sinner. This is the only "death-bed" conversion in the Bible. God has given just one to show that it is possible, and only one to show that it is not probable.

2. The period of darkness. (45-50.) It began at noon and lasted three hours. It was not an eclipse of the sun for it was at the full of the moon. It was a miracle of darkness. Nature was in sympathy with the Son of God now dying on the cross. It was that sign from heaven for which the Pharisees had mockingly asked. By it the people were awed. They became silent. All mocking ceased. No event of theirs is recorded while it lasted. How awful are the transgression of men.

The seven sayings of Jesus while on the cross are impressive. When the cross fell with a heavy jolt into the hole made for it Jesus prayed, "Father, forgive them; for they know not what they do." (Luke.) When the penitent thief confessed his sin, and begged for pardon, Jesus said "To-day shalt thou be with me in paradise." (Luke.) When He saw His mother and John standing near by, He said to her, "Woman, behold thy son," and to John, "Behold thy mother." (John.) When His sufferings had become intense He cried, "My God! my God! why hast thou forsaken me!" (Matt.) After His wounds had created a burning of fever He said, "I thirst." (John.) When the work the Father gave Him to do had been completed He cried, "It is finished." (John.) After this He cried with a loud voice "Father, into thy hands I commend my spirit," (Luke) and gave up the ghost. The spirit took his flight. The head fell forward on the breast. All is over. The world is redeemed. He "suffered for sins, the just for the unjust."

When He expired on the cross there was an earthquake. Rocks were rent, graves were opened, and after the resurreetion of Jesus, many saints came forth, entered the holy city, and appeared unto many. The veil of the temple was rent in twain. This was the great veil of purple and gold, that divided the holy place from the holy of holies. It was about 60 feet long, and 30 feet broad. God declared by this act that He no longer dwelt there; that the work of salvation was completed; that the prophecies concerning Christ were fulfilled; that the middle wall between Jews and Gentiles was removed; that the Old Covenant with its priesthood and sacrifices was at an end; and that the New Covenant of grace was now inaugurated.

G. N. Jolly.

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THESE HORRORS MUST CEASE.

The extent of the sacrifice of human life is not fully known. But enough is known to show that Cuba is at this moment the scene of one of the most awful calamities in history. At last the time has come to right the wrongs of centuries. In this solemn and awful hour may it be given to our noble president to send to Spain a warning like that which Cromwell sent to the Pope, when his hand was red with the blood of martyrs, "If favor be not shown to the people of God, the thunder of English guns shall be heard in the castle of Saint Angelo!"—Evangelist.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

BISHOP HARTZELL AND HIS VACATION WORK.

Since his arrival from Africa a few weeks ago, Bishop Hartzell has indeed been abundant in labors. Scarcely a day has passed that he has not spoken or had consultation on some phase of his great African work.

After his three addresses at the African Congress in Atlanta, on Saturday and Sunday, May 14 and 15, he hastened to New York and Madison, New Jersey, to deliver the baccalaureate address Tuesday night at Drew Theological Seminary and to be present at the graduating exercises on Thursday. His son, Morton, was a member of this graduating class. The Bishop next hastened to Chicago to fill a number of engagements. Sunday evening, May 22nd, he delivered the Annual Address before the Garrett Biblical Institute. Monday morning he spoke before the Chicago preachers' meeting. Tuesday morning he addressed the students of the Northwestern University at Evanston, and at night he spoke at the Methodist Social Union in Chicago.

We had the very great pleasure of listening to his addresses at the African Congress at Gammon and we dare say there was no one who heard him but that was impressed with the unselfishness with which he has thrown himself into the great work he has in hand. And well it is that such is the case, for the more he talks of the field of his labor the more is one impressed with the enormity of the work to which the church has assigned him. A whole continent for the Lord Jesus, what a task! There it lies peopled with its teeming millions and wrapped in darkest ignorance, yea, and cursed by religious superstitions which render the task of Christianizing the people many times more difficult. God save Africa! This devoted servant of the church gives no roseate view of the situation, he tells us distinctly and emphatically just what there is to be done. He has met the people, talked with them, studied them, preached to them and realized fully the many difficulties with which a man who labors among them will have to contend. He has been in the grasp of the deadly fever and suffered the privations and hardships that fall to the lot of one who sticks to his post in spite of suffering, disease and threatening death; nevertheless he says, "If I go to heaven from Africa its alright." "I am willing to do anything the church wants me to do, but I want nothing to interfere with my work in Africa." Bishop Hartzell is a brave and thoroughly consecrated man and is going to do much toward solving the dark and knotty problem which has so long puzzled all Christendom.

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The Board of Trustees of the Alcorn College (Mississippi), held a special meeting last week and re-elected Mr. E. H. Triplett president, and Profs. Styles, Hicks, May and Wade.

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The Epworth League, of Wilmington, Del., recently held a platform meeting, in which Prof. W. C. Jason, A. M., Rev. C. A. Tindey, Mr. Harry Spencer and others took part.

GAMMON THEOLOGICAL SEMINARY AND ITS FACULTY.

We are much pleased to be able to present our readers cuts of the library and main building of our great Seminary for the training of young ministers and regret that we cannot give cuts of each of the others. The foundation and equipment, including the excellent faculty of this institution are such even in this the fifteenth year of its history, as to entitle it to be denominated a great school; for, without any doubt, Gammon has a great plant and an exceptionally well prepared faculty. It is something unusual that our schools, especially at the South, should have so much to commend them so soon after their establishment, but in this case in addition to the most favorable circumstances under which it was spoken into existence, Gammon has been run thus far without a single mistake; it has had no serious jars, it has had no reverses. True it is that those in charge have had to work like trojans to gather the material with which and the young men with whom they have made such commendable showing, but otherwise than this the fact that the school has thus far had such smooth sailing and been so very successful, is a monument to the managing ability of President Thirkield and his associates. If the institution shall be fortunate enough to do even as well, and there is no reason why it should not do better, during the next fifteen years and shall then be able to add to its own worth, the fame brought to it by those who have been sent out from its walls to fight their way up in life, it will, without doubt, stand the equal of the best professional schools of its kind to be found in this great country.

To our mind Gammon Seminary has been peculiarly fortunate in the men who have been chosen to constitute its Faculty. Each one is a specialist in his own realm. No four men could be chosen who would be better adapted to the work as a whole nor to the particular work to which each has been assigned.

President Thirkield's executive ability, carefulness in administration, personal magnetism and that peculiar and desirable gift which enables him to see and secure every thing and the services of every individual which will be helpful to his work, fit him specially for his place as president of such a Seminary. In addition to these he possesses a ripe scholarship which is the outgrowth of study both at home and abroad. He is a master in his position and leaves his impress on every young man who goes out from his rapidly developing institution.

Dr. James Murray is an exigete of acknowledged ability, while his original methods of investigation and the critical work done in Greek, Hebrew, Syraic and Chaldea give him a place with other learned specialists of his time. In the class room his work is thoroughly done and the students in his classes have learned to honor him for his ability and love him for the care he evinces in everything which pertains to their welfare.

Dr. E. L. Parks has been engaged in educational work for more than a quarter of a century. He is perfectly at home in systematic theology and ethics, and an elocutionist whose methods give both beauty and effectiveness to the oratory of those who adhere to his instructions so thoroughly given. His great mind moves with ease through the fields of Christian science; he is deep in thought, happy and earnest in teaching and without effort endears himself to every pupil with whom he comes in contact.

The wide extended reputation of Dr. J. W. E. Bowen as a thinker, writer and debater makes comment almost unnecessary. If he had had in mind the position he now holds when a student in school and therefore made special preparation for it, we doubt much whether the difference in favor of the man he would have been, as compared with the man he now is, would be sufficiently marked to make such special preparation preferable to that which he did receive. He is a scholar, an orator and a dignified manly man. He is not only brilliant but possesses a broadly cultured mind, is a master in the use of his mother tongue and an instructor whose methods are thorough and highly respected.

Such is the Faculty of Gammon Theological Seminary; and in addition each of these men has a wife who is as thoroughly devoted to her husband's work and believes as heartily in the people for whom they are laboring as they themselves do. They are helpers in every sense of that word and Gammon could not be what it now is with women on the ground less pious, interested and helpful.

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STRAIGHT UNIVERSITY COMMENCEMENT.

The commencement season for this city has opened up and Straight University leads off with a most brilliant entertainment. On Wednesday evening of last week, May 25th, at 8 o'clock, the Central Congregational Church was packed to overflowing with an intelligent and appreciative audience to witness the graduating addresses of five young men and five polished and beautiful young women. Promptly at the hour to begin the exercises the faculty and seniors, led by Prof. Oscar Atwood, A. M., President, filed in the brilliantly lighted audience room to seats on the platform. Along with these were seated Drs. A. S. Jackson, L. H. Reynolds, several trustees of the institution and the representative of the Southwestern Christian Advocate. The invocation was offered by Rev. A. S. Jackson, D. D., pastor of Tulane Avenue Baptist Church. The essays and orations were of a high order and the whole exercise was gone through without a hitch or jar. Some of the productions as the subjects indicate were eminently practical and dealt telling blows against the wicked and ruinous tendencies of the times. In addition to the regular graduates, forty-two persons, representing the eighth grade, received certificates of promotion. The following is the program rendered:

Music—Duet—Ninon, F. d'Orso.

Prayer.

Duty, the Watchword of Life, Maude Alberta Jackson, New Orleans.

"Order is Heaven's First Law," Leona Augustine DeLuc, New Orleans.

Poetry for Children, Mary Cordelia Montgomery, Mound Bayou, Miss.

The Battle of Life, John Hill Stroud, Chapel Hill, N. C.

Music—Chorus—Song of the Vikings.

The Age of the Snap-Shot, Ann Delia Wickham, New Orleans.

The Idea of Liberty, Joseph Smith, Arnaudville, La.

A Plea for Good English, Althea Mary Rochon, St. Martinsville, La.

Music—Trio—"In a Gondola," Ella Barnes, Althea M. Rochon, Harriet Parker.

Popular Delusions, Beatrice Fannie Colescott, New Orleans, La.

A Man of Independent Thought, George Berniard, New Orleans.

Theological Department: Character in the Preacher, William Harrison Lane, Vicksburg, Miss.

Presentation of Diplomas and Certificates.

Music—"My Country 'tis of Thee."

Benediction.

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HOW IS THIS FOR A FAMILY?

An Italian peasant woman named Granata, married at twenty-eight, has borne sixty-two children. She began with a single daughter, followed by six boys at a birth, then by five more, and these by triplets twice and four at a birth. After this she limited herself like ordinary women, to single babies and twins, but wound up with another batch of four.

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Every church may have a Communion set. Read our offer, page 16.

THE FIFTEENTH MILE POST OF GAMMON THEOLOGICAL SEMINARY.

Never before in the history of the Seminary has there been so large, so enthusiastic and so profitable gathering of the Alumni and friends as met upon the Fifteenth Anniversary, Preachers' Assembly and Alumni Remion, which convened from May 12th to the 18th. Representatives came from every colored conference in our Methodism, save one—the Central Missouri—and from other conferences as far north as the New England, Rock River, Detroit, Indiana, Cincinnati, North Ohio, Holston and West Virginia. They came, white and black, from Boston, Mass., to Victoria, Tex., and also from the great Continent of Africa.

Every speaker had a special message to give, and they gave it to an eager, intelligent and sympathetic throng from five hundred to nearly five thousand strong. Beginning with Thursday night, when the Epworth League Congress opened in Loyd Street Church, to the close with a brilliant banquet in which wit and wisdom sharpened appetite and gave spice to the otherwise tempting menu, the audiences never lagged or flagged. Secretary Penn is a master of assemblies. His program itself is a victory. To bring together such speakers os Bishop Ninde, Dr. Berry, Dr. Schell, Dr. Haygood, Dr. Williams, Dr. Wilson, Mr. Patton, Bro. Peeler, Prof. Strickland, Gov. Atkinson of West Virginia and Gov. Atkinson of Georgia, together with the host of others from so many States is an argument for his indefatigable enterprise. Well done, Bro. Penn. He not only brought these speakers, but he more than reached his own buoyant expectations by putting into the Moody Tabernacle nearly 5000 persons.

The Assembly is another evidence that President Thirkield is fruitful in plans and in power to carry them out. He was assisted by the faculty in all his plans and work. It is a question whether excepting the program furnished by our Congress on Africa, such a program in variety of subjects discussed, in thoroughness of statement and in the superior strength of the speakers, has ever been equaled in the South. Among our speakers were Bishops Ninde, Hartzell, Gaines; Doctors Hamilton, Dubois, Moore, Mason, Berry, Barnes, Schell, Scott, Haygood, Mr. Thompson, Dr. O'Connell, Prof. Washington, Mr. Dunbar the poet, Mr. Patton, Mrs. Laws, Mrs. Harding, Dr. Murray, Parks and Governors Atkinson of West Virginia and Atkinson of Georgia, and a host of others. The weather was perfect, the crowds very enthusiastic and the speakers were clear and forceful. The banquet was given in the dining hall of Clark Universiay. Special mention should be made of the services of Dr. A. M. Melden in arranging for the banquet. They co-operated with our faculty in all of our meetings to bring success. Mrs. Melden, with her own hands, beautified their spacious dining hall and contributed out of her fruitful and tasteful experience to the comfort and pleasure of the guests at the banquet.

Dr. Parks contributed a valuable historical paper on the history of the Seminary from which a few summaries may be made: Whole number of different students 456. These come from 21 States, and two foreign countries including Africa. From 76 Alumni these facts have been learned; 235 pastoral charges have been held; 21 Presiding Elders; gathered into churches 18489 persons; been pastors of 67,043 members and 39454 Sunday-school scholars; have organized 179 Sunday-schools with a membership of 6456, and 215 Epworth Leagues with a membership of 8512; built 108 churches, average cost $767; total $82,877; 39 parsonages, average cost $435; improved 169 churches to the extent of $63,198, average $374; raised for all church purposes $466,964.00. Average salary $515 per year; highest salary $4,500; lowest $125. Thus it will be seen that our alumni are workers. They are educated for service and they are serving the church well. The week closed grandly. Our Alumni and friends returned to their homes with a larger outlook for life and a greater consecration to the services of the Master. The present graduating class numbered ten. Their orations were well written and well received. The Seminary looks forward to a future full of good works for every one of them. We have driven our fifteenth mile post with gratitude to God, and have set out for larger things in the future. President Thirkield has earned the lasting gratitude of the Alumni for his care and solicitude for their comfort while here and for his devotion to the interest of the Seminary.

Bowen.

PERSONAL AND GENERAL.

The Editor dedicated the church in Brookhaven, Miss., Sunday.

Dr. W. H. Brooks, pastor St. Marks, New York, favored us with another large list of cash subscribers. We are both happy.

Programs are out announcing a Woman's Home Missionary Convention to be held in First Street M. E. Church, this city, June 6, 7, and 8th.

Dr. Homer Eaton, senior agent of the Book Concern, New York, will sail for Bremen, Germany, on Tuesday, June 14th, accompanied by Mrs. Eaton.

Rev. Pierre Landry, pastor of St. Paul M. E. Church, this city, is on the sick list, but is improving. Rev. R. E. Jones, B. D., preached for him Sunday.

Our esteemed, though volatile friend, H. Clay Gray, of Texas, has a government appointment and we are both happy. Now if he will avoid the newspaper business he is all right.

Dr. Lyon, of Baltimore again manifests his interest in the Southwestern by another large batch of subscribers. The Doctor is planing to remodel his church at a cost of $10,000.

Rev. Moses Johnson, a venerable and highly respected Baptist minister, died recently at his home in Brenham, Tex., where he has been pastor of a large church for a number of years.

The address to the graduating class of the State Normal School, Montgomery, Ala., was delivered June 1st, by Dr. J. W. E. Bowen. He left immediately for Pensacola, Fla., where he is also to speak.

Presiding Elder Bartley informs us that Rev. Frank Gilmore, of the Texas Conference, is quite ill at Richmond, Texas, and has been for three months. It is hoped that Bro. Gilmore may soon recover.

Major Halford, a paymaster of the U. S. Army, and an enthusiastic Methodist, delivered a most eloquent thoughtful, and forcible address at the flag raising, of the Y. M. C. A., of this city, on last Saturday.

Mr. J. H. Brinkley, the only son of Mrs. Simpson, one of our prominent members of Houston, Tex., was killed recently at Beaumont, Tex. A man rooming at his house shot him at 3 a. m., taking him, as he explains, to be a burglar.

Rev. J. F. Marshall preached an eloquent sermon to the R. G. Shaw Grand Army, Post No. 18, at Simpson M. E. Church, this city. Those who listened to the discourse speak in highest terms of it. Mr. Paul Bruce is commander.

The pastorate of Rev. Daniel W. Shaw, Ph. B., Charleston, West Va., has been a series of brilliant successes. The latest was his May Fair, which netted $250.00. The church is zealous and united, and thoroughly devoted to the Master's cause.

While at Clark University a few days since we were delighted to learn that Rev. Dr. C. M. Melden, who is serving his first year as president of that excellent institution, is regarded a pronounced success. He has moved South, soul and body, and is giving himself wholly to his work. Mrs. Melden is greatly beloved by the pupils, and her influence for good is seen on all sides.

Boston University is this week celebrating its quarter Centennial. The Alumni meetings of the varions departments of the school were held last Monday evening; Tuesday was convocation day. The principal address was delivered by Hon. W. T. Harris, United States Commissioner of Education. Commencement day was Wednesday and that evening addresses were delivered by President Dwight of Yale University, Gov. Wolcott and Mayor Quincy of Boston. At the reunion of the University and trustees' reception, addresses were delivered by Secretary of Navy, Hon. John D. Long, Drs. Buckley, Edward Everet Hale, Bishop Hurst and others.

Dr. J. F. McKinley, formerly of Texas, but at present located in Chicago, Ill., passed through the city last week and stopped over to spend a day and night with the Editor of the Southwestern and family. He was en route to Chicago from a trip to Texas whence he had been called to treat a former patient.

The Doctor is our old college chum and we were as a matter of course delighted to look into his genial face once more. He is succeeding nicely as a specialist in the Windy City and is much pleased with his surroundings professionally and socially as well. Notwithstanding all this, Dr. McKinley still has an exceedingly warm place in his heart for the Lone Star State and its aggressive people. He left last Thursday morning over the Illinois Central's vestibuled limited.

Food is scarce in Manilla and it is said people are eating horse flesh.

The Princess of Wales will open the new building of the Women's Medical College on the 11th of July. The door to this profession has heretofore been closed to the women of England.

Twenty members of the Methodist Episcopal Hospital Nurse Training School in Philadelphia have offered their services to the government in the present war.

President McKinley has issued a second call for volunteers, this time for 75,000. Some of the States have not yet completed thir full quota under the first call.

The Annual Commencement exercises of Morgan College Annex, Lynchburg, Va., took place May 29th to June 2nd. There were three graduates. Prof. W. R. Watkins is principal.

June 1-8 is commencement week at Lasell Seminary, for young women, Auburndale, Mass.

The Seventh Annual Commencement of the Woman's College, Baltimore, Md., Dr. J. F. Goucher, President, will take place June 5-7. Dr. Frank M. Bristol will preach the Baccalaureate Sermon and Dr. Edward Everett Hale will deliver the class address.

Rev. John H. Race, M. A., who a few weeks since took formal charge os president of U. S. Grant University, Athens and Chattanooga, Tenn., is a member of the Wyoming Conference and comes from the pastorate of Centenary M. E. Church, Binghamton, N. Y. He is the son of a Methodist preached of the same conference. He is a graduate of Princeton and has since been six years professor of Belle Lettres in the Wyoming Seminary. Bro. Race is also president of the Epworth Leagues of his conference. He has more than once been desired for other institutions but preferred the pastorate instead. The acquisition of such a man is considered a fortunate hit for U. S. Grant University.

Mrs. Race, who is a graduate of Syracuse University, was for twelve years in charge of the Art Department of the Wyoming Seminary. Her father is Rev. Edward Bannister, formerly president of the University of the Pacific.

DOINGS OF THE WORKMEN.

Cumberland, Md., McKendree M. E. Church, Joseph Wheeler, Pastor: Since my appointment to this charge I have been greeted with good congregations. A reception was tendered the pastor and his family last month, which was very largely attended, and very enjoyable. It was under the auspices of the Epworth League Chapter and the Stewards. Our finances are in good condition. We are now having a great work of grace going on. Forty-two have found the "Pearl of great price"—salvation. We are praying for, and expect 100 conversions this Conference year. Rev. Jos. Owens, P. E., reports good work being done on his district especially at Pittsburg, Pa., Wheeling, W. Va., and Parkersville, W. Va.

L. C. Gill, Cordeal, Fla.: I noticed in your last week's issue a question asking pastors what good are they doing for their charges. I hope that all the pastors of the Palatka District will notice that article and will be awakened to the sense of duty, as I noticed they are inclined to be still asleep. This seems to be a fact, for I have not seen any article written by any pastor of the Palatka District to the Southwestern Christian Advocate. They must be surely busily engaged in raising their salary. I want to hear the breaking out of revivals and souls being saved for Christ. Dear editor, allow me to digress from the above argument and make known the death of one of our brothers in the Lord, John Lewis, who was smothered to death near 10 days ago by the breaking in of an enbankment in the phosphate mine; and also the death of one little girl of one of our sisters in Dunnellon, which was caused by fire. The grandchild of sister Ada Shepherd it was. The ceremonies were performed by the pastor, Rev. B. J. Shannon. As it is near time for us to attend the Sunday-school Convention we anticipate having a good time, but on account of Lakeland, the appointed seat of the Convention being now one of the locations for American soldiers we fear we will be disappointed. I am yours for the Advocate and the Church.

C. D. C. Bryan, P. C., Logansport, La.: H. James, P. E., was with us last month and held our first Quarterly Conference. We had a good time. He gave us a good lecture on attending the Quarterly Conferences and the District Conferences, and how much a man gains by visiting them. On Sunday at 11 o'clock a. m., the pastor preached, and at night the church was crowded to the door and the yard was full. He preached a stiring sermon for the Holy Ghost was in our midst, and we could hear the people saying, Hosana to the Lamb of God!

A. J. McAllister, P. C., Greenville, Miss.: Our second Quarterly Conference has been held. Rev. L. F. White, P. E., was on time and the reports of the officers show success along all lines. Our revival has closed with several souls added to the church. Collection during the quarter was $81.

W. H. Scott, P. C., Shelby, Miss.: My members are alive, spiritually and fiancially. We are glad to say that the old debt which has been so heavy upon our hearts is now rolled away since April 21. We will not soon forget it. A great storm arose at Simpson Chapel. Sisters Mathilda Moseley, Lydia McNell and Houston led the storm from the Southeast; Bro. I. S. Walker from the west. They met at the pastor's home, leaving sixty pounds of good things behind.

W. H. Higgins, P. E., Brinkley, Ark.: We had a very grand time on Easter. We used the program and raised $6.20, which was more than was ever raised at this place on Children's Missionary Day.

R. H. Debose, P. C., Fernandina, Fla.: On my arrival at this place I found some very embarrassing debts on the church and had to go to work without delay. I divided my church into eight companies, named after different States, and they went to work like soldiers for eight weeks. Sunday, May 8th, was our grand rally day. We had with us Rev. James F. Elliott, of Gainesville, who preached three fine sermons. The church was crowded all day. He contributed largely to our success.

At the close of the evening services the Captain of the different States made their reports. Capt. of Florida, Cathrine Smith, $22.18; Capt. Georgia, Sophie Stays, $45.50; Capt. South Carolina, Ellen Rivers, $12.00; Captain North Carolina, Mary King, $25.30; Captain Virginia, Ada Simmons, $11.20; Captain Alabama, Angeline Dulling, $38.75; Captain Kentucky, Julia Lottry, $18.25; Captain Tennessee, Laura Harris, $22.50; Public collection, $7.32. Our church is moving on.

D. C. Ranson, Nolensville Charge, Tenn.: We have just closed a revival service at Mt. Pisgah church, one of the points on my charge, with 11 conversions and 17 accessions. I am serving my third year. Our church is in good spiritual condition, and we are working hard to raise our benevolent collections. This charge was in the fifth class when I was assigned to it, but it is now in the first, where we expect to keep it.

Z. D. Limbric, P. C., Switzerland, Fla.: My first Quarterly Conference was held April 9 and 10 at Scott church, with Elder S. A. Huger in the chair. All the officers present but one. On Sunday the Elder preached to a crowded house. I saw Bro. Galloway, 80 years old, with tears running down his cheeks as he said this is the last sermon I shall hear. He died May 14. He was a Mason for 25 years. I preached his funeral. On Easter we raised $2.40 for Missions; paid the Elder $4.50; and pastor $2.90. I must thank the good people of Cove Springs for the good things they surprised me with last week. God bless them.

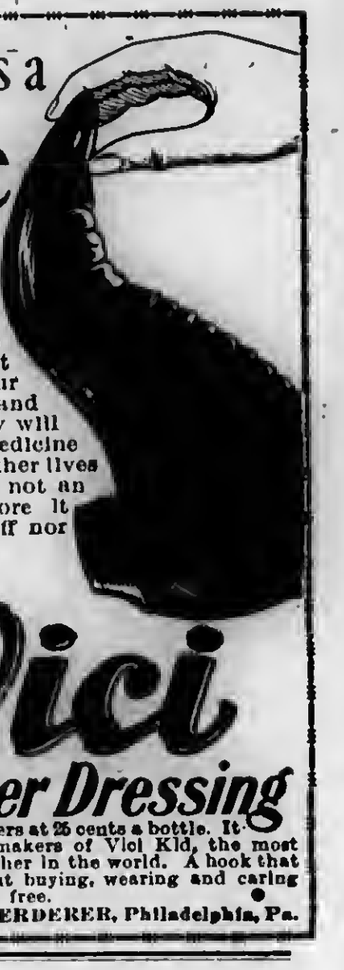
J. T. Cannon, Pontotoc Ct., Miss.: Our second Quarterly Conference convened May 14 and 16. Our beloved Elder, P. O. Jamison, was in the chair. He came to us as he always does, with a loving heart and words of comfort. Sunday was a high day. The Elder preached an able sermon. I will send in a number of subscribers from among my members this year. This is my third year, and I want to make it my best. Collection, $27.25.

F. L. Teague, P. E., Marion (Ala.) District: After a long sleep our little charge at Allen and Scott Station have waked up and have taken on new life. At Allen we started in with about 18 members and to-day we have about 23, a strong Sunday-school and in a few days will have the church ceiled and covered. We are no longer called to Sunday-school and church by the sound of an old sweep, but by the ringing of a nice church bell. At Scott's Station, where all hope was lost and where we lost a grant of one hundred dollars of the Church Extension Board two years ago, with three members we started out again, and to-day we have eight members, who with friends, have built a nice church. We have a spendid Sunday-school and a large congregation is being built up. This is Bro. Robinson's first year with us as pastor, and I am not ashamed of him. He was the first to raise his debt-paying apportionment. What this brother has done others can do. I am for the brother that will do his work and do it well. The great need of the Central Alabama Conference, as I see it, is men who will take hold and build up the grand old church. We can if we will, and I truly hope each pastor of the Marion District will not leave a stone unturned in bringing his charge to the front this year. Rev. Todd is in the race for his full apportionment, having raised $30 already. Rev. L. D. Williams has raised about one-half of his apportionment. Rev. E. B. McCauly is enjoying his best year at Newbernne and Antioch. Rev. Wyatt is making up lost time at Eutaw. Revs. P. O. Wailes and Allen of Soles and Gainesville, are succeeding grandly. Rev. Glenn, of Tuscaloosa is rallying his forces. The other four pastors I hope to hear from in a few days. Each pastor has received his debt-paying apportionment. I wish to be able to pay our apportionment for the Marion District in the next ten days. If we fail it will be the fault of the pastors and not the people.

M. B. A. Cain, Saratoga, Ark.: As I have been called by the Presiding Elder, J. E. Toombs, to visit some of his charges, I wish to speak of one in particular. I visited Cado Gap, May 13, and found Rev. Philip Owens hard at work in a revival. Notwithstanding this, he had everything in perfect trim for the Conference. The brethren all had well prepared reports which showed that they and their pastor had been at work. Rev. Owens is wide awake and knows just how to do things in a way to succeed. The people all love him, white and black, and they all attend his services. They are proving their love for him by taking care of him. Mrs. Owens is doing much good in a social way among the people, which adds much credit to them. May the day come when all of our wives may be some help to us in preaching.

J. A. Tillory, P. C., Prairie Plain, Tex.: My Quarterly Conference convened May 14, with Rev. A. C. Culbreth in the chair. All made favorable reports. Benevolence raised up to date, $24; paid P. E. $11.70; converted one; accessions, 12; subscribers for the Southwestern, 5. Rev. T. D. Bookman, who has been convalescent for the past month has taken a change for worse. The circuit is alive. The Leagues are doing very well. Brethren of Texas and West Texas Conferences, let us see that Mississippi or any other Conference does not stand any closer to the Editor than we do in sending subscribers.

W. Brooks, P. C., Dumas, Ark.: I came here on the 4th day of



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February and found a few discouraged members, being discouraged over their building, which they started to build three years ago, and had put the frame up and were unable to proceed any further. Many had joined other churches. Dear brothers and sisters, it will cost $150 to complete the church. If I can get any friend to help us to the amount of $20, the church shall go in their name. This beautiful city is situated in the most fertile section of Arkansas. If I can get fifty dollars right away I will have tho building up in two months. Then help us put it up. Send money to Rev. W. Brooks, P. C., for the trustees.

D. L. Tubbs, P. C., Poutotoc, Miss.: Our second Quarterly Conference was held at Mt. Nebo, May 13 and 15, with P. O. Jamison, P. E., in the chair. A good number of the members were present. Reports showed the work in fair condition. Received 42 in full membership and 178 partook of the Sacrament of the Lord's Supper. Our much beloved Elder looked after all interests of the church. He preached one of his able sermons. Collection for the quarter, $54.00

N. W. Ross, P. C., Crystal Springs, Miss.: We are moving on grandly. We had a pound supper given us on the 5th inst., by the faithful members of White Oak, led by Bro. P. P. Robertson. We have had these monthly, so that there is no danger of starvation as long as they continue. The work is alive and becoming more so both spiritually and financially. we observed Easter at both churches, and we had a very nice time. Good papers were read by Miss Rose Osburn. Collection, $3.10. On the third Sunday we had another grand service, the exercises were conducted at White Oak by Mrs. V. Ross and Mrs. M. M. Ford. Collection, $3.90. Total collection for Easter, $7.00. Rev. B. L. Crump was with us at White Oak, May 15, and preached one of his Holy Ghost sermons. All rejoiced to have Bro. Crump with us, because when Presiding Elder of our work, he strove with great earnestness to get the Gospel hooked in the hearts of the wicked and to build up God's kingdom. Collection $20.00.

A. Adair, P. C., Liberty, Tex.: Our Quarterly Conference was held May 21 and 22, and I was placed in charge of the circuit by the P. E., Bro. Bartley. Our church was blown down last September and I want to ask all the Texas brethren to help us to rebuild our church. Give whatever you can, little or much, which if you do it will be duly acknowledged.

Rev. F. D. Bowers, P .C., at Baldwin, La., was tempestously stormed on the night of May 5th, by a happy party, who left his tables and sideboard well filled with needful things. Sister Millie Augustus led the tornado.

Geo. W. Baker, P. C., Corinth Circuit, Miss.: Our second Quarterly Conference convened on the 21st and 22nd, with our much beloved P. E., P. O. Jamison, whose presence and fartherly address to the officers did much good to the Circuit. The work has grown spiritually and financially since the first quarter. We were pleased to invite the Presiding Elder into our new church and he was surprised to find it seated with new benches. We had the best Quarterly Conferenco that has ever been held here. On Sunday the sermon preached by the Elder was grand indeed. Many went away praising the Lord. Many of the members and friends of the grand old church intend to bring the circuit to the front ranks of any circuit in the Upper Mississippi Conference. Our collections this quarter were far in the advance of many years.

D. A. Bragg, P. C., Corinth, Miss.: Our Quarterly Conference convened May 20-21, with our much beloved Presiding Elder in the chair. We had a good Conference. This charge is in fair condition. The P. E. preached one of his instructive sermons.

F. H. Washington, L. P., Bayou Goula: We had a grand time Sunday, May 22. We raised $12.55 for the preacher. We have chosen the fourth Sunday in August to raise one hundred dollars for building a parsonage. Elder McGruder is the man for us.

A. E. Franklin, P. C., Sturgis Circuit, Miss.: My second Quarterly Conference convened May 14 and 15 owing to the League meeting in Atlanta, the P. E. could not be with us, but Rev. J. M. Nevils, P. C., of Louisville Circuit came instead. Paid P. E. $18.25 and $3.60 for missions. Sunday was a day of long remembrance at New Light; the P. C. had been going through a financial famine, but the good stewards on the circuit brought sunshine to my soul, when I heard of the successful plans in operation. Bro. Nevils took the Conference by storm, at eleven, Sunday, and at 3 p. m. he lectured to a large crowd of young Leaguers at night. It seemed that he had planted his dynamite, for in a few moments he had us all captured. The brethren called him "Dewey."

J. W. Stone, P. C., Andrews Chapel, Waco, Texas: We have just closed a very successful revival in which nine precious souls were converted. Our Easter exercise is said to have beat the record at this place in every way. We are preparing to enlarge the parsonage. Our second Quarterly Conference convened at New Zion May 14 and 15. A Brown, P. E., filled the chair. The Conference was well attended and the Elder said reports showed a marked improvement. On Sunday he preached three refreshing sermons and the power of God was felt in each congregation. Fifty-five partook of the Lord's Supper. We raised $57.45 this quarter for all purposes.

James Hutchinson, P. C., Moorville, Tex.: We have just closed our revival with 15 conversions and two accessions. The Lord is among his people and the spiritual tone of the church is high. Our second quarter was held on May 6 and 8. Rev. A. Brown, our P. E. was with us. Our reports showed increase in all department. Paid P. E. $19.15.

Wm. S. Harris, P. C., Boonville, La.: Collected on the third Sunday in May, $193.00; received on probation, 70, and have a good number of subscribers for the Advocate. Collected $20 on Easter Sunday for Missions. Presiding Elder Walker is pushing the district to the front.

Wm. Brooks, P. C., Millican, Tex.: Our second quarter was April 23 and 24. The brethren were on hand with their reports. We raised for the P. E. $15, and the Elder preached one of his old time sermons Sunday and another Sunday night. This was at Brooks Chapel M. E. Church at Millican. Our Easter service was very nice. The program was carried out very grand indeed on April 10. W. C. Burgess is the superintendent of the Sunday-school. He is the right man in the right place. We have some nice young men here who are good workers. Bro. A. A. Burgess and also Bro. Wm. Dardridge are great workers. Bro. O. Charles is our recording steward, and he is a good one at that. Rev. I. Ford is our District Steward and he is alright. Bro. Peter Foster is another good man; he is the preacher's steward; he and Bro. D. S. Grose. We have some sisters here who are alright. Sisters Davis and Ada Foster did a grand work on May 15. We have a good League also, President W. C. Burgess. The League has a good many good workers, and they are doing a good work this year. We raised on Easter Sunday $7.00, but I want you to look out for Children's Day, for we are coming.



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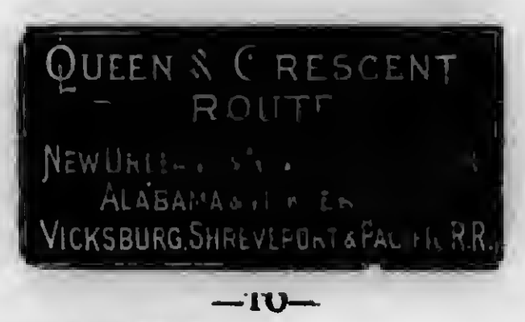
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A reception was recently tendered to Rev. Fletcher T. Chinn, P. E., of the Monroe District, by the pastor, stewardesses, King's Daughters and Missionary Society of Wesley Chapel. Rev. Chinn pastored this flock for five years preceeding the pastorate of Rev. T. J. Johnson, and is affectionately remembered.

W. H. McCarty, P. C., French Camp, Miss.: There was a great storm at St. Paul and Mt. Salem churches on the French Camp Ct., May 15 and 20. The storms effected the parsonage's dining room table, and left many good things for the pastor and family. It was a welcome visitor.

J. C. Bullen, Sec., Fayette, Miss. Rev. J. I. Garrett, pastor, held a memorial service on May 8, in honor of the fallen heroes of the Maine, according to a well arranged program. Prof. J. C. Bullen gave a brief and rousing narrative of the sinking ship with her cargo of human souls. Appropriate remarks were made by Mr. W. Green, S. Sheloy, Rev. Cryen, Mrs. L. Watts, Mrs. M. Sanders, Lizzie Hayes, Mrs. N. McCoy, Misses M. Sweet, N. E.; A. M. and H. L. Watts and Mrs. C. L. Weston. Rev. Garrett gave a grand and extended lecture. Collection $4.00. A. Wiggins was chairman, and Miss Maggie Garrett, organist.

J. B. Webb, P. C., Mt. Sterling, Ala.: I wish to answer that question "What are you doing for your charges?" I am building mine up. I have organized a fine Epworth League and a new church; I have built one church, work for the Southwestern and am preparing to have the Children's Day in June.

J. T. Wilson, Alcot, S. C.: Easter was an inspiring day with us, although the first time it has been celebrated here. The program was well rendered. The church was beautifully decorated with a profusion of fragrant flowers and was crowded to its utmost capacity. Collection $3.05.

J. F. White, P. C., Bagwell Ct., Tex.: My second Quarterly Conference was held at Blossom, May 21 and 22. C. C. Minegan, P. E., being unable to attend, H. R. Smith filled the chair. Owing to the high waters we had few reports. Rev. Smith preached on Sunday and Sunday night to a crowded house, every heart being filled with sacred fire. We raised for the Presiding Elder, $9.05; for pastor, $19.55; for missions, $4.25; for Freedmen's Aid, $.20, and for missionary debt, $1.00. Crops look promising and every one seems to be in fine spirit. A good number have promised to take the Southwestern. We want to put it in every home. We are planing for our summer revivals and want to make war on the devil. Such a war has been declared, to open in August. Those who fail to fight will be courtmartialed.

J. W. Atkinson, P. C., of Floyville, Tenn., suggests that the pastors of the West District organize a ministerial association for mutual help and instruction, and to push the canvass for the Southwestern. He thinks it would aid in the causes of the church and place the district in the lead.

Mrs. P. A. McGee, Blount Springs, Ala.: St. James Church is getting along well. Our second Quarterly Conference convened May 7th and 8th by Rev. B. G. Smith, P. E. Every interest of the church was looked after. All officers were present with written reports. At 11 o'clock a. m. Sunday, the P. E. preached a grand and glorious sermon full of the Holy Ghost, by which all were benefited. He baptized two. We thank the Conference for our P. E. Our pastor is doing all he can for the charge and the Southwestern. We raised for the P. E. $10.07; pastor $21.50; for missions $5.00.

C. M. Singleton, P. C., Hempstead, Tex.: This circuit is yet alive. Easter was a grand day. Raised $3.20. Epworth League and Sunday-school is also yet alive. Will send some subscribers soon.

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We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

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A MEMBER OF LEXINGTON CONFERENCE.

Rev. C. H. Taylor was born in Greensburg, Ky., Aug. 31st, 1849, died May 7, 1898; aged 48 years, 8 months, 6 days. He was joined in marriage to Miss Sarah Jackson, at Indianapolis, Ind., by Rev. M. W. Taylor. He joined the Lexington Conference and became an excellent worker in the cause of Christ. He expounded the Gospel in Bloomington, Terre Haute, Camelton, North Indianapolis, Lawrenceville, Ill., Evansville, Ind., and other places. His lot was cast among the people of North Vernon, Ind, March, 1897, where he preached for one year. He had been a sufferer for some years with a diseased knee. During this illness he was bed fast six weeks. He was patient, kind and resigned, scattering smiles and speaking words of comfort to those who attended him. He said to one of his class leaders, Sister Samantha Easton, who had been talking to him about Christ, "I have not done many great things in life, but many little things, such as saving souls and snatching people from danger." When the messenger of death called, he was waiting to enter the glories of God. The funeral services were held at the Second M. E. Church, Rev. E. L. Gilliam, P. E. of the district, Rev. W. S. Rollins, J. T. Leggett and James Bowren officiating. He leaves to mourn his loss a loving wife and daughter, a sister, two brothers and a nephew who was loving and attentive during his illness, and a host of friends.

J. Bowren.

LITERARY NOTES.

In Harper's Bazar, published May 21st, Miss Adelia K. Brainerd tells of rowing at Wellesley College, which is carried to great perfection under the able instruction of Miss Lucile E. Hill, Wellesley's physical director. Dr. Grace N. Kimball writes of "Women and War;" and there is a clever and amusing little sketch by Helen W. Pierson, of "Pamela's Black Gown" and what it accomplished.

The first of a series of very important educational articles on Mutual Training, by Prof. C. Hanford Henderson, will appear in the June number of Appleton's Popular Science Monthly. Veracity is the title of a somewhat unusual essay by Prof. William H. Hudson, of Stanford University. Professor Hudson shows that the persons to whom we lie most often are ourselves, and that in matters of conscience it is an essential to truthfulness that we be ready to accept fact as fact, no matter how unpleasant it may seem to be.

The Spanish Sketches by Pierre Loti, which The Living Age is printing in an excellent translation made for its pages by William Marchant, exhibit the picturesque descriptive powers of that charming priter at their best.

The June Century will contain "Ten Months with the Cuban Insurgents," the experiences of a major in the army under Garcia, and an article on "The Confederate Torpedo Service" by the electrician of the Torpedo Division in the Confederate Navy who laid the mine which blew up the first gunboat ever destroyed by this means.

It is curiously apparent in war times that women are more intemperate haters than men. Those who lived through the Civil War will appreciate this, remembering how the home-staying women in Massachusetts or Alabama regarded her foes as monsters, and hated them accordingly, while the Union and Rebel pickets on the Potomac utilized the intervals of battle to exchange tobacco and news. It is avital question to women now to know what they can do to help their country, and the reasonable answer is that they should resolve to keep the shadow of war and war's hatreds out of their minds and homes and hearts. This forms the theme of a timely article, entitled "Women and Patriotism," by Rebecca Harding Davis, in the issue of Harper's Bazar of May 28.

The complete novel in the June issue of Lippincott's, "Mere Folly," is of somewhat unusual length for the Magazine, and of high order of merit. W. Bert Foster tells the tale of "The Man who hung on" to a dead Western town and its newspaper, and found his account therein. Henry Holcomb Bennett's article, "In Time of Peace," is of special interest just now, for it describes the National Guard and the high degree of efficiency to which it has been raised of late.

"From Romanism to Pentecost." The experience of Joseph S. Dempster, an ex-Catholic, M. W. Knapp, Publisher, Revivalist Office, Cincinnati, O. 10 cents. This is No. 3 of the Pentecostal Holiness Library, a series of evangelical booklets by this publisher. It is the thrilling story of a wonderful experience.

"The Spirit of Jesus," By Rev. E. H. Dashiell, M. W. Knapp, Revivalist Office, Cincinnati, O. 10 cents. No. 5 of Pentecostal Library. It has thirteen forceful chapters. A rich feast for all who "would be like Jesus."

The Memorial Day number of that ever popular weekly, the New York Ledger, presents a combination of pictoral and literary attractions that make a strong appeal to patriotic readers. A large double page picture of the Oregon and her commander, and senior officers, is given on the centre pages.

"BROWN'S BRONCHIAL TROCHES" relieve Throat Irritations caused by cold or use of the voice. The genuine sold only in boxes.

LITERARY PROGRAM.

For the Austin District Conference, to be Held at Georgetown, Texas, July 27 to Aug. 1st, 1898.

Were protracted meetings held in the prophets' and apostles' time for the conversion of sinners? T. S. McMorris.

Missionary sermon, by R. H. Duncan.

Has the time come for equal representation of laymen in the General Conference? A. M. Mason.

The temporal and financial condition of the Austin District, A. A. Foster.

How does the intercession of Jesus differ from the intercession of the Holy Ghost? A. S. Bothany.

How would the Methodist Episcopal Church be benefitted by having a colored bishop of America? C. L. Madison.

What is the colored man in the M. E. Church? Sam Gates.

Should women be admitted as delegates to the General Conference? Wm. F. Waters.

How should class meetings be conducted so as to increase its attendance? Lee A. Harvey.

How is pastoral visiting helpful to the church? Arthur Jackson.

Does the Lord command that children be baptised? If so, how? W. H. Mosby.

Christian Fellowship, T. D. Huff.

Can a man live in this world without committing a sin? A. M. Roach.

Are the Christian churches as faithful to-day as they were a thousand years ago? B. I. Adams.

How is the church benefitted by the Epworth League Society? Prof. W. C. Hardeman.

Committee—Moses Smith, R. H. Duncan.

HAS NOT RETURNED.

New Orleans, La., May 20, 1898.

Mrs. Julia Warner, residing at 3423 Baronne street, this city, has been troubled with dyspepsia for several years past. Some time since she had a tumor, and by the use of Hood's Sarsaparilla she was entirely relieved. As it had done her so much good in this case, she decided to take it for dyspepsia, and she says she began to feel better after the first few doses. She was ultimately cured.

UNITED FOR LIFE.

Honma, La., May 24, '98.—Mr. Jeff. D. Francisca and Miss Joycie Sparks, the niece of Rev. Dr. M. C. B. Mason, was married at their home. Miss Joycie Spark is a nice young lady. There were over one hundred people present, both colored and white. Mrs. Mason was also present, and she was in the best of health.

J. H. Pierce, Pastor.

Wesley, Honma, La.

Alcot, S. C.:—Mr. Amos Wesley and Miss Mary Hooks were joined together in the bonds of holy matrimony at the resdence of the bride's mother, Mrs. Harriet Hooks, on Wednesday, April 13, 1898. Rev. J. T. Wilson officiated.

Baldwin, La., May 23, 1898, Trinity M. E. Church:—May 12, Mr. Nathan Sutton and Miss Susie Kirtman; May 19, Zachariah Williams and Miss Rose Smith; May 21, George Johnson and Miss Everlena Johnson. F. D. Bowers officiated.

Clifton, Tenn., May 26, 1898:—Rev. J. S. Foster, ex-pastor of Clifton and Savannah Circuit, has been very ill for the past year. The Doctor's mind has been effected in some way, but he is better now, than he has been for some months. He was united to-day in holy wedlock with Miss Emma Christian. We pray the blessings of the Lord God upon them, that the light of the omnipresence of God, the Father, Son and Holy Ghost may disperse all darkness. W. Ellison, P. C., of Clifton and Savannah Circuit, officiated.

Nashville, Tenn.:—A very pretty wedding occurred in this city Wednesday evening, May 18th, which united the destinies of Miss Addie L. Blair, of this city, and Mr. R. J. Gardner, of Stafford, Miss. The wedding vows were taken at the home of the bride's father, Mr. G. W. Blair, on Maple street. For this occasion the parlors were artistically decorated with many spring blossoms. At 8 o'clock the strains of Mendelssohn's wedding March were sounded; then came the bridesmaids, Miss Susie Sharber, of Spring Hill, Tenn., and Miss Fannie Gregg, of this city, a cousin of the bride. Next came the groom and his best man, Mr. P. Moore; then came the bride, leaning on the arm of her cousin, Mr. E. J. Gregg. An isle was made with white ribbons, down which passed the bridal party. The impressive ceremony was pronounced by Rev. J. Braden, D. D., president of Central Tennessee College, of which both bride and groom were former students. During the ceremony soft, sweet strains of "Oh, Promise Me," floated over the assemblage. The bride is the youngest daughter of her father, and since her ladyhood has spent most of her time from home, teaching and traveling. The groom is the only son of his parents, and is also a teacher in the public schools at his home. The presents received were numerous and pretty. Mr. and Mrs. Gardner left on the 19th for their future home in Mississippi. Among those who came to witness the nuptials were Prof. Wood, Kentucky; Mrs. A. M. Blair, Chicago, Ill.; Mrs. Harris, Mississippi, Mr. and Mrs. Peters, West Harpeth, Tenn., and Miss Susie Sharber, Spring Hill.

Mrs. A. D. Gregg.

THEY LIVE IN OUR MEMORY

Rev. and Mrs. Andrew Foster, with their four remaining children, are agin stricken with a deep overshadowing sorrow, in which their many friends are drawn irresistably by ties of long standing friendship and love. September 3rd, 1896, and May 15th, 1898, are dates long to be remembered by that family and all who know them, on account of the taking away on the former date of Willie, and on the latter date of Mary Foster, the beloved son and daughter of Rev. Andrew Foster, now pastor in charge of Wesley Chapel, Austin, Tex. Mary, the baby girl, was just finishing her high school course and had recently celebrated her sixteenth anniversary. Her funeral was the sadest and most largely attended that Calvert has known for many years. The father and family of the young lady are well known and much beloved by the members of the West Texas Conference, and hundreds who did not know the daughter are in deep sympathy with the beloved father and family. The grief of the family and friends of this dear daughter is unutterable. Calvert Christians pray to be spared the pain of a repetition of such a funeral scene as was witnessed here May 16th, and for sustaining grace for all who know like affections.

E. A. Durham, M. D.

Calvert, Tex., May 23, 1898.

Crawford, La.—John Marshall, was born in 1875, died May 21st, 1898. He was converted a few weeks before death. He died perfectly happy. He leaves one brother and one sister to mourn.

C. W. Reeves.

It is painful for me to say that one of the oldest men in the Central Alabama Conference departed this life May 14th. Rev. N. Snoddy was one of the first among the colored brethren that formed the Central Alabama Conference. He died with the pneumonia. His sickness lasted him four days and a half, and the Lord took him out of his suffering. He bore his sickness with great patience. He was never seen to freat. On the Thursday before his death he was heard preaching his farewell sermon, and on the Saturday evening, just before 3 o'clock p. m., he bid all goodbye. He said he was going where he could enjoy his religion. Rev. N. Snoddy was 77 years old, had been a member of the Methodist Episcopal Church 58 years. He was called to preach at the age of 28 years; been travelling in the ministry 30 years. He has done many good things for the old Church, to which he belonged. He suffered many afflictions for the church, but he never faultered. He was true and tried. Among the mang good things he did, one I can praise him for is that he was the cause of my having what education I have to-day. He gave $100 from his own purse to build a school at Eutaw, Ala., at the time when Rev. O. R. Lynch was P. E. of the Marions District. I was one of the students that attended that institution, under the control of Rev. A. W. McKinney, who is now principal of the Huntsville Academy. He spoke in the class meeting one Sunday and said that he did not think that he would be with them long. He leaves a wife and two children to mourn his loss. He was buried in the cemetery at Mt. Sinai Church. His funeral will he attended in some near future at Mt. Sinai Church for the benefit of all his friends.

"Asleep in Jesus, blessed sleep,"
From which none ever wake to weep.

Wm. Perry, P. C.

Union Circuit, Central Ala. Con.

No delay on your return trip from the Southeast if you go via the Texas & Pacific.

Renew your subscription.

NOTICE.

The Sunday School and Epworth League Convention of the Hot Springs District, Little Rock Conference, will convene July 7th, at Ebinezar Chapel, on the Bingen Circuit, five miles north of Nashville, Ark. All the pastors, S. S. Supts., and Epworth League presidents are ex-officio members of the Convention and are expected to be in attendance, also each league and Sunday-school is required to elect one delegate who shall have place on the program.

This will be the greatest session in the history of the Convention, and every one should be in attendance.

Rev. J. M. Cox, Pres of Philander Smith College, will be present and render valuable service. Also the Rev. I Garland Penn, of Atlanta, Ga., all Presiding Elders and pastors of the Little Rock Conference; Profs. Strickland and Childress of the Little Rock Conference League are invited, and many of these are expected to be present. The people are making extensive preparation to entertain the Convention, hence we need have no fears on this line.

Special rates have been secured over the railroads, by which those in attendance may return at one-third and one-fifth rates. Conveyance will meet delegates at Nashville on the 6th and 7th of July, but will not meet them on any other day.

J. E. Toombs, Pres.

To the Forrest City District:

The District Epworth League and Sunday School Convention will convene at Brinkley, in Wesley Chapel M. E. Church, July 21st, 1898. The pastor of each circuit or station must be present. The president of each league and the Superintendent of each Sunday-school on each circuit or station must be present without fail. Each League and Sunday School will elect one delegate for each separate organization. Each league and Sunday School will be required to bring 25 cents admission fee for general expenses. Distinguished visitors from the State will be present. Let no pastor be absent.

J. W. Jackson, P. E.
L. G. Hodges, Pres.
E. J. Pinkett, Secy.

A WIFE EQUAL TO A GOLD MINE.

My husband was in debt, and I being anxious to help him thought I would sell self-heating flat irons and I am doing splendidly A cent's worth of fuel will heat the iron for three hours, so you have a perfectly even heat You can iron in half the time and no danger of scorching the clothes I sell at nearly every house, as the iron saves so much fuel everybody wants one. I make $1.50 on each iron and have not sold less than ten any day I worked. My brother is doing well and I think anyone can make lots of money anywhere selling irons J. F. CASEY & CO., St. Louis Mo., will start anyone in the business, as they did me, if you address them.

MRS. A RUSSELL.

NOTICE.

311 Woodward Ave., Atlanta, Ga.,
May 25, 1898.

The Atlanta Conference Board of Church Extension is hereby requested to meet at Loyd St. Church on Monday, June 20th, at 11 o'clock p. m.

G. W. Arnold,
President.

WOMEN IN BUSINESS.

From the Free Press, Detroit, Mich.

A prominent business man recently expressed the opinion that there is one thing that will prevent women from completely filling man's place in the business world—they can't be depended upon because they are sick too often. This is refuted by Mrs C. W. Mansfield, a business woman of 58 Farrar St., Detroit, Mich., who says:

"A complication of female ailments kept me awake nights and wore me out. I could get no relief from medicine and hope was slipping away from me. A young lady in my employ gave me a box of Dr. Williams' Pink Pills for Pale People. I took them and was able to rest at night for the first time in months. I bought more and took them and they cured me as they also cured several other people to my knowledge. I think that if you should ask any of the druggists of Detroit, who are the best buyers of Dr. Williams' Pink Pills, they would say the young women. These pills certainly build up the nervous system and many a young woman owes her life to them.

"As a business woman I am pleased to recommend them as they did more for me than any physician and I can give Dr. Williams Pink Pills for Pale People credit for my general good health to-day.



Suddenly Prostrated.

No discovery of modern times has done so much to enable women to take their proper place in life by safeguarding their health as Dr. Williams' Pink Pills for Pale People. Acting directly on the blood and nerves, invigorating the body, regulating the functions, they restore the strength and health to the exhausted woman when every effort of the physician proves unavailing.

For the growing girl they are of the greatest benefit, for the mother indispensible, for every woman invaluable.

For paralysis, locomotor ataxia, and other diseases long supposed incurable, these pills have proved their efficacy in thousands of cases.

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Only High Class, Best Grade Copper and Tin
Full, Sweet Tone
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MONEY LOANED

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ACTUAL SETTLERS

and limited to 20 families.

Inclose stamp for circular, giving particulars.

HENRY T. V. LAW,
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PORTLAND.

Tuesday, February 22d, and weekly thereafter a new line of Pullman Tourist sleeping cars will be operated over the Missouri Pacific Railway between St. Louis and Portland, Oregon. This service is of especial advantage for travelers to the Klondike. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

Hood's Pills

Best to take after dinner; prevent distress, aid digestion, cure constipation. Purely vegetable; do not gripe or cause pain. Sold by all druggists. 25 cents. Prepared only by C. I. Hood & Co., Lowell, Mass.

FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

Plan how to enlarge you sheds and barns.

In the cultivation of the crops, keep the plows running regularly, and thereby diminish the tedious work with hoes.

Many people have not yet learned that virtue, knowledge, freedom and prosperity must spring from themselves. Legislation can do very little for the individual. It cannot make him sober, intelligent and well-doing. The prime miseries of most men have their origin in causes far removed from the acts of legislation.—Ex.

Clanton Murrell, a farmer of Waller County, Texas, rented in 1897 a field of eighteen acres of Brazos River bottom land of which he planted ten acres in cotton and gathered from it ten heavy bales which brought him $340. Seven acres of it were put in corn and on this he made two hundred and eighty bushels, valued at $140. The other acre he planted in potatoes, sorghum and vegetables and it yielded him products to the value of $35. His wife and two children helped him to make and harvest these crops and they picked besides two bales of cotton for neighbors, who paid them $20. The sum of these earnings is $535, and to this should be added the income from poultry, dairy and swine. He paid $90 for land rent. He is sober, industrious and reliable, keeps his children in the school-room during the entire session of six months, is now about to contract to buy a small, fertile field, and appears to be at ease on six cents cotton.

When sweeping a room there is nothing better to aid you in collecting the dust than newspaper. Take a page of newspaper at a time, wet it in hot water, and press it between the hands until it ceases to drip, then tear it into pieces, and throw them around over the carpet. Then sweep, and most of the dust will gather on the wet paper. On matting, if large pieces of wet paper are pushed ahead of the broom, they will take the light fluff that is likely to fly back and lodge.—Ex.

OVER WORKING YOUNG HORSES.

While it is well to break the colt to drive while it is a yearling, it should not be allowed to do any work until it is two years old, and then not be set to any heavy pulling. Three years old, or better still, four years, is a better time, and the younger age only for Percherons, or some of the breeds of heavy draught horses. With the active, nervous breeds there is sure to be injury unless muscles and bones have been fully developed and hardened before the horse is set at hard work. Most horses are at their best for work at six or seven years of age.

LOST FRIENDS.

Dear Editor—Please inquire for a man by the name of Israel, who belonged to a man by the name of Richard R. McCall, living three miles above Donaldsonville, La., on the Mississippi River. His mother went by the name of Mariene; his grandmother went by the name of Tanner, the body servant of her mistress, Mrs. McCall. His father, who left Mr. McCall in 1862, Sept. 15th, is inquiring for him. His father's name is Willis L. Muir, living in Lexington, Ky., at 444 North Limestone Street.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

RUN-AWAY CHILD.

Moses Fentress' wife's son, 9 years old, of Birmingham, has been missing about 3 weeks. He is a bright child, dark brown color, straight hair, has a scald on his head, large dark brown eyes, and is about 3 feet high. His name is Willie Williams. All our pastors are requested to make inquiries and if found to address Ada Fentress, care of Southern Hotel, Birmingham, Ala.

ALEXANDRIA (LA.) DISTRICT CONFERENCE.

Second Round.

Alexandria & Pineville	May 21 22
Lecompte & Willow Glen ..	
... ...	May 25 26
Crawford & Islands ..	June 4 5
Jeannerette, Hubertville and St. Peter	June 10 12 13
Olivier	June 15 16
New Iberia	June 18 19
Abbeville Mission ..	June 23 24
Abbeville Ct.	June 25 26
Cade & Ducamp ...	June 29 30
St Martinville	July 2 3
Rayne & Crowley	July 5
Lafayette	July 6 7
Washington	July 9
Opelousas	July 10 11
Mexia	July 12 13
Monroe	July 4
Bunkie	July 15
Boonville	July 16 17
Cotton Port & Evergreen ..	20 21
Eola	July 23 24
Lone Pine	July 27 28
Chenneyville	July 30 31
Welchton & Poland ..	August 4
Avoca & Rigolets	Aug. 6 7

Remember, dear brethren, our church paper. We want a paper in every home. Let us report all of our benevolent money at the District Conference, Aug. 10. Remember our Freedmen's Aid Collection. We are expecting our representatives, Bishops Ninde and McCabe, Drs. Scott, Mason and Adkinson. We invite all the Presiding Elders.

F. Walker, P. E.

PROGRAM for CHILDREN'S DAY

June 12th, 1898.

"PICTURES OF HISTORIC METHODISM"

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By A. O. COFFIN, PH. D.

This book gives an accurate description of the land and the people whose curious customs are so much at variance with our own, and the reasons why the colored people will never seek a home there by emigration.

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THE EDITOR PUBLISHING CO.,

CINCINNATI.

PROGRAM.

The District Conference, S. S. Institute and Epworth League Convention of the Shubuta District, Mississippi, will convene at Hattiesburg, June 29 till July 3.

"Why am I a Methodist," C. Washington and James Jordan.

"What good has the M. E. Church done the Negro in the South," W. McNeal, L. Tate, H. T. Hampton and L. W. Price.

"Reqisites to effective preaching," E. E. Rousseau.

"Prophetic prediction," V. Trotter.

"Meaning of terms," R. N. Jones.

"Advantage of having a text," A. B. Logan.

"Why is the M. E. Church in the South?" F. L. Adams.

"Rules for the selection of texts," A. Davis.

"The general laws of prophetic prediction," H. L. Kennedy.

"What was the condition of the Negro in the M. E. Church twenty-five years ago?" D. F. Dudley and W. H. Smith.

"What is prophecy?" R. Roberts and J. D. Williams.

"Theology scientific," R. L. Carpenter and O. H. Flowers.

"Theology in the Church," A. C. Lacy and L. J. S. Bell.

"The condition of the Negro in the M. E. Church," Dr. J. M. Shumpert, P. E.

"The relation of the Sunday-school to the Church," Supt. of Shubuta and Stateline.

"The good that the Sunday-school has done the Negro," D. R. Bentley, of Handsboro.

"What makes the Sunday-school a success?" Supts. of Moss Point.

"The good the Tract Society has done our Sunday-school," Supts. of Hattiesburg, Heidleburg and Pass Christian.

"The relation of the pastor to the Sunday-school," Supts. of Ellisville and Biloxi.

"What are the obligations of Sunday-school teachers and officers to the Church?" Supts. of Bay St. Louis, Ocean Springs and Pearlington.

"How may teachers' meetings be made most useful?" Supts. of Desoto, Quitman, Basin and Augusta.

"How shall we retain the youth and adults as members of the Sunday-school?" Supts. of Escatawpa, Perkinston and Poplarville.

There will be papers read by the Presidents, or by who ever is elected to represent the various chapters from each charge. Let each prepare themselves so that we may put more life in this part of the church work.

All local preachers and exhorters must prepare their own topics and come prepared to discuss the same. Remember that we promised to stand by the Southwestern and see that no brother shall receive a renewal of license or be licensed to preach who does not take the paper and keep posted for the great work of our church.

R. N. Jones,
Sec. of Committee.

WAYNESBOROUGH DISTRICT.
Third Round.

Millen	June 4-5
Charleston	June 11-12
Asbury	June 18-19
Waynesboro Station	June 25-26
English Eddy	July 2-3
Sylvania	July 9-10
Statesboro	July 16-17
Bascom, Augusta Station and Mission	July 23-24
Mt. Vernon	July 30-31
Excelsior	August 6-7
Waynesboro Circuit and Bellevillo	August 13-14
Wadley and Girard	Aug. 20-21
Thrift	August 27-28

Dear Brethren—The great educational day throughout the Church known as Children's Day—the second Sunday in June—put all your forces to work to raise your whole assessment. Put the program in the hands of your committee and Sunday school workers, so we can meet the district conference with full reports, which will convene at Mt. Vernon, July 27, Wednesday, 9:30 o'clock a. m. The opening sermon will be preached by Rev. J. H. Cole. Let each local preacher be on hand the first day for examination, with books in each of the four years' study. Also each oxhorter,, district steward, class leader, superintendent and delegate. The Sunday School Convention and Epworth League will meet with the District Conference. Program will be out on time. We expect soveral of our distinguished officers and diviues of the Church to be present. Let us rates will be procured. Let us pray for the outpouring of the Holy Spirit.

R. R. O'Neal, P. E.
Millen, Ga.

SKIN DISEASES

of every nature, from mere pimples to most obstinate Eczema, Erysipelas, Ulcers, and all eruptions, are quickly, pleasantly, permanently cured by

HEISKELL'S OINTMENT.

The skin is made clear, smooth, soft and healthy, and is kept so by the use of

HEISKELL'S SOAP.

It is an absolutely pure soap, combined with medicinal gums and herbs, soothing and healing in its effect. Sold by all Druggists. Ointment, 50 cts. a box; Soap, 25 cts. a cake.

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Railroad Time Table.

Illinois Central.

ARRIVE—	LEAVE
Local mail ....10:00 pm	Local mail.....7:00 am
Chicago limited, 7 45 pm	Chicago limited, 9 00 am
Fast mail..... 8 30 am	Fast mail.....7 20 pm
Louisville and Cincinnati.	
Fast mail.... .8:30 am	Fast mail.. 7:20 pm
Louisville and Cincinnai, Limited.	
No. 3.....7:45 pm	No. ....9:00 am
McComb City	McC Clty
Ao.... .....9:30 a m	Ao.....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No 5, Memphis Express..... 11:30 a m	No, 6, Memphis prese.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7:40 am	No. 6, fast mail..7:55 am
No. 7, coast acc 8:30 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6:55 pm	No. 53, Cal. ex..3:15 am
No. 51, Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7.20 pm

Queen & Crescent Route.

Cincinnati and New York.... 8:30 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am
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PUBLISHER'S NOTICES.

Cash Remittances.

May 23d to 31st.

Atlanta and Savannah—C. L. Johnson, J. W. Corey, Jr.

Central Alabama—O. W. Tromwell, H. N. Brown 1, J. C. Sammonds, Fred Campbell, Moses Scott, L. G. Morrison, R. B. Marbury, A. R. Perry.

Central Missouri—None.

Dekaware—None.

Florida—E. D. Williams.

Lexington—J. F. McKinney.

Little Rock—C. C. Wallace 1.

Louisiana—M. T. Fairfax, W. L. Amos *1, T. S. Jackson, J. O. Richards, A. B. Venable, W. S. Harris, C. W. Reeves, N. C. Gair, C. D. C. Bryan, W. R. Buttler *2, D. M. Seals, A. Moore *1, W. S. Chinn, Samuel Bush, Jr.

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New York—W. M. Henry.

North Carolina—None.

South Carolina—None.

Texas and West—J. W. Griswold, A. C. Culbreath 1, Eli Brown, James Haynes, I. Howells, M. C. Cavanas, M. S. Jordan 1, J. Jones 2, J. H. Swann, G. W. Townsend, Jennie Walker, Morris Sub. Agency *1.

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A GOOD OFFER.

You cannot get all the war news in this paper, neither can you get all our church matters in the Galveston News, but by having both these papers you will be well fixed. We will send the semi-weekly Galveston News and this paper, both one year, for $2.

For reasons we know not a large consignment of Children's Day Programs were delayed over a week in transit, and some delay in filling orders was the consequence. All orders have now been filled and we have a sufficient supply for further orders.

Wanted—The name and address of every Christian in the world to organize the Christian League. Address Secretary, Post Office Box 1496, New York City.

It is desired to raise through the merchants of America one million dollars for the work of the American Red Cross Society, of which Clara Barton is president, and of the Central Cuban Relief Committee, appointed by President McKinley. A new and beautiful lithograph picture, "The Accolade"—a memorial of the present uprising in America—has been prepared, which will be given to everyone who gives one dollar or more. Donations will be received at this office, where a copy of the picture can be seen. We wish our people would make a liberal response.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

ANOTHER BATTLE AT FIRST STREET.

While we are in war with Spain and hard times, my people are not unmindful of their duty towards the Church and all her interests. Notwithstanding it has been said that our people are not keeping pace with civilization and if so, it is only to find our best educated young people filling State prisions. This is quite an inspiration to the young men and women in our schools, and especially when it comes from one high in authority and of our own household, it has a tendency to hurt as well as to discourage. The speaker was either excited or jealous, perhaps both. We are prepared to say, like one of old, "None of these things move us."

The auxiliary report last Thursday night was as follows: No. 1, Miss T. Carter, Chairlady, with E. B. Smith, Secy., $107. No. 2, Mrs. K. A. Clark, chairlady, M. A. Jackson, Secy., $106. No. 3, Mrs. M. V. Thompson, chairlady, E. N. Anderson is the proficient secretary, $53.90. No. 4, Mrs. M. Laveck, chairlady, E. Jackson, Sec., $16.40. Church list, $3.00. Total, $286.30.

This was raised on church debt in six weeks, with all current expenses met up to date.

We are preparing for a grand time June 12th. We proprose to raise $100 on that day. We are glad to say that our church is alive. The eleven o'clock services are increasing in number Sunday after Sunday. Epworth League and Sunday-school are doing well. The anxiliaries will give a grand fair in July, about the fifth.

Two annual subscribers for the grand old Southwestern. A paper which we all appreciate very much is the good old Southwestern. Listen, you will hear from us again soon. W. R. Butler,
Pastor 1st M. E. Church, New Orleans, La.

T. H. Osborne, the "Drummer Evangelist," of Union Springs, N. Y., has been spending a couple of weeks in the city, and while here engaged in a ten days' meeting at the St. Charles Ave. M. E. Church. Mr. Osborn probably spoke to more people than any evangelist who has spoken in our church for many years. There were a number at the altar at every service. The singing of the Evangelist was received with special pleasure and enthusiasm. If the reader wishes to know about the prejudice in this city against our church just ask "Drummer Evangelist." On Sunday at 3 p. m. Mr. Osborn, in company with the pastor of St. Charles Ave., attended services in our church at the corner of First and Dryades streets, W. R Butler, pastor. The singing and sermon were enjoyable meats. On Monday he visited the New Orleans University, and sung a couple of songs for the students; he expressed himself as greatly pleased with the work of the institution. Our people will pray for Bro. Osborn's success, and will be pleased to have him return.

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This most excellent Fountain Pen will be given free to any one sending us $3.75 for three yearly subscribers, or for $2.00 with one yearly subscriber. We will send it, postpaid, to any address for $1.00.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, JUNE 9, 1898—Vol. 33, No. 23. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

The executors of the will of the late Dr. Wm. Griffin found a subscription of $10,000 to Drew Theological Seminary with one year's interest.

* * *

An addition of one and a half acres to the site of the American University has been made at a cost of $9,500. This gives the University a complete east front on Nebraska Avenue. Bishop Mallalieu and Dr. John O. Wilson of New York, have been elected trustees of the University.

* * *

If every pastor drops matters pertaining to his church work just because he is approaching the dull season, and leaves everything to be done next fall, it will be a very serious mistake.

When the fall comes it will bring duties and responsibilities of its own. "Do with thy might what thy hands find to do," applies to summer as well as fall.

* * *

"I am a soldier for Jesus!" is a declaration we so often hear enthusiastically made by persons who are professing Christians. Too often it is made without any thought whatever of its meaning and importance. To be a soldier means a great deal. It means warfare, hardships, defeat sometimes, faithfulness and triumph both here and hereafter. He who is a soldier must "war a good warfare," "Endure hardness as a good soldier," "Fear not" in reverses, but be faithful unto death that he may receive a crown of life.

No person should say he is a soldier unless he is enlisted; and when enlisted and uniformed, if he live up to his obligation even sinners will know he is a soldier in deed and in truth.

* * *

There is a hitch in military matters in both Texas and Virginia. Both have a number of well drilled Negro companies that are willing to go anywhere and undertake anything which may be asked of them provided their officers are allowed to enlist as such. The governor of Virginia, we understand, desires his colored soldiers but thus far they have not been able to compromise their differences. In Texas a prominent Afro-American refused to organize a regiment of "immunes" because it was announced that all officers are to be white. As desirous as we are to have our people take a prominent part in the present war, we nevertheless feel that the principle involved for the race is sufficient to justify the course pursued by these young men. It is a fight of prejudice against principle. The Afro-American simply asks that the same right be accorded him that is accorded other citizens and he knows that if this point is settled right now it is settled for all time. The objections urged against this course is that white soldiers will be compelled to salute Negro officers and that it may so happen that the officers of the two races will be thrown together as equals. Our boys have no prejudice against white officers as such, they simply desire that the door be opened so that should a Negro soldier on the battlefield or elsewhere merit promotion there will be neither usage nor law against its being accorded him. Why should a man be asked to take the same risks that others take on the field of battle when he is denied the rewards so gladly accorded others whenever a deed of valor is performed?

*

Ask your neighbor to subscribe.

"UNPATRIOTIC NEGROES."

The following comes from Washington to one of the Chicago dailies:

"President McKinley wants to get the Negroes of the United States into action. It is agreed by army men and those best qualified to speak of the conditions of a Cuban campaign that Negro troops would be of great value in the invasion of Cuba.

Up to this time the Negroes of the South have shown no great display of patriotism. They have not tried to enlist; indeed, efforts made in the different sections to raise regiments of Negroes have failed entirely because of their apparent unwillingness to serve their country.

President McKinley, it is said, proposes a practical test of Negro patriotism. In his second call for volunteers, to be issued soon, it is said that he will ask for a specific number of Negro troops, probably 20,000."

The foregoing paragraph was published with appropriate editorial comment in the current issue of the Northwestern Christian Advocate, May 25th last. The Advocate pays a high tribute to the four Afro-American regiments that are enlisted in the regular service and attempts to refute the statements made, by reference to the Negro's past record as a soldier for his country. But our confrere holds that if the "Afric-American" is inclined to be unpatriotic, an excuse for it rests in the fact that the white man and the republican party have not lived up to their obligation growing out of the Afro-American's past faithfulness.

The Southwestern appreciates Dr. Edward's noble defense of our people, who are so frequently misrepresented by reporters and writers anxious to fill up space and write something that will attract attention. But we can assure our brother that there is not one scintilla of truth in anything said in the foregoing regarding the Negro's lack of patriotism. If the man who wrote it was honest and meant to tell the truth he must have been influenced by some individual case or a statement he has read or heard somewhere.

First, let us say no Southern State that has attempted to secure Negro recruits has failed. And as far as we have been able to learn a very few have made such an attempt, viz: Alabama, North Carolina, and as we learn lately from an exchange, South Carolina. In Alabama, where the governor was compelled to enlist a battalion of five companies in order to complete a white regiment, some of the men refused to serve because it was proposed to reject their well drilled officers for indisciplined whites, but even then recruits were readily found to take their places. Unpatriotic, just think of it! Even in Louisiana and Mississippi where our people have so long been denied the privilege of organizing military companies, for fear, as we suppose, they might use their guns to defend themselves when necessary; in these States our young men have, according to the democratic papers, organized a number of companies only to be ignored thus far. In those States where they were already organized and drilled the Afro-American was among the first to respond, but they were soon notified they were not wanted. This was also the case in some of the Northern States.

There is no denying the fact that there is a feeling, which is pretty general, too, that since Negro troops must be kept in separate organizations, companies, regiments, etc., from the white soldier, that he should be allowed his own officers. Against this, some people who do not seem to realize that conditions have changed since '63, have urged that Negroes make brave soldiers when commanded by white officers. As though they are not better prepared both to command and obey now than they were thirty-five years ago. At any rate this has cooled the patriotism of not a few; hence if President McKinley really wishes to "test" the Negro, let him be given to understand that, other things being equal, his right to command for his country is no less than his right to obey or to die for the same.

*

PRAY FOR THE PASTOR.

That is just what we advise you to do, pray for your pastor. True, it is not as convenient to many to pray for him as to criticise him, but do so any way. When we say not as convenient to do so, we mean not as easy for the natural man. It takes a well meaning, devoted individual to offer a heart-felt, earnest prayer for a pastor when there are so many critics around finding fault with him. You see it is easy to find fault; anybody can find fault, no matter whether he has too much or too little water on his brain. The fact is the less sense and religion one has the more he can find fault. The less ability one has to do a thing himself the more he can find fault with a pastor who is able to accomplish something. Great critics never do much else, and as a rule, have never done much of anything to help make the world better. Do not be a never ceasing critic, a constant grumbler. There are times when we feel inclined to object to some things which the pastor says or does, but if so we should be perfectly honest and examine the grounds of our objections carefully and prayerfully. This is necessary because we are just as liable to be mistaken in our judgment as is the pastor. After such an examination if we still find it desirable to press our objections we should go directly to the pastor and talk with him. Such an act is far better than talking and complaining to every one we meet. To go to a pastor under such circumstances puts one on the safe side. You will think more of yourself and the pastor will think more of you. But in the midst of it all and regardless of it all pray for your pastor. This you should do if you desire to help him. And why should you not so desire? He serves your church and you help support him, why not wish him well and try to help him. But then you say, "I do not like him anyway." Is that so? Then I am sorry for you. Do you not know that he represents your church and you cannot injure him without injuring both yourself and the church? Every blow dealt a pastor is a three fold blow. You strike him, you strike your church and you strike the cause of Christ. Stop now and pray for your pastor.

*

Rev. W. M. Henry who was the assistant Editor of the New Orleans Advocate when first started more than thirty years ago, by the now Bishop J. P. Newman, is living in Brooklyn, N. Y., and still greatly interested in our work. This paper grew out of that and Bro. Henry has for years been subscribing for the Southwestern. We assure him his words of congratulation and encouragment are highly appreciated.

*

Lady Henry Somerset has been elected president of the British Woman's Temperance Association.

OUR CONTRIBUTORS.

POPULAR DELUSIONS.

By Miss Beatrice F. Colescott.

When Abraham Lincoln uttered the words, "All people may be fooled some of the time, some of the people all of the time, but not all the people all the time," he little thought that although he had drawn his ideas from the ages that had vanished before his day, his words would fit almost every sphere of life in the closing of this century.

The world has ever been encircled with delusions of every kind that have either deluded a few or many people. As far back in the ancient ages as we are able to trace we find the people ruled by the belief in imaginary gods and godesses, whose power was so great that it was absolutely impossible for men to act, speak or think in any manner that was contrary to the will of these deities.

Each man's life was marked out by them, and in this narrow path he was compelled to tread.

The mythology of the heathen so deluded the people that they thought their lives spanned as if it were by a silken thread which any of the gods could snap at will.

Our literature is full of interesting fairy stories from which some moral may always be drawn.

Giants and fairies, according to the stories, have deluded the people among whom they live so that all had a terrible dread of them.

The most dreadful delusion the world has ever known was that of witchcraft. Hundreds of innocent people were put to death by the most horrible suffering because they were accused of possessing evil spirits. At one time this horrible delusion reigned with terror in the little town of Salem, until nineteen persons, supposed to be witches were hanged.

The heathen were not the only people ruled by delusions, but we of to-day, who boast of our advancement, of our intelligence, and of our christianity, are being led continually by popular delusions. There is no delusion that holds the human race, bound so tightly in its grasp as that of superstition. There are more people than we ever imagine, that live a life of perfect misery because of the fear of "bad luck" housewives dare not let their dish water boil, for fear of a quarrell. Should a looking glass be broken or cracked, how many sleepless nights does the house-wife spend, thinking of the seven years of "bad luck" that will take possession of her house, wondering what kind of ill luck it will be? Perchance a child falls sick and then she asserts that she knew it would be so as the glass was broken or cracked only a few days before. She never stops to consider that a higher and more powerful being than the god of "bad luck" rules her home and if all the glasses in the house were broken into shatters her luck would be none the worse were it not His will.

The highest aim in the life of many to-day is to become wealthy men and women instead of noted men and women as in ancient times. Men violate the laws of God, they violate the laws of nature, they violate the laws of their country, in order to become rich. We see this not only among men who wish to obtain great riches, but we see it among those who for the sake of a few hundred dollars deceive the poor and less fortunate people among whom they live. It is not necessary that we should search for examples to prove how the poor and unfortunate are deceived and cheated by men and even women who use their skill and education this way, for we see here in our own city many such cases.

A happy life to-day is thought by many to be a life of selfish pleasure, through which regardless of the laws of health we see the young rushing seeking pleasure and nothing but pleasure, taking scarcely any responsibilities upon themselves until at an early age we see young men, old men and young women, old women.

It is ordained by the Maker that man should live three score years and ten, that he should not be tempted beyond that he is able to resist; then why rush through life, why live to-day only for to-day, when the future, full of happiness, rewards and unexpected bliss is awaiting us?

Oftimes the man or woman who has gone through a course in some school in just as short a time as is possible, is considered educated, but we will find outside of the school those who are educated in mind, body and in soul, for if we lack skill in any of these three our education will be of very little use to us.

The world is so deluded by the desire to become wealthy, by the desire for pleasure and a life on a "flowery bed of ease," that honest work and toil are looked upon as degrading. We see the communities in which we live divided in such a manner that those who live at ease scorn those who for poverty's sake and other reasons toil for a living.

When an individual has decided that he is willing to do whatever his hands find to do, provided the work is of such kind that it will never bring disgrace upon his name, and when he has decided that his friends and companions must be chosen from those who live honestly in the sight of their Maker, and not from those who under the garb of certain high sounding professions deceive the world in every way possible, then he will be exercising that common sense that is so much needed to make a beautiful life.

There is very little profit in a life of delusion, because the world will think we are just what we appear to be only for a certain length of time, as the old proverb has ever stated, "Murder will out."

Then let us refuse to be "humbugged," let us expose these popular delusions and live honestly with ourselves and our God. Other men and women have done so, why not we? We may not all become famous men and women, we may not all become leaders of the nation, but we may all live with a clear conscience and a pure heart.

For if "Fooled thou must be, though wisest of the wise, then be the fool of virtue and not of vice."

Straight University, New Orleans, La.

PROF. HANDY CHALLENGED.

In the issue of the Southwestern for May 19th, 1898, Rev. Frederick J. Handy, Ph. B., in his "Higher Education and Spirituality," says: "Learning was never intended as a check or hindrance to any part of man's nature, for if we view him in these two distinct relations, mind and soul or spirit, we learn that one was made to conserve the best interests of the other; and whatever serves as an impetus and help for the one does not necessarily serve as an obstruction for the other. For while they are both found in one being they are not preserved and developed by the same nutriment." * * * * * "The intellectual man then, as merely such, is not broad enough to envelope the spiritual man, nor can the things which support his intellectual nature be argued as a help and support for his spiritual nature; for man, as an active being, moves within two spheres and is governed by two or more distinct laws; that sphere which animates him as the spirit world, and that sphere which keeps his body in activity as the physical world, are the spheres; and the laws are physiological, psychological and spiritual. Now to suppose that any one of these should, or even can be, a basis of support for the other or that one could be upheld by the same methods that uphold the other is not at all consistent with the true philosophy of things, but rather strikes at the very root of symmetrical creation and prevents the order of universe."

In this argument, Bro. Handy includes three distinct propositions: 1st, that the truth of divine revelation which divests the mind of ignorance, is not the same truth that divests the soul of sin; secondly, that the nutriment which developes the mind, is not the same nutriment that developes the soul; thirdly, that the mind is so radically distinct from the soul, that God cannot speak by the mouth of the intellectual man, and communicate the truth of divine revelation to the spiritual man.

These three propositions seem to me to be incompatible with the teachings of the letter and spirit of the truth of divine revelation as taught by the patriarchs, the prophets, Jesus Christ himself, the apostles, and the Christian ministry. God in communicating the truth of divine revelation to man, always includes both mind and soul, in the same truth of divine revelation.

1st instance. And ye shall know the truth, and the truth shall make you free. John 8. Here Christ includes both mind and soul; and teaches that the same truth of divine revelation which divests the mind of ignorance, is the same that divests the soul of sin.

2nd instance: Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. John 6. Here Christ includes both mind and soul; and teaches that the spiritual food and drink of the mind, is the same spiritual food and drink of the soul; for both eat and drink by faith.

3rd instance: And the Lord opened the mouth of the ass, and she said unto Balaam, what have I done unto the, that thou hast smitten me these three times. Num. 22. Now, if God can speak by the mouth of the dumb beast, and communicate the truth of divine revelation to man, without changing the nature of the one or that of the other, then, by what rul of logic, may we not be permitted to ask Bro Handy, can it be shown that God cannot speak through the mouth of the intellectual man, and communicate the truth of divine revelation to the spiritual man, without changing the nature of the one, or that of the other. For it is only when the intellectual man unite with the spiritual man in loving God with all his heart, and with all his soul, and with all his mind, that the spiritual man can reach perfection.

James W. Jackson,
Pastor St. James Chapel.

Clinton, Mo.

FALSE AND MALICIOUS STATEMENTS.

This is my first time to write to the Southwestern. Please allow me to say that Rev. Mr. Trapp, a Presiding Elder of the A. M. Church, while holding his Quarterly Conference in this town, on May 8th, took occasion to make some false statements relative to our work. First, he said, the Epworth League Convention held at Galveston, passed resolutions to put colored delegates off in a box to themselves and when a Negro was to speek, put colored opposite his name so that the white people might go strolling on the beach till he was through.

I was informed by the Southwestern, that those resolutions did not pass.

The reverened gentleman is evidently not awakened to the fact, that this is an enlightened age, and that the public reads for itself.

The gentleman said further, that we are raising money and sending it North and getting nothing for it, and that the preachers for the sake of a dollar keep their mouths shut, but, said he, after awhile the preachers and all of you will be without a home. These references were to the M. E. Church. I see by the Annual Conference minutes that we get $6 for every dollar we send in. He also said that the white people were so bitterly opposed to the colored

people that there were no colored soldiers wanted in this war with Spain.

The Southwestern informs us that there are four regiments of colored troops in the present war with Spain and that one of the five Americans who were first to shed their blood on behalf of this country, was an Afro-American. I think public speakers and especially ministers of the gospel should tell the truth when they speak.

I wish to say that the dear old Southwestern is a great source of information and my prayer is that it may speedily find its way into the homes of every Methodist family in this country. Long may it live to defend our cause against false accusers.

A. F. Johnson.

Conroe, Texas.

[We have published Bro. Johnson's letter that others may see what our people have to contend with in some parts, and yet how secure they are from being misled when they read the Southwestern. We know what information they need and we give it to them. It might be well to say that the Galveston Convention was not of our Church, but of the Church South, yet it did not pass the resolutions mentioned. We advise Bro. Johnson to get that Presiding Elder to subscribe to the Southwestern and to read his Bible. The Southwestern will tell him the truth and the Bible will teach him to tell the truth. Our work is perfectly safe when our people read their church paper. Send us some subscribers, Bro. Johnson.—Ed.]

SOCIAL LIFE IN OUR CHURCHES AND HOW THE EPWORTH LEAGUE MAY CONSERVE THE SAME.

By Rev. S. A. Peeler, B. D.

I am to tell of social life in the Methodist Episcopal Church in the South, and to indicate how the Epworth League may conserve the same.

Our membership is composed of genuine Africans, mulattoes and a few white people who, by preference, affiliate with the Negro race Some of these are ex-slaves; a few are free Negroes—that is they were born free though previous to emancipation—very many have made their advent since freedom.

Variety of race, dissimilarity in color and inequality of opportunity, play an important part in our social life.

Not a few among us still live in the past; many are fettered by ignorance, their religious life is peculiar, they live a secular and a spiritual life. To them whatever is outside of what they call spiritual life, is not religion, and has no place in the church; many oppose the League and other societies for young people. Entertainments connected with the church they regard as sinful. Pleasure is altogether a thing of the world. Except conversion adds age as well as piety to a young convert it is spurious and meets their heartiest condemnation. Whatever may be the state of their hearts their fogyism renders them incompatible to all society. This class is decreasing in number. Mortality saves some from further inconsistency, while others submit to the inevitable and join the procession of this progressive age.

No man can serve two masters, life is not divisible. The Epworth League should put great emphasis upon the fact that there can be no secular and spiritual life. The whole life must be Christian.

I do not wish to indicate that all who are illiterate belong to this peculiar class. Many who are illiterate are not ignorant. They discern spiritually and their lives so well conform to the teachings of the New Testament that both friend and foe must say of them: "Verily, they are taught of God."

Dissimilarity in color causes some friction in our social circles. This ought not so to be. Under normal conditions it would not be so. But it is as true now as ever that Evil communications corrupt good manners. It seems easier to follow custom than to follow right.

It may appear anomalous to speak of the color line in the Methodist Episcopal Church among the colored people. There are evidences, however, of its presence. In some churches evidence is very clear while in others a careful study of the situation is required to ascertain the facts in the case. In one of our churches in a popular little town, I attended a young peoples' social entertainment and there were many present. Among them all there was not to be seen a dark person. This was in a community where our church ranks well, where there is an Epworth League Chaptor, and where many of our best young people of genuine African descent are members of the church and the League. It can be observed also that distinctions are made not always by those of brighter hue, but by the others as well.

It is in everybody's mouth that we are a divided people. A great hindrance to our success is that we do not stand together in church and other enterprises. Ignorance of couse is at the bottom of all this separation. Other things than color separate our forces, but less tension along the color line will certainly help our cause. Happy is he that condemneth not himself in that thing which he alloweth."

There are many model Christian homes among us. Applied Christianity has wrought many good changes in home life. This fact is significant. A people who have attractive homes will love them. They will love the country which makes possible such homes, respect the laws which protect them and be loyal to that religion that is essential to them. In fact, to help the home helps all.

Too great emphasis cannot be put upon improvement in the religious life of the home. We need more Christianity in our domestic affairs. I once knew a church whose membership included eighteen couples. Six of these had separated; three of the girls thus widowed were regarded as single and two of them married again without securing divorce. This church may not be a fair sample, but if it exaggerates the ratio, the fact remains that reformation in this regard will do vast good. As I see it, the Epworth League, better than other institutions, can bring about this much needed reform.

That the young people, and for that matter all people, should have wholesome amusement, is apparent. That many of the practices now indulged in by our young people are more injurious than beneficial is also evident. The summer excursion and the winter party indulged in largely by our people, corrupt society and greatly retard the progress of the church. They destroy much of the good that would be realized from revival meetings and they are a constant menace to Christian living. They check the enthusiasm of revival effort before it reaches practical life. What is needed is not that which many suppose—less amusement—but a form of amusement that will entertain and at the same time utilize for Christ and His church the life and activity of the young. More life, energy and enthusiasm put to proper use is the demand of the day. The Epworth League is an attempt to supply this demand.

Whether this atempt shall achieve the glorious victory we hope it will depend largely upon every chapter, rests chiefly with the individual leaguer. The organization is good; your pledge to it is admirable, but a life loyal to it will be the crowning victory.

Being true to the League means that you will be true to God, yourself, and your fellow man. Knowing Christ for yourself and earnestly endeavoring to carry this knowledge to all, each leaguer becomes a power mighty in the hand of God to oppose evil and to establish right. Avoiding non-essentials which confuse and divide our forces and adhering to principles upon which all may happily unite the League will constitute a Christian army against whose assaults social evils cannot prevail. The leaguer will have power in himself. Added to this will be the accelerated energy derived from their mutual efforts, and best of all, divine aid.

Our motto is: "Look up; Lift up!" Look up until the spirit of Jesus so fills you that your courage and generosity to win others will embrace all mankind. Learn of Jesus until it may be said of you as of him: "He went about doing good."

Macon, Ga.

OLD FRIENDS.

Old friends have the advantage over newer ones of having known one's early associations, one's people, one's up-bringing. The new friend may be most congenial, her advent in your life may be a circumstance which excites daily thanksgiving, and her influence on you may be at once helpful and stimulating. But there are whole areas of your thoughts and great spaces in your history to which she knows nothing. She never knew your parents, your schoolmates, your eccentric uncle John, your independent Aunt Maria, your beauty as a girl, your happy young motherhood. Therefore she cannot at once be to you what the old friend is, the friend who does not dream that you are growing passee, because she herself has had silver hair and crow's-feet, and has kept pace with you during the years, and loves you with a love which has grown sweet and full during successive summers and winters.

Old friends are now and then outgrown. One sits by the fireside and time stands still. The old friend cares for the same books, the same pleasures, the same church, the same people she has always cared for. Another goes into the broader light; her associations are with clever and keen-witted men and women, her talents increase, her opportunities multiply; she becomes cultured, ready, and interesting. When again she is brought into contact with the friends who has stayed at home, the two discover that they have much in common. Indeed, one cannot be sure that the dead themselves, however idolized and mourned, however loyally revered and sincerely missed, would always find their places waiting for them should they return to the firesides they left.

Friendship may be kept in good repair. And as this is a world of continual change—as people emigrate, as they travel, as they die, as, in the picturesque words of the Bible, the place that now knows anyone may soon know him no more—it is as well that the ranks of old friends should be constantly recruited by accessions of new ones. So softly time passes, so full are the days, so busy are we all, that a few years transform the new into the old friends, while there are always to be found those who are so suited to your moodes, and who so happily fit your environment, that you wonder how life ever went on lacking your companionship.

Kindred are not always friends, one's own flesh and blood may be antagonistic to one in many small ways; brothers and sisters may venture upon candors which are indiscreet, and a brusqueness which is inexcusable. Friendship needs to be hedged about with barriers of invisible politeness. Every nature has its limitation and every life its reserve. The best friends may be quite opposite in disposition, and are of quite different temperament. The cautious person may love the impulsive; the impetuous and sanguine may be attracted to the steady and be gaurded in speech and action. But friendship implies always certain interests in common—some social similarity, some self-forgetfulness. Less stormy than love, friendship is perhaps more comfortable to those who have mastered its password and entered into its sanctuary. And all things considered, old friends are best to have and to hold through the varying experiences of human life.—Harper's Bazar.

THE LIFE OF FAITH.

THE MASTER'S TOUCH.

In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty needs
The Master's touch, the sculptor's chisel keen.

Great Master, touch us with Thy skillful hand;
Let not the music that is in us die;
Great Sculptor, hew and polish us; nor let,
Hidden and lost, Thy form within us lie!

Spare not the stroke! do with us as Thou wilt;
Let there be naught unfinished, broken, marred;
Complete Thy purpose that we may become
Thy perfect image, Thou our God and Lord!

—Horatius Bonar.

THE HOLY SPIRIT.

Rev. Joseph Courtney, D. D.

Since the world is placed outside of God, it subsists only by the life imparted to it by His Spirit. Life is the connecting link between the Creator and the created. Life necessary to sustain the world did not come from the chaotic mass of matter but from God. In the morning of creation, the Spirit of God moved upon the created matter, thereby not only bringing about system and order, but imparting life to sustain what He had caused to exist. The whole of nature is enjoying the life imparted to it by the Creator. The Spirit of God acts in the creative Word, so that the word is endued with the power of life. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth."

Man—it is this Divine Spirit—the breath of life, breathed into man by a special act of God, "and breathed into his nostrils the breath of life; and man became a living soul."

The Holy Spirit, as a person, proceeding forth from the Father and the Son, is carrying forward successfully in the world the work inaugurated by the Father and the Son. His office is to perpetuate it to its final consummation. He it is that quickens the soul, dead in trespasses and sin, into spiritual life. The living spirit is the root of the Christian graces.

"The fruit of the Spirit is love, joy, peace."

Lexington, Ky.

AN INSPIRING TRUTH.

"He that hath seen me hath seen the Father." Wonderful words! How dare any man make such an assertion if he were not Divine! Philip longed for a revelation of God. He seemed to entertain the thought that in some way Jesus could satisfy this soul hunger—this craving for the Infinite. And therefore, having heard his answer to the query of Thomas that he was the Truth, he ventured to ask, "Lord, show us the Father, and it sufficeth us."

The words that Jesus spake in answer to this request are the most remarkable of any found in the whole Gospel—the unveiling of a hidden mystery and at the same time the most glorious truth of Revelation: The Fatherhood of God.

Is it not remarkable that the Church is so slow in apprehending this central truth of the gospel? It is this that Jesus emphasized again and again: "Your Father," "My Father," "Our Father," are expressions that were constantly falling from his lips. And in giving a lesson in prayer for all time and all peoples, he puts on the lips of child and sage words that will never die: "Our Father which art in heaven." The absolute and essential Fatherhood of God is being understood better to-day than ever before. The Spirit of truth is taking these things of Christ and revealing them unto the true believer, and in the future this great truth touching the Fatherhood of God will occupy a much more prominent place than it occupies now. The day is coming, is already dawning when the Christian Church generally will accept the Christianity of St. John, who realized that God was his Father.

Nearly fifty years ago the writer of this article heard a godly man pray. He was a devout and well informed minister of the gospel. The prayer was offered in a little group of Christians in a social meeting. In the course of his fervent supplications he used, in address the Deity, the expression, "Holy Father." This was uttered with such deep and solemn emphasis that not only have the words remained with him ever since, but even the tone of voice. Evidently that saintly man had grasped the great thought under consideration. He had received the Spirit of adoption whereby he could cry, Abba, Father!—Christian Uplook.

To the Christ-filled life belongs the power to appreciate other lives. A certain sacred reverence for lives was a mark of Christ, and it is the mark of those who are lifted to his level on the tide of his indwelling fullness. Such cannot be pessimists nor scorners of souls. To them, compelled as others are to face the stark facts of human weakness, a heavenly voice seems ever saying, "What God hath cleansed, that call not thou common nor unclean."—Charles Cuthbert Hall.

Plan of Episcopal Visitation

Conference	Place.	Time.	Bishop.
N. Montana Mission	Belt, Mont	Aug. 4	Mallalieu
Montana	Anaconda, Mont	" 11	Mallalieu
Utah Mission	Ogden, Utah	" 18	Mallalieu
Colorado	Greeley, Colo	" 25	Mallalieu
Novada Mission	Carson, Nev	" 25	Hurst
St. Louis German	Quincy, Ill	" 31	Warren
Norwegian and Danish	Racine, Wis	" 31	Joyce
Cincinnati	Xenia, O	" 31	Newman
Idaho	Idaho Falls, Idaho	" 31	McCabe
California German	San Francisco, Cal.	Sept 1	Hurst
Wyoming Mission	Wheatland, Wyo	" 1	Mallalieu
Black Hills	Edgemont, S Dak	" 2	FitzGerald
Northwest Indiana	Plymouth, Ind	" 7	Warren
Kentucky	Maysville, Ky	" 7	Ninde
Columbia River	Pullman, Wash	" 7	McCabe
Western Swedish	Clay Center, Kan	" 8	Andrews
Northwest Nebraska	Gordon, Neb	" 8	FitzGerald
N. Swed Miss Con	Ironwood, Mich	" 8	Joyce
Central Swedish	Chicago, Ill	" 8	Newman
Michigan	Lansing, Mich	" 14	Merrill
Central Illinois	Kankakee, Ill	" 14	Warren
California	Pacific Grove, Cal	" 14	Hurst
West Wisconsin	Eau Claire, Wis	" 14	Ninde
Des Moines	Creston, Ia	" 14	Vincent
West Nebraska	Holdrege, Neb	" 14	FitzGerald
East Ohio	Barnesville, O	" 14	Goodsell
Oregon	McMinnville, Ore	" 14	McCabe
West German	Kansas City, Mo	" 15	Andrews
Chicago German	Kenosha Wis	" 15	Newman
Erie	Franklin Pa	" 21	Merrill
Detroit	Mt. Clemens, Mich	" 21	Andrews
Central German	Evansville, Ind	" 21	Warren
Southern California	Santa Barbara, Cal	" 21	Hurst
Illinois	Charleston, Ill	" 21	Ninde
Northwest Iowa	Emmetsburg, Ia	" 21	Vincent
Nebraska	Fairbury, Neb	" 21	FitzGerald
Central Ohio	Sidney, O	" 21	Joyce
North Ohio	Millersburg, O	" 21	Goodsell
Puget Sound	Tacoma, Wash	" 21	McCabe
Wisconsin	Wanpun, Wis	" 21	Merrill
Ohio	Athens, O	" 28	Andrews
Northwest German	Giard Ia	" 28	Warren
Central New York	Ithaca, N. Y	" 28	Foss
Indiana	Princeton, Ind	" 28	Ninde
Iowa	Montezuma, Ia	" 28	Vincent
North Nebraska	Schuyler, Neb	"	FitzGerald
Minnesota	Winnebago City, Minn	" 28	Joyce
Pittsburg	Braddock, Pa	" 28	Goodsell
Arizona Mission	Tucson, Ariz	" 29	Hurst
West Virginia	Mannington, W. Va.	" 29	Fowler
N. Pac. Ger. Miss. Con	Tacoma, Wash	" 29	McCabe
Rock River	Chicago, Ill	Oct. 5	Warren
Upper Iowa	Marion, Ia	" 5	Vincent
Northern Minnesota	Hutchinson, Minn	" 5	Joyce
Southern Illinois	Du Quoin, Ill	" 5	Goodsell
N. Mex. Eng. Miss	Silver City, N. Mex.	" 6	Hurst
Atlantic Miss. Con	Morehead City, N. C	" 6	Newman
West'n Nor. Danish	Tacoma Wash	" 6	McCabe
Oklahoma	Kingfisher, Okla	" 12	Merrill
Genessee	Medina, N. Y	" 12	Foss
Tennessee	Murfreesborro, Tenn	" 12	Ninde
N. Mex Sp. Miss. Con	El Paso, Tex	" 13	Hurst
Holston	Elizabethton, Tenn.	" 13	Vincent
Northern German	Chippawa Falls, Wis	" 13	Joyce
North Carolina	Lenoir, N C	" 13	Newman
Central Tennessee	Lawrenceburg, Tenn	" 19	Ninde
Dakota	Parker, S. Dak	" 19	McCabe
East Tennessee	Bristol, Tenn	" 20	Vincent
Blue Ridge	Marion, N. C	" 20	Newman
Southern German	Llano, Tex	Nov. 26	Fowler
Austin	Austin, Tex	Dec. 1	Fowler
Alabama	Anniston, Ala	" 1	Goodsell
South Carolina	Anderson, S C	" 7	Foss
West Texas	Denison, Tex	" 7	Fowler
Atlanta	Palmetto Ga	" 8	Andrews
Central Alabama	Gadsden, Ala	"	Goodsell
Texas	Clarksville, Tex	" 14	Fowler
Georgia	Rock Springs, Ga	" 15	Andrews
Savannah	Macon, Ga	" 15	Foss

Foreign Conferences.

Switzerland	St Gallen	June 8	Walden
South Germany	Frankfurt	June 22	Walden
North Germany	Hamburg	July 6	Walden
Japan	Yokohama	July 6	Cranston
Denmark Mission	Copenhagen	July 13	Walden
Norway	Larvik	July 27	Walden
Sweden	Upsala	Aug 10	Walden
Korea Mission	Seoul	Aug. 11	Cranston
Finl'd & St. P'b'g Mis	Helsingfors	Aug. 24	Walden
North China	Peking	Oct 5	Cranston
Foo-Chow	Foo-Chow	Nov. 9	Cranston
Hinghua Mis. Conf	Hinghua	Nov 24	Cranston
Con. China Mission, Kiukiang		Dec. 15	Cranston
West China Mission	Chungking	Mar. 2 99	Cranston

EDWARD G. ANDREWS, Secretary.

WOMAN'S DOMINION.

YOUNG WOMANHOOD.

What is womanhood? Is there any more important question for young women to consider than this? It should be the highest ambition of every woman to possess a true womanhood.

Earth presents no higher object of attainments. To be a woman, in the truest and highest sense of the word, is to be the best thing beneath the skies.

To be a woman is something more than to live eighteen or twenty years; something more than to grow to the physical stature of women; something more than to wear flounces, exhibit dry goods, sport jewelry, catch the gaze of lewd-eyed men; yes, something more than to be a belle, a wife or a mother.

Put all these qualifications together and they do but little toward making a true woman.

Beauty and style are not the surest passports to womanhood. Some of the noblest specimens of womanhood that the world has ever seen, have presented the plainest and most unprepossessing appearance. A woman's worth is to be estimated by the real goodness of her heart, the greatness of her soul and the purity and sweetness of her character; and a woman with a kindly disposition and well balanced temper is both lovely and attractive. Be her face ever so plain and her figure ever so homely, she makes the best of wives and the truest mother; she has a higher purpose in living than the beautiful.

These facts have long since taught sensible men to beware of beautiful women, to sound them carefully before they give them their confidence.

Beauty is shallow, only skin deep; so says the old rule—fleeting. It only for a few years reigns; dangerous, tempting to vanity and lightness of mind; deceitful, dazzling often to bewilder, weak, reigning only to ruin; gross, leading to sensual pleasure.

Miss E. M. Oliver.

Bay St. Louis, Miss.

HELPS FOR THE HOME.

Put charcoal at the bottom of flower-pots before filling with dirt.

* * *

Brooms should be dipped in boiling water once a week. It makes them last much longer.

* * *

Acids are the best tonics and should very often be found on the breakfast table.

* * *

A mixture of ink and oil is good to clean kid shoes.

* * *

To remove inkspots or iron-rust dampen well with lemon juice sprinkle well with salt and leave the spot exposed to the sun for several hours.

* * *

The free use of onions for the table has always been considered by most people a healthy and desirable, and but for their odor which is objectionable to many they would be found more generally on our tables. For a cold on the chest there is no better specific for most persons than a well boiled or roasted onion. They may not agree with every one but to persons with good digestion they will not only be found a most excellent remedy for a cough, by unclogging the bronchial tubes, which is usually the cause of the cought but if eaten freely at the beginning of a cold they will usually break up what promised, from the severity of the attack, to be serious.—The People's Cyclopedia.

Many of the Woman's Clubs of this country are advising their members not to purchase French goods because of the hostile feeling of France toward this country.

OUR YOUNG FRIENDS

FACTS ABOUT OUR NAVY.

The United States is the fifth naval power in the world. The navies of Great Britain, France, Russia and Italy rank ahead in the order named. Germany and the United States are about tied.

Our present effective fighting force consists of four battle-ships of the first class, one battle-ship of the second class, two armored cruisers, eighteen cruisers, fifteen gunboats, six double-turreted monitors, one ram, one dynamite gunboat, one dispatch boat, one transport, and eight torpedo-boats.

The Iowa weighs nearly twelve thousand tons, and as twenty tons is the average load of a freight-car, and twelve cars is a good load for a locomotive engine, it would take fifty locomotives to haul the great steel structure.

The powder used is brown, and in chunks the size of a caramel. A charge for the biggest gun weighs five hundred pounds, and is hoisted to the breach by a derrick, the powder being sewed up in burlap bags.

Our battle-ships have a speed of from fifteen to seventeen knots an hour. Cruisers make nineteen to twenty-four knots, while monitors can travel only five to seven knots.

The biggest guns in the navy are forty-nine feet long, big enough for a man to crawl into, four feet in diameter at their largest part, and weigh one hundred and thirty-five thousand pounds, or thereabouts.

There are six rear-admirals in active service. The offices of vice-admiral and admiral are unfilled, so there is no head of the navy excepting Secretary Long.

Some of the guns of the navy can fire a shot twelve miles, farther than a man can see, for the guns are aimed and sighted by machinery.

The amount expended by the navy department in 1897 was $34,561,546. This is a larger sum than has been expended in any year since 1866.

The fastest vessels in the navy are the torpedo-boats Porter and Dupont, each of which can travel twenty-seven and five-tenth knots an hour.

Battle-ships cost from $2,500,000 to $3,750,000, and cruisers from $600,000 to $3,000,000. A good torpedo-boat costs over $100,000.

Battle-ships are for the heavy work; cruisers are commerce destroyers; monitors are useful only for coast defense.

The Indiana could lie outside Sandy Hook and throw twelve-hundred-pound shells into New York at the rate of four a minute.

Those artists who show smoke in their pictures of naval battles are wholly wrong. Smokeless powder is used.

All of the cruisers are named in honor of cities, and the battle-ships, except the Kearsage, in honor of states.

Marines are the police on board ship. Originally they were employed to prevent mutiny among the sailors.

A big battle-ship has on board an electric plant capable of lighting a town of five thousand inhabitants.

Great Britain has two hundred and ninety-four torpedo and torpedo-boat destroyers; Uncle Sam has only eight.

Five hundred and twenty-six men and forty officers are required to man the cruiser New York.

Battle-ships are covered with armor of nickel-steel from five to seven inches thick. Behind the heavy armor there is a padding of either corn-pith or cocoa-husks.

We have four armored battle-ships—the Indiana, Iowa, Massachusetts and Texas.

A submarine torpedo-boat, to be known as the Plunger, is under construction.

At present the total enlisted force of the naval militia is 3,870 officers and men.

It costs five hundred dollars every time one of the big guns on board a ship is fired.

The Brooklyn and the New York are our armored cruisers.

Sailors are paid from $9.20 to $12.50 per month, and board.

An act of Congress in 1872 abolished flogging in the navy.

A captain in the navy ranks with a colonel in the army.

We have the only ram—the Katahdin.—Chicago Times-Herald.

EDUCATIONAL.

WILEY UNIVERSITY COMMENCEMENT.

Commencement at Wiley University, Marshall, Texas, May 12-18, marked the beginning of a new era for this well known school. This statement is based upon the events of commencement.

The first and most important point is that commencement revealed the fact that a profound Christian devotion pervades the school. It is a notable coincident that for two years in succession not more than three out of about one hundred and fifty boarders have gone away unconverted. The Christian zeal manifested, especially among the young men in their labors for the conversion of their companions and in carrying the light to the needy in neglected parts of the city is marvelous to all who know the facts. It prognosticates a bright future for the school.

The next point that indicates the new era is the fact that the faculty has raised the standard of intellectual requirements. This has been attended with some difficulty, but when the thinking public and the students anxious for a thorough education become acquainted with the fact, the school will have everything to gain. Too much can not be said for the loyalty of the students. They work for Wiley in season and out. The Commencement exercises themselves were indicative of a better day. The exercises of the model school in charge of Prof. S. S. Reid, May 12, was of a high order; the children desired to have a part in the new building, hence a fee of ten cents was charged to the exercises which netted something over $20. On Friday, the 13th, the seventeen finishing the English studies rendered a splendid program and received certificates.

The Scott Literary Society rendered a strong program on Saturday night, the 14th. At 11 o'clock Sunday, the 15th, Dr. O. L. Fisher, Pres. of Fort Worth University, preached the baccalaureate sermon to a large audience in the chapel. The sermon was strong, appropriate, eloquent and inspiring. The Christian, sympathetic, kindly bearing of Dr. Fisher, while here won the esteem and admiration of all, and his coming again will be hailed with delight by students, teachers and citizens.

At 3 o'clock Sunday, Rev. W. H. Logan preached the annual sermon to the students and citizens gathered at Ebenezer Church. It is not too much to say that the sermon of Rev. Logan was among the best ever preached here, and it places him among the strong men of the day.

Monday night, the department of music rendered the Cantata of Ruth in a most excellent manner. It was most enjoyable and did much credit to Prof. J. W. Jones, the director, and all who took part.

Tuesday night, the Alumni Association held forth. Prof. H. B. Pemberton delivered a timely address which was liberally applauded. Misses Effie Lewis and Maria Jones were among the other speakers. Prof. S. S. Reid presided.

Wednesday, at 10 a. m., came the regular commencement exercises. It was a lovely day. A large platform was built in the beautiful grove; upon the stage sat many visitors, among them Dr. I. B. Scott, Dr. M. C. B. Mason, Dr. M. J. Snowden, Revs. W. H. Logan, W. M. Bartley, A. C. Culbreath, C. C. Minegan, W. A. Fortson, W. L. Duncan, Thos. Cole, F. Parker, Aaron Taylor, W. H. Jackson, J. C. Calvin, Prof. A. Mitchell, Dr. Sparks, Dr. Robinson, of Ennis, and many others. The class was composed of five young ladies, completing the Normal Course, and one gentleman, completing the regular collegiate course. Their subjects and names are here given.

Essay, The Inter-dependence of Humanity, Lillie A. Coffin Longview.

Essay, The Perpetual in History, Isabella Ellis, San Antonio.

Essay, Life is Real, M. Dora Hickerson, San Antonio.

Essay, American Literature, Dovie N. Jackson, Marshall.

Essay, Pushing to the Front, Frances J. Terry, Holly.

Oration, The Later Renaissance, Jacob I. Lane, Sedalia, Mo.

Dr. Mason delivered an able address to the class. As it always the case he aroused great enthusiasm and his remarks were heartily applauded.

President Dogan, in a neat, appropriate speech, presented the diplomas to the class and conferred the degree of A. B. upon Mr. J. C. Ensan, and D. D. upon the Rev. J. F. Nohlforth, of Illinois.

At 3 o'clock of the same day ground-breaking exercises for the new building took place in the grove. Drs. I. B. Scott and M. C. B. Mason and a number of others made speeches. A cash collection was taken of $525.00. There was already on hand in cash $1318, making a total of cash on hand of $1843. The banks and the other generous white citizens of Marshall have pledged themselves over their own signatures $500, so that we have an available sum of $2343.00. Dr. O. L. Fisher, of Fort Worth, said publicly that we might draw upon him for $10.00 for every one thousand we could raise, so we are ready to call upon him for at least $20.00.

But our belief that a new era has been inaugurated for Wiley does not so much depend upon what has been raised as upon the earnest determination aroused. The Methodists of the Texas Conference have at last been aroused. They now intend that a Central Building shall go up. At the ground-breaking more than $2000 was subscribed. Dr. Scott subscribed $100. Dr. Mason $100; W. H. Logan $100; Pres. Dogan $100, and many others considerable amounts. Our pastors and members who were present went away with such a determination that we feel safe in saying that those who have not done anything will either have to fall in line or get out of the pathway, for Texas Methodists have decided to build that long-prayed-for building. Rev. F. Parker and the members of Ebenezer Church showed their loyalty not only by paying more than their appropriation but also by helping the school care for the visitors. Ebenezer has shown that she will do her part. Pres. Dogan expects to make a thorough canvass for the building this summer and it is expected to have everything ready to lay the corner stone at the fall opening. Let all friends of Wiley pray and work to that end.

R. S. Lovinggood.

On June 24th the corner stone of the St. John M. E. Church will be laid at Bolton, Miss., and a great time is expected. Rev. D. D. Goodwin is pastor and Rev. Wm. McMorris is presiding elder.

Like Alpine climbers, our own safety is steadfastly fixing our gaze on Him, our Guide, and following step by step the path He trod, that He might know all the dangers and difficulties that beset our way. And we may be sure He will never lead us farther or faster than we can safely follow.—Rose Porter.

Don't forget our Communion set offer.

OUR BENEVOLENT CAUSES

Edited by Rev. E. B. Burroughs, S. C. Conference.

THE STUDENT MISSIONARY CAMPAIGN IN THE EPWORTH LEAGUE

Of the Methodist Episcopal Church.

The Methodist Episcopal Church and the Methodist Episcopal Church South, are preparing to inaugurate a new movement this summer. It is, however, not an experiment since it has already been tried in this country and Canada and has been found most successful.

It has for its object:

(1) The organization of a strong Missionary Committee in every Chapter in the Epworth League.

(2) The placing of a Missionary Library in every Chapter of the Epworth League.

(3) The organization of a Missionary Study Class wherever possible.

(4) The securing of signatures to a "Systematic Giving" pledge card.

If one would understand the movement he must remember three facts:

(1) The falling off of the Missionary contributions of the Church, making it necessary for the Secretaries of the Board to expend much time and energy, not in working for the world's evangelization but in raising the "Missionary debt." As a result, the Board must not only refuse to send out the well equipped workers whom God has called to go, but must in many cases retrench and even recall the workers now on the field.

(2) The pent up enthusiasm of the 1,650,000 Epworth Leaguers, if rightly directed, would carry forward the mightiest Missionary propaganda the Church of Christ has ever seen. Yet it must be remembered that the members of the Epworth League are to-day doing nothing or next to nothing in the way of systematic giving for foreign missions.

(3) There are in the colleges of Methodism about four hundred young men and women who have volunteered to go as foreign missionaries under our Mission Board. There are in addition hundreds of students who, not feeling called to go, desire to send those whom God has called.

Marching Orders.

The Church faces a Missionary debt. She has in reserve an army of young people, carefully organized and well equipped.

Hundreds of the brightest students in Methodism, West Pointers, are ready to lead the forces.

It is not strange then that the General Cabinet of the Epworth League, through First Vice-President William I. Haven, has issued Marching Orders.

Plan of Campaign.

Only those students are appointed members of the Student Missionary Campaign who are endorsed by the Presidents of the institutions, who agree to devote four weeks during the summer to this work and who have had adequate training.

The students serve without compensation, other than their expenses. Each Chapter of the League visited is expected to provide entertainment and its proportionate amount of traveling expenses.

It is expected that two days will be spent at each place visited and it is suggested that a young people's rally be held the first night and a church rally the second night.

The use, however, which is made of the Campaign workers is, of course, left to the judgment of the Pastor who knows best what will encourage the Church and the Epworth League in Missionary work.

Possible Results.

If the 1,650,000 members of the Epworth League can be reached and interested in missions:

(1) The youth of Methodism will receive training in systematic giving.

(2) The League will not be a "Self improvement society," but will have a world wide vision.

A carefully selected Missionary Library in every League, if used by the members, would revolutionize the thought of our young people.

(3) Obedience to Christ's last command would react powerfully on the spiritual life of the League. This is proven by the great spiritual awakening in the colleges as the result of increased missionary activity.

(4) And finally there would be no "money problem" in Missions.

If in connection with this statement we remember that about five million dollars is the amount spent annually for Foreign Missions by the various American Boards, the following figures may prove suggestive:

(1) A postage stamp a week from each Epworth League member would mean $1,650,000 per year for the world's evangelization.

(2) A penny a day from each Leaguer would mean $6,022,000 per year.

(3) A postage stamp a week from every member of the United States Societies of Christian Endeavor, Epworth League, and the Baptist Young People's Union, would mean about $5,300,000.

(4) A penny a day from these three societies would give the enormous sum of $19,345,000 or enough to support 16,124 foreign missions, each at a salary of $12.00 per year.

These last figures will bear a moment's careful thought.

If, as has been estimated, 30,000 missionaries, judiciously placed could in a single life time evangelize the world, we have but to add the 16,124 missionaries mentioned above and the 12,000 now on the field to get a working force large enough, with native helpers, to make known to every man, woman and child, on the face of the earth, the birth, life, death and resurrection of Jesus Christ, or, in others words, to preach the Gospel to every creature.

And all this could be accomplished in our generation of our Christian Young people would give but a penny a day for the world's evangelization.

—*—

ENCOURAGING WORDS.

Mr. Willis W. Cooper, Business Manager of the Student Missionary Campaign, sends the following extracts from letters he has recently received.

Mount Vernon, Iowa, May 17, 1898.

"We are planning to make the Missionary Campaign a success in this State. We have a fine band of workers and we hope to cover the territory very thoroughly."

(Signed) Homer C. Stantz.

Madison, N. J., May 24, 1898.

"The Drew boys are going to work full of faith and the fields are opening up in a wonderful way. We expect to send in a good report."

(Signed) Jay C. Goodrich.

—*—

New York, April 30.—The disturbances in Cuba two years ago compelled the American Bible Society to suspend its operations and withdraw its agents, who had circulated in twelve years more than fifty thousand copies of the Scriptures among the people. The Society is now looking forward to the time as near at hand when it can resume its work, and funds for this particular object will be welcome. The ball has been started by the Presbytery of St. Louis, which adopted a resolution last week recommending that the Society send its colporteurs to Cuba as soon as the way is clear, and followed up its recommendation by a subscription on the spot of $230. Hearing of this action, the Southern Presbytery, which was in session at the same time, passed a similar resolution. It is remembered that Bibles went into Mexico with the United States army in 1848, and it is eminently fit that they should go into Cuba in the wake of our army in 1898.

EPWORTH LEAGUE

By Rev. Daniel W. Shaw, Ph. D.

June Topic: "LESSONS FROM LIFE."

Topic, June 12th: Life Marring and Molding.

Scripture Reference: Jeremiah 18:16.

By means of a review and a preview of the list of topics for 1898, I find that the prophesy of Jeremiah is not again touched in these studies; because of this, it may not be amiss to state a few things in reference to the prophet. Note:

1. That prophecies, like the Epistles, take their place in the canon, not according to priority of date, but because of their bulk. Thus it happens that Jeremiah follows Isaiah. Amos and Joel, both prophesied before Isaiah, but because they said less, they come after.

2. Jeremiah began to prophesy very young, and continued for forty or fifty years. He began in the thirteenth year of Josiah and continued through good and wicked reigns alike.

3. His style and speech were very plain, for he was sent to tell Israel of their sins.

4. That he is known as the weeping prophet. He also wrote lamentations. He wept over his people as Jesus wept over Jerusalem. He saw their desolation coming.

5. Finally he was a persecuted prophet, suffering at the hands of his own people; his only crime being, faithfulness to God and those to whom God sent him.

Life marring and molding is the striking and interesting theme pointed out by our topic makers. How timely too; it comes on children's day, when the young life of the church claims our thought. To-day, in every church will gather a banquet of youthful faces, upon whose lives the whole church will make effort to lay the mold of the Christ-life. The church that fails to make its best effort at molding on this day, ought to be reckoned among the woefully neglectful. Let us note briefly some ways that life may be marred.

1. By a failure to wake its aspirations. No life matures to anything worthy of note, without the waking of its aspirations. The soul that aspires to nothing will come to nothing. Wake up a soul to an aspiration to be the best in its class, regardless of the persuit it may enter, and you will have a helpful and profitable life resulting. Fail to wake aspirations and the life will be bounded by shallows.

2. By the failure to set proper standards and hold up proper ideals. It is wonderful to know how much we are like other people—reason: those people form our standard and ideal. We rise above the surroundings, only as we come to higher standards and ideals.

3. By a failure of the moulders.

(a) The Parents. They are the first to take the clay of life in hand for shaping, and too often the failure lies here. The parents far too often to leave the young life to prayer and providence. I have known fathers and mothers to go to church and turn the children on the street to go as they pleased. This is criminal neglect and the worst sort of life marring.

(b) The day school teacher. To many a teacher the most important item is the monthly check. They go like drones over the work, never waking themselves to the awful responsibilities resting upon them.

(c) The Sunday-school teacher. There are thousands of teachers who come to their class on Sunday wholly unprepared to teach. The weekly opportunity of the teacher is lost, and the young life fails of being molded and is only marred for shere incompetency.

(d) By companionship. Our standards and ideals are taken from others and the stronger characters always dominate the weaker. Oh, the power of association! Would, God, I could tell the Leagues of our land, what I have seen resulting from association!

4. By voluntary surrender to sin. Some lives are overwhelmed by sin, as an avalanche, while

others go into it by choice. Many a life which might have shone like a burnished column in the temple of humanity, is, because of sin, only a gigantic failure and miscarriage.

Note now some ways of molding life.

1. By bringing it to love the good, the true and the beautiful. Bring a soul to love these, and the battle of saving, and molding the life aright is more than half won. Those who love the good will shun the evil. Love of the true will lead to hatred of the false. The artist in love with the beautiful, rarely ever leads a wayward life. Rounded and beautifully molded, will be the life, in love with these principles. A man is fashioned by his thoughts; for this reason Jesus sought ever to correct man's thinking over and over again did he say: "Think not." A man's thought rules him. A thousand years before Jesus, Solomon wrote: "For as a man thinketh in his heart, so is he."

2. By turning the utmost of its power to the accomplishment of some good work activity is a wonderful molder of human life. The hand and heart doing good, will be trained in goodness. Joseph Cook has said that a soul may be scarred by habits of thought and action and language. Stagnant water breeds pestilence; running water purifies—filters as it goes.

3. By bringing it under the influence of the life of Jesus. The surest and best mold into which our lives can run is the example of Jesus Christ. Let the Leaguers learn that their young life, like the molten iron, is being run into the mold. To-day it may take on any form they may please to give ie; but a little later, like the iron, the simons form will be unyielding, and to be changed must be broken. May our life be run into the right mold. Now, while I write, the world pauses for a moment to hear the requiem from West Minster Abbey, in memory of all that is mortal of Gladstone, the greatest statesbut molded aright, has served and commanded the attention of humanity for more than half a century. Such a life, so rich in its possibilities and vast in its services ti humanity, must forever be a stimulus to young men to mold their life into the highest posible usefulness.

. Charleston, W. Va.

Nashville, Tenn., May 31, 1898.

The Union Epworth League of the Nashville M. E. Church, which was organized in March, 1898, by Rev. I. G. Penn, met in its third monthly meeting in Lunsden Hill M. E. Church, May 15, 1898, at 3 p. m., with Prof. T. A. Fortson, president, in the chair. Rev. J. P. Gregg offered prayer. The topic for discussion was, "Social Amusements," presented by W. D. Locke, of Central Tennessee College. This was a lively subject, as it touched upon our social enjoyments, and several members of the different leagues participated in the discussion. A collection of $1.57 was taken for the benefit of the pastor. The next meeting will be held in Braden Chapel, June 19, 1898.

Prof. T. A. Fortson, Pres.
Edna D. Walker, Sec'y.

Dreadful Misery

"My wife was a terrible sufferer from dyspepsia. The **Dyspepsia** dreadful misery was constantly with her. She tried many remedies recommended. We saw Hood's Sarsaparilla advertised and she began taking it. I cannot express the good results my wife realized after the first bottle. She took three bottles and is perfectly cured, now being a well and hearty woman." T. W. COVERT, Cape Sable Island, Nova Scotia.

Wonderful cures of Scrofula, Salt Rheum, Ulcers, Dyspepsia, Rheumatism and other diseases, prove

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. All druggists. $1; six for $5. Get Hood's and only Hood's.

Hood's Pills act harmoniously with Hood's Sarsaparilla. Cure all liver ills. 25c.

SUNDAY SCHOOL HELPS.

By Rev. G. N. Jolly; Kentucky Conference.

Lesson XII. June 19th, 1898.

THE RISEN LORD.

(Matt. 28:8-20.)

Golden Text.—"I am He that liveth, and was dead; and behold I am alive forevermore." (Rev. 1:18.)

Joseph of Arimathea went boldly to Pilate and begged the body of Jesus. His request was granted. He, assisted by Nicodemus, took it down from the cross, wrapped it in a linen shrond, and laid it in his own new tomb. They then rolled a great stone over the door and departed. The Council went to Pilte and asked that a guard be placed about the tomb. This was done. The governor's seal was placed on the stone. All was made secure. Jesus must not rise.

1. The time of the resurrection. It was just after the close of the Jewish Sabbath. This day of rest was instituted at the close of the creation, and placed in the decalogue at Sinai. At first it was a day of rest only, but afterwards it became a day of devotion. This was the last day of the week. It was at the beginning of the Christion Sabbath. There is no command for a change of the Sabbath from the last to the first day of the week, neither is there any against it. The resurrection of Jesus, and the descent of the Holy Spirit were likely the chief causes of the change. What God demands is one-seventh of our time.

2. The manner of the resurrection. No one of the disciples saw Jesus come forth from the tomb. There are slight variations in their reports, but the leading facts are the same. The design of the earthquake was likely to break the governor's seal, loose the stone, and fill the heart of the guards with fear. An angel descended from heaven, rolled back the stone and sat upon it. Behold His power, His authority and His glory. The guards were filled with fear and became as dead men. The resurrection of Jesus was a source of terror to the bad, but a cause of great joy to the good. Jesus arose from the dead, removed the winding sheet of death, folded the napkin that was over His face, laid it in another place, and passed out of the tomb. This was the greatest event that ever occurred.

3. The visit of the women. The company was composed of Mary Magdalena, Joanna, Mary the mother of James, Saloma, and others. They were among the last of Jesus' friends to leave the tomb and the first to return to it. Only the love of God surpasses the affection of a true woman. The object of their visit was to anoint the body of Jesus, and thus prevent it as long as possible, from decaying. They did not believe He would arise from the dead. All entered the tomb but found not the body of Jesus. He has ever been an object of search. Those who look in the grave for Him, or among the groveling things of earth, will never find Him. But He will appear to those who seek Him as a risen and highly exalted Saviour.

4. The message of the angels. Men, and not women, are ever used to describe the appearance of the angels. The inhabitants of earth have never felt comfortable in the society of heaven. That guard may well be filled with fear, but you need not be afraid. They asked the women why they sought the living among the dead. This was their way of telling them Jesus had arisen. The hosts of heaven are acquainted with our motives the same as our words and deeds. They gave two proofs of His resurrection. His words, "He is risen as He said." Jesus told them often He would arise on the third day. They pointed to the empty tomb and said: "Behold the place where they laid Him." They knew where He had been placed and could see that He was not there. They told the women to go quickly and tell His disciples "He had risen from the dead." The angels were the first, and the women the second, preachers of the resurrection. The Lord's work requires haste. There was great excitement among the disciples that morning. Tell them He will go "before them into Galilee." Jesus has always been going beforeHis people like a great invisible shepherd walking at the head of His visible flock. Tell them that "there they shall see Him." We may by faith constantly see Jesus, leading us on from conquest to victory. The women did as they were directed, but were very slow to believe in the resurrection.

5. The report of the watch. The earthquake and the visit of the angels, caused the keepers of the tomb to shake and become as dead men. They disbanded very abruptly, went into the city, and told the chief priests all that had transpired. Soon the Sanhedrin came together, advised one with another, and agreed to give the soldiers large sums of money to say "His disciples came by night and stole Him away while we slept." This story is unreasonable for the following reasons: Matthew makes no effort to overturn it; the disciples were at this time few and timid; it was at the time of the Passover when Jerusalem was full of people; the moon was at this time full; it is not probable that all the guards would fall asleep at one time; if they were all asleep how did the know what became of the body; it was death to a Roman soldier to be found asleep on guard; if the governor had believed *their* report he would have punished them; and if the soldiers had believed their own story they would have reproached the disciples with it. This they never did.

6. The ten appearances of Jesus. (1) To Mary Magdalena (John 20:11-18). She did not return with the other women. As she stood weeping in the garden Jesus appeared unto her. (2) To the other women (Matt. 28:9) as they were going to deliver the message of the angels to the disciples. (3) To Simon (Luke 24:34. We have nothing in particular of this appearance. It seems to have been well known to the apostles. It was no doubt very consoling to Peter. (4) To the two disciples on their way to Emmans (Luke 24:13-32). This occurred in the afternoon of the day of the resurrection. (5) To ten apostles and other disciples in an upper room in Jerusalem (Luke 24:36-43). This was in the evening of the resurrection day. He convinced them through the eye, the ear and the hand that He was the Christ. (6) To the eleven apostles and others in an upper room in Jerusalem. This appearance was one week after the fifth visit. Thomas was present and was convinced beyond a doubt that Jesus was the risen Lord. (7) To seven apostles by the Sea of Galilee (John 21:1-22). This was several days after the visit to the eleven in Jerusalem. Jesus at this time gave them an object lesson on their work as fishers of men. (8) To above 500 brethren at one time (Matt. 28:16-20). This appearance likely took place on a mountain in Galilee. The place had been previously named and the time given. When the day came many assembled. Jesus came and spoke unto them. Some worshiped, others doubted. He told them all power was given unto Him. To go and disciple all nations, and baptize them in the name of the Trinity. He would be with them to the end of the world. (9) To James (1 Cor. 15:7). This appearance likely took place in Jerusalem. (10) To the apostles and others in Jerusalem on the day of His ascension (Luke 24:44-53). He met them in an upper room, showed them His death was according to the Scriptures, led them out to Bethany, and was taken up into Glory.

Your church should have a communion set; read our advertisement on page 16 and go to work at once to get up a club and we will give you one.

Watch the label on your paper.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

AFRO-AMERICAN WRITERS.

No words of commendation which we have received since our connection with the Southwestern were more gratifying to us than those uttered by Bishop Hartzell when we met him a few days since in Atlanta, Ga. It was our first time to meet him since his return from Africa, whereupon he grasped our hand and said: "I am certainly glad to meet you, and desire the very first thing to congratulate you on the success with which you are meeting in the development of a strong line of contributors among our young people. You are doing for the Southwestern what Dr. Fry did for the Central Advocate, developing home talent."

That is exactly what we are trying to do, and we are more than delighted that our effort has attracted the attention of Bishop Hartzell even in distant Africa. He understands our territory and hence our needs for better than many more closely connected with the race. There are hundreds of the educated class of our people who do not seem to realize our lack of strength along this very line. We are suffering for this very kind of an outlet for the development of latent talent, but how few of our young people see it. They have some education and they are all right and do not know the difference till some white man or woman writes an article to a paper or magazine, slandering the race, then up they pop with a reply that doesn't say anything. Of course, no magazine will publish it and they sneak off and say: "Just 'cause I'm black." Swearing at an opponent and calling hard names isn't logic and this Editor is not the only one who has found that out.

But aside from this class of persons, we have much latent talent among our people, not all in the South nor all in the North, but all over the country. The great difficulty is to get hold of it, and perhaps no one realizes how really difficult it is except the newspaper man who has tried it as we have. There are all kinds of hindrances and excuses. Some are modest and retiring, they would but they do not care to; they see no good reason for doing so; they are very closely allied to another class which may be termed selfish and lacking in race pride. After these will come very appropriately others who are haughty and sordid; they possess some ability and have found it out and have a feeling that they must not work unless there is "something in it." They do not seem to realize that the best way to get their gifts on the market is to let the public find out what they can do. Next we should mention those who are lazy and uncertain; they will promise you an article, but it on the principal—get it if you can. Then there are others still who are careless and unreasonable. They will write something but dash it off in such a careless manner that it will require an hour or more to get it in shape for the printer and if when printed they find any changes made, they are astonished and affronted, and if for any reason you should decline to publish (which may be wholly or in part, because you haven't time to rewrite it) they will never forgive the Editor. We know not how other people are, but if you want to stand well with ours, do not fail to publish everything they send in, right or wrong, appropriate or what not.

The Southwestern's plan is to develop our young writers and help them get before the public; and thus while they are helping us they are helping themselves. For as soon as their productions begin to attract attention because of the merit they may possess, papers and magazines at the North will most gladly pay them for whatever they write that suits them. And besides the best way to learn to write is to write, but the individual who writes something for other people to read should grind it out and then carefully sift his grinding.

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Booker T. Washington, principal of the Tuskegee Normal and Industrial Institute, Tuskegee, Ala., has been selected to deliver the address before the annual convocation of the University of New York, at Albany, June 28. It is significant of the interest felt in what he may say that, when twenty different, prominent educators, of New York were asked to express their preference for the orator of the year among a half dozen names, they, without exception, put Mr. Washington first.

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Announcement has been made of the engagement of Miss Maud E. Cuney, daughter of the late Hon. N. W. Cuney, of Galveston, Tex., to Dr. J. F. McKinley, of Chicago, Ill.

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Rev. Henry A. Buttz, D. D., who more than once received a majority vote for the episcopacy in the last General Conference, has been a member of the Faculty of Drew Theological Seminary for thirty years. He succeeded Bishop Hurst as president. At the last commencement, May 19th, the Alumni, Trustees and Faculty presented him a check for $2500.00 as a "testimonial of their appreciation and affection."

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Dr. Ernest Lyon was the orator on Decoration Day in the City of Baltimore. His speech was an eloquent, and thoughtful production on "Heroism of the Boys in Blue."

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The Freeman says that Rev. L. M. Hagood, D. D., of Covington, Ky., is a candidate for a chaplaincy in the U. S. Army. He'd make a good one, we are quite sure, and wish him success.

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We publish in our educational column a full account of the commencement and ground breaking at Wiley University. We regret that it was unavoidably crowded over last week. The school has had a large attendance and the commencement was a magnificent success.

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THE WAR PROGRESS.

During the past week all eyes have been turned toward Santiago de Cuba. The Spanish fleet under Admiral Cevera, is still supposed to be shut in that port while that of Sampson does guard duty just outside. In order to prevent its escaping Admiral Sampson planned to sink one of his own ships in the narrow channel leading into the harbor. He accordingly called for volunteers to take the ship in and it is said that every man in the fleet volunteered. Lieut. R. P. Hobson and six others were chosen, but a seventh went without permission. The Merimac, a Collier over three hundred feet long, was taken by them and sunk across the channel, thus completely shutting in the Spanish fleet. This being done they made for the land and were captured by the Spanish and imprisoned.

There is an effort being made to exchange some of the Spanish prisoners now held at Atlanta for Hobson and his men.

Five thousand regulars have embarked at Tampa for Cuba and they are now supposed to be on Cuban soil near Sanitago. It is now thought that Porto Rico is to be occupied by American troops as soon as the Army and Navy can turn their attention that way.

PERSONAL AND GENERAL.

Rev. T. J. Johnson, pastor at Baton Rouge, La., was in the city a few days since and reports his work still headed up stream.

We are informed by Rev. E. Fields of Jeanerette, La., that the lightning struck our church there a short time since and damaged it considerably.

Rev. J. C. Eusan, who has just completed his course at Gammon School of Theology, passed through the city last week en route to his home at Daisey, La.

Programs are out for the District Conference of Holly Springs District, Upper Mississippi Conference. The meeting will convene at Grenada, Miss., June 23, 1898.

Every time we hear of Rev. A. Moore, presiding elder of the Baton Rouge District, he has just held a quarterly conference and taken an annual subscription to the Southwestern.

In his rally May 29th, to pay the Church Extension debt on our beautiful new church at Jackson, Miss., Rev. G. W. Smith, the pastor, raised $500.16. He expects soon to begin a protracted meeting.

Rev. R. E. Jones, our Assistant Business Manager, and Rev. J. F. Marshall, pastor Simpson Chapel, took a day off last week and went fishing. They either caught or bought a large number of fish and crabs.

Dr. C. W. Hallagher, Associate Principal of Lasell Seminary, Auburndale, Mass., will give the Baccalaureate Sermon before the Graduating Class of Maine Wesleyan Seminary at Kent's Hill, Me., on June 5th.

Dr. M. C. B. Mason passed through the city last week en route to Houma, La., to see his aged mother. He was just from Meridian, Miss., where he had been attending the commencement and looking after the new building.

Rev. S. L. Beiler, D. D., who has for some years been serving as assistant chancellor of the American University, has resigned that position and accepted the pastorate of Calvary Methodist Episcopal Church, New York.

We are informed by Rev. W. E. Mask, P. E., that Rev. W. H. Hundley, pastor at Lexington, Miss., and an honored member of the Mississippi Conference passed to his reward June 2nd. Mrs. Hundley is left with six children.

Dr. C. M. Melden, president of Clark University, Atlanta, Ga., is spending a few days in Massachusetts in the interest of his work, but will return South in time to fill an engagement to preach in Chattanooga, on the 26th inst.

The degree of Doctor of Divinity has been conferred on Rev. J. R. Waters of the Delaware Conference, by Bennett College, Greensboro, N. C. We congratulate the Doctor and feel that the honor has been worthily bestowed and will be worn accordingly.

Rev. Warren McDonald, P. E., Holly Springs District, has been sending subscribers quite regularly, and now as though he proposes to out-do himself he sends the Editor word that he may look to him personally for 150 cash subscribers this year. He is the very man to do it.

Master Thomas H. B. Wilkins, the eldest son of Dr. J. H. Wilkins, of Galveston, Tex., graduated last week from the High School of that city. We appreciate Tommy's invitation to be present and congratulate him on this first step in what we trust will be an honored and useful career.

Rev. D. M. Seals is meeting with much success in his charge in this city—Haven Chapel. He has not only raised sufficient money on the debts to satisfy the creditors of the church, but he had a successful revival in which twenty-four were converted and forty-six additions to the church.

Rev. Frank Walker, presiding elder of the Alexandria District, Louisiana Conference, came to the city last week to see his family and reports his work highly prosperous. He says Rev. J. J. Obee and his people at Alexandria are preparing to erect a $5000 church, for which some cash is on hand.

A WORTHY ENTERPRISE AND A BRILLIANT MAN.

Dr. G. J. Starnes, of San Antonio, Texas, came to the Lone Star State from Tennessee as a practicing physicinn early in the eighties. He had just graduated from the Meharry Medical College, Nashville, Tenn., and was filled with enthusiasm and hope for the future. But he possessed ability, pluck and confidence to an unusual degree, and his success as a physician and surgeon soon surpassed even the most sanguine expectation of his friends. His practice soon spread beyond the bounds of his own race and he found himself surrounded in his professional life by a constituency composed of nearly every nationality to be found in this cosmopolitan Western City. And but for the fact that he is a man of strong physical make up and endowed with unlimited energy he would, no doubt, have broken down, pushed and driven as he was. Any man less capable of endurance certainly would have done so. But he held up and prospered.



G. J. STARNES, M. D.

However, Dr. Starnes is not the kind of man who is satisfied with the everyday hum drum of a professional life. His active mind is constantly pointing out other lines on which good may be accomplished. Hence, two years ago, he conceived the idea of organizing an Infirmary and Nurse Training School. Not altogether as a money-making venture, but that he might be instrumental in helping to provide for the new Afro-American woman whom our schools and colleges are so rapidly sending forth in the world. So many avenues are closed against her that the doctor's thought was to take this means of opening at least one. Of those who do not settle down to home keeping, all cannot be teachers, but all must do something.

A large airy and commodious building was secured and the Infirmary was organized. It has had its "ups and downs," as is usually the case with an enterprise which lacks both capital and popular confidence, but its friends held on. The leading white physicians of the city, having confidence in its founder and realizing the necessity for such an institution tendered their services as lecturers to the class free of charge. And so the good work went on until on the 26th ult., the first class of nurses, three in number, was graduated and sent forth to do its duty in alliviating pain and caring for the suffering.

We learn from "The Light" a San Antonio daily, that the exercises were held in the Grand Opera House, which was filled with "the elite of colored society," and a goodly number of whites.

It says: "The successful affair was the crowning of the efforts of Dr. G. J. Starnes, the superintendent of the academy, who has worked so earnestly in its behalf for the past two years. A smile of satisfaction overspread the face of this representative of the higher colored man as the genial doctor sat in a box and witnessed the congratulations showered upon the three graduates of the training school, Mesdames Lena Devan, Bertha Moses and Ellen Bradley."

After prayer by Rev. J. B. Taylor, each of the graduates read a paper. Mrs. Bertha Moses' was on "The Hand that Rocks the Cradle Rules the World;" Mrs. Lena Devan, "The Mission of the Nurse," and Mrs. Ellen Bradley on "The New Nurse." Then came the number which is always most interesting to the graduates and their friends, and that is the presentation of diplomas. This honor was delegated to the Rev. Dr. C. P. Westbrooks, pastor of St. Paul M. E. Church, and a member of the Board of Trustees. He delivered a brief but appropriate address and handed to each her authority as a trained nurse.

The program was interspersed with musical selections rendered by Misses Lucy Akers, Blanche Wade, S. Wagner, Naomi Scott and Ella Tucker. If one may judge from the number of encores received by some of the singers, the music must have been exceptionally fine.

Th exercises were a pronounced success and Dr. Starnes and his helpers deserve the gratitude of the race for all they have accomplished. Mrs. Wells, the widow of the late Rev. G. W. Wells, of Louisiana, is in charge of the Infirmary and is, we learn, giving full satisfaction. We congratulate Dr. Starnes on this outcome of a most worthy enterprise and regret much our inability to be present in accordance with his invitation.

NEGRO SOLDIERS BEHAVE OUT WEST.

There has been so much published in the white secular papers condemnatory of the behavior of the Afro-American regulars in the United States Army. We think it proper to give the following clipping from a white paper published where the Twenty-fourth spent a year. Some of the regulars had trouble at Chattanooga and Key West also, but since it is so generally the case that individual soldiers who are "out for fun," will run up against the civil authorities, under ordinary circumstances no special attention is paid to it. When a boy in Austin, Texas, and later when a school boy in Atlanta, Ga., we have witnessed many a "knock down and drag out" between the city police and disorderly soldiers, but cannot remember to have ever heard such incidents presented as arguments to prove that it will never do to have white soldiers. Why not let the disorderly be arrested now as then and each case dealt with on its merits?

A white soldier said at the car shed in Atlanta, three weeks ago, when we were there, and two Negro regulars had gotten themselves into trouble for beating a white man who knocked one of them down, that he thought it enraged a certain class of Southern whites to see a Negro soldier walking the streets with his pistol on. Said he: "The boys may be in the wrong sometimes, but as a rule the fellows will meddle and the boys won't take it."

There may be a great deal of truth in that statement, at any rate many who are not indentified with the boys get in trouble just that way. The clipping referred to is from the Salt Lake Tribune, and is as follows:

"The Twenty-fourth regiment has been at Fort Douglass a year. The time moves on very swiftly. When it was announced that the regiment was to come the Tribune said it was an unwelcome announcement. The ground of the remark was that Fort Douglass lies above and beyond the most pronounced residence portion of the city; that the soldiers would ride on the cars drunk, as well as sober, and that an intoxicated colored soldier is more offensive than an intoxicated white soldier. It is only fair to say that the Twenty-fourth has lived down the apprehensions which were aroused at the announcement of their coming. They have been on their good behavior every day; they have less rowdy characteristics among them than any white regiment that was ever here. Indeed, that is hardly fair, for if there are any real bad characters among them such a one has kept his real nature concealed. They are less addicted to drinking than the ordinary white regiments in the army, and almost all the troubles that come to soldiers in time of peace come of drinking.

"The rank and file of the Twenty-fourth has seemed to act all the time as though each soldier felt that he was upon his honor never to cast reproach upon the uniform he wears or the flag above him. There seems to be a double influence for good always with the regiment. One is the pride which the soldier feels in his profession, the other the councils, influence and example of Chaplain Allensworth. Then as the officers and men of a regiment, like those of a ship, take on *in a measure* at least the bearing of a commander, so the spirit of Colonel Kent pervades the officers and men at Fort Douglass, and there is order without friction, and law without bitterness.

"On many public occasions the soldiers paraded in the city; on many occasions the splendid band has supplied music and it has always been with a hearty and cheerful spirit. As we said above, the regiment has lived down the apprehensions awakened when the announcement of their coming was made and they are now appreciated at their worth, as citizens and soldiers above reproach."

Miss Nellie V. Landry, who has been teaching for some time at Chenyville, La., closed her school last week and her little sister, Lillian, went up to attend the closing exercises. Miss Nellie will spend a week with friends in Chenyville and then come home for the summer.

Ezion M. E. Church, Wilmington, Del., has been remodeled and the reopening took place on last Sunday. In the morning the sermon was preached by Rev. H. A. Monroe, D. D., in the afternoon by Dr. Baker, pastor Grace Church of that city, and at night Dr. P. O'Connell of Philadelphia.

The first public reception of the Women's League of Wilmington, Del., was held May 27. The address was made by Mrs. Anna J. Cooper, and other remarks by Rev. O. D. Robinson, and the president, Mrs. M. E. Jackson.

Mr. John B. Hall, Jr., who last June, completed his literary course in Yale University and is at present a student in the Medical Department of the University of Pennsylvania, has just come home for his vacation. His parents and many friends were, of course, much delighted to meet him after his long stay in the North.

One of the busiest pastors in the city at present is Rev. H. Taylor, pastor Union Chapel. He is busy pushing matters preparatory to meeting obligations which are to come against his church during the summer months.

The form of World Wide Missions has been changed and it appears in its May number as a sixteen-page monthly. It is as good looking as its mission is meritorious.

DOINGS OF THE WORKMEN.

On June 25th the corner stone for the new St. James M. E. Church will be laid at Alexandria, La., Rev. J. J. Obee, pastor.

C. R. Bine, Union Church, Miss.: Our second quarter ended with Rev. W. M. McMorris in the chair. We raised $26 and paid to the presiding elder $16.50, and paid to the pastor $9.50. Elder McMorris preached to a large attendance at 11 o'clock. 97 took the sacrament. We believe that Elder McMorris is the right man in the right place. I believe that if we all will pay our Presiding Elders and our pastors in the Quarterly Conference they will naturally preach better on Sunday any way.

P. S. Bowie, P. C., Shuqualak, Miss.: We are glad to say we are moving on nicely at this place in church work and in league and Sunday-school work. We are going on to success. We have on the work three Epworth League Chapters and our young people love to work in their departments. We have ceiled one of our churches—St. Peter—and have succeeded in ceiling the parsonage and have painted it. We are moving on at this place. God is with us. Pray that we may continue.

J. D. Murphy, P. C., Salem, N. C.: Our third Quarterly Conference of the Rowland and Salem charge, Wilmington District, North Carolina Conference, convened May 21 and 22, and was indeed quite a success. Presiding Elder D. Brooks preached two of his able sermons, making an impression upon the hearts and minds of the people which will last throughout the countless ages of enternity. The members of the Rowland and Salem charge are very magnanomous along the financial lines as well as spiritual. The collection as follows: Presiding Elder, $18.60; P. C., $57.25; Church $9.25; Total $85.10.

L. W. Price, Ellisville, Miss.: Our rally on Sunday, May 29, for the parsonage, was a grand success. We divided the members into three clubs and put brothers J. C. Coats, F. Smith and G. Greer, chairmen of the respective clubs. Then the pastor put up as premium for the one bringing in the most money, a $1.50 umbrella and one year's subscription to the Southwestern Christian Advocate. G. Greer brought in the most on his list and the largest amount through his club, so he got both the umbrella and the Southwestern. He is a worker in the church and is hard to excell. Greer's Club brought in $57.96. The whole amount collected, including what the pastor donated, was $158.39. The pastor and his wife are smiling yet as they will soon be in the new parsonage. The members are faithful and only want a good leader, and much good for God can be accomplished.

I. L. Johnson, P. C., Bridle Creek, Va.: "Praise God from whom all blessings flow." We have had a glorious revival; the Lord was with us. Forty-six souls were converted and twenty-eight have joined the church. We have organized one Epworth League Chapter, and is second to none on the Wythville District. Other Chapters and juvenile bands will be organized soon. God being our helper we will soon have copies of the Southwestern coming into Grayson, where it has never been read but by pastors. At our second Quarterly Conference a large number are to be baptized. We raised $10.48 for missions on Easter Sunday.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as when picked. I use the California Co'd Process; do not heat or seal the fruit, just put it up cold keeps perfectly fresh, and costs almost nothing, can put up A bushel in ten minutes Last year I sold directions to over 120 families in one week: anyone will pay a dollar for directions when they see the beautiful samples of fruit as there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident that anyone can make one or two hundred dollars round home in a few days. I will mail a sample of fruit and complete directions to any of your readers for eleeteen two-cent stamps, which is only actual cost of the samples postage, etc. I am going to begin work at once to catch the spring trade.

FRANCIS CASEY, St. Louis, Mo.

J. W. Wimbush, P. C., Oxford, Miss.: Our second Quarterly Conference met May 27-29. W. McDonald, P. E., was present. Reports of the officials showed the charge is more than holding its own. The Presiding Elder is one of the best in the Upper Mississippi Conference; his lecture in Conference session was pointed and timely; his sermon was indeed a rare treat to the large audience assembled.

NOT BOTHERED NOW.

"My husband suffered from rheumatism and had a sore on his face. He bought five bottles of Hood's Sarsaparilla and after he had taken four of them the sore on his face was healed, and he has not been bothered much with rheumatism since that time."—Mrs. Lou Rochelle, Keatchie, Louisiana.

Hood's Pills are the only pills to take with Hood's Sarsaparilla. Cure all liver ills.

S. D. Troupe, Elliott, Miss.: This charge is alive. The 5th Sunday was a high day at Green's Chapel. The victory is ours. Collections $16.59. The brethren laid their dollars on the table, so you can see we are not asleep. Total collection for church and benevolence $35.48 and two subscribers for the Southwestern. We are preparing to ceil our church, which will be an honor to the community.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

Jos. A. Reddix, Darrow, La.: It was quite a treat and a blessing to have in our midst, last Sabbath, Rev. A. J. Proctor, of Gretna, who held our second Quarterly Conference, Presiding Elder Duncan being sick. It was truly a glorious day in Darrow. His sermons were profound, convincing and logical. As a result, three penitents, two of which were Epworthians, started out to seek "the path of life." Our work for this quarter shows an increase along all lines. The circuit is in the "current of success;" and we shall go to the District Conference with flying colors. Raised for all purposes this quarter $78.75. Rev. J. M. Bryan leads the flock into "green pastures" and our people delight to follow him.

B. L. Moore, Helena, Texas: The second Quarterly Conference convened at Lockhart Chapel, May 21-22. Rev. Swann was at Florisville, May 18th, where our beloved pastor, Rev. H. C. Cooper and members had prepared a feast of good things. On the 17th they were at Riddleville. After preaching two nights they came to McTennell. Reports were good. Elder Swann preached three inspiring sermons. Collection $22. 56 communed and two infants baptized.

J. M. Thompson, P. C., Amory, Miss.: Second Quarterly Conference convened May 28-29, P. O. Jamison, P. E., in the chair. A goodly number of the brethren presented well prepared reports, which showed progress on the charge. The Elder never fails to represent every cause of the church. He urged the people to subscribe for the Southwestern. He preached three able sermons. Paid the P. E. his full quarterage, $18; raised $165 for all purposes in two months and eight days. We also have a strong protracted meeting which resulted into 27 accessions. We are very greatly indebted for service rendered by Revs. J. W. Parks and John Everette in our meeting.

R. T. Thomas, P. C., Hamburg, Miss.: Our second Quarterly Conference convened May 7th. After the pastor's address the attention of all turned to the Rev. Wm. McMorris, P. E., whose brief exhortation was very frankly given. R. T. Thomas was elected secretary. Only eight officers absent. A lively crowd of St. Paul's members were present to witness the session. Officers presented written reports, which were closely scrutinized by the keen eye of the Presiding Elder. Business was hurriedly dispatched. Benevolent committee reported as follows: Missions, F. A. & S. E. Society, $25; Church Extension $5; objects of charity, $5.00. Stewards report for P. E., $12.50; for P. C., $53.00. Trustees, for improvement of church, $8.00. Grand total $123.50. After all our Conference proved to be an enjoyable session. The Southwestern looked after several subscribers. I will send them in next week. Bethany will entertain the third Quarterly Conference. On Sunday, Rev. McMorris preached from 19th verse of 2nd chapter of Ephesians. Our hearts rejoiced, being assured of the fact we were citizens of heaven. One hundred partook of the Lord Supper, while tears rolled down every cheek. We are greatly strengthened and are moving off with renewed efforts in the vinyard of the Lord. Fourteen accessions this quarter. The Elder expressed himself as being well pleased in the reception tendered him. Our musical concert was very amusing indeed. We are both planing, praying, paying and working for success.

S. H. Wallace, Supt., Moss Point, Miss.: Quite frequently, when a goodly man of our church quits the walks of life, his admirers take the occasion to eulogize and speak unceasingly of the good deeds done by the deceased, and at the obsequies the speakers say so many good things about the great and good man, that it has often provoked onlookers to ask, why was not some of these good things spoken about this man while he was living? While his ears were susceptible to sound, it might have given him strength and would have most probably encouraged him to aspire for better manhood, better citizenship and with all be a better Christian. Prompted by experience of the past, I look and behold a man full of good works, a man because his manly deeds and godly walks have proven him a man among men. Rev. I. L. Pratt, with his estimable wife (now deceased) came to our town in 1888, and during the four years of his stay filled in all possible space;



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building churches, filling them with young and useful members, advising the people to buy homes, helping them to build, lending them money out of his own scanty pile, which in more than one instance he has never been enabled to collect. To say he was a man of untiring effort is shown in the fact that after toiling six days in the building of our own great St. Paul, with his own brawny arms, he would on the seventh day be found at his appointments, two, seven and fifteen miles away. Pratt is a man that will not stand by and see a brother in a "straight" without extending a helping hand. Being a mechanic as well as a preacher, he has well spent his time not only in building and repairing churches as well, but he has always stood by those who show an inclination to progress religiously, educationally, morally and financially, especially in home building. Possibly there are people in Moss Point comfortably quartered in their own homes with good surroundings that never would have owned a foot of land had it not been for Pratt. I say these few words of praise of a worthy man, not that I am so near sighted and selfish that I should refrain from saying "there are others," the Lord forbid! We have a host of others, not only in the past, but even now we have with us one whose daily walks and godly admonitions bespeak for him, a man worthy of his calling, but I speak now because I feel it my duty to speak good things of the living while we are living. A good deed is never without its reward. Pratt will always have a warm place in the hearts of this people. The church recognized his fine qualities and as if by inspiration voted him a fit subject for promotion. Rev. I. L. Pratt is now serving his sixth and last year as Presiding Elder of Brookhaven District, Mississippi Conference.

G. W. Smith, P. C., Jackson, Miss.: On the fifth Sunday in May our rally to settle off the Church Extension debt on our church here, resulted in the following collection:

Club Reports of Central M. E. Church, Jackson.

May 29, 1898.

M. H. Dennis	$101.00
Annie Patton	60.00
Alice Hall	46.55
Susie Taylor	46.35
F. Wilson	40.00
B. Dill	40.00
Willie Green	35.00
Taylor Pinkey	30.25
Willie B. Laws	28.40
Annie Walker	27.60
M. Power	24.10
Ida E. Patton	11.65
Laura Eskins	5.70
Table	3.56
	$500.16

J. R. Crump, P. C., Meridian, Miss.: Our second quarter was held May 21 and 22, with good results, and Rev. A. M. Trotter in the chair. The reports showed that the work is prospering. Five were converted and six baptized. Paid to pastor $65.20; Elder $15.-



When we read of a railroad wreck in which a hundred people are killed, we are filled with pity and horror. There are other dangers in this life a thousand times greater than that of the railroad wreck, only we do not have them brought so forcibly to our attention. Consumption does not kill a hundred people at once in one train. It does kill tens of thousands for every one that is killed by accident.

If a sufferer will resort to the right remedy before it is too late, consumption can be cured. Dr. Pierce's Golden Medical Discovery cures 98 per cent. of all cases if taken in the earlier stages. It has maintained this record for thirty years. Many of those whom it has rescued from the verge of the grave have permitted their names, addresses, experiences and photographs to be printed in Dr. Pierce's Common Sense Medical Adviser. This useful book is free, and any sufferer who wishes to investigate may procure it and write to those who were once sufferers themselves. For a paper covered copy send 21 one-cent stamps, *to cover cost of mailing only*, to the World's Dispensary Medical Association, Buffalo, N. Y. The "Golden Medical Discovery" is the great blood-maker and flesh-builder. It restores the lost appetite, corrects the impaired digestion, makes the liver active and the blood pure. Any medicine dealer who offers you something else said to be "just as good" is thinking about his pocketbook and not about your health.

"I have taken Dr. Pierce's Golden Medical Discovery and 'Favorite Prescription' with wonderful results," writes Mrs. Annie M. Norman, of Equinunk, Wayne Co., Pa. "I had consumption; the doctors said I'd die. The 'Golden Medical Discovery' cured me."

20; for building $291.68; for benevolences $7.40; sexton and fuel $2.00; total this quarter, $381.48. New Haven Chapel is nearly completed; cash value $1500.00.

R. C. Barrow, P. C., Bertie, La.: The Lord leads and we follow. Woodlawn Church is still on her Christian march. May 15 we had a rally to raise monies to move our church property out of the way of the levee, and realized $108.85 and one acre of land.

C. H. Brown, P. C., Hickory, Miss.: We had a rally May 29, and had a grand time. Prof. J. L. Wilson, of Meridian, was with us and preached a good sermon, and gave an instructive lecture at night. The collection was taken by tribes, as follows: Tribe of Levi, Leah Knox, leader, $4.80; Ephraim, O. Ward, $4.30; Manasseh, R. Dease, $5.10; Judah, Jessie McKee, $4.55; Gad, Cathrine Carl, $6.00; Simeon, Jacob Gaddis, $4.35; Reuben, Edmund Smith, $6.50; Dan, Jerry Wheeler, $4.60; Public Collection, $10.-20; Total for the day, $50.40.

N. R. Bradford, P. C., Forrest City Ct., Ark.: Our first quarterly Conference (Apr. 31 and May 1) was an agreeable surprise to the Presiding Elder, J. W. Jackson and the pastor; the Elder's quarterage being paid in full, and the pastor receiving something in excess. Wesley Chapel and other points of the Circuit are doing fairly well, under the hard pressure of affairs in the rural districts of this part of Arkansas, caused by high water and high prices. Am sorry to announce the severe illness of Elder Jackson, and his detention in Forrest City, with Bro. C. W. Whitehead. A severe cold and physical prostration are the chief complaints. A speedy recovery is earnestly prayed for. Collections for Easter, $4.40; Collections for Quarterly Conference, $8.95; number of accessions during quarter, 9.

A. D. Guidry, Teacher, Rosedale, La.: The celebration of Maine Day was carried out according to the direction of the authorities. The exercises commenced at the school house, where the parents and children thronged in great numbers. There were patriotic songs and recitations and an address by the teacher.

J. M. Jones, Supt., Naples, Tex.: We had a rally May 22 for the Sunday-school and raised $14.70. G. T., Merry, P. C., is the right man in the right place; he is loved by all the people. He has put out a committee of fifteen to work for the Southwestern.

N. R. Randolph, P. C., Rapides, La.: My first Quarterly Conference was held May the 14th and 15th, with the P. E. in the chair. Times were never better than when he presided. All reports showed increase. Souls are being converted. Christians edified and the lost ones are coming home. The classes raised this quarter $43.80; stewards $48.45; membership last year 63; this year 74. The P. E. preached us a soul-stirring sermon at Anoca, on the 15th, at a grand rally, where we raised $11. At night he preached at Rigolets. He is a man equal to the task assigned him. God bless him and the field he labors in. We are at the head of the District. We will have a Southwestern Day on July 17th.

Wm. Campbell, P. C., Okolona, Miss.: We are alive on the Okolona Circuit, on the night of May 24, at Prairie Mountain Church, where the people were called out to attend to some school matters and the pastor was invited to attend. At the close of the meeting, Bro. P. Wheeler, a Baptist, rose and said: "Mr. Chairman, I move that we adjourn the school meeting and storm the pastor," which was done. The sisters raised a song and quite a number marched around the writer with flour, meal, meat, eggs and sugar, and the girls with boquets. We received in that storm 65 pounds. God bless them.

Arthur T. Jackson, Luling, Texas: Rev. M. Smith came on time and held our second quarter. The brethren were all on hand with good reports; the pastor's report shows twenty conversions, and the Sunday-school and Epworth League are prospering. The P. E. preached 2 soul-stirring sermons and gave a good lecture on our school at Austin. 185 partook of the Lord's Supper. Paid P. E. $21.30; pastor $60.13, Raised on Easter Sunday $6.40. A rally was planned for the 5th Sunday in May for Conference school. Raised $36.05, which was forwarded to Dr. J. W. Hamilton. Raised for all causes this quarter, $132.00.

E. D. Wright, Smoke Bend, La.: A grand camp entertainment was given by the Young Reapers' Benevolent Association of Smoke Bend, on the evening of May 28, at the Jones Camp Ground. This Society has been organized for 9 or 10 years. Much praise is due to the Society for results in the last 8 years. Prof. T. C. Rankin, of the class of 1898, New Orleans University, has been invited to address the Society June 16. Hon. Geo. Robinson was general commander of order and peace. Prof. C. Williams' band of Donaldsonville, was present.

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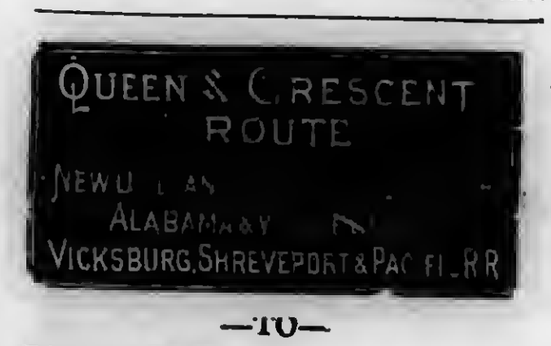
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Full information cheerfully furnished on application.

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GEO. H. SMITH,
General Pass. Agt., New Orleans.

W. McNeil, P. C., Bay St. Louis, Miss.: Our second Quarterly Conference convened at St. Paul Church, May 28. The quarter was held by the pastor, as the Elder was delayed by the train. A goodly number of the brethren presented written reports, and everything passed off nicely. Paid pastor this quarter $66.67. Elder, $10. Collected for benevolent causes $7.85. The Elder came in on the Sunday after the Conference, traveling all night. Nevertheless, he preached a very able sermon and administered the Lord's Supper. We have closed a glorious revival, which resulted in 21 precious souls converted, reclaimed and joined our church. Some of them are the best men and women in Bay St. Louis. Rev. W. H. Smith, of Pearlington, and Rev. D. F. Dudley, from Pass Christian, was with us in our meeting and rendered valuable service. On the second Sunday in May we had a grand rally for pastors' salary, and raised $29.96.

M. W. Walker, P. C., Kerrville, Tex.: Through the Providence of God the Fredericksburg and Kerrville Circuit is not alone. We are preparing to bring a camp meeting at Kerrville, commencing first Sunday in June and continuing until second Sunday. We hope to win many souls for our Redeemer's kingdom. Our forces at each of the three points on this work are well organized and are expecting to have a grand Missionary Pull on Children's Day. The third Sunday in June is Southwestern Day; so the editor may look for some cash subscribers. We have three very good Sabbath-schools. Pray for us!

S. H. Miller, R. S., Vanceville, La.: We are working nicely in our church with our new pastor, Rev. P. C. Colton. We had a grand time May 29, and raised every dollar of our benevolent money. Rev. P. C. Colton is the right man in the right place. The Epworth League is progressing nicely. We are well pleased with our new preacher. The Lord is blessing Vanceville. We are making preparations to raise means to repair our church. A good many are going to subscribe for the Southwestern.

GROUP MEETING.

The second group meeting to be held at Mt. Jordan, Miss., June 17-19.

The following charges are to be represented: Mt. Jordan, Paulding, Missionary, Enterprise, Lake Como.

Friday, June 17, at 10 a. m.—Devotional Exercises, by Prof. E. A. Chapman. Sermon by Rev. James Ford. 2:30 p. m. Devotional Exercises by Miss Lillie Fikes. Address by Rev. J. Campbell, "Object of the League," followed by A. Butler. W. N. G. Lipscomb and D. B. Watkins, "Origin of the Epworth League. Devotional exercises by Miss S. E. Pickens. Sermon by Rev. W. N. G. Lipscomb.

Saturday, June 18th.—Sunrise Prayer Meeting led by Rev. C. W. Jones. Devotional Exercises by Miss C. E. Price. Address to the Junior Leagues by Mrs. M. E. Wilson. Address by S. T. Gavin and J. W. Isabel, "Work of the Epworth Guards," and sermon by J. H. Brooks. 2:30 p. m., Prof. A. Buckley and R. L. Steven, "Duty of the pastor to the League." B. R. Jones, W. M. Dale and L. G. Burnett, "Relation of the League to the Church." Misses G. Griffin, K. S. Smith, S. H. Jordan, "Duty of the President." Miss Ella Price, W. D. Dunn, P. J. Tredwell, "The work of the Spiritual Department." Question Box. 7:30 p. m., Devotional Exercises, Irene Adams. Anniversary of the League, District officers.

Sunday, June 19th.—Sunrise Prayer-meeting led by D. D. Jordon and others. 9:30 a. m., Devotional Exercises led by J. W. Isabel. League Love-feast. Sermon by Rev. A. J. McNair. 7:30 p. m., Devotional Exercises, Mrs. E. M. McGee. Sermon, "The Epworth League a powerful auxiliary in Methodism," Rev. A. M. Trotter, P. E.

D. B. Watkins,
District Secy.

Renew your subscription.

PROGRAM

Of the District Conference of the Greenwood District, to be held June 16-19, 1898:

Thursday, June 16.

8 p. m.—Opening sermon by W. T. Wright.

Friday, June 17th.

8:30 a. m.—Prayer service, E. M. Byrd.

9:00 a. m.—Conference business.

11 a. m.—Sermon by G. Orange.

2 p. m.—Equal representation in the General Conference, T. W. Davis, R. Sewell and S. R. Gipson. Raising benevolences and its influence upon the congregation, Harvey, Green, Head and Lemons.

8 p. m.—Sermon by S. R. Gipson.

Saturday, June 18th.

8:30 a. m.—Prayer service by A. B. Blewett.

9 a. m.—Conference business.

11 a. m.—Sermon, W. H. Wilkins.

2 p. m.—Who are proper persons to be admitted into Annual Conferences, J. D. Gipson, Shumpert, Head and Hundley. The care of converts after admission into the church by the Conference.

8 p. m.—Sermon by H. A. Robinson.

Sunday, June 19th.

10 a. m.—Love-feast, Troope, Holmes, Newton and Blewett.

11 a. m.—Sermon, by Presiding Elder.

8 p. m.—Sermon, E. Troupe.

3 p. m.—Sermon, T. W. Davis.

We desire a great spiritual blessing during the entire session of this Conference.

Please report your benevolent collections as nearly full as possible.

Notice.—Every member must be in Greenwood time enough to leave there at three o'clock P. M. on Thursday, 16. There you will be conveyed from Rixwood to Shellmound.

Committee. L. W. Davis, W. H. Hundley, S. R. Gibson.

W. E. Mask, P. E.

To the members of the Mississippi Conference:

We mailed fourteen Conference Journals to each minister receiving an appointment more than two months ago, and there are forty odd ministers that have not paid for their minutes.

We want to settle with our printer but cannot until we receive pay from those fourty odd that have not paid.

Please forward the money at once, by P. O. order or register.

Yours truly,
S. A. Cowan, Secty.

GRIFFIN DISTRICT.

Third Round.

Jonesboro	June 18 and 19
Covington	June 24 26
Union Grove	June 25 26
Oak Hill	July 2 3
Williamson	July 9 10
Oxford	July 16 17
Conyers	July 18
Hampton Circuit	July 23 24
Hampton, Vineyard	July 23 24
District Conference	July 27 31
Fayetteville	Aug. 6 7
Locust Grove	Aug. 8 9
McDonough	Aug. 13 14
Griffin	Aug. 13 14
Sunny Side	Aug. 20 21
Hapeville, East Point	Aug. 27 28
Stockbrige	Sept. 3 4
Brooks	Sept. 10 11
Morrow	Sept. 14

Dear Brethren—The District Conference and Sunday-school and Epworth League Convention will meet at Richards Chapel, Oak Hill Ct., July 27-31. The opening sermon will be preached by Rev. J. A. Simpson. You are expected to have full reports on your benevolences. The roll will be called for the assessment for L. Bd. of Ch. Extension. Many distinguished visitors will be present to represent the various departments of Church and Educational work.

J. P. Wragg, P. E.

MARSHALL DISTRICT.

Third Round.

Longview	June 24 26
Hawkins & Quitman	June 25 26
Tyler	July 2 3
Mineola	July 9 10
Mallien & Concordia	July 15 17
Woodlawn	July 16 17
Ebenezer	July 22 24
Marshall Ct.	July 23 24
Harleton	July 29 31
Coffeeville	July 30 31
Jefferson & Valley Plain	July 30 31
Lasater	Aug 6 7
Lodi	Aug 13 14
Daingerfield	Aug 20 21
Pittsburg & Winnsboro	21 22
Queen City	Aug 20 21
Park Ct.	Aug 21 22
Texarkana	Aug 23 28
District Conference at Texarkana	Aug. 24 29

W. H. Logan.

BLIND GUIDES.

Blindness is one of the saddest misfortunes that can befall a human being. But there is a time when blindness stamps the blind as a criminal. That time is when the blind man undertakes leadership. Imagine the situation.

Weak and suffering women, blind as to their own needs, put their hands in confi-



dence into the hand of some self styled leader, with the result that both fall into the ditch of failure, and she, poor thing, staggers on a few more paces only to fall into the last ditch, the "house appointed for all living."

AN EXPERIENCED EXPERT NEEDED.

Let us drop all figures of speech and face the facts frankly. Here are thousands of people suffering from disease of one form or another. The cry of the sufferer is for some one to lead him out of this desert of disease into the promised land of health.

Here is Dr. R. V. Pierce, of Buffalo, N. Y., who has a record of more than a quarter of a million of cases and 98 out of every hundred led to perfect health. An experience of thirty years as chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., guarantees him to be familiar with every phase and form of disease.

But consumption! Is that cured too by Dr. Pierce's medicines? Among the hopeless (so-called) cases were those who had the night-sweats, the hectic flush, the hacking cough, the racked lungs, and the emaciated, or wasted body, which are accepted symptoms of consumption. Their home physicians said they had consumption. They also said that their days were numbered. Yet these same people treated years ago, have lost the night-sweats, lost the lung pains, lost the cough, have regained their normal weight, and are living right along in the hearty enjoyment of a healthy, happy life. They eat well, sleep well, and enjoy life. Perhaps they are not cured. Perhaps their days are numbered. But if the number is three score and ten and they live a life

FULL OF HEALTHY ENJOYMENT,

life might as well end by consumption as by any other disease. Dr. Pierce's Golden Medical Discovery has produced such results in thousands of cases.

Mr. John G. Born, 4030 Liberty Ave., Pittsburg, Pa., writes: "Some thirty months ago I said to my wife, 'I don't want to keep anything from you, I must tell you I am in the last stage of consumption.' In December, 1896 I commenced taking Dr. Pierce's Golden Medical Discovery. I could then only speak in whispers. I have taken thirteen bottles, and can say with truth I am greatly benefited. People are surprised to hear me speak. I can halloo, and my voice has not been as good in eight years. My stomach was never in better condition. Formerly I could not eat without suffering very much immediately after, but now I can eat anything. I am also greatly relieved of that distressing suffocation.

"Three months ago I was talking to a man in the shop when another person, who overheard me was greatly surprised that I could speak so loud, as, for three years I could not speak above a whisper."

"I had bronchitis for eighteen years and I was treated by three physicians but all failed," writes David Wartzenluft, Esq., of Shoemakersville, Berks Co., Pa. "They told me there was no cure for me. I suffered from indigestion, and also from constipation; became very weak. I then used Dr. Pierce's Golden Medical Discovery and 'Pleasant Pellets,' and was entirely cured. When I commenced taking these medicines I weighed one hundred and thirty pounds, now I weigh one hundred and seventy-two, and enjoy good health for one of my age. I am seventy-five."

"As you know, five years ago the doctors had given me up to die with consumption," writes Mr. E. G. McKinney, of Deepwater, Fayette Co., W. Va. "I took treatment from Doctor R. V. Pierce, and am entirely well now. I have taken steadily, as directed, his 'Golden Medical Discovery.'"

FREE! FREE! FREE!

To any reader of this paper, Dr. Pierce's great Health Guide Book, the "People's Common Sense Medical Adviser," a book of 1,000 pages with 700 illustrations, covering every theme that relates to health and disease. It is written on a common sense plan, in common sense language, for common sense people. The "Common Sense Medical Adviser" is bound in paper and in cloth. Each book contains the same number of pages and the same matter and illustrations. The cloth is stronger, handsomer but also heavier, so that it costs more for postage. Send 31 one-cent stamps for the cloth edition, or 21 stamps for the lighter weight, paper-covered book. Address, World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

LaGRANGE DISTRICT.

Third Round of Quarterly Conference, 1898.

LaGrange Circuit . . .June 25 26
LaGrange Station . . . .June 26 27
Troup Factory by Rev. J. T. King . . . . . June 25 26
Harris City . . . . . July 2 3
Greenville . . . . . July 8 10
Woodbury . . . . . July 15 17
Concord . . . . . July 16 17
Zebulon . . . . . July 23 24
Culloden . . . . . July 30 31
Forsyth . . . . . August 6 7
Liberty Hill, by Rev. D. McLendon . . . . . Aug. 6 7
Jackson, by Rev. McLendon . . . . . August 8
Barnesville . . . . . August 13 14
Macon Station . . . . . Aug. 19 21
Macon Ct. . . . . Aug. 20 21
Fort Valley . . . . . August 22
Talbotton . . . . . August 23
Columbus . . . . . August 27 28
Chipley . . . . . September 3 4
West Point, by Rev. A. N. Jackson . . . . . September 10 11
Whitesville, by Rev. J. T. King . . . . . September 17 18

District Conference meets in Columbus, August 24, at 8:30 a. m. Let every pastor push his E. A. & S. E. collection and come with the full assessment. Please let every member of the District Conference attend so as to give Columbus a good send off.

Jas. Jackson, P. E.

NAVASOTA DISTRICT.

Third Round.

Anderson . . . . . June 18 19
Bellville . . . . . June 18 19
Hockly . . . . . June 25 26
Waller & Cypress . . . . June 25 26
Millican . . . . . July 2 3
San Felipe . . . . . July 9 10
Sealy . . . . . July 9 10
Hempstead . . . . . July 16 17
Courtney . . . . . July 16 17
Brenham . . . . . July 23 24
Brenham Ct. . . . . July 23 24
Navasota . . . . . July 30 31
Navasota Ct. . . . . July 30 31
Yarborough . . . . . Aug. 3 7
Caldwell Ct. . . . . Aug. 13 14
Caldwell & Lyons . . .Aug. 13 14

Brethren—Meet your claims like men. Don't fail.

Yours for success,
W. L. Duncan, P. E.

DALLAS DISTRICT.

Milford & Italy . . . . .June 18 19
Blooming Grove & Antioch .25 26
Corsicanna & Hubbard .July 2 3
Gatesville & Valley Mills . . . 9 10
Ft. Worth . . . . . July 16 17
Foreston & Smithfield July 23 24
Pilot & Denton . . . . . July 29 30
Sherman . . . . . Aug. 6 7
Denison . . . . . Aug. 13 14
McKinney . . . . . Aug. 20 21
Lancaster . . . . . Aug. 27 28
Dallas, St. Paul . . . . . Sept 10 11

Dear brethren, remember our District Conference will convene at Sherman, Tex., Aug. 3rd-8th, when we will expect all delegates, local preachers and exhorters to be present. Programs will appear later. Please do your best for Samuel Houston College at Austin. Send money as soon as collected to J. W. Madison, Treasurer of Board of Trustees. I hope that all who subscribed while at Waco will pay their subscription at once. We also want to have an anniversary exercise at our District Conference, at which time all money assessed to each chargo or receipt for same, for F. A & S. E. will be paid in. We hope no charge will fall out of line. I am glad to note that nearly all the charges are progressing nicely.

D. C. Lacy.

BIRMINGHAM DISTRICT.

Third Round.

Mt. Pleasant . . . . . June 29 30
Woodlawn & Avondale . . July 2 3
Irondale . . . . . July 4 5
Enon & Platt City . . . . July 8 10
Horse Creek . . . . . July 11 12
Bessemer . . . . . July 16 17
Adamsville . . . . . July 19 20
St. Paul . . . . . July 22 24
Warrior . . . . . July 26 27
Blount Springs . . . . July 30 31
Oneonto . . . . . Aug. 6 7
Gadsden & Attala . . . . Aug. 12 14
Cedar Bluff . . . . . Aug. 15
Howells Cross Roads . . . . Aug. 16
Centre . . . . . Aug. 20 21
Anniston . . . . . Aug. 24
Oxford . . . . . Aug. 25
Heflin . . . . . Sept. 3 4
Talladega . . . . . Sept. 10 11
Springville & Asheville Sept. 17 18
District Conference at Oxford . . . . . Aug. 10 15

Dear brethren: Preach the love of Christ to your people; pray for revivals. Raise your full apportionment and forward it to the treasurer. Prepare to report more than half of the apportionment at the District Conference. We hope to have Dr. Mason and Rev. Penn and other visitors present. Let each local preacher purchase the books in their course of studies and be prepared for examination at the District Conference.

B. G. Smith, P. E.

MONTGOMERY DISTRICT.

Third Round.

Pensacola . . . . . June 25 26
Warren St. . . . . July 1 3
Mt. Sterling . . . . . July 9 10
Tensaw . . . . . July 16 17
Wesley & Theodore . . July 23 24
Pollard & Brewton . . July 30 31
Castleberry . . . . . Aug. 6 7
Evergreen Mission . . . . Aug. 11
Evergreen . . . . . Aug. 13 14
Greenville . . . . . Aug. 15
Montgomery . . . . . Aug. 20 21
Prattville . . . . . Aug. 27 28
Union Springs . . . . . Sept. 3 4
Aberfail & Brown's Grove. 10 11
Troy . . . . . Sept. 17 18

Dear Brethren: The District Conference will meet at Warren St., Mobile, from July 20 to 24. The program will appear in these columns soon. Let each pastor see to it, that he reports at least half of his benevolent collections at the District Conference. We must raise more moneys this year than last for our benevolent claims. Please leave no stone unturned to raised your full apportionment.

We are planning to have a good District Conference, and we ask each pastor to urge all his officers who are members to be present with reports.

Faithfully yours,
E. M. Jones, P. E.

Subscribe for the Southwestern.

UNITED FOR LIFE.

Memphis, Tenn., May 31, Centenary M. E. Church, Miss Augustus Jones and Mr. C. H. Williamson were happily joined together on the 22d inst., Rev. G. D. Fields officiated.

R. T. W.

THEY LIVE IN OUR MEMORY

Shuqualak, Miss.—Bro. Peter Toggart departed this life May 24. He was born in 1790 in South Carolina in Averville District, and brought from there to Georgia and from there to Mississippi. He lived a consistent Christian for 43 years. He joined the M. E. Church in 1855. He was a faithful member of the church. He died in full triumph of faith, age 108 years. He leaves 7 children to mourn his loss. Our loss is heaven's gain. Peace to his ashes. P. S. Bowie, P. C.

Slaughter, La.—Bro. Jacob Clark, a member of Marshall Chapel M. E. Church, aged 82 years, fell asleep in Jesus May 30. He leaves a wife and four children and many friends to mourn. The funeral was conducted by Rev. J. D. Pool and Bro. Peterson of the Baptist Church.

Rev. S. Green, P. C.

Dadeville, Ala.—Another bright and sweet jewel of our Dadeville M. E. Church is gone to join the hosts in the better land. This time it is Miss Malinda Mitchell, one of Dadeville's best and sweetest belles. She departed this life on the 28 inst., at her father's residence, this city, at about seven o'clock p. m. She was acting president of the Dadeville Epworth League Chapter No. 3075. The writer conducted the funeral and burial services in the midst of a very large concourse of people. She is gone to be with Christ which is far better. To know Miss Malinda was to love her as she was full of faith and almsdeeds. This endeared her to the church, Sunday-school and League. Indeed everybody loved her. She was also assistant teacher in our city school here, and will be sadly missed by all, as her place will be hard to fill. She was aged 19 years, 7 months when she died. She had a wonderful record for one so young. Please publish and oblige,

Wm. T. Tranmel,
Pastor in charge of Dadeville Charge.

Donaldsonville, La. — Sister Mary Brooker, a member of St. Peter M. E. Church departed this life May 19 in the full triumph of faith. She leaves a child, three brothers and two sisters. She is a sister to Rev. P. Narcise. Just before she died she said that heaven was her home and that the funeral was to be attended by Rev. M. P. Franklin.

Crawford, La.—Sister Margaret Turner died May 27, 1898. She was a faithful member of the M. E. Church for about 35 years. She was the favorite among the old members of Mt. Zion M. E. Church of this place.

C. W. Reeves.

Woodlawn, La.—Mrs. Rebecca Keeps, a consistent Christian of Woodlawn M. E. Church, departed this life May 8, age 56, in full triumph of faith. One of her grandchildren was buried the same day. She was true to her church. Asleep in Jesus, blessed sleep. R. C. Barrow.

A SCHOOL GIRL'S BATTLE.

From The Mail, Milford, Ind.

Miss Emma Rybolt, a prepossessing school girl of Milford, Ind., is of more than usual intelligence, and is ambitious to rise in the literary world.

"In the fall of 1896," said Mrs. Rybolt, "Emma was taken ill. She was a close student and her work began to tell on her. She grew weak, pale and nervous, and complained of pains in her back, chest and limbs. A few weeks passed and she grew worse. The doctor said she was a victim of nervous prostration, and should have been taken from school weeks earlier. She gradually grew worse, her nerves were so tense that the least noise irritated her and she had a fever and a continual twitching in her muscles. The symptoms were much like St. Vitus' dance



Her Battle.

"A year passed, and, under a change of physicians Emma became somewhat better but soon was as bad as ever. One day I read of a case similar to hers which was cured by Dr. Williams' Pink Pills for Pale People and I decided to try them.

"Emma had no faith in proprietary medicines but tried the pills, and after taking a dozen doses, she began to improve. It was about the first of April when she began and by the middle of May, after taking about eight boxes She was entirely cured.

"While ill, she lost twenty-eight pounds, but now weighs more than ever before. Her nerves are strong and she is in perfect health. We are all confident that Dr. Williams' Pink Pills for Pale People cured her, and I cheerfully recommend them in all similar cases. "MRS. E. A. RYBOLT."

Subscribed and sworn to before me this third day of September, 1897.

CALEB BAKER,
Notary Public.

Dr. Williams' Pink Pills for Pale People will cure all diseases arising from a poor and watery condition of the blood, will build up a run down system and are a specific for paralysis, locomotor ataxia and other diseases long regarded as incurable.

FREE TRANSPORTATION TO ATTEND THE ANNUAL MEETING AT CHICAGO. SOME INTERESTING FACTS.

In order that stockholders of the Illinois Central Railroad Company may more readily attend in person the annual meetings, there has been posted in each station of the Company a notice to the effect that in accordance with a resolve of the Board of Directors, there may be issued to each holder of one or more shares of the capital stock of the Illinois Central Railroad Company, as registered on the books of the Company, a ticket enabling him or her to travel free over the Company's lines from the station of the Illinois Central Railroad nearest to his or her registered address, to Chicago and return, for the purpose of attending, in person, the next Annual Stockholders' Meeting of the Company, which will be held at its General Office in Chicago on Wednesday, September 28, 1898, at noon. Details as to the necessary procedure to obtain such ticket, the date of its issue and its limit, are fully set forth on the posted notices referred to. In this connection, it will be interesting to note that since, in 1862, the capital stock of the Company became full paid, a cash dividend, ranging from 4 per cent. to 10 per cent. per annum, has been paid semi-annually to every holder of stock and that it is now twenty years since the Company, in any year, paid less than 5 per cent., the present rate of distribution.

Hood's Pills

Are much in little; always ready, efficient, satisfactory; prevent a cold or fever, cure all liver ills, sick headache, jaundice, constipation, etc. Price 25 cents. The only Pills to take with Hood's Sarsaparilla.

FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

FATTENING HOGS ON COTTON SEED.

Glorious rains have fallen throughout the immense area hitherto so dry, and now tanks are filled, streams are flowing as of yore, and wells which have yielded no water in many months are once more furnishing their wonted supplies for man and beast. Throughout a vast region rich in agricultural resources, many have actually suffered on account of the scarcity of water and grass, but these privations will soon be forgotten in the midst of the ample supply now so temptingly near. Though late in the season, earnest efforts are being inaugurated on every side to have fall crops of various descriptions, such as turnips, sorghum and other quick growing vegetations. Many, in fact, a large majority, expecting rain about Sept. 21st, prepared their lands in excellent tilth and had the seeds in the earth and now the young plants are in a flourishing condition, promising early and ample returns for the risk and labor expended in the experiment. The approach of want and necessity developes all the resources in the minds of thoughtful and energetic men, and many have been compelled to resort to these unknown resources of sustenanee and economy in order to counterbalance the deficit occasioned by the ruinous drouth just closed. Many experiments talked of but hitherto untried, have lately been attempted and successfully accomplished, among which and the most important is the fattening of hogs on uncooked cotton seed. Now it is a well known fact that cotton seed eaten raw and dry will kill hogs in a short time, but if cooked or thoroughly dampened before being fed will fatten them. Since the scarcity and high prices of wood precludes the possibility of cooking seed and feeding to hogs with profit, some method must be adopted and here it is: Dig a hole in your hog pen, its size to be in proportion to number of hogs, and put into it the necessary amount of seed for one feed for your hogs. Into this hole pour sufficient water to thoroughly wet your seed; mix well with a hoe before allowing the hogs to eat them. Your swine will devour the seed thus prepared most greedily and grow rapidly and fatten and their health is in no wise affected. It is the dust and fibre that causes hogs to die and when dampened these are neutralized and their fatal properties destroyed. The low price of seed renders them a very cheap article for fattening hogs, which would otherwise remain poor because of the general failure in a corn crop and the high price when shipped from more fortunate sections of other States.

Many may be truly surprised to learn that notwithstanding this failure in corn, that pork cornfattened cannot be sold in our local markets for more than 2 1-2 to 3 cents per pound. This is easily explained. The enormous corn crop of 1895 could not be disposed of at anything like the cost of production; hence, all who did not choose to almost give their corn away have large quantities of old corn on hand, most of it weevil eaten so badly that it is unfit to feed to anything except hogs. With this mixed with a small quantity of wheat, bran and cotton seed the hogs are being fattened and all who did not wantonly waste their corn while it had but little market value, are sure to have plenty of bacon, lard and hams for home use and in many instances a surplus to sell to less thrifty and more careless neighbors. The wind that strips one tree causes another to blossom and one man's calamity is the means of prosperity to another. Hogs are cheap now because of the scarcity of corn, but the man who manages to have a few porkers and stock hogs to put on the market another fall will reap a golden harvest, especially if a good corn crop be made.

Experience and observation teaches a farmer that diversity leads to success, and I think more diversified farming will be inaugurated the coming season than has been known in years. So mote it be.—H. P. W. in Texas Farm and Ranch.

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NOTICE.

The District Conference, to convene at the flourishing and growing town of Hattiesburg, in the Shubuta District, Miss., promises to be one of special interest. In addition to the usual business of Conference, an Epworth League and Sunday School Convention will be held and quite a number of the workers of the District and some without are expected to be present. Drs Mason, Scott, Jones and Prof. Wilson are expected. The new and beautiful Church will be finished. Pastor Logan and his people are looking for a large number of people.

J. M. Shumpert, P. E.

DATE CHANGED.

Texas State Epworth Lague Conference will meet June 29-30, July 1, at Galveston, Texas. Dr. I. B. Scott will be present and address the State League on "Amusements." Pastors, Presiding Elders, Epworth League Presidents and workers give this notice publicity.

Ask for rate to State Teacher's association. Maximum rate is $5 a round trip.

H. B. Pemberton.

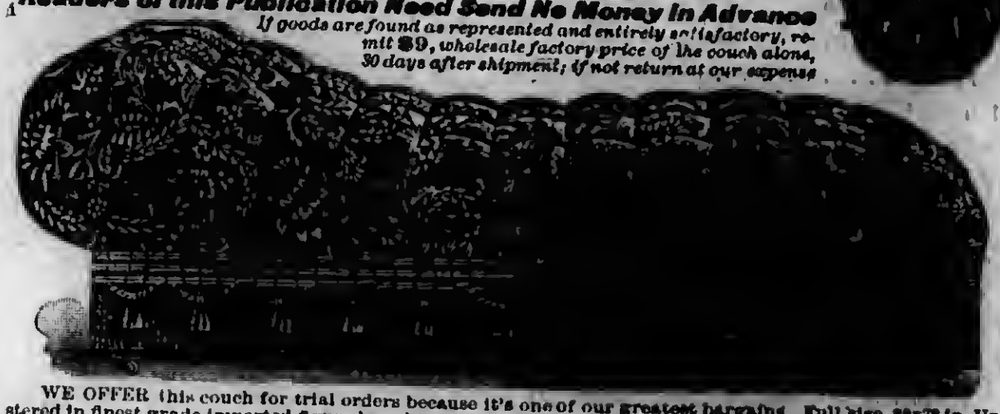
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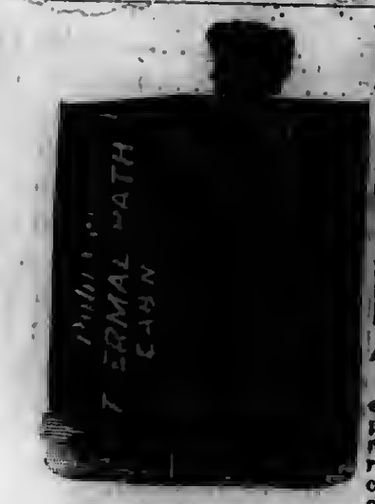
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general failure in a corn crop and

H. B. Pemberton.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, JUNE 16, 1898—Vol. 33, No. 24. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

Daily food for the spiritual man is as necessary as daily food for the physical man. See to it that you get it.

* * *

The government will establish a postal station at Manila, Phillipine Islands and another at Santiago de Cuba—provided, of course, we get and hold it long enough.

* * *

Our people will go on these cheap, rowdy excursions, just for fun. In Missouri on a steamboat excursion last week, after a row in which a white man was injured and possibly killed, two Negroes were lynched.

* * *

The College of History, the first building of the American University, has been completed at a cost of $172,000. Prof. Wm. W. Martin, formerly of Vanderbilt, is now secretary of the University. Gradually this great institution takes shape.

* * *

The Southern press has had a great deal to say in the last few weeks against the Negro as a soldier; nevertheless we are pleased to note that when they announced this week that the government had sent an army of picked men to Cuba, they were compelled to enumerate the Afro-American regulars as included in that number.

* * *

A number of the surgeons engaged in examining young men desirous of joining the army, have announced that full 90 per cent of those who fail to pass are cigarette smokers. As a rule their hearts are weak and they lack that degree of vitality so necessary in a soldier. It might be well for both parents and children to think on this. Cigarette smoking which has become so general, is the curse of the human race. But whether it be established that it is a curse or not it certainly is settled that it is a nuisance.

* * *

To our mind nothing is more certain than this, that if the Afro-American newspapers of this country furnished the same kind of inflamatory, prejudice-feeding, crime producing matter to their readers that a great many of the white papers of the South furnish theirs, the criminal statistics of this section would be much higher than they now are. This is especially true when it relates to matters which concern the Negro. Among such is the Evening States of this city, which evidently reaches the very class of whites who would be most easily influenced by such utterances as it sends forth. It seems to despise the Negro and the United States flag beyond any ravenous beasts or deadly reptile in all creation. The flag will take care of itself, but the black man suffers. To us, it is not in the least surprising that a certain class of Negroes and whites are constantly having their spats and difficulties in this and adjacent communities; it is really remarkable that matters are not more serious. There are classes of all races who are governed far more by passion than by reason and that class does not need much to arouse them to the most violent action. Our only hope is that there are so many really excellent southern journals that pursue a far different and more commendable course than that pursued by papers like the States.

Don't forget our Communion set offer.

TAKE ONE MORE STEP, MR. PRESIDENT!

The present war with Spain and the shrewd and business like management of affairs incident thereto by President McKinley, have to a great extent blotted out sectionalism in this nation. We believe it for the best good of the country that such should be the case. While such a feeling was a necessary consequence of the great civil war, since that is over and the union of the states assured the bitter sectional spirit from which the country has so long suffered should be wholly obliterated. If this is done and permanently done, it will go down in history as one of the first and best results of the Hispano-American war.

It is confidently expected that another result and one which was assured from the first, will be the independence of Cuba; for this every liberty loving nation will rejoice. It is also evident that even though our government does not desire to enlarge our borders by the acquisition of new territory we will be in such position when the war is over to provide for any and all expenses that may be incurred in the prosecution of the same. This may be done by holding the Phillipine Islands and other such Spanish possessions to which we may fall heir or by requiring Spain to pay such indemnity as will secure us against serious loss in the debt we may make in carrying on the war.

All such results we are sure are being looked after and will be properly cared for. But we believe that in addition to what the president has done and may yet accomplish for this country there is one other thing he can do that will be greatly beneficial. He can take one step further and blot out all race distinction. Not that distinction which distinguishes a black man from a white, as far as color or social standing in life are concerned—these will take care of themselves—but that which says a man shall not hold this or that position in the army simply because he is a Negro. We consider this the same spirit which so long shut out Southerners and ex-confederates from certain positions because of past record, but in their case it has been blotted out almost by a single stroke. They are needed now and every right is accorded them. It may be the Negro is not needed in the present war, but if so it is the first one through which this country ever passed in which he was not. But to the contrary, we are assured not only by circumstances but by many who are fully informed as to the conditions which must be face both now and after the war, that he is needed now and will be more so before all our difficulties are fully settled. Then since he is needed, is there nothing beyond the ordinary due him? Must the Negro free, and to some extent educated and possessing his home ties, serve his country now just as he did when a slave and ignorant? Is it fair to ask him to do so? Let him be accorded official recognition in the army; let race distinction be blotted out. The president must stand by us.

AFRO-AMERICAN OFFICERS ASKED FOR THE IMMUNE REGIMENT.

It is interesting to note what a struggle some of our good white friends (?) of this city have been making to prevent any Negro being appointed a commissioned officer in the "Immune" regiment which the war department authorized from this place. They are so anxious for every position of honor for themselves and [illegible] that their first effort was to prevent [illegible] any position whatever, beyond that of sergeant. And the great misfortune for us was that Col. Crane who came to enlist and muster the regiment, fell into the hands of these "office hungry" Negro haters. They evidently succeeded, as was asserted in the Times-Democrat and Picayune, in making the Colonel believe that the demand for Negro officers from Captain on down, was simply a scheme of the bad bold Negro politician who took this means of enhancing his own interests. There never was a greater mistake, if mistake it was, or a more blatant falsehood, if the purpose was simply to deceive. At any rate, one thing is certain, that the Negro of this community whether intelligent or ignorant, whether clergyman or layman, whether politician or the man who cares not whether he or any one else votes, there is a feeling that it is time the Afro-American was in such affairs being weighed according to his merit rather than his color. This same feeling possesses our people, North and South, and while in Alabama recruits have been secured after considerable delay, yet in more than one State the regularly organized and drilled companies have refused outright to enlist unless this right were conceded. We can see no better reason for refusing to accept a man as captain who knows something of tactics and is otherwise qualified, because he is a Negro, than for accepting one who knows nothing of tactics, simply because he is white. Not only so, but in the case of a colored regiment, even though the two men are found to be equal, we feel that preference should be given him whom the companies of the regiment may prefer.

With our people it is not a matter of prejudice against white men; we have no objections to them per se, this our committee has shown we think in asking the appointment of certain white men as regimental officers. We contend for a principle; we ask that the stamp of inferiority as officers, which has been assumed rather than proven, be removed. Or rather that we be given the opportunity to disprove the assumption. In the wars of the past the highest testimonials have been borne as to our bravery and efficiency as soldiers; in the regular army the four black regiments are classed as among the very bravest and best troops the government has, but down to the present they have received little more recognition than the usual pat on the back. We feel that the way should be opened to us to show our ability as officers just as it was opened to us to show our efficiency as soldiers. Meanwhile, if the president and his republican administration propose to wait to do anything for us till our opponents say go ahead, they will wait a long time, that's all.

While we are glad to have all company officers below the rank of Captain conceded to us we should be much more delighted if the authorities could see their way clear to concede captains also. If not, why not?

The next thing on the program in Lou[illegible] and which has been brought before the [illegible] session of the legislature, is a separate [illegible] law. Separate street cars for Negroes [illegible] That's great! Now if they will [illegible] step further and require separ[illegible] stores they will put the N[illegible] cess in the commercial world. [illegible] come to this in some parts of [illegible] separatists get all [illegible] it they [illegible] and in eternity.

OUR CONTRIBUTORS.

HOW THE YOUNG PEOPLE MAY HELP THE PASTOR IN SYSTEMATIC VISITATION THROUGH THE MERCY AND HELP DEPARTMENT OF THE EPWORTH LEAGUE.

By Rev. L. M. Hagood, D. D.

Preliminarily three things are required: an active pastor, so thoroughly trained that all his work is done with system; a properly organized and officered Epworth League, composed of a sufficient number of intelligent members to do the work, and a sufficient number of these young people so thoroughly consecrated to the work of the Master that they are willing to do anything they can to push forward the victory of the cross of Christ. Where these things exist, or can be brought about, the work may be done in many ways. To me the following appears the preferable way: The city or town should be mapped off into, say, five districts, by the cabinet, a committee appointed by it, or by the second vice president.

Then the second vice president should assign the general supervision of each district to one of the five members of his committee. Not more than three blocks, unless very small, or they contain but four residents of the class he is to look after, should be assigned to an individual. If the persons assigned are found competent and faithful they should be left in charge as long as possible, for many will be moving in or moving out of some blocks all the while, and one unacquainted would not observe this so readily as one well acquainted with the residents.

Not only should these be given charge, but they should consent to be personally responsible for the systematic visiting required. Every home should be visited at least once a month. In cases of extreme want, sickness or sudden bereavement, the homes of those thus afflicted should be visited as often as circumstances require. The first round of visiting should be from street to street, from alley to alley, and from door to door among the class to be visited. This will, if the visitor is observant, enable him to learn as to the general condition of affairs.

The visitor must possess courage and tact enough to meet all exigencies as they may arise. Each visitor should go equipped to do all the work required, both spiritual and temporal, as far as possible. The equipments needed are a Bible—containing marginal references and a good concordance—a register book, a supply of tracts, and, if possible, a card with the pastor's name and address, and the name and location of the church, its stated meetings, and an immense amount of good, common sense. The first will be needed to comfort the sorrowing, to encourage the discouraged, reclaim backsliders, to point sinners to the Lamb of God and stir up the formalists and the luke-warm. The second to record data upon which to base an intelligent report. The third to help shed light and drive home truths after he has gone, so they may see or know their faults and duties, that they may correct the former and do the latter. The fourth, given, will be a kind of introduction and an assurance of welcome if they go, while the fifth will direct them how to use all these with benefit, so that their good may not be evil thought or spoken of by those to be aided. Certainly, the Bible is the book of all books, and the best of all books, because in teaching us how to live it shows us how to die. But much wisdom and special care should be exercised in using it when thus visiting. The decision to read it, the passages to be read and the length of the passages to be read should only be made after gaining admittance to a home and taking under consideration the surrounding circumstances. There is a time for everything, but it is no time to read even the Bible when the thermometer registers two degrees below zero and there is neither fuel nor food in the home. Other serious reasons why visitors should not read the Bible may arise. Our general rule, however, may be given, viz: there will never be a time when it will be necessary to read the entire Bible to any one family at any one time. Better take it by degrees. Where there are no objections, short appropriate passages with running comment, if thought necessary, will usually answer, and the reading should immediately be followed by a short, sympathetic and fervent prayer. It will not be necessary to tell the Lord in prayer that "we thank thee that we have found this wicked home, where sin has hair-hung and breeze-shaken them over the terrible vortex of eternal destruction," or that "thou knowest Lord that these poor people have neither meal in the barrel nor oil in the cruse." Let us take it for granted that the Lord knows their circumstances about as well as we do, and sympathizes with them as much as we do. And if it be true that they are in need it would be more consistent to let the Mercy and Help Department of the League relieve their wants and not trouble the Lord about it. God works for man through man. After these services, having gained the confidence of the inmates, in an indirect way, much information may be obtained. Inquire which of the children attend public or Sunday schools; who are members of churches and do they attend regularly? If negative answers are given to any of these questions, opportunity to ask why will give chance for the most important questions, viz: Is there any way in which our church League can assist you? This question in many instances will open new doors of usefulness for service. Suppose they do not attend school or church because they have not sufficient clothing? They have not sufficient clothing because father and son can neither find employment. Here is an opportunity for the Employment Bureau of the League to secure employment for these people; opportunity for the Department of Mercy and Help to furnish both clothes and provisions or to help pay the house rent until they do find work. Care, great care should be taken in preventing, just at this point, sympathy from overruling judgment. Promises at this juncture to do great things on a grand scale may all be frustrated whe nthe General Committee or Cabinet meets and finds out that each visitor, finding similar cases, has made similar promises of help, but the supply on hand does not nearly equal the demands. Hence positive statements as to the amount of help that will be given, or the kind of help, should never be made to a family or an individual by visitors, but only by the General Committee or Cabinet. When all desirable facts have been gathered, as far as possible to do so, before departing let a few facts be left with the family. Hence tact and discretion must have full sway or an egregious blunder may be made. Suppose the wife has reported her husband a "sport" or an inebriate? It would not be wise to leave in that home a tract entitled "the trials of a drunkard's wife," for the reason she might feel insulted thinking her husband was called a beast, or, on the other hand, becoming convinced that her trials were more than should be required, she might get a divorce from her husband; in either case it would be exceedingly unfortunate. When better acquainted with the family, an opportunity to correct or mitigate the surrounding evils will come. Better leave a tract entitled "God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Before leaving the home be sure to secure a promise from the family, as far as possible, to attend the Sunday school or church services, or both, some where at some time, as soon as circumstances will permit. If no choice of denomination is made by the family, let the visitor put in the claim for his church or school. If the visitor carries the church or pastor's card, leave one or more with the family, with visitor's name on it. It will usually be found if they are not members, and have no choice of churches, they will prefer to attend the visitor's church or school, especially if they are given to understand that the visitor will be there to welcome them. When outside the home, use the Register book to note street, house number, member's age, sex and number; whether members or not; what church they prefer and the general conditions. When the district or book has been thoroughly canvassed, let report be made to the Committee of the League. The second vice president should have a report formulated for the use of the pastor. The work of visiting will be "love's labor last," and will come to naught if all end when the visit is made. Results, happy results, must be expected and looked for daily in general, but particularly on the Sabbath day, at school and at church services. Visitors should be on the alert for strangers at every service. This, of course, requires the regular and punctual attendance of visitors at each church service. This will not require the visitors to stand in front of the church, in the vestibule or to be seated necessarily in the rear of the church or hinder them from heartily joining in the services. If a church or pastor's card has been given the strangers at their homes with the visitor's name on it, the usher, knowing where the visitor sits, can easily seat the stranger near him or notify the visitor that the stranger in such a pew presented a card with his name attached. Should the visitor catch the eye of the stranger during services—this seems hardly possible for an attentive worshipper—a bow of recognition will be all that is required until the religious service is ended. Of course, the services ought not to be disturbed by going to the strangers. After service the visitors should introduce the strangers to the superintendent or pastor and to as many members as possible. Too much ado over the presence of strangers, effusive or delusive praise or reflective remarks—though meant for commendation—as to the unfortunate conditions of their domestic affairs, will hinder rather than help. When strangers are about to leave the church, if a member of a tract distributing committee, appointed by or under the direction of the visitors, should hand to each stranger an appropriately striking or home-thrusting tract, it would doubtless be accepted as providential rather than otherwise, coming as it would appear from one unacquainted with their home life. In this simple way, it appears to me, the young people of the Church League can greatly help the pastor in systematic visitation, in stirring up the careless and lukewarm to again begin to attend the means of grace; to prevent the poor and sick from being neglected during the pastor's absence, or because of his inability to properly visit all of his league congregation; when the services of the pastor are needed, the visitors can easily inform him, and thus keep him in touch with all who may need his attention. The results or blessings flowing from the proper performance of such work will be found dual in character since they will not only strengthen the church, but will bring to the visitors such a spiritual blessing that they themselves will begin to so love the work and do it so cheerfully, so faithfully and so efficiently that they will grow in grace and in the knowledge of God themselves. Such work will save so many precious souls, dry up so many orphans' tears, relieve the needs of so many that are destitute, comfort the hearts and minds of so many that are dispirited or discouraged that a new lease upon life will come to them and the church of God will not only be filled with people, but it will become in deed and in truth what its blessed founder intended it to be, the very gate of heaven to waiting souls.

Covington, Ky.

The program for the District Conference, Epworth League Convention and Sunday School Institute of the Palestine District is out. The three will convene at Fairfield Texas, August 9th, 1898.

DUTY, THE WATCHWORD OF LIFE.

By Miss Aberta Jackson.

Duty is an obligation, a debt that is due and must be paid; one which can only be discharged by resolute and voluntary action.

Duty embraces the whole of our existence; it begins in our homes, where there are the duties which parents and children owe to one another; also the respective duties of husbands and wives; then in the outside world are the duties which men and women owe to each other as friends and neighbors, as employers and employed, as governors and governed. Then high over all and embracing all, stands duty to God. All these lie before us, to be discharged as we will. We are but as stewards appointed to employ the means entrusted to us for our own and other's good. Duty then enters every phase of life.

An abiding sense of duty is the very crown of character. The sense of duty which neither scorns that which is distasteful or unpleasant, nor shrinks from attaining the end sought, though the path be rough and rugged, is a source of strength which upholds man in his greatest struggles. Without it the individual weakness at the first puff of misfortune or adversity; with it there is nothing to which he may not attain.

Conscience and the will are the chief instruments in the performance of duty. Conscience is the regulating and controlling influence. Without its guidance the strongest minds may be led astray. It is the moral governor of the heart, tending always toward right thought and right action. But when the voice of conscience bids us do that which we owe to others, the will must exercise its power in causing swift obedience. To acquire the habit of exercising the will promptly in obedience to the dictates of conscience, and thereby to resist the impulses of the lower nature, is of vital importance to moral training and absolutely necessary for the true development of character in its highest forms. To acquire the habit of well-doing, to resist evil inclinations, to fight against unworthy desires, to overcome inborn selfishness, may require a long and preserving discipline; but when once the practice of duty has become a habit, an untold amount of power over self is acquired, and the individual becomes, almost unconsciously, supreme lord and master of himself.

On the other hand, that which stands most in the way of performance of duty is irresolution, weakness of purpose and indecision. On on side conscience, that is, the sure knowledge of good and evil, strives for mastery. On the other are negligence, selfishness and love of pleasure. The weak and ill-disciplined mind may for some time remain suspended between the two, but it must at length incline one way or the other. Its danger lies in that it is mastered by chance happenings. If such a one is ever to become master, it must come only by strict adherence to what is believed to be duty.

Reverence for duty is the sustaining power of all truly great men and women. Duty is not a sentiment, but a principle; pervading and lifting the whole life.

"I slept and dreamed that life was Beauty;
I awoke and found that life was Duty."

Thus the poet wrote, and so it is. Life is a gift, and we are to prove our greatness or our insignificance by the manner in which we accept and use that gift. As one has said: "We do not choose our parts in life and have nothing to do with those parts, our simple duty lies in playing them well. Not that every one shall save his own life, nor that every man shall seek his own glory, but that every one shall do his own duty.

Straight University, New Orleans, La.

Begin now and you will have a new Communion set in 30 days.

DELAWARE CONFERENCE NOTES.

The joint meeting of the committees on the formation of an Itinerants' Club from Delaware and Washington Conference at Zoar Church, Philadelphia, was largely attended. Among those present were the Revs. Dr. Lyon, M. J. Naylor, N. M. Carroll and D. R. Hughes, of the Washington Conference; Revs. Dr. H. A. Monroe, W. F. Cotton, W. C. Jason, J. A. Richardson, J. H. Scott, J. R. Waters and A. R. Shockley, of the Delaware Conference. Dr. Lyon was elected temporary chairman and F. H. Butler secretary. It was decided to form a Summer Institute for the members of the two conferences. The following named permanent officers were chosen: President: Dr. H. A. Monroe; dean, Dr. Ernest Lyon; vice president, Rev. M. W. Clair; second vice president, Rev. J. H. Scott; secretary, Rev. W. F. Cotton, Rev. M. J. Naylor, and treasurer, Rev. N. M. Carroll. The committee unanimously agreed to hold an institute this year at Dover, Delaware, on the grounds of the State College, for the education of colored youth, beginning August 17th and continuing three days.

The first lecture in the course on Church History of the Philadelphia District Preachers' Institute, delivered by Dr. H. A. Monroe, was a clear, concise and scholarly introduction to the study of Church History.

Bennett College has conferred the honorary degree of D. D. upon Presiding Elder J. R. Waters, of Wilmington District.

Cards are out announcing the marriage of Miss Beulah Monroe, daughter of Dr. H. A. Monroe, to Mr. Clay Holmes, of the Washington Conference.

It is surprising to learn that the progressive town of Salisbury, Md., has taken a step backward, to the days of barbarity, and stained its fair name and record with a blot of shame. The lynching of Garfield King, and the riddling of his body with bullets, brings a lasting disgrace upon the town. The intelligence and christianity of the majority of citizens of the town, force them to speak out in protest against the crime and condemn the perpetrators. Find them! Try them! Convict them! and you will show yourselves lovers of justice and retrieve the shame brought upon your community.

The corner-stone for the new Asbury M. E. Church at Atlantic City was laid with appropriate ceremonies on the 22d inst. The exercises were conducted by the pastor, Rev. F. H. Butler, assisted by the Rev. J. E. A. Johns, of Bridgeton, N. J.; Rev. J. S. Thompson, D. D., of St. James A. M. E. Church; J. A. D. Bloice and T. H. Course, of the A. M. E. Zion Church, and Rev. Elijah Jenkins, of the Second Baptist Church. Prince Hall Lodge No. 27, F. and A. M., laid the stone according to the rites of their order. Dr. E. Howard Fletcher delivered the oration. It was a glorious day for Asbury. Rev. Johns preached at night to a large audience in the handsome new auditorium on Kentucky avenue. A cash collection was taken of two hundred and six dollars. The new church will be dedicated Sunday, July 31st.

A public meeting, to protest against the lynching of Garfield King was held at the John Wesley M. E. Church on Thursday evening, the 31st inst. The church was packed to its utmost capacity, with an audience of the best citizens of Salisbury and the surrounding community. The principal address was delivered by the Rev. F. H. Butler, of Atlantic City, N. J., formerly of Salisbury. In the course of his remarks he said: "I come not here to stir your minds to mutiny and rage. The peace of this community has been broken and the fair name of Salisbury has been stained with a blot of shame. To-night we give vent to the expression of righteous indignation, and we have an unquestionable right so to do. I discourage violence on every hand, and even at this critical calm moment earnestly persuade you to let common sense rather than frenzied passion rule our deliberations. No town that tolerates lynching will prosper. There are towns on the Eastern Shore that illustrate this fact. Princess Anne is an industrial graveyard, and Centreville, which was once a centre of industrial activity, has now become a remembrance of bygone days.

"I believe in the majesty of the law and the sacred right of a trial by jury. The right of a trial by jury is a safeguard to justice, a protection to the State, a bulwark to the home and an assurance of the peace and order essential to the welfare of any community; whoever tramples under foot that right, robs his victim of a sacred privilege, tears down the protection of his own household, stains the record of his own community with a blot of shame, invokes upon his own head the trouble wrath of God, is a traitor to the interests of home, State and Church."

Working or waiting, our souls will hang on Him. And waiting, as we must recognize and remember, is a sacrifice of self, a real martyrdom, no less than working. To win the soul in patience, to bear the trial of delay, to watch for the dawn through the chill hours which precede it, to keep fresh and unsullied the great hope that Christ will come, is a witness to the powers of the unseen world, which the Spirit of God alone can make possible.—Brooke Foss Westcott.

Plan of Episcopal Visitation

Conference.	Place.	Time.	Bishop.
N. Montana Mission	Belt, Mont	Aug. 4	Mallalieu
Montana	Anaconda, Mont	" 11	Mallalieu
Utah Mission	Ogden, Utah	" 18	Mallalieu
Colorado	Greeley, Colo	" 25	Mallalieu
Nevada Mission	Carson, Nev	" 25	Hurst
St. Louis German	Quincy, Ill	" 31	Warren
Norwegian and Danish	Racine, Wis	" 31	Joyce
Cincinnati	Xenia, O	" 31	Newman
Idaho	Idaho Falls, Idaho	" 31	McCabe
California German	San Francisco, Cal.	Sept 1	Hurst
Wyoming Mission	Wheatland, Wyo	" 1	Mallalieu
Black Hills	Edgemont, S Dak	" 2	FitzGerald
Northwest Indiana	Plymouth, Ind	" 7	Warren
Kentucky	Maysville, Ky	" 7	Ninde
Columbia River	Pullman, Wash	" 7	McCabe
Western Swedish	Clay Center, Kan	" 8	Andrews
Northwest Nebraska	Gordon, Neb	" 8	FitzGerald
Norwegian Miss. Con	Ironwood, Mich	" 8	Joyce
Central Swedish	Chicago, Ill	" 8	Newman
Michigan	Lansing, Mich	" 14	Merrill
Central Illinois	Kankakee, Ill	" 14	Warren
California	Pacific Grove, Cal	" 14	Hurst
West Wisconsin	Eau Claire, Wis	" 14	Ninde
Des Moines	Creston, Ia	" 14	Vincent
West Nebraska	Holdrege, Neb	" 14	FitzGerald
East Ohio	Barnesville, O	" 14	Goodsell
Oregon	McMinnville, Ore	" 14	McCabe
West German	Kansas City, Mo	" 15	Andrews
Chicago German	Kenosha, Wis	" 15	Newman
Erie	Franklin, Pa	" 21	Merrill
Detroit	Mt. Clemens, Mich	" 21	Andrews
Central German	Evansville, Ind	" 21	Warren
Southern California	Santa Barbara Cal	" 21	Hurst
Illinois	Charleston, Ill	" 21	Ninde
Northwest Iowa	Emmetsburg, Ia	" 21	Vincent
Nebraska	Fairbury, Neb	" 21	FitzGerald
Central Ohio	Piney, O	" 21	Joyce
North Ohio	Millersburg, O	" 21	Goodsell
Puget Sound	Tacoma, Wash	" 21	McCabe
Wisconsin	Waupun, Wis	" 21	Merrill
Ohio	Athens O	" 28	Andrews
Northwest German	Girard Ia	" 28	Warren
Central New York	Ithaca N. Y	" 28	Foss
Indiana	Princeton, Ind	" 28	Ninde
Iowa	Montezuma, Ia	" 28	Vincent
North Nebraska	Schuyler, Neb	" 28	FitzGerald
Minnesota	Winnebago City, Minn	" 28	Joyce
Pittsburg	Braddock, Pa	" 28	Goodsell
Arizona Mission	Tucson, Ariz	" 29	Hurst
West Virginia	Mannington, W. Va.	" 29	Fowler
N. Pac. Ge. Miss. Con	Tacoma, Wash	" 29	McCabe
Rock River	Chicago, Ill	Oct. 5	Warren
Upper Iowa	Marion, Ia	" 5	Vincent
Northern Minnesota	Hutchinson, Minn	" 5	Joyce
Southern Illinois	Du Quoin, Ill	" 5	Goodsell
N. Mex. Eng. Miss	Silver City, N. Mex.	" 6	Hurst
Atlantic Miss Con	Morehead City, N. C.	" 6	Newman
West'n Nor. Danish	Tacoma Wash	" 6	McCabe
Oklahoma	Kingfisher, Okla	" 12	Merrill
Genesee	Medina N. Y	" 12	Foss
Tennessee	Murfreesboro, Tenn	" 12	Ninde
N. Mex. Sp. Miss. Con	El Paso, Tex	" 13	Hurst
Holston	Elizabethton, Tenn.	" 13	Vincent
Northern German	Chippawa Falls, Wis	" 13	Joyce
North Carolina	Lenoir, N C	" 13	Newman
Central Tennessee	Lawrenceburg, Tenn	" 19	Ninde
Dakota	Parker, S. Dak	" 19	McCabe
East Tennessee	Bristol, Tenn	" 20	Vincent
Blue Ridge	Marion, N. C	" 20	Newman
Southern German	Llano, Tex	Nov. 26	Fowler
Austin	Austin, Tex	Dec. 1	Fowler
Alabama	Anniston, Ala	" 1	Goodsell
South Carolina	Anderson, S C	" 7	Foss
West Texas	Denison, Tex	" 7	Fowler
Atlanta	Palmetto, Ga	" 8	Andrews
Central Alabama	Gadsden, Ala	" 8	Goodsell
Texas	Clarksville, Tex	" 14	Fowler
Georgia	Rock Springs, Ga	" 15	Andrews
Savannah	Macon, Ga	" 15	Foss

Foreign Conferences.

Switzerland	St Gallen	June 8	Walden
South Germany	Frankfurt	June 22	Walden
North Germany	Hamburg	July 6	Walden
Japan	Yokohama	July 6	Cranston
Denmark Mission	Copenhagen	July 13	Walden
Norway	Larvik	July 27	Walden
Sweden	Upsala	Aug 10	Walden
Korea Mission	Seoul	Aug. 11	Cranston
Finl'd & St. P'b'g Mis	Helsingfors	Aug. 24	Walden
North China	Peking	Oct 5	Cranston
Foo-Chow	Foo-Chow	Nov. 2	Cranston
Hinghua Mis. Conf	Hinghua	Nov 24	Cranston
Cen. China Mission,	Kiukiang	Dec. 15	Cranston
West China Mission	Chungking	Mar. 2 99	Cranston

EDWARD G. ANDREWS, Secretary.

THE LIFE OF FAITH.

CONQUERED BY LOVE.

A soldier in the Army of the Potomac was the terror of his company. He was disobedient, cruel, quarrelsome and vicious. As a result, he was often terribly punished, but there was no reformation. In due time, by the fortunes of war, a captain from another regiment was placed in command of that company. The very first day the orderly sergeant informed the captain of the terrible character of this incorrigible soldier. That afternoon the man perpetrated some misdemeanor, was arrested by a sergeant and brought before the captain. He looked at him for a moment, and, speaking to the sergeant, said:

"Let him go to his quarters."

"Shall I keep him under guard?" inquired the sergeant.

"O, no," said the captain, quietly.

That evening the captain called his sergeant and said:

"Go down to Mr. Blank's quarters and tell him to come up to my tent; I wish to see him."

"Shall I bring him up under guard?" inquired the sergeant.

"O, no," said the captain. "Just tell him to come. I guess he'll come, if you tell him."

In due time the soldier stood inside the captain's tent, cap in hand. He was of fine physique, brave and daring.

"Take a seat, sir," said the captain.

The soldier obeyed, but all the time looked defiance. The captain inquired of his home, his relations, etc., and then said.

"I have heard all about you, and thought I would like to see you privately, and talk with you. You have been punished often—most times, no doubt, justly, but perhaps sometimes unjustly. But I see in you the making of a first-class soldier—just the kind that I would like to have a whole company of; and now if you will obey orders, and behave as a soldier should and as I know you can, I promise you on my honor as a soldier that I will be your friend, and stand by you. I do not want you to destroy yourself."

With that the soldier's lip began to quiver, and the tears trickled down his cheeks, and he said:

"Captain, you are the first man to speak a kind word to me in two years, and for your sake I'll do it."

"Give me your hand on that, my brave fellow," said the captain. "I'll trust you."

And from that day on there was not a better or more exemplary soldier in the Army of the Potomac. Love conquered him.—Christian Work.

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There is a great deal of sly sinning. Perhaps there is more of this sort of sinning than there is of open and defiant sinning. There are thousands of people whom the devil makes believe that if they will do certain wrong deeds in a sly way they will never be found out. Hence it is that a large number of people, who are popularly regarded as being very respectable folks, are induced to do things which they know are sinful, and do them under the cover of secrecy, with the idea that the people around them will not know anything about such conduct. Now, while it is true that much of the sly sinning which is committed, never becomes known to the general public, yet it is also true that a good deal of it does become pretty widely known. Many a person, who supposes that he is acounted quite respectable by the most of those who know him, would be greatly surprised if he were aware of the fact that a good many people do know of his sly sinning. Only one or two may have at first known of a certain sin commited under the cover of darkness, but the one or two tell it "confidentially" to a friend, and he "confidentially" tells it to another, and so the story goes on its travels until a good many learn of the "secret" fact. It is the nature of sin in general, to somehow reveal itself. The old saying, "murder will out," applies pretty accurately to all kinds of sinning. The devil will delude a person into sinning under the plausible notion that "it will never be found out," then after the sly sin has been committed the deceiving devil does not care a copper whether the sin of his dupe be discovered by others or not; in fact, he would as soon see the sinning one exposed as shielded. The devil is great at helping a person into sinning, but he is mighty small in helping the por fellow out of it. Now, we warn our readers against all forms of sly sinning. Do not deceive yourself with the idea that you are so shrewd that you can in a stealthily manner injure another person without having it known to others. Do not whisper lies about people, thinking that it will remain a secret to the most of those around you. If you will abuse anyone do so out loud before others. Remember too, that God sees everything you do, and He will hold you to account.—American Baptist.

WOMAN'S DOMINION.

THE MORNING BATH.

The skin needs much attention; it should be kept clean. This is best done with mild soap and water. Persons engaged in unclean occupations should frequently bathe, and nearly every person should bathe once in twenty-four hours; the scales of the cuticle, which are constantly thrown off, should be removed. In some parts these scales are covered with the oil or sebaceous secretions, which decomposing produce disagreeable odors. This is most frequently between the toes, in the arm pits and other parts, which should be frequently washed, and always with soap and water.

Thirty years' daily experience in one method of morning bath has convinced me that it is one of the most important discoveries of my life. I have advised many persons to use the same method, and have received many thanks from a large number of them. My wife and self take this bath every morning when at home. We use a pair of bath mittens, a quart or so of soft water and a piece of soap. The bath mittens are simple bags, which would be mittens if they had thumbs made of a kind of Turkish toweling, which absorbs water most readily. On rising in the morning thrust the hands into these bags, dip them into the water, rub the soap between them, dip again, rub, dip, rub, and now pass the hands rapidly over the whole body, ending between the toes. Throw your bath mittens into the wash bowl, do not rinze off the soap, put on no water except that was in the mittens at first; then rub the person rapidly and yigorously with Turkish towels. The whole bath occupies in my own case, less than a minute, can be taken in all sorts of temperatures with pleasure, and produces a sense of cleanliness which is very satisfactory. This bath may be taken standing on any carpet without danger of wetting or soiling it. Altogether, it is a most cleansing, rapid, cheap and satisfactory bath. I advise persons of all ages, in all climates, to take this bath every morning as soon as they get out of bed.—Baltimore Methodist.

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TOMATO SOUP.

Take a can of tomatoes, and bring them to a boil, and then strain through a course strainer. Add one teaspoonful of dry soda, and when the foaming ceases, add a quart of milk and a tablespoonful of butter. Season the soup with salt, red pepper, or curry-powder, and thicken slightly with a little cracker-crumbs. Boil the soup for a few moments, and it is ready for eating.

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We have seen many unsuccessful seekers for holiness, because they were making a big effort and straining every nerve to get hold of something big and great instead of letting go themselves. They were looking way up for some sublime, elevated experience, when holiness is way down low at the foot of the cross.—Ex.

OUR YOUNG FRIENDS

A LESSON.

When I was a child besides our door,
In a green and spreading sycamore,
There sung each morning, with note as clear
As a crystal brook, and full of cheer,
A robin.

I watched his plumage in childish glee;
And fancied he sung his song for me;
And the melody lingers in heart and brain,
Making me often a child again—
My robin.

I looked for his coming in early spring,
When the crocus opens, and maples bring
Their crimson tassels to kiss the breeze,
And the sunshine dallies with new-leaved trees—
My robin.

I hear him as the sun goes down,
And the stars come out o'er the silent town;
But there's never a harsh or mournful note,
That swells afresh from the warbler's throat—
My robin.

And I learn a lesson of hope and cheer
That carries me on from year to year;
To sing in the shadow as in the sun,
Doing my part till the work is done—
My robin.

—Sarah K. Bolton in Christian Advocate.

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CLEAN FINGER NAILS.

A gentleman advertised for a boy, and nearly fifty applicants presented themselves in answer. Out of the whole number he selected one and dismissed the rest. "I should like to know," said a friend, "on what ground you selected that boy, who had a single recommendation." You are mistaken," said the gentleman, "he has a great many. He wiped his feet when he came in and closed the door after him, showing that he was careful. He gave his seat instantly to that lame old man, showing that he was thoughtful and kindly. He took off his cap when he came in, and answered my questions promptly, showing that he was gentlemanly. He picked up the book which had purposely laid on the floor, and replaced it upon the table, and he quietly awaited his turn instead of pushing and crowding, showing that he was honorable and orderly. When I talked to him I noticed that his clothes were brushed and his hair in order; when he wrote his name I noticed that his finger nails were clean. Don't you call these things letters of recommendation? I do, and I would give more for what I can tell about a boy by using my eyes ten minutes than all the letters he can bring me. Little things show character, and frequently determine a boy's whole career."—"Tools for Teachers."

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COMMODORE GEO. DEWEY A FIGHTER OF THE OLD SCHOOL.

Commodore George Dewey, of the Asiatic squadron, who won a victory in the first fight of the American-Spanish war, is a fighter of the old school. He has been in many battles and has always come out with glory and honor.

His first detail after joining the navy was with the old frigate Wabash, of the Mediterranean squadron, in 1853-'59, and it was this connection which made him the officer to command the Asiatic squadron at this critical time.

Commodore Dewey was born in Vermont on December 26, 1837. He was appointed from Vermont to the Naval Academy in 1854, graduating four years later. Immediately upon graduation he was assigned to the Wabash, and eight days after Fort Monroe was fired upon he was transferred to the Mississippi, under Admiral Farragut, then doing duty in the Gulf squadron.

Dewey was with Farragut when one of the hotest naval battles of the civil war occurred,

and forced an entrance into the mouth of the Mississippi river, running the gauntlet of land batteries in to New Orleans and compelling the surrender of that city in April, 1862.

Commodore Dewey's second smell of powder and smoke was the last fight in which the Mississippi engaged, in March, 1863, when the fleet tried to run the Confederate batteries at Port Huron. Several of the ships reached the narrow part of the channel, where they met the land batteries almost muzzle to muzzle, being forced to beat a hasty retreat. The day was a foggy one, and amid the denseness of the fog and smoke of battle the Mississippi lost her bearings and grounded on shore.

A quick survey of the surroundings showed her officers that she had struck the shore almost in the mouth of the line of fortifications, which were the strongest and best along the shore.

In an instant the old sloop was riddled with 250 bullets. Her officers foresaw that she was a complete loss and, setting fire to her, they took to small boats and made shore on the opposite side of the river.—Atlanta Journal.

FOOD PRICES IN HAVANA.

The price of provisions continues to go up. Eggs are $2 a dozen, milk 50 cents t bottle, prime beef $1.75 a pound, butter $2.25 a pound, and canned meats and vegetables from $1 to $4 a can. Blanco has seized all the provisions he can get his hands on, not even excepting the horses and cattle used to work the plantations in the immediate vicinity of the city. The reconcentrados have been sent back to their homes in the interior of the island to starve to death there.

SOMETHING SAM JONES DID.

Sam Jones is the embodiment of an audacity that sometimes comes very near the border-line of discourtesy. A clergyman who often assists him in his series of meetings told me the other day this story in the early history of Mr. Jones' evangelistic work: "He was invited by Dr. Talmage to hold a series of meetings in the doctor's brooklyn church. Mr. Jones came to Dr. Talmage's home during the afternoon of the day on which his engagement began, and introduced himself. Dr. Talmage looked him over and was evidently a little taken aback at the rather shabby appearance of the evangelist. As it approached evening he said; 'Brother Jones, would you take it amiss if I presented you with a new suit of clothes?' 'Certainly not,' said the accommodating Samuel. He was taken to a clothier and fitted from head to foot, topping all with a high hat. At church the Doctor introduced him as Rev. Samuel P. Jones from Georgia. Mr. Jones arose with his new hat in his hand and repeated, 'Yes, Rev. Samuel P. Jones from Georgia," and this is the new suit of clothes and this the new hat your pastor has presented to me. If your pastor had as much of the grace of God in his heart as he has pride, he would convert all Brooklyn, and would not need me.' "—Religious Telescope.

O God, as all our light is from thee, the Father of lights, so make me no niggard of that poor rush candle thou hast lighted in my soul. Make me more happy in giving light to others than in receiving it into myself.—Bishop Hall.

The closing exercises of the Thibodaux High School, of which Prof. Z. A. Smith, A. B., is the able and efficient principal, will take place at the Calvary M. E. Church June 19th-21st. Annual sermon will be preached by Rev. C. D. Shallowhorne Sunday, June 19th. Monday night the Annual Concert. Tuesday night will be the graduating exercises of the English and Preparatory Classes. English class is composed of 9, the College Preparatory 1. This school has done extremely well this season under Prof. Smith. It is hoped that the Board of Trustees may be able to secure his services the next session.

G. C. B.

EDUCATIONAL.

TUSKEGEE COMMENCEMENT.

On the 20th of May, 1898, occurred the seventeenth annual commencement of the Tuskegee Normal Industrial Institute, Tuskegee, Ala.

There have been enrolled in all 1047 students, 712 boys, 335 girls, for the year '97-'98, and the work done by these has been in the main highly satisfactory, to say the least.

The commencement exercises proper began Sunday, the 22d, when the baccalaureate sermon was preached by Rev. Dr. Jas. M. Ludlow, of East Orange, N. J. The sermon was preached in the new chapel recently completed.

On Monday night the third annual oratorical contest for the Trinity Church, Boston, Prize of $25, was held in the old pavilion. The building was packed to its utmost capacity. Five young men contested. The prize was awarded to Wm. H. Holtzclaw, of the senior class. The Loughridge prizes, founded by Prof. Albert Loughridge, of Cedar Falls, Iowa, consisting of $10 and $5 worth of books to the two members of the senior class making the best academic record for the year, were awarded to Isaac Fisher, Vicksburg, Miss., and Wm. C. Morris, of Pensacola, Fla., respectively.

On Tuesday night the Bible School had its exercises. There were four graduates, making eighteen, who have received diplomas from that department. Rev. Sidney J. Catts, of Tuskegee, made the annual address to the Bible School graduates.

The fourth anniversary of the industrial department was held Wednesday night. Among other things was the exhibit of a perfect electric light plant, put in place and operated by the boys under the direction of Mr. Craig, the school's electrician. The engine operating the dynamo was made by the boys. About twenty incandescent lights were used and everything worked perfectly. Seventeen received certificates from this department.

Thursday was Commencement Day. A low estimate places the number present at about 5000. At 2 o'clock the procession of trustees, teachers, students and friends was formed and marched to the new chapel, where the exercises were held. Thirty students graduated from the Normal department this year. The salutatory was delivered by Wm. H. Holtzclow of Roanoke, Ala. Subject, "Don't Leave the Country for the Town." The valedictory, by Isaac Fisher, of Vicksburg, Miss. Subject, "Intelligence and Morality the Basis of Civilization." Hon. Geo. H. White, Member of Congress, delivered the annual address to the graduates, his subject being, "Results Achieved." It was a forceful and eloquent address.

In every respect the graduating class is up to Tuskegee's standard, and the whole faculty feel confident that these will as others have done, go out and by the force of their labor's and example help lift up the masses of the colored people, who so much need the assistance which they can give.

QUARTER CENTENNIAL OF BOSTON UNIVERSITY.

In view of the fact that the present scholastic year completes the first quarter of a century, of the history of Boston University, as a completely organized institution, it seemed good to the trustees that there should be some appropriate commemoration of the beginnings of its work. The committee appointed, to plan and provide for such a commemoration has reason for gratification, at the success which has attended their efforts.

The celebration took the form of a series of notable meetings in which friends of the University and the patrons of learning, assembled for the purpose of paying their tribute, to the magnificent work accomplished by the institution.

Monday May 30th., the various Alumni Associations, met for their annual banquets. Here old acquaintances were renewed, and new ones formed, while all pledged afresh their allegiance to Alma Mater.

Tuesday, May 31st., the University Convocation was held in Tremont Temple. This large and beautiful auditorium, was splendidly decorated for the occasion. The colors of the University mingled with those of all nations, fitly symbolizing the world wide influence of the institution. The large audiance listened to a carefully prepared address, by the Hon. William T. Harris, LL. D., United States Commissioner of Education, upon the Function of Higher Education in our Civilization.

Wednesday, June 1st. In the afternoon the vast auditorium of the Temple, was crowded to repletion, by an eager and enthusiastic multitude. Congratulatory addresses were made by his Excellency, Gov. Roger Wolcott, LL. D., and by his Honor Mayor Josiah Quincy. Pres. W. F. Warren delivered the historical address, tracing the growth and far reaching influence of the University. The candidates for degrees were then presented with diplomas. Two hundred and twenty-seven, were graduated this year from the the various departments of the University; the largest number of any single year in its history.

The celebration was brought to a fitting close by a great meeting at night, at which several prominent educators and scholars spoke, on behalf of the classes they represented.

The Hon. John D. Long Sect. of the Navy was detained by the pressure of public duties, but, as the presiding officer said, his absence under the circumstances, caused us to hold him in higher esteem. Rev. Geo. A. Gordon S. T. D., in a felicitous speech, bore the greetings of the clergy of Boston to the University. Chief Justice Field spoke on behalf of the legal profession, tracing the growth of the law school as a factor in preparing lawyers for their work. Dr. J. M. Buckley, made a characteristic speech in which he disenssed the influence of the press, secular and religious. His talk bristled with sharp points and scintillated with bright sayings. Rev. Edward Everett Hale spoke on behalf of the authors of Boston. It was hard to realize as one listened to his vigorous words, that he was a contemporary of Lowell, Holmes, Emerson, Bryant, Fields, and a host of others who lived and wrote a generation ago. He still wields a facile pen and is a prominent factor in the public life of Boston. Bishop Hurst carefully traced the historical developement of the church school, showing that the great universities of the world had been founded under the auspices of the church, and that in spite of the attitude of individuals within the church, the church itself, had always been the friend and patron of learning. President Elliott of Harvard in a concluding speech said, that Harvard University, in two hundred years, did not reach such a stage of influence and power as Boston University had reached, in a quarter of a Century.

It is seldom that one has the opportunity to listen, in a single evening, to so many men of world wide reputation. Their kind words indicate the high esteem in which our great New England University is held. It has achieved for itself an enduring fame; its future is bright with promise, its graduates on every quarter of the earth, rise up and call it blessed.

Boston University stands for all that is highest and best in education. Its face is toward the morning. It leads, it does not follow. It advocates an ever advancing standard of scholarship. In its colleges and professional schools, the young men and the young women of our families, may find the best preparation for lives of usefulness and power. Its opportunities are great and its needs are commensurate. It is to be hoped, that as the new quarter of a century dawns and reveals its wider opportunities, its growing needs may be supplied by an increasing liberality on the part of its patrons.

C. M. Melden.

Boston, Mass.

TWENTY-THIRD COMMENCEMENT OF RUST UNIVERSITY.

We were again called by the President, Rev. W. W. Foster, D. D., Jr., to the closing exercises of Rust University. On Friday night the Rev. J. C. Honston, of Mississippi Conference, lectured to the Rust League Literary Society, and as usual acquitted himself grandly.

On Saturday night, the Rev. W. E. Mask, of Upper Mississippi Conference, lectured to the Independent Literary Society. His speech was decidedly a masterpiece.

Sunday was a great day for the University. The College lovefeast was grand and full of spirit. Later the Rev. Dr. Foster preached the Baccalaureate sermon, which was a great effort. Then Bishop Bowman preached one of his best sermons and we would say he was instructive and spiritual, and preached with much acceptability. Then came the sermon by our young and promising hero, the Rev. Dr. Jones, of the Southwestern, and as the Southwestern is always able to represent itself wherever it goes, I might say, so are those connected with it. But I want to add that Dr. Jones indeed excelled himself in the effort of the Annual Sermon; it was heartily received by all.

Monday night was the occasion of the exercises by the Alumni of the University, which was a grand affair, consisting of music and essays and a grand oration by Prof. W. H. Strickland of Arkansas.

On Tuesday morning we assembled in chapel for devotional exercises and physical exercises by the students. We cannot say enough in praise of Mrs. Foster, who leads in this great exercise and the students, but the exercise is invaluable, together with the school of expression conducted by her. We are indeed proud of her in our midst.

Next was the College Class day exercises, consisting of music, poems, prophesy, etc. Though a new feature, it was a grand one. Then followed the exercises of the College Preparatory and Normal departments. They were at their best and did credit to themselves.

The meeting of the Trustees was attended with much pleasure and benefit. Our Dr. Rust, who is president of the Board, being absent, Dr. Revels was elected president pro tem. The usual business was transacted and Revs. P. O. Jamison and S. H. Nevils were commended to the Annual Conference to be confirmed Trustees.

The following Degrees were conferred: Dr. J. S. Mays, of Meridian, M. S.; Rev. J. L. Wilson, A. B., of Meridian, A. M.; Prof. E. H. McKissack, A. B., of Holly Springs, A. M.; Rev. L. W. Price, Ph. B., Ellisville, A. M.; Prof. J. F. Dawkins, of Jefferson, Tex., A. M.; Rev. Wm. H. Meeker, of New York Conference, D. D.; Rev. Geo. W. Woodall, of Delaware, D. D.

The following were graduated from the College course and the degree of A. B. conferred: Mr. P. E. Davis, Sturges; Mrs. Maggie G. Howard, Holly Springs; Rev. B. H. Furguson, P. E., of Starkville District; Mr. J. M. Davis, Sturges.

Wednesday was a great day. The exercises were good, the music excellent, and the management superb.

At night the Annual Social was enjoyed by all and with reluctance we retired. We want to pay a tribute to the parties on program for Founders Night. The music and gramophone was grand, but especially so was the great address of Rev. J. L. Wilson, A. B., A. M., B. D., of Meridian Academy. The speech was enjoyed by both races and the Memphis Appeal and Holly Springs South spoke in high terms of it.

Thus ends the 32nd Annual Commencement of Rust University, which has had such a successful year under Rev. W. W. Foster, D. D., and his corps of teachers.

B. H. S. Ferguson,
Sec'y. Board of Trustees.

Don't forget our Communion set offer.

OUR BENEVOLENT CAUSES

Edited by Rev. E. B. Burroughs, South Carolina Conference.

Baton Rouge, La., June 8, 1898.

To the Conference Board of the W. H. M. S. of the Louisiana Conference and the Auxiliaries of the same Throughout the State:

Dear Sister:

After due consideration on my part and for the welfare of our body of Christian women of the W. H. M. S. of the Louisiana Conference, I hereby tender my resignation as President of the Conference Board of the W. H. M. S., believing it is the right thing to do for the love of Christ and in His name.

Mrs. S. E. Johnson.

W. H. M. S. NOTES.

The Philadelphia Conference, W. H. M. S., has pledged $200 to furnish and name a room in Rust Hall, Washington, D. C., in memory of the late Mrs. Bishop Simpson.

The total amount of money paid in by all the districts of the Woman's Home Missionary Society of the Cincinnati Conference during the past year amounted to $3,914.09. The Supplies Department reported supplies to the value of $2,225.52.

Prof. Henrietta Bancroft, the new Field Secretary of the Deaconess Department, will address the Annual Meeting of the North Indiana Conference, W. H. M. S., to be held at Huntington, Ind., June 28th and 29th.

DEBT-PAYING APPEAL OF THE BISHOPS.

To the Presiding Elders, Pastors and Members of Methodist Episcopal Church.

Dear Brethren: At the recent Conference of the Bishops, the subject of the debt of our Missionary Society again had our earnest consideration. By the order of our Church, we know as few others can know, the urgent needs of our growing work in all of our mission fields at home and abroad. The most inspiring reports of our colleagues, who have recently returned to this country from foreign visitation, as well as equally encouraging news from fields nearer at home, fill us with gratitude to Almighty God for the abundant witness of His gracious presence with us. But the great news we hear is mingled with pain that we are not able to grant the appropriations needed for these great fields, and largely because the debt on our missionary treasury is not yet paid. We have the profoundest anxiety that this burden, the interest on which diminishes the amount which can reach the field, should completely and forever disappear.

We greatly rejoice in the liberality which has already pledged so large a proportion of the one hundred and eighty-six thousand dollars needed to extinguish this obligation. But we must remind you that unless the whole amount is raised, the great sum of one hundred and twenty-five thousand dollars, now pledged will be lost to the Church. All the subscriptions are conditional on raising the entire amount. The Church has only, we are sure, to recall this fact and to note the present sum of the pledges, to perceive the disaster of failure, and to find in these considerations an incentive to the further and final effort.

We beseech you, therefore to gird yourself anew to this holy task. Thus far the record shows, that somewhat more than a third of our charges have responded. Making due allowance for churches in foreign mission fields, from some of which liberal contributions have come, and for those at home in such conditions, that income must be almost wholly absorbed in the effort to live, it is yet plain that the importance of paying the missionary debt, has only to be pressed upon the conscience of the churches and of individual members, whom God has honored with the stewardship of wealth, to secure the closing of the lists with "shouts of rejoicing."

We have noted with fraternal joy, the success of sister Churches, in freeing themselves from like burdens. We pray that very soon they may have occasion to rejoice with us. We trust, since business has now adjusted itself to the conditions of foreign war; since immense sums are passing into circulation under the stimulus of these conditions; since the husbandman is receiving a long-delayed, richly-deserved, and now ample return from his labor; since the coming of the promised harvest is in general bountiful, that all our presiding elders and pastors will so press the privilege of participating in this great work, on the hearts of our people, that the summer will not have ripened its harvest before the Church ceases to be hampered in her aggressive work, by the weight of her missionary debt.

To this end we have personally pledged our gifts, and our prayers. We now ask for a last supreme effort, to make valid all heretofore subscribed, and so place our Church high on the list of those, who have again nobly met the ever-present obligation of Christian sacrifice.

By order and in behalf of the Board of Bishops.

The Christian Educator in writing of the Beginning of the Home Missionary Work at Key West, Fla., says of Mrs. S. A. Daley, the worker in that field, that "of the peculiar trials and difficulties that best her, one might write a volume—the recording angel has it all. In one sense, alone she planted her work, and the conflict began. School in the morning, sewing in the afternoon, school again at night for adults—day in and out she was there, and the number grew to forty. Her scholars were interviewed, and some were induced to leave. Eleven private schools were opened by the sisters in different localities. Several teachers in the public school came to Mrs. Daley for assistance in preparing for the county school examination, and their success in passing it was excellent recommendation for others. During the long, hot summer, Mrs. Daley remained, and suffered from an attack of fever for several weeks. A tuition fee of ten cents a week is charged for work in lower grades, and upon this income Mrs. Daley has lived for over two years."

One secret of sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think we cannot carry this load until we are three score and ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even to-morrow is never ours until it becomes to-day, and we have nothing whatever to do with it but to pass it down a fair and good inheritance in to-day's work well done, and to-day's life well lived.

It is a blessed secret, this living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, loving and purely till the sun goes down. And this is all that life ever means to us—just one little day. "Do to-day's duty; fight to-day's temptations, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them." God gives us nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—British Weekly.

The love of Christ in the heart destroys the love of sin, and the new song of salvation enables us to despise the siren song of temptation and pass it by. That man alone is really safe who, as he sails the seas of life, carries on board the divine Orpheus, whose heavenly music is daily sounding in his soul.—James Stalker.

EPWORTH LEAGUE

By Rev. Daniel W. Shaw, Ph. D.

June Topic: "LESSONS FROM LIFE."

Topic, June 19th: My Missionary Duty. Go or Send.

Scripture Reference: Romans 10:14-17.

Here we strike the storm centre of the world-wide movement to conquer the world for Christ. The individualizing of the great commision, "Go ye into all the world and preach the gospel to every Creature," is of the utmost importance to-day. It is most fitting, therefore, that we should inquire as to our personal obligation thereto. The time is far past when we can afford to deal in glittering generalities in reference to this most absorbing theme. The very word "Missions" carries the thought along the track of the most gigantic scheme and undertaking, which has ever inspired the human heart or claimed the toil of the human hand. After nearly nineteen hundred years of effort at winning the world for Jesus, the remaining task, when viewed in the light of the numerical strength of the heathen, is arduous and mighty enough to command our best effort and time. There remains yet, according to the missionary statistics, one billion, ten millions of heathen, to whom we must yet go with the bible and the story of the cross. To this inspiring, yet arduous task, the Christian workers of all lands, have set themselves with heroic earnestness. Over arid plains and burning sands, through virgin forests and fever haunted jungles, our Missionaries have gone and are going, with the good news and glad tidings.

Nothing is clearer than the plan to make for Christ here, a universal kingdom. It is the one august contemplation of the scheme of Christianity. The world must be won for Jesus. To this task Jesus Christ, set his followers in the dawn of the Christian era. Other men labored and we have entered into their labors. The task that was Paul's and those who wrought with him, is ours to-day.

The Church needs to hear the trumpet call of the Master, to go into all the earth with the gospel. Both the individual and the Church life, is too much self-centered to-day. The average Christian's testimony reveals his greatest desire to be. to save himself. The struggle of most churches, as shown in the statistical reports, is for self preservation. So much effort is expended upon ourselves, that we have little energy left to save others.

The individual is an adept at losing himself in the crowd, so as to dodge individual responsibility: He gives little, and prays less for the soul absorbing theme of missions. The Church has not waked to the fact that each individual member of it, will be called to answer to Almighty God, for the part he takes in this world wide drama. We cannot shirk responsibility. We must go or send. We must be represented. The next thing to a man's going himself to the mission fields, is the giving of his money to send another. Weigh the matter as you will, and you will find that nothing so nearly represents a man as his money. It is the sweat of his brow, the toil of his hand, and the thinking of his brain. It is the last thing that he consecrates to God and the cause of humanity, and missions. We will give our sons and daughters to missionary boards and military expeditions, but will hold on to our money. Five hundred people will sing,

"If I had a thousand hearts,
Lord they should all be thine."

but no appeal could get twenty five cents a piece from them for the cause of missions. But the duty still confronts us, we must go or send.

My very soul seems all but palsied. for the outlook of the average Christian, when he confronts the heathen world on the day of judgement, many of whom swept on their way across the stage of life, being born in the dark and dying in that impenetrable night and gloom of ignorance and superstition, when we might have sent them the light of the Gospel. That man that refuses to go or send the gospel to the heathen will find in the end that his religion has been but a trap and a snare.

From all the winds of heaven we hear the command "Go!" From kingdoms ancient and hoary, shrouded in the mantle of archaic forms of superstition, we hear the appeal, like the murmur of many voices, "send us the light."

We need to-day, to go into the secret place of prayer, and wait in the dead silence of retirement, until our lips shall be touched with the live coal from the altar, making us ready to say: "Here am I; send me."

Let it be remembered that the Christian Church is God's instrument, whereby the world must hear the story of Jesus and the cross. It is an awful and painful responsibility but it is God-given and must be accepted.

To every Leaguer comes the grave responsibility, to go or to send. Dear Leaguer, can you go? Will you not then send? Let us lay our hearts along by the side of this great commission, until they glow with a new consecration, and a holy zeal, for the Kingdom inspires us.

If others have failed, shall not we Leaguers succeed? Let every League, plan at once for at least one grand missionary demonstration and collection, this Conference year. Write to the Mission Society at New York, and get their great Missionary map, and it will prove, both a source of information and inspiration. Go or send.

Charleston W. Va.

CLEVELAND (SUB.) DISTRICT CONVENTION.

In the midst of war and war news our sub-district met in Rust M. E. Church, Oberlin, O., May 23 and 24, 1898. Presiding Elder T. L. Ferguson, Pastors W. M. Langford, J. H. Love and J. E. Wood; sub-district president of League, F. W. Corbin; president of S. S. Institute, Mrs. Willie M. Tolliver, and about thirty delegates were in attendance. Monday was League day. The morning was given to receiving reports and business, etc.

The afternoon was given to reading and discussion of excellent papers. We think our sub-district can compare with any in literary ability. At 7:30 p. m., T. L. Ferguson, P. E., preached the League sermon from Psa. 19-1, 2, setting forth that all League work must be based upon a belief in God and his works. This was followed by the administration of the Lord's Supper.

Tuesday at 9:30 the S. S. Institute convened; Willie M. Tolliver in the chair. The morning session was mostly a business session. Reports showed the four schools of the sub-district—Cleveland, Elyria, Lorain and Oberlin—to be in a good condition.

The afternoon was rich with literary productions, papers of which we were justly proud were presented by the talent of the sub-district. The evening was devoted to a praise meeting lasting one hour, after which a reception was tendered the delegates.

J. S. Smith was elected a delegate to represent the sub-district at the State S. S. Convention at Columbus in June.

The convention was well attended and was a success and an inspiration to every worker present. The following are the sub-district officers:

Epworth League.

President, F. W. Corbin, Cleveland; first vice president, J. H. Love, Lorain; second vice president, Mary Nunn, Cleveland; third vice president, Carroll Scott, Cleveland; fourth vice president, Miss Adda Alexander, Oberlin; secretary, Viola M. Corbin, Cleveland; superintendent Junior Leagues, Mary Corbin, Cleveland.

S. S. Institute.

President, Mrs. Willie M. Tolliver, Oberlin; vice president, H. D. Howard, Cleveland; secretary, Richard Green, Oberlin; treasurer, Lula Hopewell, Lorain.

J. E. Wood.

CORRECTIONS IN LOUISIANA LEAGUE MATTERS.

In the issue of the 12th ult. of the Southwestern, under the signature of the President and Secretary, I see reported what was considered the action of the Cabinet of the Louisiana State League, held at First Street Church, February 21, 1898.

The report contains many inaccuracies.

The President and Secretary were not authorized to prepare a programe for the Convention, but a committee, composed of the President, Secretary, W. Scott Chinn, Anderson Smith and Mrs. S. E. Johnson, was appointed to do that work.

Again the President was not authorized to appoint District Managers; that work belongs exclusively to the District Conferences, yet so as to facilitate matters and lengthen our borders the State was districted and the presidents of the several departments assigned to them as follows: Alexander District, W. Scott Chinn; Baton Rouge, Mrs. S. E. Johnson; Natchitoches, Rev. I. C. Clemons; Monroe, Mrs. Sarah Knox; Shreveport, Rev. J. A. Tirenit and Miss Olivia Thompson; N. O. South, Mr. Anderson Smith; and N. O. North, Mr. R. C. Metoyer.

Mr. C. C. Morse was not appointed to sell League Literature, but an account was to be opened with Bro. Morse, the Cabinet assuming the responsibilities, and a wide-awake and energetic leaguer was to be appointed at the seat of the Convention to sell the said Literature.

The writers fail to mention the basis of representation to the Convention, which was fixed at two delegates for the first fifteen members, and one for every additional forty-five! thus enabling the smaller chapters to be equally represented and not out-voted by the larger ones. The pastor may visit, but not to represent the work of the League Chapter, unless elected by his Chapter as the Convention is one of Leaguers and laymen and not ministerial.

Possibly these mistakes were inadvertently made, and yet as a member of that Cabinet, I desire to call attention to them only for the good of the League at large. Sincerely yours,

W. Scott Chinn.

THE EPWORTH LEAGUE.

We have just closed a glorious revival. Revs. W. S. Leake, Peter Johnson and J. W. Parks rendered great help. Fifty-seven souls were happily converted, and added to the church. The Senior and Junior Epworth League Chapters held its anniversary on the 22nd.

Our Zion is in splendid condition. Pray for our continued success.

Miss Helen Gould has given to Uncle Sam $100,000 to help with the expenses of the war.

N. H. Williams, Aberdeen, Miss.

Nervous **Weak Tired**

Thousands are in exactly this condition and do not know the cause of their suffering. They are despondent and gloomy, cannot sleep, have no appetite, no energy, no ambition. Hood's Sarsaparilla soon brings help to such people. It gives them pure, rich blood, cures nervousness, creates an appetite, tones and strengthens the stomach and imparts new life and increased vigor to all the organs of the body. It builds sound, robust health on the solid and lasting foundation of pure blood.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. $1; six for $5. Be sure to get Hood's.

Hood's Pills are mild, effective, easy to take, easy to operate. All druggists. 25c.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

THE WAR PROGRESSES.

There is little of special interest relative to the war just at this time. It is now pretty well settled that Cervera's fleet is shut up in the harbor of Santiago de Cuba. Our fleet has continued to guard the entrance and bombard the forts. It is reported that Admiral Sampson has landed a force of marines and that they have had an engagement with the Spaniards. Transports have left Florida with twenty thousand picked troops and its is believed that before these lines reach our readers Santiago will be in the hands of the Americans.

In the Phillipine Islands the insurgents have been fighting desperately for more than a week lead by their chief, Aguinaldo. He has killed or captured hundreds of Spaniards and the reports reach this country that Manila has fallen, notwithstanding the fact that the American troops sent some days ago to re-enforce Dewey have not reached him. It has been feared all along that the insurgents may murder the Spaniards unless the Americans prevent it, but thus far Gen. Aguinaldo has conducted his campaign after the manner of civilized warfare.

A second expedition is expected to start from California with troops and supplies for Dewey this week.

It is announced that Gen. Lee will start with an army of invasion for Porto Rico in about ten days. Hobson and his Merimac heroes have not yet been exchanged. Blanco is still in Havana awaiting an American attack.

THE LYNCHER IS HERE.

A few weeks since our energetic contemporary the New York Age was inquiring for the "lyncher," thinking possibly he had gone to the war. We now reply, here he is as vigorous and "respectable" as ever.

A few days since he burned a man in Louisiana and lynched two in Missouri. And Texas, although she led the nation and furnished twenty-five last year, has just recorded one more and is trying hard for another. Yes, indeed, he is lynching and burning right or wrong, as to the victim. A bishop of our church writes to remind us that the man who committed the crime for which two innocent men were burned to death in the Indian Territory not long since, has now come up and confessed. But that does not restore the innocent—they are gone.

In Eutaw, Ala., a brave young hero was lynched because he dared interfere with a white fellow who rode his bicycle against a young lady with whom he was walking. Men who would even chide a man under such circumstances do not deserve to be called civilized, they are savages.

No, no, the lyncher did not go to Cuba; he is too busy. He is (of course) opposed to brutality—in the Spaniard, but not in the highly civilized American; in him it is chivalry. The lyncher is here.

Rev. Eugene Baptiste, pastor Scott Chinn Chapel, this city, has added seventy-two members to his church this year. He also passes in a subscriber occasionally.

A COMMENDABLE ENTERPRISE.

We note with much pleasure that Drs. Burbridge and Dejoie, two Afro-Americans of this city, have opened a first-class pharmacy, corner Canal and N. Liberty streets. There is not a neater, more conveniently arranged drug store in the city. Both gentlemen are from Meharry Medical College, Nashville, Tenn., and Dr. Burbridge has had five years experience as a pharmacist.

In addition to the usual line of drugs and chemicals, they carry toilet articles, perfumes and soda water, that refreshing beverage which is more difficult to be obtained by Afro-Americans in this prejudiced city than a dose of strychnine.

In New Orleans there are about 80,000 Negroes and still we doubt whether there is $25,000 worth of capital invested in business acknowledged to be owned and conducted by them. This seems remarkable when we consider the thousands of dollars that have been made and handled by our people here in every calling in life. They have made it but carried it directly to men, many of whom are so confident they have full control of the Afro-American trade that they do not cater to it in any respect. They are so settled in this view that a few weeks ago when the Phyllis Wheatley Club addressed to them a respectful query as to what our trade is worth to them and the number of help they employ, some of the replies were, to say the least, impertinent. Such parties do not need our patronage and it should not be forced upon them and neither upon such as constantly tell us we have certain things we do not sell "your people."

Situated as we are in this country, we do not believe in withdrawing ourselves wholly from the whites among whom we live, and on whom our people depend for employment, and we do not advocate it. But we do believe that if we rally to our business men and help them to make success, it will not only give us better standing in the community, but will force those who are disposed to mistreat us in any way, to see that from a business standpoint it is unwise to do so. At any rate, in the name of the race and common decency let us cease to force our patronage on people who care so little for it that they do not hesitate to discriminate against us. If we do our duty the enterprise named will soon become one of the strongest and most cosmopolitain in the city.

Our Italian Mission work in this city is in such condition that it needs the assistance and encouragement of friends everywhere. After the Mission property burned a few years ago, Bishop Fitzgerald and the pastor, Rev. Joseph Vital, secured a piece of property for $6250. This property is so situated as to make it extremely well adapted to the purpose for which it is intended. The pastor has been exceedingly energetic and successful in securing the money to meet the payments as they have fallen due. Bishop McCabe has paid fully $1200 of the amount and Bishop Fitzgerald and Mr. Gamble of Cincinnati, have also paid something. What they have paid, together with what the stirring pastor has secured, reduces the debt to $1500. The Church Extension Society assumes $500, provided Bro. Vital succeeds in raising the balance by July 1st, when the note must be met. He is doing his best, but must have assistance from some one outside this city. Will you not send something on this good cause?

Rev. C. D. Shallowhorne, who was in the city a few days since is an exceedingly busy man just at this time. He preached the annual sermon at Hartzell Academy, Donaldsonville, and will on the 19th inst. perform a similar service for the Thibodeaux High School. Being State President of the Epworth League, he is also hard at work aranging for the State Convention which is to assemble in Wesley Chapel M. E. Church, Baton Rouge, La., June 23, at 7:30 p. m.

PERSONAL AND GENERAL.

Rev. Pierre Landry who has been on the sick list for several weeks, is improving slowly.

Rev. Banks says he is the only Methodist preacher over in Algiers, but thinks he is large enough to hold it down.

Rev. Allen Luster, pastor at Charington, La., was in the city Monday. He says he is doing the best he can with a small force.

Rev. Hubbard Daniels, pastor Pleasant Plains, has been asigned to Mt. Zion, this city, to succeed Rev. D. G. Butler, deceased; Rev. A. J. Proctor goes from Gretna to Pleasant Plains church and Rev. W. Scott Chinn succeeds Rev. Mr. Proctor at Gretna.

We are informed by the Rev. W. Hartley Jackson, Huntsville, Tex., that presiding elder A. C. Culbreath is quite sick. He took sick suddenly on the 2nd inst. and is now confined to his bed and helpless. He asks the prayers of the church. Elder Jackson is attending his work.

A note from Mr. E. D. Walker of Lake Charles, La., bears the sad intelligence of an accident to Rev. H. C. Gear. His horse ran away and Bro. Gear jumped from the buggy and broke his leg below the right knee. The left ankle was sprained. He is doing as well as can be expected.

Mrs. Josie E. Wells, who has for some months been in charge of the College Infirmary and Nurse Training School at San Antonio, Tex., passed through the city en route to her home at Holly Springs, last Saturday morning. She is enthusiastic over the work accomplished during the past session and the future prospects of the Infirmary. The three ladies who graduated, were employed at once by families there in the city who needed their services. Mrs. Wells expects to turn out a class of ten or more next year. The school opens again Oct. 1st. We were delighted to have a pleasant call from her and Miss Liatta Marshall of this city.

While in Jackson, Miss., a few days ago, we were pleased to visit the factory and business house of the Risher Bakery Company. This is an establishment owned and run by Afro-Americans though one or two of the employes are white. Mr. Risher began the bakery business nineteen years ago with two barrels of flour. After preparing his bread and cakes he would take them out under a shade tree and sell them. Now, in addition to his bakery he runs a soda factory, candy factory, ice cream factory and a general line of family groceries, selling all, except groceries, at both wholesale and retail. His business keeps three or four highly ornamented delivery wagons, drawn by well kept horses, going all the time. He has ten employes, all of whom seem to know their business and give it the closest attention.

Rev. W. I. Haven of Boston, who attended the commencement at Clark University, Atlanta, Ga., wrote Zion's Herald this item:

"President Melden's report to the trustees of Clark University, both as president and as treasurer, gave the resume of a most successful year. The Commencement was an enjoyable occasion. I have never found the atmosphere of this institution quite so full of confidence. The modesty and comprehensive ability of Dr. Melden, and the tact and ability of his wife, have wrought splendid results. The buildings and grounds as well as the tone of the school all show the grip of a progressive though unostentatious leader."

REV. FRANK GILMORE DEAD.

In the death of the Rev. Frank Gilmore of Richmond, Tex., the Texas Conference sustains a very sad loss. He was a quiet, thoroughly reliable Christian man.

Bro. Gilmore was born in 1853, in the State of Mississippi and joined the Texas Conference in 1878. He was much beloved by his brethren and we are sure he will be sadly missed by them. The Southwestern extends its most hearty sympathy to Mrs. Gilmore and the five little ones.

THE GENERAL CONFERENCE OF 1900.

Invitations have been received from Kansas City, Ocean Grove, and Saratoga, up to this time. The Committee believe that similar proposals for the entertainment of the next General Conference may be expected from other places, and it is necessary that these overtures shall be received by the Committee not later than October 1st, 1898.

Henry Spellmeyer, Chairman.

Newark, N. J., June 10th, 1898.

We find an advertisement in the Guadaloupe College Record of Texas, announcing to the Baptist Churches throughout the country that a most excellent lady of that denomination whom we have the honor to know, is prepared to furnish churches with "unfermented wine" to be used for the Lord's supper, as cheap or cheaper than the intoxicating wine usually used for that sacred rite. Baptist churches going to use "unfermented wine!" Who says the race is not advancing? We congratulate our Baptist brethren and commend their example to any Methodist church that may be behind the procession.

Some people shout just after receiving the sacrament and we trust they are moved by the Holy Spirit, but if not we are sure they must be moved by a spirit of some kind.

The Editor of Zion's Herald calls our attention to the fact that in our issue of the 2nd inst. in which we made editorial reference to his visit to the General Conference of the M. E. Church South, we stated that certain resolutions presented to the Conference in opposition to a canvass for office through the church papers were not adopted. He assures us they were adopted. We stand corrected as to that point, but desire to say, even though they were adopted we do not believe the General Conference of the M. E. Church South any freer from what may be termed "ecclesiastical politics" than any similar body in Methodism.

One of our Georgia subscribers writes to ask that we say through the columns of the Southwestern, "Who is the leader—the Fred Douglass of the race to-day?"

In reply we desire to say we have no man who can be said to occupy a position equal to that which was occupied by Mr. Douglass. He made for himself a peculiar niche in the public mind at a peculiar time, and occupied it, but no man does or can occupy a similar position at this time. Not only so, but we dare say it will be a long time before any man will again. One brilliant light in a room shows up to better advantage to itself than the same light will when surrounded by many others, even though they may be less brilliant. For years our Douglass stood alone and for so much that his name became a household word. He was the light of the race. At this time we have many abler men educationally, than was Mr. Douglass, but not one as great a man. Other things being equal circumstances make men; that is to say circumstances develop and bring them before the public eye. We dare say we have many men, any one of whom, should the occasion present itself, would soon attain a degree of greatness equal to that occupied by Mr. Douglass; and yet it would be difficult for them to show up the same advantage.

Rev. Chauncey I. Withrow, A. M., who was at the last session of the Washington Conference, sent to Pittsburg, Pa., is meeting with excellent success in his new field of labor. He began there March 20th, and since that time has collected $441, and has had twenty to join the church. His people gave him a pleasant reception on the 6th inst., at which a number of men of prominence delivered brief addresses.

What has become of the Colored American, Washington, D. C.? Haven't seen it for a month.

TWO SOUTHERN WITNESSES.

The first is an editorial from the Chattanooga Times, the leading Democratic paper of East Tennessee. It was written January 6th in reply to a Mr. Thorne's silly article in a certain Magazine last winter. It indicates just what statistics are considered worth on the subject of Negro criminality and may very appropriately be termed an exposure of the

Statistical Fad.

The Times says:

Somebody has been telling somebody that Negroes are more inclined to criminality than whites, an amazing discovery, truly! The white race, as represented in our country, stands to be heir of a civilization that is at least 2,000 years old. The descendants of the African race, on this continent, represent a contact with white civilization, that will average about 160 years, or say, six generations. It is very outrageous that the black man should be behind the white, in morality and regard for law! The crazy Mr. Thorne would kill him, for this. The shallow prattlers would theorize about it, to the Negro's disparagement.

In fact, the statistics of Negro and white crime are about worthless, for puposes of comparison. They are not much more reliable, scientifically, than lunatic Thorne's fiery prejudices are, morally speaking. The statistics are based on the respective number of arrests. The prejudices are based on bad digestion, a disordered liver, a naturally devilish temper.

The Negro is not "worthless." He holds, in the south alone, $300,000,000 worth of real and personal property. Considering all the circumstances; his liberation amid the confusion and demoralization caused by a gigantic four years' war, fought over him as one of the prime causes of the contention; his enfranchisement in all his childish ignorance; his poverty and helplessness, he has behaved splendidly, no people would probably do better. He absorbs our religion. He eagerly seeks education. He is, upon the whole, a good laborer.

To collect all the arrests of Negroes and all the arrests of whites, and from such data strike the proportion of criminality in the Negro people compared to the white, is foolishness, that ought not to deceive a schoolboy. The negro is neither a saint nor a demon. A single generation of freedom has, however, not spoiled him, as his thrift and general good conduct prove. He is far the best labor material the south could get, if it were in search of such material. He is here by no choice of his ancestors; and if we, the master race, misuse and oppress him, we make tyrants of ourselves. If we educate, refine and raise him up, we act the part of Christians and good citizens.

There are less than one-fourth of 1 per cent. of the southern Negro population in penal detention, and we may be sure that his white neighbors are none too lenient with him, nor any too severe with themselves; when it comes to infractions of the law, Sambo gets the hot end of the poker.

It will take time to develop him; but the American Negro has a great and glorious destiny, the carrying of civilization, arts, science and true religion to the land of his fathers, and giving the dark continent light, the glorious light its children are to fill their minds and hearts with, in this free and progressive republic.

Witness number two, is an editorial from the Atlanta Constitution, 26th ult., a bitter democratic paper of Georgia which, for years, did more to make that State the dark hole of persecution it was for Negroes for so many years, than any other influence there to be found. Friends tell us it is better now and we hope it is. The Constitution writes thus on

The Condition of the Negroes.

A correspondent, who lives in Colorado, writes to ask our opinion in regard to the present condition of the Negroes as compared to their condition before the war. "Are they worse off now than then," he asks, "or are they better off?"

The question is a very interesting one, and as it involves other questions and issues and leads up to several perplexing problems—perplexing because we cannot look into the future—naturally, there is great difference of opinion among those capable of judging. In the absence of exact knowledge of the matter—we mean knowledge based on actual investigation—we must depend on observation, and the results of this must take the shape of an opinion merely; and it is just this that our correspondent asks for.

Our opinion is, then, that the race as a whole is in a very much better condition now than they were before the war. If there is anything in freedom at all, any people must naturally be better off as freemen than as slaves. It is true that the industrious among them have to work harder now than the majority of the slaves did to earn a livelihood, and some are as poor now as they were the day after emancipation; but, all things considered, there are not so many paupers among them as might be expected.

The great mass of the Negroes appear to have made little progress since the war in some directions; but it is a very difficult matter to put your finger definitely on the progress of a race, unless individual and exceptional cases are embodied in the count. But in a material direction there has been marked progress, and, as this world goes, the material thing is the main thing. Thus the Negroes are paying taxes on an amount of property that must be called vast when you take into consideration the opportunities they have had for accumulating it. They have been working for themselves only thirty-two years. If they are as elusive as is usual with others in regard to their tax returns, they are richer than the books show by about one-third.

Whatever is said on the subject must be qualified by the statement that it is based on observation of individuals. There can be no question, for instance, that some of the Negroes, so far as the comforts of life are concerned, are worse off now than before the war. On the other hand, others are infinitely better off; but it is still a question of individuals.

There can be no doubt that the Negroes of the south are very greedy for an education. They make all sorts of sacrifices to get a schooling, betraying more anxiety in this matter than certain classes of the whites. The explanation of this is that the Negroes think education means everything, which is as serious a mistake as the view of some of the whites that it doesn't mean much of anything.

But whatever it means, the Negroes are trying to get it as hard as they can. It is said that in Atlanta there are Negro porters in the stores who are good Greek scholars. This shows that in their anxiety to get an education thousand of them have got the wrong kind, and the tendency of it is to make loafers of many who would otherwise be useful and helpful members of the community in which they live. * * * * *

We therefore conclude that the Negroes as a whole are in a better condition now than before the war, and that, under the leadership of such men as Professor Washington, they have a promising future before them.

We are pleased to acknowledge the receipt of a copy of the minutes of the Thirty-fifth session of the Delaware Conference. It is well gotten up and we congratulate Secretary Nutter, and say to him, thanks!

We acknowledge the receipt of the catalogue of the Central Tennessee College, Nashville, Tenn., and the annual report of the Tract Society of the Methodist Episcopal Church.

Programs are out for the District Conference and Epworth League Convention of the Wilmington District, North Carolina Conference. The date is July 21-24, Rev. D. Brooks, P. E.

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DOINGS OF THE WORKMEN.

Wm. Coleman, P. C., Birmingham: We had a grand rally at Woodlawn and Avondale, a mission church. We raised $65 to pay the last indebtedness on the property. I am bringing the two mission churches to the front.

O. H. Flowers, P. C., Shubuta, Miss.: Sunday, May 29th we had our rally to pay the long standing debt on the church. Though the small-pox excitement and the quarantine was a great hinderance and I was advised to postpone the rally, but I thought that was not the best and thanks to God we raised $78.65 The Secretary of the Conference League, D. B. Watkins, of Meridian, was with us. We expect to finish our rally on 31st of July. God being our helper we expect to pay this debt of long standing this year. The work is livening up a little and the outlook for the future is brighter. I wish to reply to Bro. G. M. K. Husband, of Yazoo City. I was not there when Bro. Brame was converted and neither was I with him at his death. I simply stated what he had recorded in his family Bible. But he could not have been converted on the day and year which Bro. Husband gives, Oct. 5th, 1892, because the minutes of the Conference that was held in Meridian in 1892 shows that Bro. Brame joined the Conference at Meridian in 1892. So. Bro. Husband will have to hunt up another year for Bro. Brame's conversion. However, he is at rest, peace to his ashes.

M. E. Att, Lauderdale, Miss.: Our second Quarterly Conference was to have been held on May 17, but on account of the small-pox we did not have it. Pastor and family are getting along with the people finely. I believe that they are loved by all. Rev. H. R. S. Erhey has bought one of the churches a bell since he has been on the work and the sisters of the church have paid for it all but a little.

Memphis, Tenn.: A royal reception was given our delegates on their return from the Atlanta convention. On the evening of May 24th the writer reported the work of the convention, and on the following Friday evening Rev. G. D. Fields, our pastor and delegate, gave an interesting talk on the work of Gammon Theological Seminary and Clark University. We were pleased to have with us on that evening Messrs. Stone, Clark and Echols, each of whom gave us a short address. Bro. A. D. Ivy, vice-president of the social department, with his company, served refreshments. Everybody was filled with good things from Atlanta and better things from Bro. Ivy. Long live the Epworth League.

A WIFE EQUAL TO A GOLD MINE.

My husband was in debt and I being anxious to help him, thought I would sell self-heating flatirons and I am doing splendidly A cent's worth of fuel will heat the iron for three hours, so you have a perfectly even heat You can iron in half the time and no danger of scorching the clothes I sell at nearly every house, as the iron saves so much fuel everybody wants one I make $1.50 on each iron and have not sold less than ten any day I worked. My brother is doing well and I think anyone can make lots of money anywhere selling irons J. F. CASEY & CO., St. Louis Mo., will start anyone in the business, as they did me, if you address them.

MRS. A. RUSSELL.

A. S. Johnson, P. C., Martin Junction, Ark.: We are building a church at this place and we have got the walls up. The name of the church is Jackson Chapel. We have a nice Sunday-school.

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Mary A. Jones, Union Hill, Tex.: This is one of the points of the Luling circuit. During the second quarterly Conference at Luling, the wide-awake presiding elder, Moses Smith, requested that the fifth Sunday in May be rally day all over the work. As there were three preaching points on the Luling circuit, it was arranged that Rev. Arthur Jackson, the pastor in charge, take Luling; Rev. Lee Reed, Union Hill; Rev. Robert Duke, Zion Chapel. Rev. Lee Reed is one of the veterans of the church and knew exactly how to arrange the services. At 11 A. M. he preached an excellent sermon. At 3 P. M. he and Prof. H. G. Irby were on time with a fine literary programme just suited for the occasion. Music by the choir, Miss P. L. Dorn, organist.

We lead in the race.

Luling	11.65
Union Hill	22.50
Zion Chapel	2.30

C. W. Reeves, P. C., Crawford, La.: Our church work is progressing very well. We have a good league school, both senior and junior. The Sunday-school is well attended. The members are loyal to the church. We have put a new fence around the church lot and new steps to the church. Put in thirty-four window panes that had been broken out for eight or nine years, put a new foundation under the belfry, secured a large street lamp to stand in front of the church, put in a fine chancel rail and a fine velvet covering for Bible stand.

Through the kindness of Bro. I. W. Young and Miss L. P. Kinchen, the church was given enough money to buy a Bible and hymn book. We have one-third of our benevolent money on hand; have twenty subscribers for the Advocate, on communion set.

We are now fixing to paint and put in new seats. At Grand Cote we have put new blinds on the church. At Court Blanche we have whitewashed the church. Added a goodly number to the church this quarter and the good work still goes on.

Financially we are doing well. In February we raised $58, March $71, April $110. May the Lord continue to bless us in our work at this place.

This is a good place for fish and crabs, also mosquitoes. On account of these annoying insects we have to say our prayers with our shoes on and sometimes eat with our hats on. They attend church every Sunday night in swarms. So we are kept busy fighting. The horse fly and mosquito are worse here than any place in the State.

H. A. Sorrell, P. C., Lake Providence, La.: On the 25th of April, there was a grand reception and celebration given at the St. Peter M. E. Church, in honor of the fiftieth birthday of Rev. F. T. Chinn, P. E. of Monroe District. A grand time was enjoyed by all. Several interesting papers were read. Many presents were given to Rev. Chinn, by members and friends of this place, as a mark of the high esteem he is held in. The K. D. Circle presented Rev. Chinn with a fine gold headed umbrella.

G. J. Rogers, P. C., Schriever, La.: I have just closed my revival after six weeks hard labor. We praise the name of the Lord for the gift of the Holy Spirit. Twelve converts, 10 backsliders reclaimed and 22 accessions. I am out in the highways and hedges, constraining men to come to Christ. It is the privilege and the duty of every Christian to have a rich and abundant experience in the things of God.

Preparing to send in eight subscribers for the paper.

S. H. Cannon, P. C., Meridian Circuit: Our second quarterly conference convened May 28-9, with Rev. A. M. Trotter, P. E., Seventeen class leaders and nine stewards answered rool call: thirty-one officials present. Everybody seemed to enjoy the Conference. We had our Epworth League meeting in the evening, and had representatives from all the churches on the circuit. Several papers were read by the young ladies, which were most enthusiastically received, which was followed by a discussion which created a great deal of interest.

At 10 a. m., Sunday we had a love feast. At 11 the elder preached a powerful sermon and administered the Lord's Supper. presiding elder $12; pastor $26.80; missions, $4; F. A. and S. E. $25; other expense, $9; raised this quarter, $76.80. Thirteenth street is the center of attraction. Everybody wants to pass Thirteenth street to look at our building which is going up. We all are working and praying to help Dr. Mason to finish this intellectual monument for our race.

M. T. Fairfax, P. C., Bastrop, La.—We are ready to commence our new church, Washington Chapel, and have raised $66.40, and have 15000 fet of lumber. Our Sunday school is second to none on the district.

S. A. Kelley P. E., Park, Tex. —Rev. J. C. Crowley, of the Tex-

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arkana District, visited us May 14, 15 and 16, and was with us in the leaders and stewards meetings. His instruction was "Pay your P. C. and pay your elder and raise your benevolences." On Sunday, the 15th, he preached a soul-stirring sermon. At 8 p. m., Monday, he preached another. Brother Crowley had to stop over on his way to his work on acount of the high water.

W. T. Marly, Conf. President, Bristal, Tenn.: I have just returned from the commencement of our conference school at Morristown. It would have been a grand treat if the whole conference could have attended and heard the exercises. They were grand, and all one could wish. A brick building with a hundred rooms on elevated grounds inclosed and paid for. Dr. Hill, president, has his heart in the work, which is seen by what he is doing for this conference and people. As we have thirty or more chapters in this Conference. Let us, as conference district and local chapters, furnish a room and call it the "Epworth room." This can be done by each chapter giving two dollars. It can be done—it should be done. Let our young people do this for many of them attend school there. Dear pastors and presidents of district and local chapters see that each one raises $2 and bring or send it to the Conference to be held in Bristol, Tenn., October 20, and turn it over to the president, Dr. J. S. Hill. Brethren of the Conference please let me hear from you. What do you think?

Edward Field, P. C., Jeannerette, La.: Lightning struck our church belfry June 1st and damaged it considerably.

Mrs. D. M. Walker was with us May 22, and organized a Woman's Home Missioary Society. We are moving along nicely.

D. Shelby. P. C., Pleasant Hill, La.: I am pleased to say the second quarterly conference was held June 4 and 5 by H. J. Wright, P. E. All reports up to date show that we are on the up lift. The elder has things well arranged in all departments. He preached two good sermons. I can say "Glory to God" this quarter for twelve converts and ten probationists.

Paid P. E. $10, pastor $50, raised this quarter $99.40. We are paying all of our debts and will not stop till the battle is fought.

J. H. Thompson, Bastrop, La.: Mt. Olive is moving on. May 7th was grand with us. We had a reception for the Epworth League and an installation of officers in which Mt. Nebos Chapter took an active part. Mr. Chestnut, the president of that chapter, responded in splondid terms, and Misses A. L. Chustru and E. L. Johnson and others sang excellent songs. The President, Miss Ida Evans acquitted herself with ability in presiding, Mr. Engeon managed the table of refreshments and netted for the chapter $6.90, a part of which was pleasure of sending off $4.70 for league supplies. J. A. Evans just returned from Gilbert Academy will be elected chaplain of the chapter and deliver a series of lectures on Gilbert Academy.

On June 3rd a reception was tendered Mr. Evans by his young friends lead by Miss Leaves Lyons. A grand repast of cream and cakes were served. Mr. Evans says that Dr. Albert is a safe leader of the race, and he and all the students love and esteem him.

Susie P. Legardy, Shreveport, La.: The first quarterly conference of St. James Church was held March 30. All reports were favorable. From all appearance there is a good field of labor here in which we are at work.

The second quarterly conference was held May 26. Since the first great has been the improvements been heldalong all lines, a revival along all lines, a revival having been held, 40 persons added to the church by conversion and accessions and all claims met. The company rally held on May 22nd was a complete success, $200 having been realized. Our presiding older, Rev. H. James is the right man in the right place.

W. C. Calvin, Alexandria, La.: As a local preacher of St. James M. E. Church I desire to say that the Bishop made no mistake in appointing Rev. J. J. Obee to the pastorate of this church, for we needed a man as well as a preacher. Rev. Obee has fully shown himself equal to the emergency. We are desirous of erecting a new church and wish to complete it in time for the next annual conference which meets here.

The cistern has been paid for since Rev. Obee came, also 7,000 bricks. Besides he has raised $257.67. We shall succeed under his leadership if we will only follow.

No delay on your return trip from the Southeast if you go via the Texas & Pacific.



If every woman who expects to become a mother would heed and read that great book, "The People's Common Sense Medical Adviser," by Dr. R. V. Pierce, chief consulting physician to the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., there would be stronger mothers and healthier, happier children in this world.

In this grand volume several hundred of its thousand pages are devoted to teaching women how to take care of themselves during every trying and critical period of their lives and especially at the time of approaching motherhood.

The author of this remarkable work has had a lifetime of practical experience in treating the special diseases and weaknesses of women, and is recognized as one of the foremost of living experts in this particular field of practice. His "Favorite Prescription" is the most wonderful medicine ever invented to restore natural organic strength and power to the delicate feminine structure which is most intimately concerned in motherhood.

Taken during the time of anticipation it deprives this ordeal of all its accustomed terrors and dangers; makes the coming of baby absolutely safe and comparatively painless; renders the mother strong and cheerful, and helps to endow the child with a strong, healthy constitution.

Mrs. Mabel Jordan, of Swofford, Lewis Co., Washington, writes: "I took Dr. Pierce's Favorite Prescription until the very last day. We now have a fine, plump little girl over two weeks old. I suffered less pain than with any of the others, this being the sixth child, and she has good health. I got up on the tenth day and dressed myself—something I could not do with the other babies. Have been gaining in strength every day and feel well, all due to God and to Dr. Pierce's Favorite Prescription."

For the "Medical Adviser," send 21 one-cent stamps, to cover cost of mailing *only*, or for cloth-covered copy 31 stamps, to Dr. R. V. Pierce, Buffalo, N. Y.

J. I. Gilmore, P. C., Bryan, Tex.; Our second quarterly conference was held Friday, May 27, Rev. W. A. Fortson, P. E., in the chair. The brethren were on hand promptly with their reports and the business of the conference was conducted very smoothly and satisfactorily. On Sunday the P. E. was with us in the Sunday-school and Epworth League meeting and he preached two soul-stirring sermons, at 3:30 and at night, to an appreciativo audience. Our quarterly apportionment is $13.75. Amount paid P. E. this quarter $14.55. Amount raised this day for pastor $7.50. Pray for us.

LEXINGTON CONF.

Dear Brethren: Notices for questions have been sent examiners. Examinations to be held at each Dist. Conf. for all candidates. Go prepared.

Examiners.

Indiana Dist., R. S. W. James.
Lexington Dist., D. E. Skelton.
Louisville Dist., J. E. Currey.
Ohio Dist., G. L. Wilson.

Questions will be sent examiners as soon as received. All sermons and essays to be sent Rev. W. H. Riley, Steubenville, O.

Syllabi to be sent.

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Third and 4th year, local, to H. W. Lote.

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First and 2nd year. R. S. W. James.

Third and 4th year, G. E. Currey.

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St. Mary's	July 30-31
Brunswick Cr.	Aug 6-7
Brunswick St.	Aug. 13-14
Jesup	Aug. 20-21
Savannah	Aug. 27-28
Savannah	Aug. 27-28
Baxley	Sept. 3-4
Blackshear	Sept. 10-11
Valalosta	Sept. 10-11
Waveross	Sept. 17-18
Waresboro	Sept. 17-18
Thomasville	Sept. 24-25
Bainbridge	Sept. 27-28
Cordele	Sept. 29
Americus	Sept. 30
Eastman	Sept. 30

Dear Bros.: The District Conference convenes July 27th, at St. Mary's. Let us have a better benevolent report than last year. Let's get ahead and stay ahead. Let's not come under $500 for missions. All of the members and friends must be in Brunswick on the night of July 26th, so as they can take the steamer "Gov. Safford" on the morning of the 27th for St. Mary's; $1 round trip from Brunswick to St. Marys. Railroad rates reduced from all points to Brunswick.

John Watts, P. E.

The Dist. Conf. and Epworth League Convention will meet in St. James M. E. Church, Kansas City, Kansas, Aug. 3-7. Let every League and S. S. send their representative.

R. E. Gillum.

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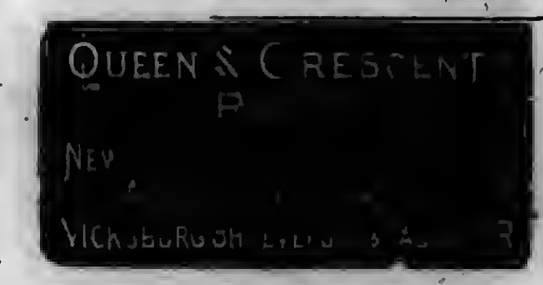
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MERIDIAN DIST. CONFERENCE.

The Meridian District Conference will be held at Hickory, July 27-31. Introductory sermon, H. R. S. Erby, Alternate S. Doby.

The preacher of the day, "The Model Preacher and the Anti-Model," J. Campbell, alternate J. E. Webb. "The Work of the Class Leader," R. Howze, alternate C. Frierson.

"Has the organization of the Epworth League benefitted the Church?" I. W. Davis, Jas. Ford and B. D. Watkins. Exegisis of Genesis. 2:17 J. C. Hibbler, P. F. Robinson and S. Doby; "Is Apostasy possible," A. Butler, S. McDavis and E. M. Shed; "What is New Testament sanctification," S. H. Cannon, R. L. Brooks and P. W. Baldwin; "The religious influence of the common school teacher," Prof. J. H. Brooks, Mrs. C. L. Brown and Prof. S. T. Gavins; "The missionary debt," C. H. Brown, C. W. Ivy and P. R. Crump; "The proper distribution of our church literature," the presiding elder, C. L. Cotton and W. N. G. Lipscomb.

The F. A. and S. E. anniversary will be held Thursday night, July 28, opened by Prof. J. L. Wilson.

Corresponding secretary M. C. B. Mason, D. D., has consented to be with us.

The editor of the Southwestern is most cordially invited.

The pastor who reports the greatest number of Southwestern subscribers will be publicly awarded a copy of Prof. Crogmon's book.

MEMORIAL SERVICE AND DEDICATION.

Brookhaven, Miss.

With thankfulness to Almighty God Sunday, May 29th, was a great day for Methodism in the town of Brookhaven. At 11 A. M. a memorial service was held in memory of some of the old heralds of the cross who have gone from the church militant to the church triumphant. Very touching and commendable speeches were made by the presiding elder, the pastor, Bro. S. C. Jonas, Mr. J. Taylor and Dr. I. B. Scott. We highly congratulate Mrs. J. R. Crump, organist, and members of the choir for the excellent music furnished during the meeting.

In connection with the memorial service held in remembrance of the old veterans of the cross, was the unveiling of a memorial window in remembrance of the much beloved Elizabeth, daughter of Rev. B. L. and wife. Conducted by Dr. I. B. Scott, well prepared and touching papers for this service were read by Mrs. P. O. Jamison of Yazoo City, and Miss Emma D. Pratt of Brookhaven, after which Dr. Scott made the closing speech which caused us to shed tears and ask our God to better prepare us to fight the good fight that we may meet her in that bright and better world. Dr. Scott will never be forgoten by the people in the town of Brookhaven.

At 3 P. M., after Scripture reading from 2 Chron. 6 chap. Heb. 10 chap. prayer was offered by Rev. B. L. Crump, then from Exodus 15 chap 2 verse. Dr. I. B. Scott preached the dedicational sermon. He preached a soul-stirring sermon. O may he live long to do the work of our God. At 7:30 P. M., the Doctor spoke in the interest of his paper, the S. W. C. Advocate, in which he captured all present and made many staunch friends for the paper. The Lord's supper was administered by the presiding elder, and quite a number partook of the Lord's supper.

Collections—

Club No. 1, Mrs. E. B. Pratt captain	$25.40
Club No. 2, Mrs. M. J. Gullage	5.55
Club No. 3, Mrs. S. A. Freeman	16.15
Club No. 4, Mrs. J. R. Crump	20.25
Club No. 5, Miss Dosha Buckner	20.85
Public collection	21.80
Total	$110.00

P. H. Rembert, P. C.

TENN. RIVER DIST.

Tenn. Conference.

Fourth Round.

Perryville	June 18-19
Clifton	June 25-26
Adamsville	July 2-3
Waynesboro	July 9-10
Lawrenceburg	July 16-17
Petersburg	July 30-31
Lewisburg	Aug. 6-7
Spring Hill	Aug. 13-14
Duplex	Aug. 20-21
Dover	Aug. 27-28
Paris and Springville	Sept. 3-4
Cumberland and Charlote	Sept. 10-11.
Dickson	Sept. 17-18
Seay Chapel (Nashville)	Sept.24-25
Brentwood	Oct. 1-2

Dear Brethren: The District Conference convenes at Franklin, July 20 to 25th. Each delegate be present. We hope to have a glorious time. Will each pastor report his collections by vouchers. Don't fail my dear brethren, we want to have a good report.

S. B. Dudley.

HUNTSVILLE DISTRICT,

Third Round.

Decatur	June 11-12
Center Grove	June 18-19
Huntsville	June 25-26
Triana	July 2-3
Stevenson	July 9-10
Scottsboro	July 16-17
Cedar Grove	July 23-24
Mt. Moriah	July 26-27
Athen	July 30-31
Huntsville Circuit	July 30-31
Courtland	Aug. 6-7
Sheffield	Aug. 6-7
Bell Mina, Oakland	Aug. 13-14

The District Conference will convene at Oakland, Aug. 11, at 9 o'clock.

Israel Townsend.

PALESTINE DISTRICT,

Third Round.

East Calvert	June 18-19
Hearne	June 25-26
East Mexia	July 2-3
Fairfield	July 6
Winkler	July 9-10
Palestine	July 15-17
San Augustine	July 23-24
Jacksonville	July 30-31
Oakwoods	Aug. 6-7
Jewett and Buffalo	Aug. 20-21
Bryan Sta	Aug. 26-28
Bryan Ct	Aug. 27-28
Leona	Sept. 2-4
Madisonville	Sept. 3-4

District Conference S. S. Institute, E. L. Convention meet at Fairfield, Aug. 9, 1898, at 9 A. M. Get ready for it.

W. A. Fortson.

Subscribe for the Southwestern.

PARIS DIST., TEXAS CONFERENCE.

Third Round.

Brookster	June 4-5
Paris Ct	June 11-12
Hinkley	June 18-19
Honey Grove	June 25-26
Benham	July 2-3
Paris	July 9-10
Free Hope	July 16-17
Giddings	July 23-24
Clarksville Ct	July 30-31
Clarksville	Aug. 6-7
Pleasant Exchange	Aug. 7-8
Bagwell	Aug. 13-14
Cooper	Aug. 16-17
Gibson	Aug. 20-21
Greenville	Aug. 23-24
Arthur	Aug. 27-28

C. C. Minegan, P. E.

DISTRICT CONFERENCE AT WAYNESBORO, VA.;

Staunton District, 1898.

Schedule for Second Quarter.

Waynesboro	June 11
Shendum	June 18
Luray	June. 25
Charles Town	June 24
Jefferson	June 25
Shepherdstown	July 2
Martinsburg	July 1
Berkley	July 2
Winchester	July 8
Darksville	July 9
Woodstock	July 16
New Market	July 16
Harrisonburg	July 22
Rockingham	July 23
Staunton	July 29
Augusta	July 30
Highland	Aug. 6
Lowmoor	Aug. 13
Lewisburg	Aug. 20
Union	Aug. 23
Talcott	Sept. 3

District Conference, Thursday, September 8th to 12th.

District stewards please meet Friday, Sept. 9th, at 5 P. M.

Dear Brethren: We are coworkers, let us make this year a great success to our cause.

Yours for an advance along all lines.

S. H. Brown,
703 Augusta St., Staunton, Va

DISTRICT CONFERENCE, VICKSBURG DIST.

Mississippi Conference.

The District Conference of the Vicksburg District will convene at Bolton, Miss., July 27th to 31st, opening at 9 o'clock A. M. Let all ministers and visitors be sure to secure certificates of full fare paid, so as to get a reduction on return. Each pastor will please keep in mind the District motto: "All benevolent claims collected by the District Conference, and if not all collected, nothing less than entire mission F. Aid and Church Extension apportionment." Let every pastor come prepared to remain over until close of Sabbath. (This will be an extra Sabbath). The date of the Conference is at your special request, therefore there will be no excuse for absentees. Every local preacher and exhorter please bring your license or renewals to be renewed. All who are not already subscribers to S. W. Chris. Advocate please come prepared to subscribe. Dr. I. B. Scott, editor, or Rev. R. E. Jones, assistant manager, will be present. The committee on programme will publish the same soon.

Yours fraternally,

Wm. McMorris, P. E.

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Commencement May 25th.

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UNITED FOR LIFE.

Verdunville, June 2, 1898: Mr. Thomas Walker and Miss Eleanora Baldwin, also Mr. Martin Jones and Miss Alcie Stuard. The weddings took place at each of the bride's homes.

John D. Wilson.

Calvert, Tex., May 3, 1898: At the residence of Rev. G. Waters, the father of the bride, at 2 P. M., we were called to serve the rites of matrimony between Mr. W. B. Mathewis and Miss G. A. Waters, which all seemed to enjoy. We bespeak for them success. L. H. Richardson officiating.

Farmington, Tenn., May 18, Mr. Finnes Conlesy and Miss Martha Gay were united for life.

Mr. Allen Smith and Miss Oashe Dridem were united for life May 22.

Mr. Lewis Smith and Miss Myrtist Oakley were united for life.

May their lives be as prosperous and happy as Isaac and Rebecca and finally be crowned with eternal life.

Samuel M. Strayhorne officiated.

THEY LIVE IN OUR MEMORY

HE SLEEPS BUT NOT FOREVER.

It is painful for me to say that one of the oldest members of Brown's Chapel M. E. Church, departed this life June 3, 1898. Rev. Friday Brownfield was one of the men to help to organize the M. E. Church at Dermott, Ark. He was a local preacher for more than twenty years; came to this State from Louisiana. He was sick seven or eight days, and the Lord took him out of his suffering. He bore his sickness with great patience. He was never seen to fret. On Thursday before his death he told his wife not to watch him so, "when I get ready to go I shall let you know." Rev. Brownfield was a great friend of the Sunday-school and has been a superintendent for more than five years, also a class leader. He was also a free and accepted mason and the fraternity attended his funeral. Over five hundred people witnessed the occasion. He leaves a wife and three children and a host of friends to mourn his loss. His place will never be filled on earth, but we shall see him again.

Happy hours we've had together,
But my voice you hear no more,
They have called the roll in Heaven
And my mission now is o'er.

Farewell, now, but not forever
We shall see the glorious dawn,
And in Heaven we'll be together,
In the resurrection morn.

J. W. Burns, P. C.

Schriever, La., June 3, 1898: Bro. Aaron Robinson, a member of Magnolia M. E. Church, was killed on the 1st day of June by lightning. It killed him and the mule that he was riding. Bro. Robinson was a faithful member of the church. He was the superintendent of the Sunday-school, a trustee of the church, district steward and class leader. He was also president of the Lutheran Association and a local preacher. Bro. Robinson died as he lived. He leaves a wife and eight children to mourn his loss. Bro. Robinson bid the church good-bye on last Sunday. He helped me to baptize on Sunday, May 29. He said he was ready to go home to Heaven. Bro. Robinson leaves a host of friends to mourn his loss.

C. J. Rogers, Schriever.

St. Peter, Jeannerette, La., June 7, 1898: Sister Agie Mitts, aged 15, who died May 19 in full triumph of faith, was converted one month and a few days before she died. Sister Ann Antoine died May 14 in faith. She was 90 years old.

T. Larkins.

Richmond, Tex., June 7, 1898: Dear Editor: This will inform you and the Texas Conference of the death of our pastor, the Rev. Frank Gilmore, who died June 6, at 8:30 P. M. at the parsonage here. Before he died he said he desired Revs. Wm. Bartley, P. E., and P. H. Jenkins, of Houston, to attend his funeral. He was sensible to his death. He said he was in the hands of the Lord. We expected Rev. Bartley, but got Rev. P. Jenkins of Houston who very ably attended his funeral, assisted by Revs. Edward Blacknell, Isom Snell and myself. It was the largest funeral we have had in Richmond for a good many years.

Elder Gilmore leaves a wife and five children.

Pray for our success in Richmond, Texas.

Yours in Christ,
S. W. Johnson.

RESOLUTIONS BY THE CHURCH.

Whereas, it has pleased Almighty God to take out of the world our beloved pastor, the Rev. Frank Gilmore, and

Whereas, we recognized in him a man of deep Christian piety and of tireless efforts for good; and

Whereas, he stood his post of duty unable to go; and,

Whereas, he left a wife and five children to mourn his loss; therefore it

Resolved, 1st. That his death has caused a great loss to the M. E. Church, the Texas Conference, the District, and particularly our church here.

2d. That we greatly sympathize with his wife and five little children and pledge to her our most hearty support in this hour of pain and grief.

3d. That, judging from his work, deportment and last words, our loss is heaven's gain.

4th. That a copy of these resolutions be given to his wife and a copy sent to the Southwestern for publication.

S. W. Johnson, Wm. Mathews, D. W. Wilbury, Frank Johnson, James Hart, S. W. Johnson, L. Brisco, Board of Stewards.

Hubbard City Texas, June 4, 1898: Brother Joe Colliney, a member of the M. E. Church, died Monday, May 30, 1898. He leaves a wife and one child and a mother and sister to mourn his loss. Also Sister Mary Perkins, also a member of the M. E. Church for a long time, died at Dawson, Texas, May 31, 1898, in full triumph of faith. Some of her last words were: "I am just waiting on the Lord." She said to some of the sisters that went to see her if you never see me any more here you know where to meet me.

J. Bickham.

Vicksburg Circuit, Miss.: Sister Alvana McCarty, the wife of I. D. McCarty, departed this life May 30, after several months of severe illness. She was about 30 years of age and has been a loyal member of the church for twelve years. Many were the trials she bore, but was never heard to complain. She died in full faith, and leaves a number of friends and relatives to mourn.

"A faithful one from us is gone,
A voice we loved is stilled,
A place is vacant in our church,
Which never can be filled."

M. Cooper, P. C.

Mrs. Amanda Ford, beloved wife of Brother Harrison H. Ford, departed this life June 3, 1898. She was conscious to the last, and directed the future care of the five children she left. The happiness she displayed in connecton with her consciousness makes one rely more fully upon the promises of God. She was born 32 years ago in Thibodeaux, La., during all of these years she lived a model life. She was a devoted wife and lived an exemplary Christian life. Because of the respect in which she was held by this community no attention was paid to the inclement weather, but the church was filled with sorrowing friends whose eyes could be seen flooded in tears. The obsequies were conducted by the writer, assisted by Revs. J. H. Pierre, T. A. Brown and H. Thompson.

Truly, her demise is a loss to us, but Heaven has gained a jewel.

C. H. Pemilton,
Houma, La., June 9, 1898.

A SAFE FRIEND.

Illawara, La., June 3, 1898 — The great medicine, Hood's Sarsaparilla, is a safe friend and should be in every household. By its use a vast amount of sickness and suffering is prevented. H. C. Brinson of this place says: "I began the use of Hood's Sarsaparilla several years ago and I take it spring and fall. I find it keeps me well. It seems to enter every nook and corner of the system and eradicate disease."

NOTICE.

Nashville Dist. Tenn. Conf.

Dear Bro.—My camp meeting is postponed until August 7, as July will be a very busy time with my people. We are preparing for those who may attend. We want to have a grand camp meeting. Those who come by Lewisburg and Shelbyville can get reduced fare on the hack. Dear Bros. come full of the Holy Ghost.

Pray for our success.

Samuel Strayhorn, P. C., and
Board of Officers.

LITERARY NOTES.

The June Scribner, though made up on the eve of war, contains evidences of the impending calamity in several clear and serviceable war maps, which were inserted after the rest of the magazine had gone to press. Well-known writers and artists will depict actual phases of the war in succeeding issues. Arrangements have been made to cover the operations by land and sea.

Senator Lodge's "Story of the Revolution" has reached the period that was the test of Washington's greatness—the terrible winter at Valley Forge, the sneers of Congress, the defeat at Brandywine and Germantown, and finally the victory at Monmouth.

Mr. Wyckoff continues his experiences as a laborer with an account of life among the Chicago Socialists. He also gives the inside view of life in the sweat-shops.

The subject of our Navy is one which is all engrossing at the present time, and the desire for accurate and reliable information concerning our vessels has induced the Scientific American to publish a special navy supplement of 40 pages, with illustrations. Every effort has been made to explain what the Navy is. Comparisons have been drawn. not only between the various types of vessels, but also between different vessels of the same class. Diagrams showing the different machines in use for loading and firing. An accurate colored map of Cuba accompanies the issue. Price 25 cents at news stands or the Publishers, Munn & Co., 361 Broadway, N. Y.

During the Civil War an attempt was made by the Federal government to blockade the Southern ports, especially Charleston and Savannah, by sinking old vessels loaded with stone in the channels leading to the ports. So great was the secrecy under which the fleet was organized for this purpose that no official records remain. The account of "The Stone Fleet of 1861," contributed by Frank P. McKibben to the New England Magazine for June was prepared by the author from items which appeared in old newspapers and from interviews with persons more or less acquainted with the incidents. Warren F. Kellogg, 5 Park Square, Boston, Mass.

The leading article in Appleton's Science Monthly for June is entitled The Philosophy of Manual Training, by Prof. C. Hanford Henderson, the acknowledged authority on the subject in this country. A Cruise Among Haida and Tlingit Villages, by George A. Dorsey, of the Field Columbian Museum, describes and pictures a trip through the settlements of the Southern Alaskan Indians. Aspects of Nature in the African Sahara is the second of two articles describing a summer trip to this region. William Lee Howard contributes an interesting and instructive paper under the title The Physiology of Strength and Endurance. New York; D. Appleton & Company. Fifty cents a number; $5 a year.

President McKinley is to be given the distinction of having a number of a woman's magazine named for him and prepared in his honor. The July issue of The Ladies' Home Journal is to be called "The President's Number." It will show the President on horseback on the cover, with the President's new "fighting flag" flying over him; a new march by Victor Herbert is called the "President's March"; the State Department has allowed the magazine to make a direct photograph of the original parchment of the Declaration of Independence, while the President's own friends and intimates have combined to tell some twenty new and unpublished stories and anecdotes about him which will show him in a manner not before done.

I spent a few days last week in Clinton, La., with my aged father, who has been preaching forty-five years. He is the oldest local preacher on the Baton Rouge District. Our pastor Rev. J. O. Richards is doing well; he is loved by the people. On my return Tuesday night at a late hour we were agreeably surprised by a company of members and friends, lead by Misses A. Messioh and R. Smith. After serving refreshments, ice cream and cake, the party retired, leaving us happy. Mr. Editor please tell them to come again.

C. H. Monroe.

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FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

HASTENING MATURITY.

It is often very important both in field and garden crops to hasten maturity: in the first to escape frost, in the second to procure early marketing. In addition to proper selection of soils (sandy soils hastening maturity) something can be effected through the fertilizers used. Stable manure and highly nitrogenous fertilizers are not favorable to early maturity — phosphates and potash are favorable to it. Cessation of cultivation and allowing the soil to become somewhat compact, also tend to check growth and hasten maturity. Though these may make a difference of a few days only in the maturing of crops, a few days may count for a great deal to a market —Gardener.

If the season is very dry on your cotton and corn crops, you will find that by plowing them every fourteen days their growth will be promoted.

At the closing exercises of the State Normal at Prarie View, Tex., May 31, the agricultural department under Prof. W. B. Woodruff and the mechanical under Prof. E. H. Holmes, made excellent showings of the work accomplished during the year. The former in addition to producing all the vegetables, grain, forage, butter, and much of the meat consumed by the institution, has each year a large surplus to put on the markets and to ship to the other State Normal at Bryan, Texas. The latter this year erected an immense tower on which has been placed a huge water tank, to which pipes have been connected to conduct water to every part of the school grounds and buildings. The literary departments under Prof. C. W. Luckie, Prof. M. H. Broyles and the other members of the faculty also gave evidence of rare excellence. The famous educator, E. L. Blackshear is president.

Localities in Fort Bend County, Texas, are now suffering from the work of a mischievous agitator, who a few weeks ago lectured through these certain sections on African emigration, and collected one dollar from each dupe who desired to purchase a ticket to the shores of the Dark Continent. Besides the villiany of taking the money of these poor people without giving them adequate returns, this agitator has taken from them their peace of mind and caused them to neglect their crops, sell considerable property, and in a few instances some have bargained off their homesteads. The more discreet are in wait for good bargains and are buying up those articles at large discounts. One man has sold a horse and saddle that cost him a year ago $30, for $15, and another poor fellow who owned fifty acres of improved bottom land worth $1500, has conveyed the tract for $500. Can our readers show us how the presence of these simpletons in Africa can affect that land in any other manner than to add to its native mass of ignorance and poverty.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

LEXINGTON DISTRICT.

Second round of quarterly visits for 1898:

Mayslick, July 1; Washington, July 2-3; Mt. Olivet, July 4; North Fork, July 5; Mt. Carmel, July 6; Tilton, July 7; Sherburne, July 8; Flemingsburg, July 9-10; Moorefield, July 11; North Middleton, July 16-17; Falmouth, July 23-24; Boyds, July 25; Lair, July 26; Ruddles Mills, July 27; Cadentown, August 3; Oxford, August 6-7; New Zion, August 8; 9; Cleveland, August 13-14; Clay City, August 19; Winchester, August 20-21; Paris, August 27-28; Versailles, Sept. 3-4; Gunns Chapel, Sept. 10-11; Georgetown, Sept. 17-18; Corinth, Sept. 19; Asbury, Sept. 25-26; Spears, Sept. 28.

Dear brothers, the password for this quarter is have a good revival of religion in your charge, and a good Epworth League, and raise all of your apportionments.

Yours truly,
J. H. Stanley, P. E.

GAINESVILLE DISTRICT,
Atlanta Conference.
Third Round, 1898.

Cartersville and Acworth, June 4th and 5th; Marietta, June 11th and 12th; Duluth, June 25th and 26th; Decatur, July 2nd and 3rd; Suwanee, July 2nd and 3rd; Lawrenceville, July 9th and 10th; Hoschton, July 16th and 17th; Gainesville, July 23rd and 24th; Gillsville, July 23rd and 24th; Harmony Grove, July 30th and 31st; Elberton, Aug. 6th and 7th; Lavonia, Aug. 19th and 20th; Centreside, Aug. 26th and 27th; Gainesville, Sept. 3rd and 4th; Edwardsville and Roswell, Sept. 10th and 11th.

Dear Brethren — In this third quarter make your work tell, both spiritually and financially. Now, if any of you did not make a strong pull on your benevolence Easter, begin now to make your Children's Day collection an all around success. Please don't neglect this. District Conference convenes at Countyline M. E. Church, Decatur charge, on August 10th, 10 o'clock A. M. Rev. F. H. Rodgers will preach the opening sermon. Many distinguished visitors will be with us—Drs. Mason, Thirkield, Murray, Bowen, Secretary Penn, Prof. Crogman and others. Come prepared to make full reports. Bring your Freedman's Aid collection. Dr. Mason will receipt you for it. All arrangements for reduced rates are fully made. Faithfully,

H. R. Allen, P. E.

PORTLAND.

Tuesday, February 22d, and weekly thereafter a new line of Pullman Tourist sleeping cars will be operated over the Missouri Pacific Railway between St. Louis and Portland, Oregon. This service is of especial advantage for travelers to the Klondike. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

* * * \

NOTICE.

The First State Convention of the Epworth League, Louisiana Conference, Methodist Episcopal Church, will be held in Wesley Chapel M. E. Church, Baton Rouge, La., June 23-26, 1898.

All presiding elders, pastors, district presidents and chapter presidents, in addition to the delegates elected, are members of the convention. Each chapter is assessed fifty cents to be forwarded by the delegate to defray expenses. Presidents of local chapters will please observe this requirement. Pastors are requested to interest themselves in making our first effort a success. The good people of Baton Rouge are awaiting to give us a rousing welcome. Let your watchword be: "On to the Capitol City."

PROGRAMME.

Thursday, June 23rd, 9 A. M.—Epworth League Love Feast, conducted by W. J. Chapman of Union M. E. Church, New Orleans, and Prof. C. H. Pemilton of Houma, La.

Convention called to order by Rev. Chas. D. Shallowhorne, State President; welcome address, W. M. Duplessis, Baton Rouge, La.; response, R. C. Metoyer, New Orleans; address, Rev. J. F. Marshall, Simpson Chapel, New Orleans; address, Rev. B. M. Hubbard, A. B., Napoleonville, La.; paper, "What has the Epworth League accomplished among our young people," Miss E .B. Smith of New Orleans; music, Epworth League choirs; address, Rev. D. J. Price, Shreveport, La.; address, Rev. R. C. Barrow; address, Rev. Wm. Porter, A. M., Franklin, La.; address, Rev. Pierre Landry, New Orleans; address, Rev. Henry Taylor, New Orleans; introductory sermon, Rev. S. Duncan, P. E., New Orleans, N. District, Alternate Rev. J. A. Tircuit; address, Rev. C. W. Reeves, Crawford, La.; address, Rev. R. E. Jones, B. D., Assistant Business Manager, Southwestern Christian Advocate.

Friday, June 24th — Devotional exercises and sermon, Rev. J. H. Pierre, Houma, La.; address, Prof. I. C. Clemons, A. B.; address, Miss Olevia Thomas, Shreveport, La.; address, Prof. Cornelius Johnson, A. B., Alexandria, La.; address, Miss Mary O. Simms, White Hall, La.; address, B. J. Reddix, Donaldsonville, La.; paper, Miss Pinkey B. Wilson, Thibodaux, La.; paper, Miss Elenora Johnson, Wesley Chapel, New Orleans; devotional exercises and sermon, Rev. H. Taylor, New Orleans; devotional address, I. G. Penn, Assistant General Secretary Epworth League; report from State officers Epworth League; address, Rev. F. T. Chinn, P. E., Monroe District; address, Mrs. S. A. Johnson, Baton Rouge, La.; address, Rev. C. Monroe, Williams Chapel, New Orleans; address, Rev. H. J. Wright, P. E., Natchitoches District; address, Robert Armstead, Wesley Chapel, New Orleans; address, Prof. F. B. Smith, of New Orleans University; annual sermon, Rev. Valcour Chapman, P. E., S. New Orleans District, Alternate Z. T. Gayden, New Iberia, La.; address, Rev. I. B. Scott, D. D., Editor Southwestern Christian Advocate.

Saturday, June 25th—Devotional exercises and sermon, Rev. F. Walker, P. E., Alexandria District; reports, one from district officers and two from president; paper, Miss C. Knox, Lake Providence, La.; address, Rev. J. D. Poole, Zacharie, La.; paper, Miss Louisa E. Alton, New Orleans; address, Rev. Hampton James, P. E., Shreveport, La.; address, G. A. V. Roman, New Orleans.

Songs and recreation at picnic grounds.

Sunday, June 26th — Sunrise prayer meeting, Wesley Chapel and St. Mark; Union Sunday-school meeting, Wesley Chapel; sermon, Rev. W. R. Butler, New Orleans; devotional exercises conducted by Revs. J. J. Obe, Alexandria, and Rev. M. P. Franklin, Donaldsonville, La.; closing sermon, Rev. Chas. D. Shallowhorne, State President.

Note—Watch this column for railroad rates to seat of convention.

Speakers in preparing their papers are requested to bear in mind the League rule, 10 minutes, and govern themselves accordingly.

C. D. Shallowhorne,
State President, Thibodaux, La.
Rene C. Metoyer,
State Secretary, 540 St. Peter St., N. O. La.

—o—

Columbus District, West Texas Conference, third round.

Alleyton, June 24-26; Columbus, June 25-26; Columbus Cir., July 2-3; LaGrange, July 9-10; LaGrange Cir., July 16-17; Feyetteville, July 23-24; Winnar, July 26-27; Peach Creek, July 30-31; Willer Springs, Aug. 6-7; Sublime, Aug. 10-11; Hallettsville, Aug. 13-14; Yokam, Aug. 20-21; Wharton, Aug. 24-25; Edna, Aug. 27-28; Victoria, Sept. 3-4.

Dear Brethren—We will expect you to see to it that all the delegates will be present at the Dist. Conf., which will convene in Yonkom, Aug. 16th. Brethren, strive to be able to report all your benevolent money at the Dist. Conf. I hope you all have heeded the oft-repeated notice respecting the Samuel Houston College. Brethren, if there was ever a time that the so long prayed for time to see the school completed, it is now. Then let us fulfill that prayer by sending the needed amounts pledged, or what we can to complete it. The prayed for time has come, now let us work until it is fully realized.

Yours in Christ,
B. F. Smith, P. E.

Railroad Time Table.

Illinois Central.

ARRIVE—	LEAVE
Local mail .....10:00 pm	Local mail.....7:00 am
Chicago limited, 7 45 pm	Chicago limited, 9:00 am
Fast mail..... 8 30 am	Fast mail.....7 20 pm
Louisville and Cincinnati.	
Fast mail.... .8:30 am	Fast mail.. .. 7:20 pm
Louisville and Cincinnai, Limited.	
No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.... .....9:30 a m	McComb City Ac... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 11:30 a m	No, 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7:40 am	No. 6, fast mail..7:55 am
No. 7, coast acc 8:30 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... . . pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex...6:55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp'gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7:20 pm

Queen & Crescent Route.

Cincinnati and New York.... 8:30 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:30 pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 4:45 pm	California ex...9:15 am
California ex.. 6:55 am	Texas & Mexico fast mail.....8:35 pm

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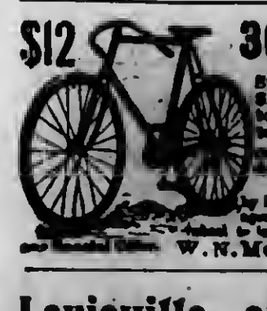
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8 Coast acc'm..3.45 p.m	1 Lim. Ex.....7.15 p.m
2 Lim. Ex....7.40 p.m	5 Fast Mail.... 8.10 p.m
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PUBLISHER'S NOTICES.

Cash Remittances.

June 6 to 13.

Atlanta and Savannah—W. M. Gordon, E. E. Kirby, J. A. Simpson, C. E. Pullen.

Central Alabama—J. T. Willis 1, G. B. Spann, J. Barnes *1, G. W. Hodges.

Central Missouri—D. G. Franklin 1.

Florida—E. D. Williams.

Little Rock—Hattie Horn.

Louisiana—C. Monroe, J. F. Marshall *2, Miles Christmas, M. E. Dickerson, S. Green 1, A. J. Proctor, E. Baptiste 1, A. B. Venable, J. H. Brown, E. Hutcherson, C. W. Reeves, Miss L. E. Taylor, S. Duncan, A. D. Wilson, S. E. H. Morant, J. C. Larkin, M. Seither.

Mississippi and Upper—Chas. Lester, Katie Pollin, A. W. Wilkes, J. H. Mallory, W. McDonald 2, G. J. Dobson, A. P. Pennell, Hamp Todd, A. Handy, M. E. Gadis, Wm. Payne, L. J. Terrill 1, A. J. Trice *1, H. Henderson *2, M. Anderson.

Texas and West—L. R. Richie, M. W. Givens, A. M. Mason, M. C. Cavines 1.

Washington—G. H. Booze *1, G. M. Shaw *1.

* Yearly.

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The Journal has the benefit of two leased wires running into its office, giving the Associated Press news from from all over the world. It has the same Associated Press service as the New York Herald, World and Journal.

Besides this, the Journal has more special correspondents than any other Southern newspaper. The members of its staff who are reporting the war news are: Mr. J. S. Cohen, who is with Sampson's fleet in the Gulf of Mexico; Mr. Morton Smith, with the land forces now invading Cuba; Mr. A. W. Butt, special Washington correspondent, and Mr. W. A. MacDougald, with the volunteer forces of Georgia.

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MEETINGS TO BE HELD.

Greenwood (Up. Miss.) Shellmound, Miss., June 16.

Chattanooga (E. Tenn.) Rockwood, Tenn., June 16.

Holly Springs (Up. Miss.) Grenada, Miss., June 22.

Shubuta, (Miss) Hattiesburg, Miss., June 29.

Alexandria (Wash.) Leesburg, Va., June 30.

Ohio (Lexington) Cincinnati, Ohio, July 4.

Knoxville (Tenn) Kingston, Tenn., July 6.

Greenville (Up. Miss.) Helm, Miss., July 13.

Greenville (S. C.) Belton, S. C., July 13.

Westerner (N. C.) Forest City, N. C., July 19.

North New Orleans (La.) Hahnville, La., July 20.

Baton Rouge (La.) Baton Rouge, La., July 20.

Waco (Texas) Spring Hill, Texas, July 26.

Austin (W. Texas) Georgetown, Tex. July 27.

Griffin (Atlanta) Kings, Ga., July 27.

Waynesboro (Savannah) Waynesboro Ga., July 27.

Shreveport (La.) Mansfield, La., July 28.

Aberdeen (Up. Miss.) July 30.

Natchitoches (La.) Natchitoches, La., Aug. 2.

Atlanta (Atlanta) Grantville, Ga., Aug. 10.

Alexandria (La.) Elenor La., Aug. 10.

Rome (Atlanta) Rome, Ga., Aug. 17.

Marshal (Texas) Texarkana Ark., Aug. 24.

Houston (Texas) Richmond, Texas, Sept. 9.

Huntsville (Texas) Livingstone, Tex., Sept. 20.

S. S. and E. L. Convention, Kings Ferry, Fla., June 16.

E. L. and S. S. Convention, Winston, N. C., June 25.

S. S. Convention, Willis, Tex., July 20.

S. S. and E. L. Convention, Brinkly, Ark., July 21.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, JUNE 23, 1898—Vol. 33, No. 25. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

Reports differ as to the condition of Havana, Cuba. Some say its population and the Spanish army as well, are on the verge of starvation, while others say supplies are constantly being smuggled in, and everything is plentiful but flour. It is, nevertheless, evident that it would require a good deal of smuggling to make supplies plentiful after so many weeks of almost absoluto isolation.

* * *

The Independent (New York) which is always brave and outspoken on all matters pertaining to the welfare of the Negro, in its issue of the 16th inst. criticises quite harshly the action of the Southern Presbyterians in seeking to free their church from its small Negro membership. They organized recently a little black synod of twelve men, which the Independent thinks too weak to care for itself. They have done as many other good people do in this country, they feed and bow down to the color line prejudice in order to get rid of it.

* * *

It is stated that Kentucky distillers propose to send 50,000 bottles of whisky to our army in Cuba when they are there to receive it. The bottles are to be small, containing only one drink. But since one drink for some men is much more than others can carry, we see nothing reassuring in that statement. We think the government should allow nothing of the kind. The distillers say that will make them fight, but they are evidently judging the rest of the country by Kentucky. Brave men do not need whisky to make them fight.

* * *

The United States Senate has passed a resolution calling for an investigation of the disposition made of the $288,000 which was a short time since paid by act of Congress to the Book Concern of the Methodist Episcopal Church, South, to satisfy an old war claim held against the government. It is said that the authorities of the church paid $100,800 to a lobbyist to secure the passage of the bill, notwithstanding the fact that they asserted just before its passago that nothing was to be paid. Since the passage of the resolution the Book Committee of the Church South has appointed a committee of five to appear before the Senate committee and explain matters fully. For the sake of their church in particular and the Christian Church in general, we trust they may be successful in clearing up matters to the satisfaction of all concerned.

But just at this time we recall the brave, though it did seem futile, fight made in opposition to the passage of the bill by Dr. Edwards of the Northwestern and Dr. Potts of the Michigan. If any such princely sum as that indicated was paid to a lobbyist it would most certainly go to prove the truth of exorbitancy as urged by them against the bill before its passago. Still, as we have already said, we trust the whole affair may be cleared up satisfactorily. And yet, however the matter may be settled, the fact that an investigation is considered necessary, is sufficient reason to commend the papers that were brave enough to oppose the measure when it would seem so many dignitaries, even of our own church, favored its passage.

———*———

Begin now and you will have a new Communion set in 30 days.

STAND FOR SOMETHING.

There are many people in this world who do not stand for any thing. That is to say, they take no firm stand for any good cause. They would not go out of their way to help a good cause and they would not turn on their heel to oppose a bad cause; the fact is they are too cowardly. They are afraid of hurting some one's feelings.

It is said that before the war, Gen. Grant, while visiting the city of Houston, Tex., attended a banquet which was given in his honor. Great preparations had been made and among other things provided for the occasion was a supply of fine wines. Accordingly there were a number of glasses placed at each plate on the table. The General soon saw what it meant and turned each of his glasses down. No sooner had he done so than each person at the table did the same. He took a stand for right; others saw it and fell in line. Who says Gen. Grant did not stand for something?

In a gathering one day in a certain city, a Christian minister was invited to conduct the devotions preparatory to beginning the service. But he was quietly admonished not to sing any hymn which had the name of Jesus in it, as a prominent gentleman present, who was to preside, was skeptical in his views and they did not wish to give offense. "Is that so!" said the preacher. "Well we are sorry for him and respect him, but we can't suppress the name of Jesus for any man." He immediately announced the hymn "All hail the power of Jesus name!" And it was sung, too. Why should the views of the man who doubts be more respected than those of the man who believes? Who has done and who are doing most for the betterment of mankind, the doubters or the believers? Who most deserve respect? But think of the Christian ministers who, in a company of friends or in a community, fall in line with whatever is going on to keep from appearing odd! They do not approve of what is being done, but they lack moral courage either to say "no, I thank you," or to seek to deter others from the wrong way. Stand for something every time and everywhere. You may not wish to offend but people must allow you to have your principles and live up to them without taking offense, and even though they do not seem inclined to allow it, take your stand for right and stay there.

We recall an incident of some years ago when we attended a wedding in an adjoining State. The couple married at 10 o'clock a. m. and left in the afternoon for their future home. There were three bride's maids, one from our State; and a number of young men arranged to give them a reception that evening in a public hall. During the day the pastor of our church came to see us and said he desired that we should go with him to see Miss ———. He said we had told him she was a member of our church and he wished to let her know there was to be dancing at the reception to be given that evening, and pursuade her not to go. We went with him and as it happened met her out for a drive with a young man. After greeting them we asked when she would start for home, etc., then we approached the party business in this way: "Are you going to attend the reception this evening?" "No, indeed," said she, "I understand there is to be dancing, and I am not only a member of the church but a Christian and have decided convictions against such. I shall not attend." We bowed and the young couple drove on. Our brother pastor said: "Is that the kind of Methodists you have in Texas?"

We would say to laymen who may read this, that the secret of most of the backslidings among young Christians is the result of their failure to show their colors when the test comes. Let every Christian, young and old decide to stand for something and the world will honor them for honoring Christ.

Let every preacher of righteousness take a firm stand for the right on all subjects and in every cause and he will be more respected than he is to-day and the preaching of the Gospel will be attended with many times the power it is to-day.

"On the battlefield of life,
"Be a hero!
"In its turmoil, and its strife,
"Be a hero!
"Show your colors in the fight
"And with sword and armor bright
"Strike out bravely for the right,
"Be a hero!

———*———

A CONSCIENTIOUS GOVERNOR.

Our esteemed contemporary, the Richmond Planet, John Mitchell, Jr., Editor, has made a brave and interesting fight to have Virginia's two battalions of Afro-American troops mustered into service under their own officers. This included two majors, who are considered as efficient as any in the State. Strong influences were brought to bear upon the Governor to have all their officers removed and whites appointed in their stead, but Mitchell stood his ground under the watch word, "No officers, no fight!" In the Planet of the 18th inst. we find this welcome announcement:

"Gov. J. Hoge Tyler has decided that the Colored troops shall be commanded by their own Colored Officers. To remove them he declares would be to violate his oath of office, and he cannot comply with the wishes of those who made the demand upon him.

"Major J. B. Johnson of Richmond, will command the First Battalion, Virginia Volunteer Infantry, and Major W. H. Johnson of Petersburg, will command the Second Battalion, Virginia Volunteer Infantry. The War Department has decided to muster in both officers and men as they are. The salary of a Major in the regular army is said to be about three thousand dollars per year. This no doubt accounts for the opposition. Gov. Tyler, of Virginia, Sir!"

In this connection we are pleased to announce that according to the associated press dispatches Illinois will send a full regiment of Afro-Americans, including their officers from Colonel down, and that Indiana will send two or more companies with their officers.

Prominent citizens of this city made a hard fight for Captains in the regiment being organized here, but had to accept ruling of the War Department which restricts them to First and Second Lieutenants.

———*———

During the absence of Bishop Fowler in Europe, Bishop Mallalieu will have charge of the following Conferences: Kansas, Missouri, Indiana, Lexington, Wyoming, West Virginia, Austin, Texas, West Texas, and Southern German.

OUR CONTRIBUTORS.

GENERAL CONFERENCE, METHODIST EPISCOPAL CHURCH.

By Rev. J. D. Walsh, D. D.

The thirteenth session of the Southern General Conference which closed on May 23d, after a sixteen-days' session, had little to distinguish it from previous meetings of the body. The increase of members in the quadrennium had not been quite so large as formerly. But the Missionary debt was paid off the last year of the quadrenniun. The Book Concern had just received $288,000 from Congress for use and damage of the publishing house during the war. Their Church Extension Society reports great prosperity. And their Epworth League had grown fairly well, notwithstanding the difficulty which arose between the Book Committee and the Editor of their Epworth Era who was also secretary of the Epworth League. It is believed with their new secretary, Dr. Dubose, who is also the Editor, this work will have a vigorous growth during the next four years. Bishop Warren A. Candler and H. C. Morrison, the newly elected, are of the very best material for that exalted office. The former a distinguished educator, though quite young; the latter has been before the whole church for eight years as Missionary Secretary. It is believed that in every office they have put very able men. Dr. Tigert and Dr. Hoss go back to their respective editorial chairs.

The Conference discussed, at length, the question of limiting presiding elders to eight years, consecutively, but did not adopt the limit. The number of charges that may be in a district was increased from twenty to thirty. They endorsed the Women's Christian Temperance work. The Conference sent a cordial letter to the President of the United States.

Our delegates were well received and the Hon. J. P. Dolliver was listened to with approval while he argued in favor of Organic Union. Delegates from Canada and from England were present and made a fine impression by their addresses.

Baltimore is a great Methodist city, and though less than one-sixth of it is Southern Methodist, yet the delegates were made to feel that they were among brethren. Many points of interest to Methodists in and around Baltimore attracted the attention of delegates and visitors. The Conference was composed of forty-eight presiding elders and a great many new members, especially among the laymen. These laymen, though equal to ministers in numbers, take very small part in the business. After the elections were over on the fifteenth day the laymen departed so that on the sixteenth day on call of roll to ascertain if quorum were present only forty-four answered to their names. But 103 ministers were present and that saved the day, with only ten to spare. But they could not hope to keep the majority, which is required for a quorum, beyond Monday. They adjourned Monday night, 16th day.

Dr. E. E. Hoss, reporting for New York Advocate, said on Saturday the Conference would probably adjourn on the following Wednesday. But in view of that a committee had been appointed to sift the calendar and put most important matters in the first part. The laymen were the chief contributors to the early adjournment. The same was true of our General Conference, for several sessions, making the business stop for lack of quorum. But it was pointed out and at Cleveland the laymen stayed better than ever before, so that body adjourned with a quorum present.

This Baltimore body tried a new experiment —a seat for one visitor was reserved by the side of each delegate. It was a pronounced success, socially. The auditorium was not nearly so large as at Cleveland, but the acoustic properties were bad, the seats uncomfortable, and the delegates crowded. The Conference will go back to a church probably next time, and the visitors will take the gallery or back seats. The local preacher and evangelist were considered. The debate on this question was one of the sharpest of the session. Sam P. Jones was a delegate and he, as local preacher, opposed the stringent law against those who work where pastors do not want them.

The Board of Education into whose hands was given the work of raising funds to help Payne and Lane Institutes, of the Colored M. E. Church in America, say, on the third page of their report "The contributions from our church to the current expenses of Payne and Lane Institutes has increased yearly." And on the 39th page they say, "While asking for these special contributions we earnestly appeal to the church to pay the full assessment for maintainance of Payne and Lane Institutes." We find on another page of their report that $3,426.01 was raised last year for current expenses for those two schools and for the Haygood Memorial Hall (Payne Institute) the sum of $4,391.05 was paid in 1897. It seems, therefore, that the Southern churches give about the same to help the two schools for the colored church, under the direction of Education Board as they gave when a special agent was employed to collect from the churches.

For this work Bishop Haygood plead earnestly, and, to the last, he tried to arouse in his church a greater interest in it. In the last General Conference at Memphis this work was fully discussed.

The whole membership of the Southern Church is about equal to that of the Colored members in all the churches.

The recommendations of the joint commission were unanimously adopted, and steps taken to have a catechism in common with us soon as our church approves.

Bishop Keener read a paper at the first session asking to be released from work. It was a memorable event. The Bishop was converted in Baltimore. He had been fifty-five years a preacher, twenty-eight a Bishop.

The Conference was attended by a large number of visitors from every part of the South. Bishops Cranston, Foss and Hurst of our church, and all our preachers of Baltimore and vicinity were often in to see the progress of business.

There is much of interest to a lover of Methodism in any General Conference. The Baltimore session will be long remembered by those who had the privilege of witnessing its proceedings.

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DR. J. W. HAMILTON'S ADDRESS AS FRATERNAL DELEGATE TO THE IRISH WESLEYAN CONFERENCE.

We are pleased to give the following extract from Dr. Hamilton's address:

Mr. President, Fathers, Brothers.—We bring you the greetings of more than ten millions of Methodists. The Methodist Episcopal Church has nearly three millions of members, and there are three adherents to one communicant. The General Conference has deputed us to bring you the Wesleyan salutation: "If thy heart is as my heart, give me thy hand." I am only cup-bearer to the King. But I am not commanded to restrain my feelings in bringing to you my message, nor to conceal my appreciation of the welcome you have already so cordially extended to us. The peasant is permitted to have as much heart as his potentate.

We are not without some knowledge of the people to whom we are sent. We are only come out of the New Ireland into the Old Ireland, and we sometimes think from people who are "more Irish than the Irish." During the last half century more of your people have come to live with us than you have left at home. We keep open house for all the world. There came to our shores last year as many guests as there is population in Dublin, and these visitors all came to stay. But there is more of Irish blood in our veins than that of any other immigrants. There were half as many Irish people came to America last year as can be found in the city of Cork, and more than can be found in all Limerick. There are more Irish in the city of New York than in Belfast.

In all our Southern States there is great respect for the "aristocracies" of Virginia. In the nomenclature of the Old Dominion, the hereditary families bear the authorative stamp of approval. None are genuine who can not wear for their insignia the flattering letters of F. F. V. —First Families of Virginia. It is the mark of their nobility, a sort of inscripton for their coat-of-arms. The Rev. Dr. Lanahan, the venerable Agent of our Book Depository in Baltimore, has given a new rendering to these upright capitals. He says, "I am an F. F. V. myself—that is to say, one of the first families to arrive in Virginia from Ireland." He thus pertinently reminds any who are disposed to be a bit arrogant of the presence of their own immigrant generation a little farther back.

It is possible I was selected to come here, because of the inheritance I have in common with you. By birth I am an American, but by the birth of my grandfather I am an Irishman, and by the birth of some of the grandfathers of my grandfather, I am a Scotchman. Though "my name is" not "Norval," my fathers fed their flocks on the Grampian Hills. It was a remark of Lord Rosebery, that wherever one goes in this world and sees a good thing, one generally finds a Scotchman sitting down beside it; but I may add that when the Scotchman gets there, he usually finds that the Irishman has been there sitting down beside that good thing for at least some little time. Whether the Scots came from Ireland, or the Irish from Scotland, or both came of invaders from England and the Continent, the Scots and the Irish both, and the Scotch-Irish and Irish-Scots are found everywhere in America.

The dispersion from Scotland and Ireland at first distributed itself in some parts of the country, for various reasons, much more freely than in others. Speaking of this immigration in the South, at an early period, Thomas Nelson Page, in his book, entitled "The Old South," says: "By a strange destiny the vitality of the colony received an infusion of another element, which became in the sequel a strong part of that life, which, in its development, made 'the Southern civilization.'" After speaking of the arrival of John Lewis from Ireland, and the circumstances which influenced his coming, he says: "He was followed by the McDowells, Alexanders, Prestons, Grahams, Reids, McLaughlins, Moores, Campbells, Waddels, Greenlees, Bowyers, Andersons, Breckenridges, Paxtons, Houstons, Stuarts, Gambles, McCorkles, Wilsons, McNutts, and many others whose descendants have held the highest offices ever thrown on the side of principle the courage, resolution, and loyalty with which they have held out for liberty and Protestantism in the land from which they came."

As I travel our country over, I am sometimes led to conclude that there are no persons in all the States and Territories who are not Scotch-Irish people, or who have not been mixed up in their families with them in some way or other, so that they are Scotch-Irish-Puritans or Scotch-Irish-Huguenots, Scotch-Irish-Jews, Scotch-Irish-Greeks, Scotch-Irish-Bond—no, there are no bondmen there—but Scotch-Irish-Free. The map of the United States seems to have been laid out for a game of "hop-Scotch," or Irish processions.

If it were not for the prevailing modesty of the Irish people, I would be inclined to tell you some good things about yourselves. I can not now see, anyway, how I can well forbear. My case is like that of Blind Allan; of the Highlands of Scotland. He became the family piper of Colonel Ronaldson MacDonald, of Glengarry, a notable man in his day. He once told the piper that he would give the best cow on his estate if he would sing the doings of the day without once

mentioning his name. With ready adroitness, he said:

"Sooner the day without the sun,
Or without salt the sea,
Than a song from me, most honored chief,
Without the praise of thee."

Knowing that I am on Irish soil, and that we are away off here alone, I presume no one will speak of it if I do not wholly forbear. I have not forgotten that John Wesley said the Irish people were "an immeasurably loving people," "the politest people he had ever met;" and that in their wretched cabins could be seen as thorough courtesy as at the courts of London or Paris.

As for Belfast, I have felt that I've been in courtly circles ever since I came here. Your families are of the house of them that wrought fine linen. I am quite sure I could come to Belfast to live, if I felt equally sure that I could withstand the temptations of your good fortune. I fear I might not always have in mind the fate of that certain rich man who was clothed in purple and fine linen and fared sumptuously every day. There has been one protection for us since we have been here. Like that of all other Americans, "Our stomach for good fortune is bottomless," as Schopenhauer has said, who gets his pessimism in everywhere, "but the entrance to it is narrow." Very early you set a guard to your life and character in this city. In the very year in which we were printing our first newspaper in Boston, you were printing in Belfast one of the first editions of the Bible published in Ireland. That was in 1704.

"Your devotion, eloquence, and patriotism," said Wendell Phillips, is "seldom paralleled in history." Who have been your leaders? Dean Swift, according to Addison, "the greatest genius of his age;" Pope called him "the incomparable;" Henry Flood, "eloquent for even an Irishman, and sagacious as he was eloquent;" Grattan, "with all the courage and more than the eloquence of his race." Fox welcomed him to the House of Commons as "the Demosthenes of Ireland;" Emmet in the field; Sheridan in the Senate; Curran at the bar; and, above all, Edmund Burke, whose name makes eulogy superfluous, more than Cicero in the Senate, almost Plato in the academy.

And in America we can never forget Daniel O'Connell. "When I was in Naples," continues Mr. Phillips, "I asked Sir Thomas Fowell Buxton, a Troy, 'Is O'Connell an honest man?' 'As honest a man as ever breathed,' said he, and then told me his story: 'When, in 1830, O'Connell entered Parliament, the anti-slavery cause was so weak that it had only Lushington and myself to speak for it, and we agreed that when he spoke I should cheer him, and when I spoke he should cheer me; and these were the only cheers we ever got. O'Connell came, with one Irish member, to support him. A large number of members (I think Buxton said twenty-seven), whom we called the West India interest, the Bristol party, the slave party, went to him, saying, "O'Connell, at last you are in the House with one helper. If you will never go down to Freemason's Hall with Buxton and Brougham, here are twenty-seven votes for you on every Irish question. If you work with those Abolitionists, count us always against you."

"'It was a terrible temptation. How many so-called statesmen would have yielded? O'Connell said, 'Gentlemen, God knows I speak for the saddest people the sun sees; but may my right hand forget its cunning, and my tongue cleave to the roof of my mouth, if to save Ireland, even Ireland, I forget the Negro one single hour!' 'From that day,' said Buxton, 'Lushington and I never went into the lobby that O'Connell did not follow us.'"

And this other incident gives him high place in the affections of a whole race in America. It was also narrated by Mr. Phillips. "Some years afterwards," he said, "I went into Conciliation Hall, where O'Connell was arguing for repeal. He lifted from the table a thousand-pound note sent them from New Orleans, and said to be from the slaveholders of that city. Coming to the front of the platform, he said, "This is a draft of one thousand pounds from the slaveholders of New Orleans, the unpaid wages of the Negro. Mr. Treasurer, I suppose the treasury is empty?' The treasurer nodded to show him that it was, and he went on, 'Old Ireland is very poor; but, thank God, she is not poor enough to take the unpaid wages of anybody. Send it back.'"

That is good enough material out of which to make American citizens. If we were able to make such division of the social structure as to secure exact information concerning the influence of national characteristics, we should discover how much was due to the character of your people in shaping the institutions of our country. When Dr. Lorimer was speaking at the reception of my friend and ssuccessor, Dr. Brady, the pastor of the People's Church, Boston, he congratulated the city on the arrival of an Irishman who was not to be a policeman. But all our Irishmen are not simply policemen, if all our policemen are Irishmen. When good enough material gets to America—and it does—it may have to wait a generation or so, but the time comes when we open the door of our White House in Washington, and bid the good stuff come in and make itself at home. When have we done better than when we opened wide the portals and bid the good Irishman and Methodist who is now there, and whose name is in all the earth, to come in—Wiliam McKinley, President of the United States?

We can't get on without Irishmen in America. They must be here, and there, and everywhere. It is said when our Civil War was on, and we were about to engage in the first battle, the commanding officer rode down the line, cried aloud, and with evident anxiety, "Is Dennis McCarty in this army?" Instantly there stepped out of the ranks a tall and superb young man, muscular and brawny, who presented arms, and responded promptly, "Dennis McCarty is all here." The officer then said with stentorian voice, as he turned and complacently rode back, "Let the battle proceed."

Mr. Morgan, commoner of Christ Church, the son of an Irish gentleman, was a member of the Holy Club at Oxford, one of the first Methodists, and as he was the first to die, the first Methodist in heaven was an Irishman.

HIGHER EDUCATION AND SPIRITUALITY.

Mr. Editor:

Dear Sir—As our dear brother's challenge does not warrant an answer, we simply beg leave to attempt to set him straight, and leave subsequent events, and the merits of the case to an enlightened public.

Dear Bro. Jackson, we are not responsible for whatever false conclusions your erring mind may draw from our arguments.

Your first and third inferences have no bearing whatever on the thought in our minds and as presented by our discussions. Whether you are begging the question intentionally or are ignorant of what the writer meant is not for us to determine; we do know, however, that you are at sea, so you must settle within your own mind the difficulties which you have placed before yourself and struggle the best way you can to reach your own conclusions, as there was nothing in our article that would justly imply the position you take. The proof of your second inference with its Biblical quotation is so ridiculous that it is but waste of time, and imposition on the many reads of this good paper to notice it. * * *

Very respectfully,
Frederick J. Handy.

Morgan College, Baltimore, Md.

Ask your neighbor to subscribe.

THE LIFE OF FAITH.

Far beyond all shame and loss
Drops the plummet of thy cross;
Never yet abyss was found
Deeper than that cross could sound.

—Selected.

PRAYER.

Thou God of consolation and grace accept us as we come before Thee in the spirit of prayer, for Thou hast said that men should pray always and not faint, and as prayer is the expression of desire and presupposes ability and willingness on Thy part, if according to Thy will, to satisfy us with Thy goodness and comfort us with Thy presence. We come in humility of heart, but with ardent desire that the things we ask may be bestowed, for Thou alone art our hope and stay. We know Thee. Thou art from everlasting. Thy thoughts are high above our thoughts. Yet Thou dost condescend to hear and help us. How great is Thy goodness, which Thou hast laid up for them that fear Thee, which Thou hast wrought for them that trust in Thee before the sons of men. Peace of conscience, the comforts of the Spirit and the hope of future glory, all these teach us to trust in Thee in the darkest night of affliction, and in contemplation of Thy promised favor our souls break forth into exultant songs of praise. We take Thee at Thy word, and drink from the celestial cup those draughts that assauge our griefs and lighten our sorrows. Penitents in this porch of earthly waiting, we anticipate a throne of exceeding glory, and in due time the enjoyment of the city of our eternal habitation, through Christ Jesus Thy Son, our Lord and Saviour. Amen.—Philadelphia Methodist.

GOD SEES THE BEST.

God does not set the less against the greater, as we do; he sets the greater against the less! that is His way. Who will not say, Blessed be His love? Man being small, being petty at the kingliest, finds a flaw. Thus the wise fool talks: He is honest, he is wise, he is gifted; he is, on the whole, a man of notable intellectual stature and influence; but—man thinks he is clever when he discovers a bit. He gathers himself up into Pharisaic perpendicularity, and says: I discovered that, I pointed out that frailty, I saw it. There can be no pit deep enough for a wretch like that. How doth God speak? Thus, hear the music of infinite love; He has gone astray, he has been unfaithful, he has turned aside from me a thousand times, he has done the things he ought not to have done; yet—that is the difference between human judgment and divine judgment in relation to that greatest of all mysteries, human character. It is better to fall into the hands of God than into the hands of men. Your brethren like to speak against you, to have discovered a peccadillo, one little sin, and to have fingers dainty enough to pick out that little hair, and to be able to say, "I've got it!" The Lord saith: You have wounded me, and disappointed me, and gone away from me, yet—how can I give thee up? Return! That is the difference between your human theories and the great divine idea of redemption—God always seeing the best, fixing his eyes upon the salvable points looking to those elements that are still left out of which he can rear manhood. He will not quench the smoking flax, he will not break the bruised reed.—Joseph Parker, D. D.

FOLLOWING THE LORD'S LEADING.

One reason why as individuals and churches and religious organizations we get into financial difficulty and become embarrassed for years, if not for life, is because we go forward in our own wisdom and strength. We do not ask the divine guidance. We restrain prayer and thus grieve the Holy Spirit, who leaves us to our own folly

and weakness. There are thousands of men today who are crippled for life in their earthly affairs and who will be compelled to struggle along the rest of their days in straightened embarrassed circumstances because they failed to take counsel of God in prayer.

There are churches burdened with debtts far beyond their ability to meet, and who are compelled to turn their attention to money-making instead of soul saving because they consulted the pride of their heart and worldly ambition to make a display instead of taking into their confidence the the Holy Spirit and waiting on God in prayer for guidance.

So, likewise, some of our benevolent organizations. The Christian Church has to a lamentable extent lost sight of the pattern placed before us in the Acts of the Apostles. The thirteenth chapter of that early record of the doings and trimmphs of the primitive church should be prayerfully studied and held up as a model for every forward movement in the establishment of the kingdom.

We learn from that remarkable narrative that when they were called to enter upon a new work they waited upon the Lord with special prayer and fasting. We do not know how long that service of worship continued, but they did not desist in prayer nor allow their minds to be diverted until they got a direct answer from the Holy Ghost, saying, "Separate Me Barnabas and Saul for the work whereunto I have called them." That was the first missionary appointment made for the evangelization of the regions beyond. Let special emphasis be placed upon the fact that the Spirit is the prime factor in the new movement. He is the active Agent in answer to prayer.

The sin that lies at our door is: we have failed to honor the Holy Spirit as we should have done; nor do we recognize the place and power of prayer in our daily life and in our church life as in our early Christian experience.

"If we live in the Spirit, let us also walk in the Spirit."—Christian Uplook.

HOW TO LIVE LONG.

Sir James Sawyer, a noted physician of Birmingham, England, has been talking to an audience in that town on longevity. Its secret, he thinks, lies in the keeping of the nineteen commandments following:

1. Eight hours' sleep.
2. Sleep on your right side.
3. Keep your bedroom window open all night.
4. Have a mat at your bedroom door.
5. Do not have your bedstead against the wall.
6. No cold tub in the morning, but a bath at the temperature of the body.
7. Exercise before breakfast.
8. Eat little meat and see that it is well cooked.
9. (For adults). Drink no milk.
10. Eat plenty of fat, to feed the cells which destroy disease germs.
11. Avoid intoxicants, which destroy those cells.
12. Daily exercise in the open air.
13. Allow no pet animals in your living rooms. They are apt to carry about disease germs.
14. Live in the country if you can.
15. Watch the three D's—drinking water, damp and drains.
16. Have change of occupation.
17. Take frequent and short holidays.
18. Limit your ambition; and,
19. Keep your temper.—Buffalo Express.

Oh Envy, how you have kept the colored people apart! If we had our way, envy, jealousy and race prejudice should have an eternal home in the country where overcoats are not wanted and ice cream is a luxury; where the worm dieth not and the fire is not quenched.—The Appeal.

Don't forget our Communion set offer.

WOMAN'S DOMINION.

"DON'T WORRY."

Don't worry. In this tangled skein
Of life, a worrying thought
But complicates the kinks of pain
And tightens up each knot.
Make Will the master of your mood.
Through anxious fear and doubt,
No peace, no pleasure, and no good
Was ever brought about.

Don't worry. Do the best you can
And let hope conquer care.
No more is asked of any man
Than he has strength to bear.
The back is fitted for the load:
Your burdens all were planned;
And if you sing along the road
Kind Fate will lend a hand.

Don't worry. Fortune is a dame
You have to woo with smiles.
Whate'er her mood you must not blame
Nor criticise her wiles.
Trust God in shadow and in sun,
And luck wil come your way,
But never since old Time begun
Has worry won the day.

—Youth's Companion.

TAKING CARE OF CLOTHES.

It is not so hard to care for one's clothes as it is to get them in the first instance, says an exchange. Yet, strangely enough, those who have the fewest garments take least pains to preserve their freshness.

Rich women, having French maids, have their gowns and bonnets looked after with a jealous care that women who need such service scarcely dream of. It is not wear that makes a drabbled mass of your best gown in two months. It is lack of care when it is off your back. If you fold it up or hang it, ten to one you do it badly.

Hang all your dress waists and skirts, but suspend them on "coat hangers," not on hooks or nails. The way shop-keepers care for ready-made garments is an excellent object-lesson. A large supply of coat-hangers can be bought for a dollar, or if you are out of reach of the ready-made article, manufacture them. Half a barrel hoop, with a loop or string in the middle, makes a satisfactory substitute.

Hanging only serves for stiff or heavy fabrics, not when they are of thin goods. In that case garments are apt to become stringy. Light materials must be folded, sleeves and bows stuffed out with tissue paper, and all given plenty of room.

Skirt-bags are a luxury, even a necessity, for handsome garments. They are great square sacks of white cotton, longer than the skirts, and into which the skirt can be slipped without crushing. A sachet suspended in the centre imparts to the skirt a fragrance which makes it as sweet and fresh as a flower.

Skirts should not only be brushed when taken off, but the silk lining ought to be well wiped with a dry cloth. This should be done at once, and the skirt then put away properly. It is tumbling about on chairs, waiting to be disposed of, that ruins many clothes. Gloves must be pulled in shape as soon as they are taken off, and not put away till they are dried.

The worst part of martyrdom is not the last agonizing moment; it is the wearing daily steadfastness. There are many Christians who have the weight of some deep, incommunicable grief pressing, cold as ice, upon their hearts. To bear that cheerfully and manfully is to be a martyr. There is many a Christian bereaved and stricken in the best hopes of life. For such a one to say quietly, "Father, not as I will, but as thou wilt," is to be a martyr.—F. W. Robertson.

Renew your subscription.

OUR YOUNG FRIENDS

WHAT THE MATTER WAS.

"Well, my boy, did you have a nice time coasting this afternoon?"

"No m," said Mother Price's little boy, "not very."

"Why not?" she asked in surprise.

"Why, mother, the boys won't play with me; they don't treat me right."

"Do you treat them right, Harry?"

"I—I don't treat them at all," he said.

The next time Harry took his sled and went off to the hill his mother put on her bonnet and followed. There were a great many people at the coasting place, and Mrs. Price stood back. Presently she saw her little boy go off up the hill alone, dragging his sled. "Who is that little boy?" she asked some little children near her who were resting and knocking the snow off their clothes.

"That? Oh, that is Harry Price," they answered, but they had no idea that they were talking to his mother.

"Why doesn't he play with the rest of you instead of going off by himself?" asked the lady.

"Oh, I don't know; he don't play nice somehow."

"What's the matter?"

"Why, he always wants to have his own way."

'Don't you all want to have your own way?"

"Yes'm," said the little girl, buttoning up her coat and getting ready to start off with her sled —"yes'm; but you see we all give up sometimes."

That evening Mrs. Price told her little boy about her secret visit to the playground. "I wanted to let you look at yourself with their eyes, Harry," she said; "and now that you know what is the matter with Harry Price, and why the boys and girls don't like him, I am sure that you can mend matters."—Evangelist.

WHAT A CHILD'S KISS CAN DO.

In a prison in New Bedford, Mass., there is a man whom we shall call Jim, and who is a prisoner on a life sentence. Up to last spring he was regarded as a desperate, dangerous man, ready for rebellion at any hour. He planned a general outbreak, and was "given away" by one of his fellow conspirators. He plotted a general mutiny or rebellion, and was again betrayed. He then kept his own counsel. While never refusing to obey orders, he obeyed them like a man who only needed backing to make him refuse.

One day in June a party of strangers came to the institution. One was an old gentleman, the others ladies, and two of the ladies had small children. The guide took one of the children on his arm and the other walked until the party began climbing the stairs. Jim was working near by, sulky and morose as ever, when the guide said to him: "Jim won't you help this little girl upstairs?"

The convict hesitated, a scowl on his face, and the little girl held out her hands and said: "If you will, I guess I'll kiss you."

His scowl vanished in an instant, and he lifted the child as tenderly as a father would. Halfway up the stairs she kissed him. At the head of the stairs she said: "Now, you've got to kiss me, too."

He blushed like a woman, looked into her innocent face, and then kissed her cheek, and before he reached the foot of the stairs again the man had tears in his eyes. Ever since that day he has been a changed man and no one in all the place gives less trouble. Maybe he has a little Katie of his own. No one knows, for he never reveals his inner life; but the change so quickly wrought by the child proves that he may forsake his evil ways.—Christian Uplook.

THE AMERICAN BOY.

There are many varieties of the American boy. There are the rough kind and the gentle, the polite and the impolite, the truthful and the untruthful, the generous and the stingy, the oblig-

ing and the disobliging, the honorable and the mean, the outspoken and the sneaking. Dear me, how many kinds there are, and what a nuisance a boy can make himself if he chooses! Take, for instance, the big-feeling boy. Perhaps you know just how he comes into the house, loud-voiced, important, giving out his orders, telling what he wants and doesn't want, what he likes and doesn't like, what he will have and won't have, snubbing his mother and sisters, domineering over little ones, speaking rudely to the hired help, disturbing everybody. You can't hurl a bootjack at him, for such is not the custom, but a bootjack would do him good if it could let him know that he is a nuisance.

Some boys seem to think that it is manly to act in this way. Poor, ignorant simpletons! They do not know that the greatest, noblest men are to be the gentlest in manner, respectful to women, to reverence their mothers, and to treat everybody well—everybody, the poor and poorly clad not excepted. Clothes do not make the man or the boy or the girl. Neither does the occupation. A poor laborer poorly clothed may be a much better person than a rich idler finely clothed. Boys do not always think of this. I will tell you what kind of a boy I like. The boy that I like is wide-awake, spry, eager for outdoors and for all sorts of sports, always plays fair, will not lower himself so much as to cheat, has not a big feeling, is not a sneak, is not afraid of pain, speaks the truth no matter how it goes against him, does no mean thing, is willing to do anybody a favor even if it costs him some trouble, is well-mannered at home, is kind to the little ones, respectful to the elder ones, and treats everybody well. And all this is just as true of the girl that I like as the boy.—R. J. Burdette.

WHY HETTIE WAS HAPPY.

Most girls would have thought that Hettie Bowers had not much to make her happy. She had no home of her own, and worked in Mrs. Adams' kitchen from Monday morning till Saturday night. But the truth of the whole matter was, that Hettie was a Christian. There was often a song on her lips, and Mrs. Adams was wont to say, "The kitchen is the brightest room in the house."

"What a sunshiny disposition your little kitchen girl has!" guests would sometimes say to Mrs. Adams.

And the mistress who knew well the secret of Hettie's happiness, always answered: "Yes, it is the sunshine of God's love in her heart."

"Hettie," Mrs. Adams asked one day, "why are you always so happy?"

"Why, ma'am," she answered, "Jesus loves me, and isn't that enough to make anyone happy?"

"But how do you know he loves you, Hettie?" continued Mrs. Adams.

"He said so, ma'am, and I couldn't doubt his word."

"Then you think he never forgets, Hettie?"

Her face lit up with a smile, "Oh, that is the beauty of such love; we forget sometimes, but he never does."

"But, Hettie, don't you ever feel lonely?"

"Not while he is with me, ma'am; but sometimes when I forget his great love, I repine."

"Well," said Mrs. Adams to herself as she stepped out of the kitchen, "what grace he has bestowed upon this little one! While Hettie may be only a poor kitchen girl, as we view things, yet hereafter a great reward awaits her."—Selected.

EDUCATIONAL.

LA GRANGE (GA.) ACADEMY.

This institution closed its twenty-second session June 7th. The year has been one of prosperity, under the principalship of Prof. J. C. Prince, assisted by Misses Carrie F. King and Julia F. Gilmore. The enrollment has increased from 110 in 1895 and 1896, to 217 in 1897 and 1898. The work in the school room has been solid. In the examinations the students did themselves credit as also their instructors. Frank Harrison, Thomas Greenwood, John Heard, Misses Fannie Leonard, Lela Boykin and Ollie King graduated from the grades with much honor. Miss Lottie May Jackson and others of her class are expecting to enter Clark University from this school another year.

The annual sermon was preached by the writer at Warren M. E. Church, June 5th. The school, nearly two hundred strong, marched from the Academy to the Church in a body and presented a magnificent appearance. The concerts were given on Monday and Tuesday nights. The exercises were grand and received the plaudits of a crowded audience each night. Educators and other professional men attended these exercises and pronounced them as near perfect as possible to make them. The school belongs to the F. A. and S. E. S., but it seems that of late years that society has paid little or no attention to it; hence its affairs have been directed by a local board of trustees. It is said to have been at a low ebb for several years till Rev. James Jackson, the present presiding elder, was appointed to this district. By request of the trustees to secure them a teacher, he obtained the services of the present principal. Prof. Prince is a South Carolinian, raised a Presbyterian and graduated from a school of that church in North Carolina. He is now a member and local preacher of the Methodist Episcopal Church. His two years success in this school has evidenced his ability for such work. It is said that this commencement was the most brilliant in the history of the school and without doubt he will be re-elected without opposition.

A. N. Jackson.

La Grange, Ga., June 8, 1898.

PRINCESS ANNE ACADEMY.

The eighth annual commencement of the Princess Anne Academy took place on the 22d to 26th of May.

The annual sermon was preached on Sunday, p. m., by Rev. N. W. More of Fairmont. The sermon was preached at the (M. E.) church to a packed house. It was logical and forcible.

Mr. More is a young man and one of Morgan College's brightest stars. He is becoming famous as a pulpit orator.

On Tuesday, 7:30 p. m., the primary department, under the supervision of Miss Nettie E. Watts, had its exhibition. We only give a faint idea of it when we say it was just grand. Dialogues, tableaux, recitations, readings and music filled the program for the evening. All who were present can never forget the solo by little Birdie Bird. Much credit is due to the teacher, Miss Watts; she is a young lady of culture and refinement and a tireless worker.

Thursday, the 26th, was commencement proper. By an early hour the people began to come, every train bringing crowds of fashionable people, notwithstanding the threatening weather. At 2 o'clock p. m. was the prize declamation contest. The declamations were interspersed by finest selections of choice music; it was announced that Miss Carrie Waters won first prize and Mr. Thos. H. Kiah, the second.

At 7:30 p. m. the graduating exercises took place at the Metropolitan M. E. Church. Long before the hour for the beginning of the program the people thronged to the church. The church was nicely decorated. The following program was rendered without a break:

Music—"Gloria," by school.

Prayer—Rev. J. Ramond Brown.

Music—"Song of the Spring,"

Essay—"A Gentle Heart," Emma L. Peaker

Oration—"Student Manliness," Rutherford H. Pearce.

Music—"On Life's Journey,"

Oration—"Prominent American Philanthropist," Dennis A. Bothea.

Music—"The High School March."

Oration—"Frederick Douglass," William L. Gale.

Essay—"Plantation Melodies," Mary R. Townsend.

"Class Ode," Mary R. Townsend.

The prizes were awarded by Mrs. B. O. Bird.

Rev. J. R. Waters conferred the diplomas and delivered the address to the graduates which was a most excellent one.

Miss Mary R. Townsend received the prize for the best English oration. The oration was of a very high order.

The entire commencement was pronounced by all who were present to have been the best in the history of the school. Too much praise cannot be given to Prof. J. C. Dunn, the musical director, and Mrs. B. O. Bird's tireless efforts not only in making such a grand display on commencement, but carrying on the work of the school year so successfully.

The outlook for the Academy is bright—indications point toward a much larger attendance the coming year.

The writer having been for three years attending this school has been successful to finish the course and returned to his home in Dillon, S. C.

I wish to thank the faculty, friends and ministers of the Delaware Conference for their kindness to me during my stay in their midst. Also to the Editor of the Southwestern for accepting my feeble correspondence.

Dennis A. Bethea.

COMMENCEMENT AT CENTRAL TENNESSEE COLLEGE.

The thirty-second annual commencement of the Central Tennessee College occurred on Thursday, June 2nd. The previous week had been occupied mainly with examinations, oral and written.

On Friday night, May 20th, the exercises of the Theological classes took place, and addresses were delivered by Mr. H. H. Hinton on "Regeneration and Conversion." Mr. M. K. Britt read a paper on "Systematic giving, the Need of the Church." "Purgatory," was the theme of Mr. Hynes Baskins. These were followed by the addresses of the class of 1898, D. T. Burch, who spoke on "The Divine call to the Christian Ministry," and J. S. Bailey, on the "The History of the English Bible."

Both of these brethren are members of the Lexington Conference, and will probably enter the ministry in their own Conference at an early day.

On Sunday, May 29th, a spiritual and most interesting love feast was held at 9 o'clock, in the college chapel. Many testimonies were given as to the influence of the college upon the Christian life of the witnesses. Some were converted on these grounds, others had been greatly strengthened in their Christian character and all rejoiced in the hope of a better life.

At 11 o'clock Rev. J. A. Kumler, D. D., chancellor of the Illinois Wesleyan University, Bloomington, Ill., delivered the baccalaureate sermon. The text was Isa. 33:6. The discussion was full of earnest, practical thought, and the address to the classes was a very happy adaptation, and was impressively delivered.

At half past two, p. m., the Sunday school anniversary took place.

At night the annual sermon was preached by Rev. A. W. McKinney, principal of the Central Alabama Academy, Huntsville, Ala., who took for his text, "I am come that you might have life and that you might have it more abundantly." He delivered a well arranged and carefully prepared discourse, which was listened to with profound interest in by all who were present.

On Monday and Tuesday, from 9 a. m. to 3 p. m., the oral examinations of the different classes took place.

On Monday night the graduating exercises of the Normal class occurred, with the following program:

"Roman Classics," was the theme of Miss Alma Ireno Cannon, St. Louis, Mo.

"Woman in Literature," Miss Ida Saunders, Carthage, Tenn.

Piano solo, "Tarantella," Miss Anna Daniels, Greenville, Tex.

"Influence of Mythology on Literature," Miss Annie Young Patton, Nashville.

"The Art of Conversation," Miss Linnie C. McKissack, Nashville.

Vocal duet, "'Till we meet again," Misses Lampton and Jolly.

"A Mythological Transition," Robert B. Bell, Homer, La.

The music on this occasion and the papers of the graduates, were themes of general commendation.

On Tuesday afternoon, at three o'clock, the Class Day exercises of the Senior classes were held in the college chapel, in which a most excellent program was carried out, and the largest class of graduates from the college department had a very enjoyable season. At night, the commencement exercises of the Law Department took place. After the opening exerices, the salutatorian, Mr. T. H. Johnson, delivered his address on "Trial by Jury." This was followed by a piano duet, "La Balladine," by Misses Daniels and Guinn," after which the valedictorian, Mr. H. A. Cameron, spoke on the subject, "Injunction." Miss Josephine Caldwell sang a song, "The Flower Girl," and the address to the graduating class was delivered by Hon. Wm. Crostwait, who dealt largely on the necessity of the colored man becoming thoroughly acquainted with his rights as a citizen, with the determination to make people respect them.

On Wednesday night, the Alumni Association carried out its program. A hymn was sung by the audience, followed by prayer, after which a quartette was rendered by Messrs. Voorhees, Brown, Hale and Gregg. A paper was read by Miss Nattie Pegram on "The Future of our Colleges." A vocal solo by Miss Annie H. Blair was followed by the annual address to the Association, by Prof. T. A. Fortson, whose subject was "The Alumnus and his Alma Mater." At the close of this well prepared and very interesting discourse, a violin solo was rendered by Miss Lula S. Randals, a trio by Misses Simmons, McGill and Wendell, and Rev. Dr. Kumler was caled upon to make the closing remarks to the Association.

On Thursday at half past nine o'clock, the Trustees, visiting brethren in the ministry, the college, preparatory classes, and those finishing the English course, had places on the platform, or near it, and the following program was taken up:

Music—"Sing unto the Lord" (Emerson), choir.

Prayer.—

Music—"O Lord How Excellent" (Palmer), choir.

Scientific.

Warfare of Life on Life, George Washington, Nashville.

Science of Life, Julius Augustus McMillan, Hainesville, Tex.

Races of Mankind, Rosa Lee McDonald, Alma, Kan.

Quartette—"The Harbor Bar" (Geibel), Messrs. Voorhees, Brown, Hale and Gregg.

Classical.

Mind and Nature, Willie Alberta Simmons, Nashville.

Science of Thought, Pleasant Moore, Hollandale, Miss.

Piano Duet—"Morceau Fantasque" (Novarra) Misses Lampton and Daniels.

Three Elements of Civilization, Albert Cress Maclin, Keeling, Tenn.

History of Our Planet, Matilda Lloyd, Germantown, Ky.

Trio—The Mariners Raudegger, Miss Rogers, Messrs. Voorhees, Gregg.

Man a Social Being, How He Affects and is Affected by Sociological Conditions, Edgar Seward Foreman, Hartford, Ky.

Progress of Civilization, Isaac Lewis Fields, Mason, Tenn.

Duet—"The Autumn Wind" (Roeckel), Misses Simmons and Wendell.

The Ethics of Politics, Henry Harrison Buckingham, Swallow Bluff, Tenn.

Chorus—"Gypsy Life" (Schumann).

Presentation of Certificates, Diplomas, Conferring Degrees, Doxology.

At the close of these addresses, which were reckoned to be among the best that the college has ever heard from its graduating classes, the degrees of B. S. and A. B. were conferred upon those of the college classes, diplomas upon those in the normal, and certificates of completing the courses upon those in the preparatory and English classes.

The exercises of the day closed with the Alumni dinner, and a social at night. The college year had been one of ordinary prosperity, and the public exercises at its close were recognized as being among the very best of all that we have ever had.

The enrollment for the year is: In the Theological Department, 25; Medical Department, 144; Dental, 19; Pharmaceutical, 14; Obstetrics, 1; Instrumental music, 55; Voice training, 16; Art, 16; Shorthand and Typewriting, 29. The total enrollment in all departments, 548.

The next year, the Medical department opens September 12; the Literary, Law, Theological Departments, September 26.

J. Braden.

Nashville, Tenn., June 7, 1898.

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COMMENCEMENT EXERCISES MERIDIAN ACADEMY.

June 5-9, 1898.

The exercises began with student's love feast, conducted by Rev. A. M. Trotter. Many were the testimonials given by the students and visitors. The Spirit was present to heal and many hearts were strangely moved.

At 3 p. m. Dr. M. C. B. Mason, secretary F. A. and S. E. Society, preached the baccalaureato sermon to a crowded house. The Doctor was quite himself and the expectation of all was fully met. The sermon was great and inspiring and it will live long in the minds of all who heard it. God bless the Doctor.

At 8 p. m., Dr. J. M. Shumpert preached the annual sermon. This occasion was full of interest and Dr. Shumpert preached a sermon suitable to the occasion. Our prayer is that he may live long to help humanity.

The examinations on Monday and Tuesday were interesting.

Tuesday night the Junior Department held its exercises, which was well attended.

Wednesday, the grades were read and remarks by Rev. G. W. Smith and others.

Wednesday, 8:20 p. m., the Cantata of Ruth was well attended and performed.

Thursday, 10:30 a. m., the Music Department gave an entertainment which attracted much attention and praise.

Thursday night the graduating exercises were held and the following sent out to fight sin, ignorance and superstition:

Academic Course—Joanna Toles and Lillie Fikes.

Normal Course—P. A. Taylor, M. E. Crawford, A. R. Montgomery, H. E. Rollins and Cora Ivy.

English Course—E. S. Atkinson, Addie Larkins, M. M. Wilson, M. P. Beasley, Mabel Johnson, Lydia Dickson, Virginia Hopkins, Savanna Brown, Amanda Rayford, Virginia Shields, Emma Ivy, Rebecca Adams and Mamie Beal.

These graduates, twenty in number, acquitted themselves creditably.

Total number of students this year, 265. Next session begins Tuesday, September 20, 1898. We hope to open in our new building.

J. L. Wilson.

EPWORTH LEAGUE

By Rev. Daniel W. Shaw, Ph. D.

June Topic: "LESSONS FROM LIFE."

Topic, June 26th: "Vacation Temptations."

Scripture References: Ruth 1:12; Acts, 28:3.

The topic, Vacation Temptations, given for our thought to-day, is a most timely theme. The steady tramp of the army of students in and out of our centers of learning is now over for a while for us all, and forever for some. Many have clothed themselves with knowledge as with a garment, and have gone out from dear old Alma Mater to return no more as a student. The halcyon days of college life are over and the recollection of those days will many a time come over the golden wires of memory, like a sweet refrain of the song that has ceased. Many who leave the schools for their vacation, go out like a vessel from dry dock, bolted and barred and ready for storms on wildest seas. To these the storm of oncoming temptations will be only an opportunity and a source of strength. To others—ah! to others!

To many, the liberty from routine duty, stern and demanding, which comes with the vacation is only license; especially is this true of the shifting, vascillating and unsettled ones. From work they will turn to the pursuit of pleasure, and oh what temptations lie in the way of the pleasure seeker! Out from many a pleasure fire, where the unwary student has thrown his "bundle of sticks" will come the viper of a temptation and fasten itself upon him. If like Paul, we were all able to shake him off, well; but few can do this. Acts 28:3.

The vacation lures us to leave every old land mark and break away from every restraint. "Turn again, go your way" (Ruth 1:12), says vacation. To many, vacation is a great opportunity. In a single vacation the writer read over seven thousand pages of history and so laid the foundation of his knowledge of history, and still had plenty of time for recreation. Let us now look at a few specific temptations which appeal to the young to-day.

1. The Sunday Excursion. Here it is that so many wander off into Sabbath desecration. The breaker of the moral law will not parley long at the civil code. When men disregard the Sabbath they have gone a long step toward the dark caverns and down dropping poisons. The Sunday excursion is the style now-a-days, but it is a sinful style.

2. The Shady Bowers, are a temptation. How they appeal to the careless and indifferent ones as they go on the Sunday walk. How on green sward and sloping hillside have we seen the loiter waste the time of God that ought to carry its record of toil and endeavor back to the Great I Am.

3. The Wheel. Here is a new utility, harboring a peril as sable, as the heights of its usefulness are bright. To the busy man demanding quick transit in his work, the wheel is a great help and blessing. To the wayward it is only a swifter means to compass the loss of character and the ruin of souls.

4. To Take a Rest. The rest spirit somehow seizes the student, yea the entire household the moment the rush of school life is over. Rest, yes; take a rest from church; take a rest from Sunday school; take a rest from class-meeting; take a rest from general church work; take a rest from the League. And they do. The devil and hell were never more active than during the vacation. The innocent unsuspecting loiterer finds at the end of his vacation that he has been snared, trapped and possessed by the enemy of his soul because he yielded to the siren voice of the tempter.

5. Fine Weather. Is it not strange that even our blessings become a temptation? Yet this is true unless we stand guard over self. Amid foliage, flower and fruit, with grasses for our sandal and nights so calm, serene and beautiful,

vacation season has come. The very beauty of the weather is a temptation to turn from the sterner duties of life, to the bypaths and leave the place of toil and endeavor.

6. The Circus. The time of the big show is here. Flaming posters are everywhere in evidence. Great excitement thrills all homes as the advance sheet telling us that "the greatest show on earth" is coming. Will the people go? Wait and see. Let the League plan for a social on the night the "big show" comes to town if it wants to find out the truth. Let the preacher count the collection the Sunday before or after if he would know whether or not his people went to the show. Does not the Leagner know that the circus is forbidden? Discipline, paragraph 248.

Dear Leaguers, do not stack arms nor pull down your colors although it is vacation time and the heated term has come. Where would that splendid fleet of Sampson's be in three months were he to order the fires out and allow it to drift? Were such a thing permitted, they would never again be heard "bellowing victory"—"bellowing doom" before the forts of Santiago.

So it occurs to me, that in every vocation, some life craft drifts away and away and is never again seen in its sea of usefulness, where before battles were fought and victories won.

Charleston, W. Va.

OUR BENEVOLENT CAUSES

Edited by Rev. E. B. Burroughs, South Carolina Conference.

EMERSON MEMORIAL HOME.

The closing exercises of the Emerson Memorial Home School of Ocala, Fla., took place at Zion M. E. Church Monday evening, May 30th, at 8 o'clock. The occasion was the greatest in the history of the institution.

Before the hour of opening the church was filled to overflowing and ere the services had begun there were more outside than inside and they turned away sorrowfully.

The program was an excellent one and showed great care and painstaking on the part of the Superintendent, Miss C. M. Buckbee, and her faithful and efficient assistant, Miss Lizzie Welch. To see the amount of work that they have done in the last eight months seems almost incredible, but nevertheless their lives and health are preserved and success is theirs. The program consisted of six outlines:

1. Devotional exercises.
2. Bible work.
3. Missionary concert.
4. Temperance, half hour.
5. Industrial and literary.
6. Memorial.

The program was rendered well and we cannot say too much when we say that the exercises were enjoyed by all.

Something must be done to accommodate this growing school both in buildings and help. Another assistant is badly needed and the success of the school depends upon the action of the Board in sending another teacher to help carry on this noble work. This school is destined to become one of the leading schools of the W. H. M. Society. Miss Buckbee and Miss Welch have been laboring earnestly along all lines, and their efforts are felt in my church work as well as in the school under their care. Send us the help for we are pushing the cause for God and Methodism. Aid these noble women by your prayers and other assistance, and heaven will crown your labors with abundant success. Yours for God and Methodism, John E. A. Keeler.

Keep Well

Easy to say, but how shall I do it? In the only common sense way—keep your head cool, your feet warm and your blood rich and pure by taking Hood's Sarsaparilla. Then all your nerves, muscles, tissues and organs will be properly nourished. Hood's Sarsaparilla builds up the system, creates an appetite, tones the stomach and gives strength. It is the people's Favorite Medicine, has a larger sale and effects more cures than all others. Hood's Sarsaparilla absolutely and permanently cures when all others fail.

How To Do It

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla. All druggists. 25 cents.

SUNDAY SCHOOL HELPS.

By Rev. G. N. Jolly, Kentucky Conference.

Lesson I—July 3, 1898.

THE KINGDOM DIVIDED.

(1 Kings 12:16-25.)

Golden Text—"A soft answer turneth away wrath, but grievous words stir up anger" (Prov. 15:1).

For eighteen months our lessons have been in the New Testament. Our last lesson in the Old Testament was about the idolatry of Solomon. At his death Rehoboam, his son, was proclaimed king in his stead.

I. The demand of the people. (1-6) Solomon was one of the wisest of men. He had a thousand wives, but only one son, and he was a fool. Rehoboam means "an enlarger of the people." This name was likely given to him with bright anticipations of his future, but his life was a contradiction to it. His mother was an Ammonite, and worshiped idols. Moloch, whose worship was mingled with lust and blood, was introduced by her. He was brought up in the haram. His training was neglected by his father. He was waited on, petted, flattered, and courted. He had no regular business, and no hard tasks were laid on him. He had a heathen religion, and was surrounded with wild companions. He was weak, proud, conceited, short sighted, insolent, selfish and tyranical.

Shechem was about 20 miles north of Jerusalem, located in the valley between Mt. Ebal and Mt. Gerizem. It was consecrated by many hallowed influences. There Abraham pitched his tent, and built an altar unto the Lord; there the blessings and curses of the law were spoken; there Joshua assembled the people for his last counsel; there Rehoboam was made king over the ten tribes; and there the woman of Samaria came to draw water, and while she listened to Jesus preach, received the water of life. "All Israel" may only mean the representatives of the ten tribes. The apparent object of this gathering was to make Rehoboam king over all Israel, provided he would agree to their plans.

Jeroboam, the son of Nebat, was of the tribe of Ephraim. He had been appointed by Solomon a superintendent over some of his important works. The prophet Ahijah had predicted that he would become king over the ten tribes. He soon began to scheme to bring about this result. When his plans became known to Solomon, the aged king sought his life. He fled to Egypt for safety and remained there until Solomon's death. The ten tribes then sent for him, and placed him at the head of their delegation to meet Rehoboam when he came to Shechem. They claimed that Solomon had laid a heavy yoke on them in taxation and in servitude. This could be true in part only. Solomon had been a fairly good king, yet he had likely gone beyond what the people expected in taxing them. The whole matter seems to be a cunningly devised and well matured plan, on the part of the ten tribes, for revolt.

Note—Wisdom and piety cannot be inherited, yet the foundation for them may be entailed. Subjects claim the right to demand certain things of rulers. Slyness and cunningness are not new things in politics.

II. The request of the king. (5-11) He sent the people away and asked them to come again after three days. He desired delay in order that he might consult with others. He acted as though he believed the people to be sincere, and their demand just.

Note—The question between right and wrong should not be debated. No one should entertain the thought of doing what God forbids.

Rehoboam first advised with the old men—who had stood before Solomon—and no doubt assisted him in the affairs of the kingdom. They told him if he really desired to serve the people to answer them kindly, and speak good words to them, and they would be his servants forever. But he would not hearken to this counsel.

Note—There is wisdom in counsel. The aged have more knowledge, experience, prudence and forbearance than the young. Rulers are servants of the people. Kindnes will often succeed where harshness fails. People can be led better than they can be driven.

He next advised with the young men who had grown up with him. They had, no doubt, partaken of his idle, wicked life; had likely given a loose reign to their appetites and passions; had probably believed in idolatry, and were destitute of moral principle. They told the young king to answer the people roughly, and tell them he would increase their yoke; that his little finger should be thicker than his father's loins; and that his father had driven them with whips but he would drive them with scorpions. That is, with whips that have pieces of metal or bone fastened in the ends of them so they would lift the flesh with every blow.

Note—Young men are unsafe advisers because passion rules judgment, and self-confidence predominates over reason. Early manhood is the storm period of life.

III. The conduct of the ten tribes. (12-16) The people came together again after three days to receive the answer of Rehoboam. He replied to them as the young men had directed. Israel then told the king they had no part in the son of David, or in the inheritance of Jesse. They requested the tribe of Judah to see to their own house, and asked the children of Israel to return to their tents. Soon after this the ten tribes brought Jeroboam forward and made him their king. The Lord knew the ten tribes would revolt. He had declared the same to Solomon, and to Jeroboam. But this knowledge did not cause Solomon's idolatry, or Rehoboam's insolence, or the ten tribes revolt. To know a fact will occur is one thing, and to use means to bring it about is another. God has no part in bringing about evil results, but He sometimes suffers vicious men to carry out their own wicked plans. I see no great sin in the revolt of the ten tribes.

Note—It is never wise to boast of what we intend to do, especially when our plans are evil. Like begets like, and others will come back at us as we go at them.

IV. The proceedings of Rehoboam. (17-24) The tribes of Judah and Benjamin remained with him. He decided to pay no attention to the revolt, but to send Adoram, who was over the tribute money, to collect the revenue from them. The people stoned him to death. When Rehoboam heard this he fled to Jerusalem, and raised an army of 80,000 chosen men. He was about to march against the ten tribes to force them back into the commonwealth. But God told Shemiah, His prophet, to tell Rehoboam and the people of Judah and of Benjamin, not to go up to fight against the children of Israel, for they were brethren, but to return to their homes, for this whole matter was from the Lord. They hearkened to the words of Jehovah and returned every man to his home. Jeroboam beautified Shechem and made it the capital of his kingdom. He also rebuilt Penuel, east of the Jordan, and made it a stronghold of his government.

Note—Rehoboam played the fool by going to Shechem, by debating the question of right and wrong, by acting on the advice of the young men, by sending out Adoram to collect the revenue, and by raising an army to fight his brethren.



PLEASE NOTE THAT—

1. **All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.**
2. **In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.**
3. **When the Advocate does not arrive regularly, notify us promptly.**
4. **Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.**

ARMY AND WAR ITEMS.

Gen. Shafter, with an army of about 15,000 men, sailed last week from Tampa, Fla., for Santiago de Cuba. The effort to capture that city will doubtless be made this week. The Marines who were landed from the fleet and joined by a band of Cubans, have been doing some hard fighting with Spanish forces for nearly a week. A number have been killed on both sides. The American fleet has shelled the forts about Santiago several times and seems to think it will be an easy matter to silence all forts as soon as land forces are ready to charge on the city.

The cruiser Charleston and three transports, conveying about 2500 troops, have reached Manila, and no doubt Admiral Dewey will now take possession of the city. A second expedition conveying troops and supplies has already sailed for Manila and a third is to go soon. The Monitor, Monterey, and its escort, the Brutus, a supply ship, left San Francisco last week for Manila also. Major-General Wesley Merritt, who is to be the military governor of the Philipine Islands, will sail for Manila shortly.

Havana is still blockaded, but it is said no attempt to capture the city will be made till next fall.

The daring deed of Assistant Naval Constructor, R. P. Hobson, and his crew, in braving death to sink the Merimac in the channel at Santiago, to prevent the escape of Spanish ships, is still calling forth the plaudits of the civilized world.

Hobson, the leader and originator of the plan, is a naval constructor, with the relative rank of lieutenant, junior grade. George Charette was a gunner's mate of the first-class on board the cruiser New York. He lives at Lowell, Mass., and is thirty-one years old. J. C. Murphy was the coxswain of the Iowa. Osborn Warren Deignan was born in Stuart, Iowa, and is thirty-one years old. He has been in the navy several years and was one of the Merrimac's original crew. Kelly was also one of the crew of the Merrimac. He is a Boston man and is twenty-eight years old. George E. Phillips is thirty-four years old and was born in Cambridge, Mass. He enlisted on the Merrimac as a machinist soon after the collier was bought by the government. Randolph Clausen was coxswain of the New York and smuggled himself aboard the Merrimac without permission.

The effort to exchange these brave fellows for Spanish prisoners is still being made, but without success.

A REGIMENTAL FLAG.

The Southwestern endorses fully the movement to secure a flag for the Ninth Regiment of U. S. Volunteers (Immunes) now being recruited here, and hopes our people all over the city will respond heartily and liberally to the solicitors. Mr. Frank Williams is chairman, Mr. W. H. Penn, Secretary, and Rev. W. R. Butler, Treasurer of the Committee in charge of the matter.

The Communion set offered is the best made.

BAD SHOWING FOR THE LAYMEN.

We publish elsewhere a letter from Dr. Walsh regarding the General Conference of the M. E. Church, South. From his letter we take the following excerpt relative to the laymen, who are members of the same. He says:

"The Conference was composed of forty-eight presiding elders and a great many new members, especially among the laymen. These laymen, though equal to ministers in numbers, take very small part in the business. After the elections were over on fifteenth day, the laymen departed so that on the sixteenth day on call of roll to ascertain if quorum were present, only forty-four answered to their names. But 103 ministers were present and that saved the day, with only ten to spare. But they could not hope to keep the majority—which is required for a quorum—beyond Monday. They adjourn Monday night, 16th day."

We are free to confess that even to one who feels an interest in seeing both the laymen and lay women of our church get all that can be considered justly their due, the foregoing is not very encouraging, to say the least. While we know many of them have large interests which claim their attention, it is nevertheless true that no one should accept a trust at the hands of the church unless he means to perform it conscientiously and faithfully.

It is really interesting to note the deep seated spirit of aversion there is in the vast majority of Southern Afro-Americans to the class legislation the South is so fond of enacting against them! In Atlanta, Ga., when a street car company set aside certain back seats of its cars for "Negroes" and instructed its employees to see that hey ride there, the result was that this class of passengers ceased to ride at all. Laboring men and women who were in service or doing laundry work in various parts of the city; clergymen, teachers and other business and professional men and women who could not afford a horse or a wheel walked day after day for miles in order to avoid the humiliation. This course was most earnestly advocated from the pulpits and in the halls of the various secret societies and was found most effective. When the street car company balanced accounts it found itself short by several hundred dollars and the objectionable order was at once recalled. The company said it was only joking and Atlanta's Afro-American citizens said they were, too; so the matter was settled.

As announced in our last issue there is a bill pending before the legislature of this State to require Street Car Companies to run separate cars for Negroes and Whites. Already one or two of the laboring people's societies whose members ride to and from their work daily, have begun walking and providing otherwise for their transportation. They feel that such an unnecessary and highly discriminative measure cannot pass except by the consent of the companies of New Orleans, and that every one of the eighty thousand Afro-Americans who can, should withdraw his patronage from the street cars. They claim that with them it is not a question of being allowed to ride with the Whites but of being left free to ride wherever they are fortunate enough to secure a seat or a footing on a car. Since this is, and will likely continue to be, the privilege of every other nationality to be found in this cosmopolitan city, they can see no just reason why it should not continue the privilege of Afro-Americans as well.

We are sure there is no fair minded individual but that will concede their contention a just one and worthy to triumph in the end. To this end there is no doubt that if it appears that the proposed legislature is to be taken seriously, all other societies and churches too will take steps in the same direction.

Rev. R. E. Jones, our assistant business manager, is spending this week in Mississippi in the interests of the paper.

WELCOMED HOME.

On his return from an official visit to India and Malaysia, Bishop Cyrus D. Foss, whom we all delight to honor, was tendered a public reception by the ministry and membership of the Methodist Episcopal Church in Philadelphia and vicinity. A neat twenty-eight page pamphlet, containing most excellent pictures of the Bishop and the Committee on Reception, as well as the highly instructive address delivered by the Bishop, has been published.

Rev. W. W. Ramsey, D. D., presided and Dr. T. B. Neely read the formal address of welcome. The Committee on Reception was composed of eleven such prominent laymen as ex-Gov. Patterson, Dr. J. E. James, Messrs. Chas. Scott and ex-Postmaster John Fields, while the ministry was represented by an equal number of such men as Rev. Drs. T. B. Neely, S. W. Gehrett, S. W. Thomas and J. S. J. McConnell.

Rev. Dr. H. A. Monroe took part in the program also.

Hon. Henry Demas of this city, is to be commended for his successful effort to secure employment on the government works hereabouts for Afro-American laborers who were up to that time most effectively shut out. Not only so but Major Quinn, who stood by him so bravely and without whom the effort couldn't have succeeded, is deserving of our most sincere gratitude. When it is considered that they had the opposition of the Times-Democrat, the Picayune, the States, daily newspapers, and all the white laborers who refused to work with Negroes, their victory is all the more remarkable. Both gentlemen have had all the abuse needed heaped upon them, and in addition Mr. Demas was assaulted in the street; but up to the present they have held their ground. Surely no man who secured work under such circumstances will prove himself unworthy; he who does is a traitor to his people.

The New York Independent's correspondent in Tampa, Fla., has this to say of the Afro-American troops recently camped there. He says: "They are well set up and well drilled, and, in spite of stories from Lakeland concerning their fights with citizens, they are as peaceful as any men would be under like circumstances. In the conservative South the Negro is still looked upon as he was in the old days of slavery."

The last sentence gives the secret of the vast majority of our troubles in the South. The South insists on looking upon us and to a very great extent treating us as in the "Old days of slavery."

The new Negro whether intelligent or ignorant, objects, and there arises the difficulty.

Bishop Earl Cranston, who has made such an excellent General Superintendent since his election to that office, sailed last Monday, June 20th, with his family on the Empress of Japan,, from Vancouver, British Columbia, to supervise our work in China, Corea and Japan. He goes in time to preside at the conferences this year and will not return to this country till after the assembling of the conferences next year. The Southwestern wishes him a pleasant voyage and sojourn in his distant diocese.

Bishop H. M. Turner of the African Methodist Episcopal Church, has just returned from his recent trip to South Africa, and was tendered a great reception in Atlanta on his arrival. The Bishop says he organized two annual conferences and ordained sixty ministers whom he sent out to a membership of five thousand. He is quite hopeful for the future of his church in South Africa, much more so than in Liberia.

Read this list of happy fathers: Rev. W. H. Whitlock, Ackerman, Miss., a girl; Rev. J. J. Obee, Alexandria, La., a boy, and Prof. I. G. Penn, of Epworth League fame, a girl. Who says our membership is not increasing?

COMMENCEMENT OF NEW ORLEANS UNIVERSITY.

Twenty-five years of a useful and splendid career have passed. This institution is situated in the heart of a great Negro population and its influence for good has been far reaching and cannot be measured. The Christian culture, as taught, has given shape to church and home life both in the city and rural districts.

The anniversaries began Thursday, June 8th, with an excellent program rendered by the Friends of Africa.

On the following evening the Temperance Society gave an entertainment which was quite interesting and calculated to lend inspiration to the cause of temperance. The character song and chorus entitled, "Uncle Sam," was unique and was happily presented. The joint program of the Mallalieu-Athenian Societies took place on Friday evening. The enthusiasm of the well begun commencement was sustained and the large audience left the chapel well pleased.

On Sunday morning the baccalaureate sermon took place; the sermon being preached by President L. G. Adkinson, D. D. The Doctor took for his theme "Bible Anthropology."

On Monday evening a large class of bright and promising young men and women having completed the English course, presented a most interesting program of music, both vocal and instrumental, and recitations. Signs of careful study of the art of elocution were manifest. At the close of the program certificates were presented by the President to the twelve promising young people.

The Commencement, proper, took place on Tuesday (the 4th in the beautiful grove of Magnolias, jessamine and oaks on the Campus of the University. Just before the regular program, an enthusiastic and patriotic exercise took place. 'Twas that of a "Flag Raising." The donor of both flag and the 60-foot pole was the Hon. Henry Demas, Naval officer of the port of New Orleans. In the absence of Mr. Demas, the flag was presented to the University in a happy and appropriate speech by Rev. W. R. Butler. It was received on behalf of the trustees by Rev. Pierre Landry. Prof. Frank B. Smith in a timely speech received the flag on behalf of the faculty. And then amid the cheers of the throng of people, Miss Nellie Adams hoisted "Old Glory" to the breeze.

Immediately following the flag raising, the Commencement program began. The opening prayer was made by the Rev. Dr. I. B. Scott, which was followed by a piano trio. The graduates of the Normal Course occupied the first half of the program. We give their names, and subjects, in the order in which they spoke:

Clara A. Haywood, Side by Side, Spartacus the Gladiator and Tousaint L'Overture; Sarah A. Jones, The Beauties of Moral Excellence; Etta E. Lee, God in Nature; Wanitta C. Loyd, The Bud of 1863 and Flower of the Dawn of the 20th Century; Lucile J. Shallowhorne, Is it Worth While?

At this point Dr. Adkinson, in a few words of cheer and congratulation, presented the diplomas of graduation to the members of the Normal Class, which goes out with the motto, "To sow good seed."

There were two graduates from the College of Liberal Arts. Their names and subjects are: Harry W. McDonald, The Signs of the Times, and Thomas C. Rankin, The Talent of Silence.

The President spoke of his personal interest in the class, of their religious life in the institution, and the satisfaction in the prospects that awaited them. Having honorably completed the required course, Messrs. McDonald and Rankin were graduated with the degree of A. B.

The honorary degree of Doctor of Divinity was conferred upon Rev. John P. Morris, A. M., B. D., of the North Carolina Conference, and Rev. Samuel F. Gaskill of the New Jersey Conference, and the degree of Master of Arts upon Prof. Frank B. Smith, A. B.

Upon the pronouncing the benediction one of the most prosperous and peaceful years of New Orleans University closed. J.

PERSONAL AND GENERAL.

Rev. Wm. Porter of Franklin, La., was in the city last week to visit his family.

Dr. Jesse Bowman Young, Editor of the Central Christian Advocate, has a son among the volunteers for the present war.

The youngest soldier thus far enlisted is Garfield Finlayson, a drummer-boy of a Michigan company. He is only thirteen.

Mr. J. J| Morrow of Littig, Tex., represents the Southwestern this week at the Sunday School and Epworth League Convention, to be held at Austin, Tex.

Rev. V. D. Jenkins of Kings, Ga., has taken off his coat once more to do his best for the Southwestern. He says we shall hear from him and we are listening.

Hon. C. W. Casacalvo, the worthy Afro-American representative in the legislature of this State, gave notice last week that he would shortly introduce a bill to prohibit and punish mob law.

Miss Nellie V. Landry, who a few weeks ago closed her school at Cheneyville, La., has returned to the city for the summer and is pleasantly quartered at her parents' residence on Constance street.

Rev. T. O. Carroll of Hagerstown, Md., is striving to wipe out the old debt which he finds against his Church. He raised $84.51 on the first Sunday and hopes to make it $200 by the last Sunday. He expects success and so do we.

Rev. Dr. D. W. C. Huntington, a presiding elder in the Nebraska Conference, has been elected chancellor of the Nebraska Wesleyan University. He is able and popular and has represented Nebraska Methodism in six General Conferences.

New Orleans University has just conferred the honorary degree of Doctor of Divinity on Rev. J. P. Morris, A. B., B. D., professor of mathematics in Bennett College, Greensboro, N. C.; also our Rev. Samuel F. Gaskill, New Jersey Conference.

Dr. L. G. Adkinson, president of New Orleans University, is hard at work adjusting affairs in connection with the session just closed. He hopes to do much toward the enlargement of the main building before the expiration of the summer vacation.

Rev. B. H. S. Ferguson, A. B., who graduated from the Classical Department of Rust University at its recent commencement, kept up his studies in connection with his laborious duties as presiding elder of the Starkville District. He is to be congratulated that he succeeded in reaching the goal.

Rev. Wm. Bartley, the stirring presiding elder of the Houston District, Texas Conference, sends us fifteen annual cash subscribers, to help us pull through the dull season. He says if we wish any more just let him know, but our modesty forbids. However, he who helps at this season of the year helps twice. Bro. Bartley is hard to beat.

At a dinner given Bishop Hartzell, at the Sherman House, Chicago, last week, he had the pleasure of meeting in the hotel one of the four men whom he rescued from drowning in 1863, when a student in Garrett Biblical Institute. Of course, they were pleased to meet each other. The dinner was attended by a number of prominent Methodists.

Rev. Dr. J. Braden informs us that Bishop Nindc who is to hold the ensuing session of the Tennessee Annual Conference, has appointed the Rev. Miles Williams, presiding elder of the Nashville District. It is thought that Rev. H. W. White, who was appointed at the last session of the conference, will not be able to perform any further work before the next session of the conference.

Prof. J. H. Brown, B. S., who has for a number of years filled the chair of Natural Science at New Orleans University, with so much credit to himself and the institution, called at our office last week to shake hands. He left the city Thursday morning for the home of his parents in Warrensburg, Mo. We know a number of gentlemen who regret his departure, but they are not alone.

Prof. F. B. Smith, A. B., who taught last session at the New Orleans University, gave us a pleasant call since the close of school. The professor is quite proficient in stenography and typewriting and among other duties taught both at the University. We are glad to say he has kindly consented to represent the Southwestern this week at he Epworth League Convention to be held in Baton Rouge.

SPRINKLING—BAPTISM.

The following letter will indicate how the book written on baptism by Rev. J. C. Houston of Yazoo, Miss., is regarded by one who is thoroughly competent to judge of its merits. The author of the letter, Dr. H. W. Featherston, is one of the most prominent men of the Methodist Church South, in the State of Mississippi, and an able debater on the subject of baptism. His is the testimony of an expert. We are all the more pleased to publish this letter because Bro. Houston is one of the strongest men of our Mississippi Conference. The book is published by Eaton & Maines, New York:

Central Methodist Episcopal Church, South.
Meridina, Miss., Feb. 2, 1898.

Rev. J. C. Houston,

Dear Brother: When the first edition of your book, Sprinkling, Christian Baptism, appeared, I read it with much interest. I have just examined your revised and enlarged edition. It is a great work. I regard it as the strongest, simplest, clearest statement of the subject I ever saw. Its simplicity of language makes it a book that all may understand. Its clear, strong statements cannot be easily misinterpreted; and its logic cannot be overthrown. Thoroughly scriptural, simple in style, full of plain, common sense, it must of necessity do a great work for the cause of truth which is the cause of Christ. I heartily commend the book and sincerely wish it the widest circulation. A hundred thousand of them ought to be sold to the people of this country in a short time. God grant that it may come to pass. Your brother in Christ,

H. Walter Featherston.

A FLAG RAISING.

New Orleans University had a flag raising last Tuesday afternoon. It was the result of the efforts and enthusiasm of two staunch friends of the institution. Seeing so many United States flags flying throughout the city they concluded N. O. University should have one and started to raise sufficient funds by subscription to purchase the same. They found this extremely difficult business till they came to Hon. Henry Demas, the present Naval Officer of this port. Mr. Demas not only agreed to subscribe but told them that because of his high estimation of the work of the University and his esteem for its friends, he would be pleased to present the flag and a pole from which to fly it. His generous offer was at once accepted and the result is that on last Tuesday a flag 6½×12 feet was formally raised to the top of a 60-foot pole from which it now flutters in the breeze. The ceremony connected with the raising was exceedingly interesting and all friends of N. O. U. are grateful indeed to Mr. Demas.

The Star of Zion, the official organ of the A. M. E. Zion Church, comes to us this week enlarged to an eight-page paper and printed on excellent white paper. We congratulate the Editor and manager on these commendable improvements and feel confident they will give Dr. Smith a better opportunity to show his gifts as an Editor.

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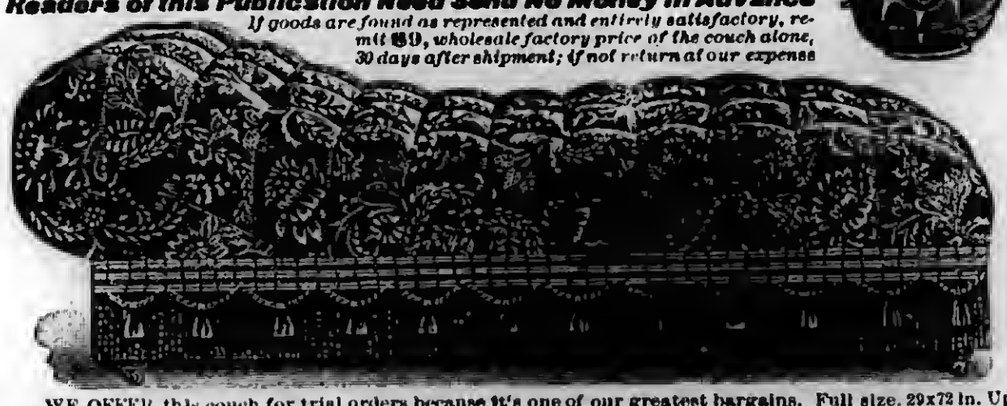
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DOINGS OF THE WORKMEN.

S. H. Brown, P. E., Staunton District, Washington Conference: I have just returned from a two weeks' trip on my work, which winds up my first quarter. We started in after conference with success as our motto, hence are at home endeavoring to push the work vigorously. Some degree of success is already discernable. All of the pastors were received very cordially by the people, which we believe is one of the characteristics of success. All of the preachers seem desirous of making a good record, therefore with zeal and pride they have started out to win. Some of the brethren have already reported at least one-third of their benevolent collections. Would be glad to have your presence at our district conference in September (as per schedule), or a representative of the Southwestern. We very seldom, if ever, get any of the representatives of our great church in these parts. Your presence with others would greatly stimulate these different causes. The Southwestern has had some increase on our district, I think.

L. A. Harvey, P. C., Lockhart, Tex.: Our second quarterly conference was held May 7-8. Rev. Moses Smith, P. E., in the chair. Reports showed the work in a prosperous condition. During the quarter over $250 worth of improvements were made on the church. Elder Smith impressed the congregation with the words of Dr. J. W. Hamilton, stating that the work on the Samuel Houston School building would have to stop until some of the subscription would be collected. We promised to do the best we could. With a very small membership we raised $2. During the quarter, five conversions, thirteen accessions to the church. Raised for all purposes, $57.

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No delay on your return trip from the Southeast if you go via the Texas & Pacific.

R. H. Debose, P. C., Fernandina, Fla., Trinity M. E. Church: We have had one of the grandest revivals that has been in this church for years; after running for three weeks. We closed down on Sunday, the 5th, with twenty-two converted; two persons joined us from the Baptist Church and one from the Presbyterian Church; fifty added to the church and the fire is still burning. My church is marching on.

Shreveport, La.: Company's rally of St. James, May 22, 1898—The following is the report of each company: Companies and Captains—Company A, F. S. Legardy, $2.50; Company B, Moses Sterett, $12.50; Company C, Geo. C. Willis, $5.50; Company D, Geo. Tyler, $3.35; Company E, M. D. Miles, $5.30; Company F, Jno. Wesley, $1; Company G, G. F. Huntley, $15.00; Company H, Willis Jones, $5; Company I, L. W. Blackwell, $7.75; Company J, A. Graves, $11.50; Company K, W. C. Carter, $5.50; Company L, Laura Price, $22.50; Company M, Geo. Black, $5; Company N, Virginia Lovell, $17.50; Company O, Puss Blackwell, $11.50; Company P, Nancy Owens, $15.25; Company Q, Lou Green, $14.00; Company R, Richard Floyd, $ 5.25; Company S, Addie Simpson $2.75; Company T, Carlotte Brent, $3.50; Company U, D. J. Price, $14.50. We are glad to mention that our church is free from debt. The last note has been taken up and there remains not one cent of indebtedness.

Susie P. Legardy,
Reporter.

M. Cooper, P. C., Vicksburg Circuit: Our second quarterly conference was held May 28th. Our beloved presiding elder, Rev. Wm. McMorris, was with us. Reports showed a marked progress of the work. Paid pastor $42.75 during quarter; paid presiding elder, $19.55. On Sunday, the elder preached a good sermon to a crowded house, after which the Lord's supper was administered; a good number communed. The elder was very much pleased to see that the circuit, under the care of Rev. M. Cooper, was improving along all lines, and members being added to the church.

A. G. Belton, P. C., Heathmon Circuit, Miss.: My second quarterly conference convened May 13th and 14th, with Rev. L. F. White in the chair. Reports showed increase on all lines of church work. The presiding elder on Sunday preached one of his best sermons, though being greatly fatigued from a long and tiresome ride of ten or fifteen miles. Raised for pastor this quarter, $12; for P. E., $7.20. The Southwestern Christian Advocate was played on heavily, but the brothers quieted us down by promises of next time you come.

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ROBERT H. FOERDERER, Philadelphia, Pa.

Calvert, Tex., June 6, 1898.—The following program was rendered by the W. H. M. S. Sunday eve, May 29, 1898. The sisters deserve much for the manner in which the program was executed: Reading and Invocation, Rev. L. H. Richardson; Opening Address, Mrs. L. H. Richardson; Recitation, Little Ida Bowers; Paper on Missions, Miss Ida Armstrong; Of what benefit is the W. H. M. S. to the Church, Mrs. N. E. Young; Singing, Choir; An Africa in Texas, yea in Calvert, Miss J. C. Massington; Duett, Misses Jessie Ross and G. A. Waters; A Dialogue; two little girls; Instrumental Solo, Miss C. A. Foster; Song, Choir; Collection, Bros. Perkins and Clements. This day being W. H. M. S., the collection was given to aid in the erection of an Industrial Home in connection with the Sam Houston College at Austin, Texas. Collection, $6. At 8:30 p. m., Rev. Richardson preached a soul-stirring sermon to the W. H. M. S. His sermon will long be remembered.

Crystal Springs, Miss.: I wish to say one of the best things done by the Brookhaven District Conference at its last session was that they adopted a resolution not to renew

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any local preacher's license unless he is a subscriber for the Southwestern. The next good work was the presiding elder calling the attention of the Conference to the importance of having a District League on the Brookhaven District. The Conference at once saw the need of said League, therefore they organized a District League, with Rev. A. M. Quinn president, Miss Katie Hall and Prof. W. Russell, secretaries; B. L. Crump, treasurer. All the officers of each department were elected. The amount of benevolent money reported by the pastors, $107.70. Of the amount, $70 came from Crystal Springs. The pastors raised out of their own pockets and put in the hands of the presiding elder to be sent to the missionary treasury on debt paying, $15. The next meeting will be in Brookhaven. Each pastor has promised to bring up all of his assessments and as many subscribers as possible for the good old Southwestern. B. L. Crump.

Miss A. E. Watkins, Secretary, Huntsville, Texas. : The second quarterly conference for St. James Church was held May 28-29, Rev. A. C. Culbreath, P. E., in the chair. The session was a prosperous one. Rev. H. Wartley Jackson, the genial hearted P. C., had everything in good shape. The reports showed that the last three month's work was a successful one. S. S. and E. L. are doing well; collection for the quarter, $174.35; additions to the church, 6. God has blessed us wonderfully. St. James has not lost a single member by death for more than two years. This little church raised for all purposes in 1897, $859.57. In 1898, Rev. Jackson is aiming to raise $1,000. Sixty-five communed. Pray for us.

R. B. Anderson, P. C., Carthage, Miss.: My second quarter was held at Eddy Avenue May 28-29th. Rev. J. C. Houston, P. E., was in the chair. The reports showed the work to be in a very good condition. The elder preached three able sermons and urged the people to take the Southwestern. Collection this quarter, $31.85. Paid pastor $16; P. E., $13.55; for the Meridian Academy, $2.30. My revival meeting opened May 8th and closed May 25th. Conversions, 10; accessions, 6. Total, 16. The Lord is on our side. I want sixty more by conference year. Pray for us.

J. Bickham, P. C., Hubbard City, Tex., June 14: Last Sunday was a great day with the young people on the Blooming Grove Circuit. For missions they had a good program for the day and everything went out nicely. Raised that day, $16.

Jesse T. Willis. P. C., Eclectic, Ala.: My second Quarterly Conference was held June 4-5, at Chapel Church. The Lord has blessed us, and we are moving along. I am doing what I can to push the work. On account of sickness, the presiding elder was not with us.

Rev. A. C. Carter, of Opelika, held the Conference at 11 o'clock Saturday. A good sermon was preached, after which the good sisters gave an opportunity for all to eat.

At 3 o'clock the business of the conference was well carried out. The brethren were pleased with Bro. Carter, for many good things were said by him.

Sunday was a fine day. At 11 o'clock a grand and wonderful sermon was preached.

Collections for the elder, $9.36; for missions. $5.50; for children's fund, $1.00.

J. H. Pierre Homma, La.— Dr. M. C. B. Mason called to see us June 6th on a flying trip to his mother. All his friends, both colored and white, were glad to shake hands with him. He was called to the bedside of some of the friends that were quite sick, and he prayed with them and gave them consolation.

M. M. Walker, P. C., Kerrville, Tex.: We are building at this point of my work a very neat little church, though our membership is small. We haven't been able to go any further with the building since May 1st. We have the frame up. We had a very good church at Fredricksburg, valued at $1400, but a cyclone totally demolished it. So, brethren, pastors and presiding elders of the West Texas Conference, we humbly ask you to bring our condition before your congregation and do your best for us, and send to Rev. H. Swann, P. E., Luling, Texas, or to your humble servant.

C. W. Ivy. P. C., Lake, Miss.: The second Quarterly Conference convened in St. Paul Church, on account of commencement of the Meridian Academy, the presiding elder could not be with us. The pastor attended to the business; officers and leaders had good reports· paid the pastor this quarter, $50.80; paid the elder $5; Freedman Aid $5.20; missions $3.75, and $5 the Sunday raised for ceiling our church at Pleasant Valley; $30 was raised for ceiling Missions' Chapel—at Lawrence $12.20. Total raised this quarter (2 months) for all causes, $107.75.

Wm. Josey, P. C., Rowville Circuit, Texas: My second Quarterly Conference was held at Gracy Church, May 28th and 29th. Rev. Wm. Bartley, P. E., was at his post. On Sunday, at 11:30, the presiding elder preached a soul-saving sermon to over three hundred persons. At 8:30 the presiding elder closed the day's service with another glorious sermon, in which sixteen came forward for prayer. Conversions, 5; addition, 14; money raised $47; paid the presiding elder, $16. Money is scarce in this part of the country, but we are coming with our promised number of subscribers.

Cornelia Burges, Magnolia, La.: We had a grand time Children's Day. Collection, $2.80. We are glad that Rev. A. Hilton was sent here. He has united the church and has raised $35 for need repairs.

The Texas & Pacific are now running the finest Chair Cars in the South —seats free.

G. Orange, P. C., Winona, Miss.: Our second Quarterly Conference convened May 27-29, with Rev. W. E. Mark, P. E., present. It was largely attended by officers and members. Report showed remarkable progress. The presiding elder preached two very able sermons, which will be long remembered as showers of blessings. We feel indebted to the presiding elder for his good advice. Raised presiding elder's claims in full. Our Children's Day was observed and carried out grandly. On account of rain our collection was hindered somewhat. Our work is well organized in church, Sunday-school and Epworth League.

N. W. Ross, P. C., Crystal Springs, Miss.— My second quarterly conference was held May 14-15, by Rev. I. L. Pratt. Each report showed that the work was alive. Elder Pratt presided with much patience and rejoiced to know that we were not behind with our benevolence money. Paid $7.35 to the elder and $34.45 to the pastor.

M. L. Baldwin, P. C., Cade, La.: Our work at Cade is alive. On the 4th instant a happy band of visitors and members came to the parsonage and surprised us with songs and prayer, and ladened the table with many good things. We extend our sincere thanks and invite them to call again. Sunday, the 12th, was a grand day; the program was carried out. We had speeches, addresses and dialogues, both in English and creole French. Methodist, Baptist and Catholic people took part. We raised $4.30.

E. Holliday, P. C., Columbia, Texas.—My second quarterly conference was held June 5-6. Rev. Wm. Bartley was on time. All officers were present with good reports. The elder seemed well pleased with our work. Raised $23.

D. E. Skelton, Reporter, Flaningsburg, Ky.—At a meeting held June 8 the following ministers organized what shall be known as the Ministers' Sunday School. Epworth League and Class Leaders' Union. There were present Revs. J. H. Ross. Paris Fisher. B. J. Colman. Z. Winchester, R. F. Broadus, Benj. Bradley, A. Jimason, E. S. Young, Moses Cregg. D. E. Skelton and Rev. Mr. Walker, of the Baptist Church. At 10 a. m., the pastors made their reports. At 2 p. m., a paper was read by the Mayslick delegate pertaining to the work of the Sunday school; and Rev. J. H. Ross read quite an interesting paper on "Faith Resolutions," indorsing the Southwestern and urging the brothers to push the subscription among our members were adopted. D. E. Skelton was elected reporter and the Southwestern was selected as the paper to report proceedings.

Officers were chosen as follows: President, J. H. Ross; vice president, B. J. Colman; secretary, R. F. Broadus; treasurer, D. E. Skelton; committee on program, D. E. Skelton, J. H. Ross and R. F. Broadus.

At 8 p .m., Rev. Ross, of Washington, preached a very excellent sermon on "Unity," which was enjoyed by all. Collection for missions $4.



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S. V. Kelley, P. C., Park Circuit, Ark.—Hampelton Chapel young people gave a concert the night of May 28, with a large attendance. The choir did excellent singing. Prof. J. E. Range furnished organ music and the pieces were fine. Refreshments of all kinds were served. To complete the church, Sister Rebecca Polly and Brother G. W. Gommor sold pork, chickens, cakes and candy. Mr. S. D. Adams and Brother J. C. Smith sold ice cream. Brother M. C. Adams and Mr. W. Smith sold soda and pop. Conductor, Prof. J. E. Range. We raised from the concert and supper $10.45.

We had a rally May 29th. We began with a model Sunday school, conducted by M. C. Adams. We had dinner on the ground, after which preaching began at 3 p. m., by Rev. W. Brown, B. P., of Texarkana. His words will be remembered many days.

Rev. J. L. Perriene was on time at 8 p. m., and preached a regular rally sermon. This rally was for benevolence. Total amount raised rally day and concert $18.10.

I have been quite ill since I wrote you last and have been laboring mighty hard here to get things on foot.

Mrs. L. C. B. Smith, Jackson, Tenn.—Having been a constant reader of the Southwestern for about twelve years, and knowing of its great value as a weekly visitor to the home, and also having a desire to increase its circulation among our people here and secure a communion set for the church, I started out a few weeks since to solicit subscribers for the paper; and I am glad to say that my efforts have met with some success and the work is encouraging. We have a membership here of more than three hundred, but I am sorry to say that there is not more than a half dozen families reading the paper. I expected to have met with much greater success when I started out, but I found that our people here very largely subscribe for the St. Louis Chronicle and other trashy reading matter, and have no love for the Southwestern. But with your prayers and the help of God, I shall see that the Southwestern has a large representation in this city. We've just received a letter from the assistant business manager, expressing a desire to be with us on the 19th inst., in the interest of the paper, and I hope that his visit, talk and representations of the many values of the Southwestern will make my success in circulating a large number of copies much easier. I have secured ten yearly subscribers, which I herein send by money order, and the names of forty others who have premised to send you a nice list of subscribers every week.

D. A. Coleman, Sec'y., Ackerman, Miss.—Our second quarterly conference convened in Robinson Chapel, June 11-12. The elder being absent on account of the rain, the conference was presided over by our much beloved pastor, D. W. Calvert. Many of the members sent carefull prepared written reports. Sunday was a high day. Our pastor preached a grand sermon, which made an impression upon all hearts present. Money raised for all purposes during the quarter, $135.75. We have four churches on the circuit and are preparing to ceil them. We have nearly all the money raised for three. Thirty-four cash subscribers have been taken for the Southwestern and more have been promised. We like the paper very much. As we were in much need for a horse upon the circuit, the conference members subscribed $45 to buy one. We had a nice time at Robinson Chapel. The members and friends took care of us grandly. We faired sumptuously. The people of Byway are loyal and kind-hearted.

L. J. S. Bell, P. C., Waynesboro, Miss.—We observed Children's Day according to program. The church was beautifully decorated and everything was up-to-date. The speeches by the children could not be excelled and the music was sweet and charming. Mrs. L. J. S. Bell sang and played a solo, "Three Perished in the Snow." She was called back to repeat it. After this, two essays were read by young men from Chicora, which were enjoyed by all. The school requested the essays to be sent to the Southwestern for publication. It was said that it was the best Children's Day ever held here. Collection by the children, $2.40; total for the day, $13.50, and two subscribers to the Southwestern.

S. A. Mason, P. C., Bodcau Circuit.—We are moving on grandly. We observed Children's Day. The superintendent, Brother Frank Bryant, worked faithfully that it would be successful. We had speeches and songs. The singing was conducted by Mrs. Julia Ann Mason. The older members took an active part. It was very encouraging to the children, although the weather was bad. Collection $3.05.

P. T. Gorham, Reporter.—A few days ago the pastors of our churches in Louisville and proximity met at Anchorage and organized what is known as "A Pastor's Union."

W. H. Vaughn was elected president; J. T. Leggett, vice president; R. L. Dickinson, secretary; W. C. Statesman, treasurer; P. T. Gorham, reporter.

The object of the Union is to assist each other in every good word and work possible. In order to do this, the Union proposes to meet once a month on a brother's work, stay five days and nights, hold two sessions a day and preach every night, or lecture, as the case may demand. The brethren are at the disposal of the pastor of the charge, and, of course, the one in charge will best know what he wants done. All this is to be done free of charge and each one is to pay his own traveling expenses.

This seems to me to be brotherly and the right spirit.

PORTLAND.

Tuesday, February 22d, and weekly thereafter a new line of Pullman Tourist sleeping cars will be operated over the Missouri Pacific Railway between St. Louis and Portland, Oregon. This service is of especial advantage for travelers to the Klondike. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

PROGRAM.

New Orleans North District Conference, to Convene at Hahnville, La., July 20, 1898.

Introductory Sermon—Hubbard Daniel.

Missionary Sermon—E. H. Clark.

How to Make the Epworth League Go—W. S. Chinn.

The Necessity of Becoming More Self-supporting—A. J. Proctor.

What is the Colored Man in the M. E. Church?—Eugene Baptiste.

On Freedman Aid Society—Henry Taylor.

On Church Extension—H. C. Armston.

Support of the Ministry—J. W. Hilton.

Why Should the S. W. C. Advocate be Made Self-Supporting?—Henry Taylor.

Benefits Derived from Being a Country Pastor—F. B. Smith.

The Necessity of a More Educated Ministry—Pierre Landry.

On Tract—Julius Benn.

What Should We Do About Conference Claimants' Collections?—J. W. Turner.

W. H. M. Society—Samuel Bell.

Unity of God—D. G. Taylor.

Relation of Local Preacher to the Pastor in Charge—Charles Crocket.

How to Make the Class Meetings Interesting—J. M. Bryan.

Help of the Epworth League to the Church—R. C. Metoyer.

Duties of Class Leaders—Robert Armstead.

Method of Conducting Sunday-school—Lizzie Taylor.

Local preachers will give a five minutes' talk on subjects selected by themselves.

Brethren, come prepared to report as much benevolent collections as possible, especially that of the F. A. and S. E. Society, as Dr. M. E. B. Masson will be on hand to collect.

Remember the S. W. Christian Advocate.

Committee: Pierre Landry J. W. Turner, H. Taylor, Stephen Duncan, P. E.

REOPENING AT EZION.

Sunday, June 5th, was the occasion of the reopening of the audience room at Ezion M. E. Church. The day was one of much spiritual blessing. The speakers were: Dr. H. A. Monroe, presiding elder of the Philadelphia District, 10:30 a. m.; Dr. Baker, of Grace M. E. Church, this city, at 3:30 p. m.; and Dr. P. O'Connell, of Bainbridge Street M. E. Church, Philadelphia, at 8 p. m. With these, what but a glorious day could we expect? As often happens, the three speakers dwelt much upon the same thing—the frailties of mankind and purity of life.

The discourse of Dr. Monroe was deeply pathetic in its touching description of the sublime death of the God-man.

Not soon will the audience forget the words of Dr. Baker, for they fell from his lips as sweetest music.

At night Dr. O'Connel continued the tender pleading for goodness—for righteous living. As all who have heard the doctor know, no straying of thought or attention so long as he talked to them.

The pastor, Rev. Tindley, was happy, as his smiling face betokened.

The organ has been moved to one side, the platform enlarged and lowered, the altar rail curved, and choir platform and pulpit floor can be turned into one at will.

A conspicuous figure on the pulpit platform was the handsome silver water service, presented by the ladies of the church.

The day's collection amounted to $160.53.

(Miss) L. A. S.

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UNITED FOR LIFE.

Algiers, La., June 10, 1898: On June the 8th, at the residence of the bride, Mr Robert Clark to Miss Lizzie Bram. The groom is the youngest brother of Rev. P. W. and E. H. Clark, of the Louisiana Conference. A. H. Banks officiated.

THEY LIVE IN OUR MEMORY

Napoleonville, La.: Mrs. Ellen Wheat departed this life Sunday, June 9, 1898. She joined Wesley Chapel May 5.

The funeral was conducted by the writer.

Prof. B. M. Hubbard, P. C.

San Antonio, Texas, June 9, 1898: Mrs. Elizabeth Stams departed this life May 21st. She was the wife of Dr. G. J. Stams, of San Antonio, Texas, and a member of St. Paul M. E. Church. She leaves a husband, 4 children, father, three sisters, two brothers and a host of others to mourn her loss. She died in full triumph of faith and was rational until she left the world. Our loss was heaven's gain. She was highly esteemed, this was manifested by the appreciative audience who witnessed the ceremony. Dear saint, fare the well. "When we asunder part it gives us inward pain." But we shall still be joined in heart, "And hope to meet again."

C. P. Westbrooks.

Corinth, Miss., June 1, 1898: I desire to speak of the death of Sister Mary E. Pelton, relative of Rev. Anthony Williams, ex-pastor in charge of the Corinth Circuit. Sister Pelton was born at Fredricks, Va., May 16, 1856; died May 29, 1898. She was a faithful wife, loving mother and devoted to the cause of Christ. In her death the home has lost a strong pillow. She was conscious some days ago that death was approaching, and on Wednesday, May 25th, said to her husband, "You are a good man, though a sinner. I'm going away. Meet me in heaven; there is nothing in my way. Tell little sweet Mamie to stay with you. Don't tell her I am going to die; she is too nervous."

She said to Bro. Braggs: "If I die, my case is settled with God in Christ." Sunday morning she said, "I'm glad to go."

She passed to her everlasting rest.

Owing to the illness of the pastor in charge, D. A. Bragg, Rev. Thos. L. Ingraham delivered the funeral oration, which was grand, indeed. The music for the occasion was grand—led by Mrs. E. A. Stovall and Prof. J. B. Combs. The sacrament was administered to her on Monday, 22d ult., assisted by the writer. We can only say peace to her ashes!

Yours, etc.,

G. W. Baker, Corinth Ct.

Bowling Green, Ky., June 12, 1898: Whereas, the angel of death visited the home of our beloved pastor and wife, Rev. and Mrs. H. W. Simmons, on Tuesday morning, June 7th and took from their arms little Clara Victoria; and,

Whereas, in her death the parents have lost a dear little treasure and the children a devoted sisetr; and,

Whereas we are always willing to bow our hearts and heads in humble submission to the will of our blessed God, knowing that He doeth all things for good, and that we can charge Him with no evil, yet Clara Victoria will be greatly missed in the home; therefore be it

Resolved, That we, the members of the Epworth League and College Street M. E. Church, tender to the family of the dear deceased our heartfelt sympathy for them in this their hour of sorrow and bereavement. Be it further

Resolved, That we point them for comfort to God, the greatest of all comforters, knowing that their loss is heaven's gain.

Maggie A. Hinton, Committee.

MEETINGS TO BE HELD.

Greenwood (Up. Miss.) Shellmound, Miss., June 16.

Chattanooga (E. Tenn.) Rockwood, Tenn.; June 16.

Holly Springs (Up. Miss.) Grenada, Miss., June 22.

Shubuta, (Miss) Hattiesburg, Miss., June 29.

Alexandria (Wash.) Leesburg, Va., June 30.

Ohio (Lexington) Cincinnati, Ohio, July 4.

Knoxville (Tenn) Kingston, Tenn., July 6.

Greenville (Up. Miss.) Helm, Miss., July 13.

Greenville (S. C.) Belton, S. C., July 13.

Westerner (N. C.) Forest City, N. C., July 19.

North New Orleans (La.) Hahnville, La., July 20.

Baton Rouge (La.) Baton Rouge, La., July 20.

Waco (Texas) Spring Hill, Texas, July 26.

Austin (W. Texas) Georgetown, Tex. July 27.

Griffin (Atlanta) Kings, Ga., July 27.

Waynesboro (Savannah) Waynesboro Ga., July 27.

Shreveport (La.) Mansfield, La., July 28.

Aberdeen (Up. Miss.) July 30.

Natchitoches (La.) Natchitoches, La., Aug. 2.

Atlanta (Atlanta) Grantville, Ga., Aug. 10.

Alexandria (La.) Glencoe, Aug. 10.

Rome (Atlanta) Rome, Ga., Aug. 17.

Marshal (Texas) Texarkana Ark., Aug. 24.

Houston (Texas) Richmond, Texas, Sept. 9.

Huntsville (Texas) Livingstone, Tex., Sept. 20.

S. S. and E. L. Convention, Kings Ferry, Fla., June 16.

E. L. and S. S. Convention, Winston, N. C., June 25.

S. S. Convention, Willis, Tex., July 20.

S. S. and E. L. Convention, Brinkly, Ark., July 21.

WEST TEXAS CONFERENCE.

San Antonio District Conference, to be held at Belmont, Tex., August 7, 1898.

Literary Program.

Subjects to be written or presented by each pastor:

A Pastor—Rev. C. P. Westbrooks, D. D., San Antonio, Tex.

The Duty of a Steward—Riley Sodia, San Antonio Mission.

Growth of the M. E. Church, from 1886 to 1896—H. C. Cooper, Floresville.

Life of John Wesley, Goliad Beeville and Corpus Christi—P. B. Bennett.

General Conference of the M. E. Church—Isaac Walker, Fannin

Book Concern of the M. E. Church—E. Henderson, Cuero and Yorktown.

An Educated Ministry—J. T. Jacobs, Gonzales Circuit.

Class Meeting a Means of Grace—N. H. Townsend, Gonzales.

Pastors' Duty in the Epworth League—P. V. Crawford, Belmont.

Followed by general discussion.

Good Works, 10th Article of Religion—A. J. Johnson, Seguin.

Christian Man's Oath, 25th Article of Religion—J. H. Holden, Hondo.

Duty of Local Preachers, Fredricksburg—M. M. Walker.

Mack Henson, C. P. Westbrook, Committee.

NOTICE.

June 16, 1898.

Bishop Ninde has appointed Rev. Miles Williams, P. E., for the Nashville District, Tenn., Conference. The health of Rev. H. W. White, who has been on the district for several years, is such that there is no hope of his being able to do any work before the next session of Conference, in October.

J. Braden.

SUNDAY-SCHOOL AND LEAGUE CONVENTION.

This convention met at Foster Chapel, Lakeland, Fla., May 26-28, and a goodly number were present.

Rev. P. Swearingen, P. E., of the Palatka District, called to order and appropriate devotional services were held. The roll was called and the members responded with their dues.

Miss L. M. Dowen, of Lakeland, delivered the welcome address.

Rev. S. A. Huger, P. E., of the Jacksonville District, was introduced and made timely remarks.

Rev. S. M. Spicer, of Key West, P. A. Daniels, of Tampa, and J. E. Keller, of Ocala, spoke on J. Wesley's jewel, Methodism, and were applauded by the audience. Many visited the Tenth U. S. Cavalry encamped near by.

Able sermons were preached on Sunday by Revs. Swearengen and Spicer.

The convention adjourned to meet at Key West at a time to be fixed by the presiding elder.

Usual resolutions were passed.

Reported by T. J. Vesta, Tampa, Fla.

To the Members of the Cumberland River District (Tennessee) Conference:

Dear Pastors and Friends: I want us to have one hundred subscribers each for the Southwestern Christian Advocate and the Epworth Herald by the Annual Conference that will convene in Murfreesboro, Tenn., Oct. 12, 1898. Also one hundred new students for the Central Tennessee College and twenty young men for the ministry. Besides a handsome increase in our conference collections. Please remember, too, that we are expecting to go beyond what we did last year, and if all will do what a few are doing we will meet Bishop W. X. Ninde with good reports.

All that have not done so, will please see to it at once and take the college and other benevolent collections and send them to their proper places. It is no use to say that we cannot, for we can and must come to the front this year by the help of the Master.

Yours for the cause,

L. M. Moores, P. E.

Nashville, Tenn.

DO YOU READ

What people are saying about Hood's Sarsaparilla? It is curing the worst cases of scrofula, dyspepsia, rheumatism and all forms of blood disease, eruptions, sores, boils and pimples. It is giving strength to weak and tired women. Why should you hesitate to take it when it is doing so much for others?

Hood's Pills are the best family cathartic and liver tonic. Gentle, reliable, sure.

HELP A BROTHER.

I want to ask the brothers and friends to help Rev. H. E. Erwin, who lost all he had except his clothes in a fire last week. Anything that may be given him will be thankfully received—books or money. The first one dollar has been sent him. Who will send the next?

Address him at Charlotte, Tenn.

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Announcements.

TOURIST RATES

The Illinois Central now has on sale, and will continue the same until September 30th, 1898, round trip summer tourist tickets from points on its lines in the South to a large list of summer resorts in the North. Its fast double daily service to St. Louis, Chicago Cincinnati and Louisville enables one to reach quickly and comfortably the mountain resorts of Virginia, the White Mountains and Seaside of New England, the Thousand Islands, the lake and forest resorts of Michigan, Wisconsin and Minnesota, the Hot Springs of Arkansas, the Yellowstone Park or the resorts of Colorado.

SOUTHERN HOMESEEKERS' GUIDE.

A new 1898 edition, entirely rewritten, and giving facts and conditions, brought down to date, of the Central's "Southern Homeseekers' Guide," has just been issued. It is a 264-page illustrated pamphlet, contains a large number of letters from northern farmers now prosperously located on the line of the Illinois Central Railroad in the States of Kentucky, Tennessee, Mississippi and Louisiana, and also a detailed write-up of the cities, towns and country on and adjacent to that line. To homeseekers, or those in search of a farm, this pamphlet will furnish reliable information concerning the most accessible and prosperous portion of the South. Free copies can be had by applying to the nearest of the undersigned.

4TH JULY

For the 4th of July, 1898, low rates of fare will be in effect between all stations on the southern lines of the Illinois Central. Tickets on sale July 2nd,, 3rd and 4th, good to return until July 7th, inclusive.

Tickets and full information as to rates in connection with the above can be had of agents of the "Central" and connecting lines.

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FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

Of the boys and girls that mother and father have been laboring to support during the past session of the various colleges and normals, it would be interesting to know how many will, upon returning home, get down to real work and help their parents bear the burdens of life.

An immense quantity of the corn crop of the Southern plantations is annually lost by the curious habit of the southern farmer of saving the ear only, and allowing the stalk and blade to rot in the fields. Begin this summer to save these parts of the corn crop and hereafter you will see the advantage in it both to your beasts and your pockets. The stalk with ear on it can be cut close to the ground when the milk begins to dry; sun it two days scattered just as it falls, then pile in large heaps on the turn rows for several weeks, and after this the ear and stalks will be dry enough to stack or house. You can pull the ear off as you need it for use.

The Annual Catalogue, 1898-99, of Prairie View State Normal School, located at Prairie View, Tex., has just been issued and exhibits a list of one hundred and eighty-two graduates from that institution including the class of '97. Of this number, about one- fifth appears to be female, and of these twenty-three have married. The exhibit of residence shows that all have remained within the borders of Texas with the exception of ten, of whom eight have gone to northern States; one to Alabama and one to Georgia.

The exhibit, by giving the occupation of each graduate, further shows how well the object of the institution, which is to train persons for teaching, has been accomplished. Six of the alumni are clerks in the U. S. Government service; six are practicing physicians; one is a dentist; two are lawyers, and the remainder are teachers in the public schools. The scope of the work of the school is also agricultural and mechanical, but it is observed that none of the alumni has entered either of these fields as a life work, nor has any of them ventured upon the arena of commerce.

THE PLOW TEAM.

In working farms teams, either for plowing, cultivation of the land, or hauling heavy loads, there are at least two prime requisites demanded for insuring satisfaction to the driver and the greatest amount of ease and comfort to the horse, says Indiana Farmer. First, they should be evenly matched as to size, speed and spirit; and in the second place, the harness and whiffletrees must be so balanced and adjusted to the load that an even pull will bear equally upon the weight to be drawn. The average plowman is liable to overlook the importance of this equal adjustment system, and it is not uncommon to see the end of the double-tree to which the furrow horse is hitched, several inches, often a foot, lower than the other as the team pulls the plow along; this not only adds labor and friction, but it throws the running of the plow out of balance, making it harder for the plowman and impossible for the best class of work to be performed. The whiffletree, or as they are known to some, the double-trees, should be level when the pull is on and not cocked up at one end, atwist as is too often the case. It can be obviated by a proper adjustment of the harness and by using the larger horse, if there is a difference in size, in the furrow; the lowering or raising of the traces at the breechings and blackband as the occasion requires will do it.

HOUSTON DISTRICT.

Third Round.

Orange	July 2 3
Beaumont	July 3 4
Liberty	July 7 8
St. James	July 9 10
Trinity	July 10 11
Boynton Chapel	July 12 13
Mallalieu	July 14 15
Mt. Vernon	July 17 18
Sloan St.	July 17 20
Harrisburg	July 21 22
Kendleton	July 23 24
Richmond Ct.	July 29 31
Richmond Sta.	July 30 31
Velasco Mission	Aug. 4 5
Oyster Creek	Aug. 6 7
Columbia	Aug. 7 8
Rayville	Aug. 13 14
Wallisville	Aug. 20 21
St. Paul	Aug. 26 28
Tabernacle	Aug. 28 29

The Houston District Conference Epworth League and Sunday-school Institute Convenes at Richmond, Texas, Sept. 9th, 1898. We hope each pastor will be prepared to report in full his apportionment.

Wm. Bartley, P. E.

HUNTSVILLE DISTRICT.

Third Round.

Springs Ct.	July 2 3
New Cainey Ct.	July 2 3
Montgomery Ct.	July 16 17
Willis Ct.	July 23 24
Lovelady Ct.	July 30 31
Crockett Ct.	July 30 31
Jasper Ct.	Aug. 6 7
Colmesneil Ct.	Aug. 5 8
Prairie Plain Ct.	Aug. 13 14
Huntsville Ct.	Aug. 13 14
Hunstville Sta.	Aug. 20 21
Dodge Ct.	Aug. 20 21
Camilla Ct.	Aug. 27 28
Livingston Ct.	Aug. 27 28
Cold Springs Ct.	Aug. 27 28
S. S. & E. L. Con. meets	July 20
at 3 P. M., at Willis, Texas.	
District Conference	Sept. 20

Dear brethren—Take dne notice, and govern yourselves accordingly.

A. C. Culbreath, P. E.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

Sunday School Workers

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Beginning with January, 1898, the entire line of SUNDAY SCHOOL SUPPLIES published by The Methodist Book Concern will be enlarged and improved. The high standards of the past will be maintained in every detail, and more pictures, more maps, more diagrams, and more commentary than ever before will be kiven. No increase in price anywhere on the list.

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THE BEREAN LESSON LEAFLET. Some schools desire lesson leaves which may be distributed Sunday by Sunday. To meet this need we shall issue The Berean Lesson Leaflet, containing the same matter as The Berean Intermediate Lesson Quarterly, but with the leaves cut for weekly distribution. Price, 6 cents a year. 1 1-2 cents a quarter.

THE BEREAN BEGINNER'S QUARTERLY. To be improved in every feature for 1898. Picture illustration will be introduced, and the matter will be entirely rearranged to meet more thoroughly the needs of the beginners. Questions, explanations, and helpful ideas for the youngest scholars above the Primary Department. Price, 6 cts a year. 1 1-2 cents a quarter.

THE PICTURE LESSON PAPER. For weekly distribution to the Primary Class. (Mailed monthly; arranged with fifty-two parts to the year.) Printed artistically in harmonious colors, containing the illustrated lesson story, golden text, excellent pictures, stories, and rhymes for the little people. Price, single copy, 25 cents a year. In clubs of six or more to one address, 20 cents each.

THE LEAF CLUSTER. Quarterly. An illustrated picture roll. Brilliantliant in color and execution. Artistic in conception. A genuine work of art for the Primary Department. The Sunday School Superintendent, an eight-page paper, full of hints and helps for the teacher, will accompany The Leaf Cluster. Price, $4 a year. $1.00 a quarter.

THE LESSON PICTURES. A picture for every Sunday of the year. The pictures are fac-similes of those on The Leaf Cluster, so reduced in size as to be printed on cardboard 2 3-4 x 4 inches. The lesson questions are printed on the back of the card. Yearly subscription price, 12 cents per set. Quarterly 3 cents.

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In clubs of six or more to one address, each	50 "

Subscriptions to the above Periodicals must expire with March, June, September, or December numbers.

EATON & MAINS,

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ST. JOSEPH DIST. CENT. MO. CONF.

Second Quarter.

New Bloomfield, W. H. Whitmore.....July 2-3
Independence, J. G. Dinsmore.....July 9-10
Sturgeon, J. H. Atkinson...16-17
Fulton, W. H. Wheeler....16-17
Mexico.....July 23-24
Columbia, G. A. Maston....30-31
Williamsburgh, Dr. Smith..30-31
Armstrong.....July 30-31
Fayette.....Aug. 6-7
Moberey, J. H. McAllister...6-7
New Franklin, H. South....14-15
Fayette Ct., G. N. Reeves..12-14
Glasgow Ct., G. W. Patton..13-15
Glasgow.....Aug. 13-14
Shannondale.....Aug. 20-21
Kansas City, Ashbury...Aug. 28
Lincoln.....Sept. 3-4
Richmond, G. B. Abbott...10-11
Omaha.....Sept. 10-11
St. Joseph, O. A. Johnson..17-18
Kansas City, Clark.....
Desmoines.....Sept. 17-18
Oskaloosa.....Sept. 24-25

The District Conference will convene at Kansas City, Mo., in Asbury Chapel for its fifth session, Aug. 24,1898. Please have your benevolent collections all taken. We are expecting Dr. Mason. Please bring the money for his century plan which closes 1900. Let us do our best this conference year and raise all of our apportionments.

J. J. Clark, P. E.

QUARTERLY MEETINGS,

Second Round.

Topeka Dist., Central Mo. Conf.
Ft. Scott.....July 23-24
Mound City.....July 2-3
Butler and Harrisonville...16-17
Rosedale.....July 30-31
St. James.....Aug. 6-7
K. C. Mission.....July 31
Lawrence and Bonner Sprs.16-17
Valley Falls.....July 23-24
Asbury.....Aug. 13-14
Burlingame.....Aug. 20-21
Dunlap.....Aug. 6-7
Alma.....July 23-24
Manhattan and Wamego.....Aug. 27-28
Clay Center.....Sept. 3-4
Saline.....Sept. 10-11
Ellis.....Sept. 11-12
Mt. Olive.....Sept. 17-18
Independence.....Aug. 3-4
Coffeyville.....Aug. 17-18
Chetopa.....Aug. 10-11
Oswego.....Aug. 17-18
Joplin.....Aug. 17-18
Carthage.....Aug. 24-25
Mt. Vernon and Neosho.....Sept. 24-25
Greenfield.....Sept. 28-29

NORTH CAROLINA CONFERENCE.

Western District. Fourth Round.

Franklin.....July 30-31
Asheville.....Aug. 7
West Asheville.....Aug. 7
Marion.....Aug. 13-14
Newton.....Aug. 20-21
Forest City.....Aug. 27-28
Shelby and Fallston....Sept. 3-4
Lincolnton.....Sept. 5
Gastonia.....Sept. 10-11
McPelah.....Sept. 17-18
Patterson.....Sept. 21
Wilkesboro.....Sept. 24-25
Boon.....Sept. 27
Lenoir.....Oct. 1-2
Hickory.....Oct. 8-9

Let every preacher fill up his blanks and go to conference with a full report.

R. Smith, P. E.



Father Time's scythe is a weapon that no man can escape. Sooner or later it must lay all men low.

With premature death it is different. Nature intended that every man should live a long and useful life, and die a peaceful, painless death. Men defeat the intention of a beneficeent Providence by the manner in which they live, their disregard of the laws of health and their utter failure to protect health when it is threatened and restore it when it is lost. The most common result of neglect of health is that dread disease, consumption. Not many years ago it was considered incurable. Now it is known that Dr. Pierce's Golden Medical Discovery will cure 98 per cent. of all cases if taken in time. That is its record during a period of thirty years. Many of the thankful patients have permitted their names, experiences and photographs to be reproduced in Dr. Pierce's Common Sense Medical Adviser. Any sufferer who wishes to investigate these cases may secure a copy of this book *free*, by sending 21 one-cent stamps *to cover cost of mailing only*, to the World's Dispensary Medical Association, Buffalo, N. Y., and then write to the patients themselves. In consulting Dr. R. V. Pierce by letter, the sufferer consults a skillful specialist who for thirty years has been chief consulting physician to the great Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. With the assistance of a staff of able physicians, he has successfully treated tens of thousands of cases of bronchial, throat and lung affections. He will cheerfully answer letters from all sufferers, without charge. Address the Doctor as above.

"I had bronchitis for eighteen years and I was treated by three physicians, but all failed," writes David Wartzenluft, Esq., of Shoemakersville, Berks Co., Pa. "They told me there was no cure for me. I then used Dr. Pierce's Golden Medical Discovery, and was entirely cured. My weight is now 172 pounds."

OPELIKA DISTRICT.

Third Round.

West Point.....July 1 3
Sardis.....July 2 3
Lafayette.....July 8 10
Mt. Lebanon.....July 9 10
Five Points.....July 16 17
Opelika.....July 23 24
Roanoke.....July 30 31
Dadeville.....Aug. 6 7
New Site.....Aug. 6 7
Alexander City.....Aug. 13 14
Flint Hill.....Aug. 13 14
Sykes Mill.....Aug. 13 14
Widowee.....Aug. 19 21
La Mars.....Aug. 20 21
Glade.....Aug. 19
Spring Hill.....Aug. 20 21
Tallassee.....Aug. 26 28
Eclectic.....Aug. 27 28

The District Conference meets at Roanoke, July 27-31. We shall expect a full representation. Watch for the program.

H. N. Brown, P. E.

SAN ANTONIO DISTRICT.

Third Round.

Belmont Circuit.....July 2 3
Seguin.....July 9 10
San Antonio Mis.....July 16 17
San Antonio, St. Paul....23 24
Kerrville (Wash Creek)...30 31
Hondo City.....July 30 31
Pleasanton (Lagemes)..Aug. 6 7
Floresville.....Aug. 13 14
Goliad.....Aug. 27 28
Mission Valley.....Aug. 27 28
Cuero.....Sept. 3 4
Gonzales.....Sept. 10 11
Gonzales Ct.....Aug. 17 18

Dear Brethren—Our District Conference will convene Aug. 17, in Hood's Chapel, Belmont Circuit. Do your best to have full reports.

Harry Swann, P. E.

Subscribe for the Southwestern.

Railroad Time Table.

Illinois Central.

ARRIVE—	LEAVE—
Local mail.....10:00 pm	Local mail.....7:00 am
Chicago limited, 7.45 pm	Chicago limited, 9:00 am
Fast mail..... 8:30 am	Fast mail.....7:20 pm
Louisville and Cincinnati.	
Fast mail.....8:30 am	Fast mail.....7:20 pm
Louisville and Cincinnal, Limited.	
No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.....9:30 a m	McComb City Ac.....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express.....11:30 a m	No. 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a.m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7:40 am	No. 6, fast mail..7:55 am
No. 7, coast acc 8:30 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

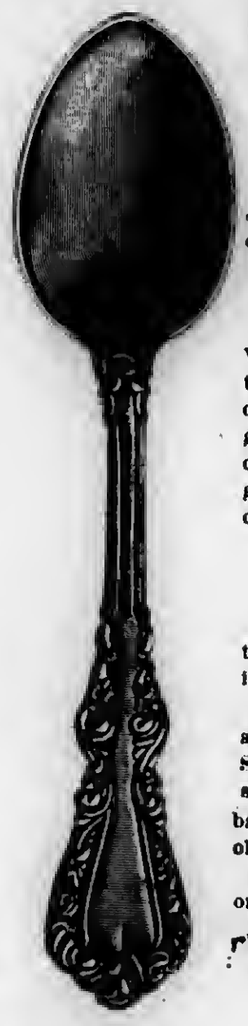
No. 52, Ft. Worth and Cal. ex...6:55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7:20 pm

Queen & Crescent Route.

Cincinnati and ew York ... 8:10 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex..,9:15 am
California ex.. 6:55 am	Texas & Mexico fast ma il.....8:35 pm



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4	Fast Ex...11.15 a.m	7	Coast acc'm...8.50 a.m
8	Coast acc'm..3.45 p.m	1	Lim. Ex.....7.15 p.m
2	Lim. Ex....7.40 p.m	5	Fast Mail.... 8.10 p.m
Sunday	Ex..... a.m	Sunday	Ex..... p.m

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There are four ways by which money may be sent by mail, our risk—Postoffice Money Order, by Bank Check or Draft, or an Express Money Order; and, when none of these can be procured, in a Registered Letter.

You can buy a Money Order at your postoffice, payable at the New Orleans postoffice.

If a Money Order Postoffice or an Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

June 13th to 20th.

Atlanta and Savannah—A. M. McCrary, E. L. Parks, H. C. Kemp, J. A. Richie 1.

Central Alabama—S. D. Davis 1, E. Frazier 1, Wm. Coleman.

Delaware—P. O. Connell *1, W. X. Vaughn.

Little Rock—N. R. Bradford 1, J. W. Wheeler.

Louisiana—Polly Mitchell, A. H. Banks, Mrs. S. Knox, A. Luster, E. Harrison, J. B. Burrell, M. L. Baldwin, W. R. Butler *1, G. D. Pinarris, L. Brazley, W. J. M. Price, N. R. Randolph 1, Frank Walker, Thos. Williams, Cornelius Buyers, H. J. Wright *1, J. F. Marshall, L. G. Adkinson, S. Bell, Burridge & Dejoie, A. B. Harris, N. O. University, John Daniels, J. Ogilvie.

Mississippi and Upper—J. A. Slate, R. N. Jones, J. C. Hibbler, J. J. Cathey, J. H. Rollins, L. J. S. Bell 2, Mrs. L. C. B. Smith *10, Thos. W. Davis, S. L. Wade, J. B. Starkey *1, G. W. Jones, G. J. Dobson 2, S. Hughes.

South Carolina— W. G. Valentine 1, I. W. Singleton, J. L. E. Beard.

Texas and West—Eliza S. Moore, S. E. Ewing, L. S. Blakeney *1, G. F. Ivery, Wm. Bartley *15, P. A. F. Dismuke.

Tennessee and East—Geo. W. Zeigler *3, J. R. Robinson 1.

Price Baking Powder Co.

* Yearly.

THE ATLANTA JOURNAL.

Is one of the newsiest, brightest and most reliable dailies in the South.

It is printed between three and four o'clock every afternoon in Atlanta and contains pretty much all the news printed in the next morning's dailies. The difference in time between Europe and the United States gives The Journal this advantage, as when it is 3 o'clock p. m. in Atlanta, it is 9 o'clock p. m. in Europe.

The Journal has the benefit of two leased wires running into its office, giving the Associated Press news from from all over the world. It has the same Associated Press service as the New York Herald, World and Journal.

Besides this, the Journal has more special correspondents than any other Southern newspaper. The members of its staff who are reporting the war news are: Mr. J. S. Cohen, who is with Sampson's fleet in the Gulf of Mexico; Mr. Morton Smith, with the land forces now invading Cuba; Mr. A. W. Butt, special Washington correspondent, and Mr. W. A. MacDougald, with the volunteer forces of Georgia.

The Weekly Journal contains all the war news.

The price of the daily is $5.00 a year, $2.50 for six months and $1.25 for three months. The price of the Weekly is 50 cents a year. These prices put The Journal in reach of all. We recommend a trial.

A BASKET MEETING.

Rev. C. D. Crockett was in the city last Monday, extending an invitation to the brethren and friends to his basket meeting, near Slidell, La., on the 4th Sunday in June, which is next Sunday. He expects a grand time and hopes to have a large attendance from the city.

He observed Children's Day and is happy over the result. The collection was $5.75, and the people think they had a bigger time than anybody else.

A cyclone struck the home of Rev. Henry Taylor, pastor of Union Chapel, in the form of a grand surprise party on the part of the King's Daughters of his church.. Led on by Brothers William Robinson, R. C. Metoyer and Simeon Johnson. The following ladies were present: Sisters I. Melon, L. Loe, B. Jotto, P. Lewis, M. Gray and many others. They brought many household valuables, such as dishes, tablecloths, etc. The pastor says thanks and come again soon .

The Daughters of Hope Society met at Thompson Chapel to have their annual sermon preached. Sermons were preached by Revs. Baptiste, Morehead and Turner. The society is among the largest in the city. After the sermon a collection was taken and the society turned over to the stewards $13.65. May the Lord bless the Daughters of Hope. They are invited to come again.

COOK BOOK FREE.

"Table and Kitchen" is the title of a new cook book published by the Price Baking Powder Company, Chicago. Just at this time it will be sent free if you write a postal mentioning the Southwestern Christian Advocate. Besides containing over 400 receipts for all kinds of pastry and home cookery, there are many hints for the table and kitchen, showing how to set a table, how to enter the dining room, ets.; a hundred and one hints in every branch of the culinary art. Cookery of the very finest and richest as well as of the most economical and home like, is provided for. Remember "Table and Kitchen" will be sent, postage prepaid, to any lady sending her address (name, town and State) plainly given. Postal card is as good as letter. Address Price Baking Powder Co., Chicago, Ill.

NOTICE .

To the secretaries, Pastors, presidents of each Epworth League, local chapters of the West Tennessee District League of the Tennessee Conference:

As corresponding secretary of the District League Convention, please report me here at Martin Station, Tenn., the membership and condition of your chapters, that I may be able to report to the convention July 21st, 1898.

Jesse P. Price President.
Ella A. Bondurant, Seer'y.

Scrofula, hip disease, salt rheum, dyspepsia and other diseases due to impure blood are cured by Hood's Sarsaparilla.

A GOOD OFFER.

You cannot get all the war news in this paper, neither can you get all our church matters in the Galveston News, but by having both these papers you will be well fixed. We will send the semi-weekly Galveston News and this paper, both one year, for $2.

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This splendid Communion ware is the best Rogers quadruple-plate (no better made), and is fully warranted. No Church in our Methodism need be long without a Set on the liberal terms we offer.

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We have the finest Fountain Pen in the market, fully worth $2.50, which we sell for $1.00. No one would part with it for twice the money. The pen is of 14 kt. solid gold.

Those who have used a Fountain Pen know its value, if they have a good one. The "Diamond Point" Pen Co. makes a good one at a low price. Those who never have had one should not hesitate a moment. Here is a first-class pen, always ready, writes beautifully, never leaks and will last for years.

Do not say that it cannot be a good pen for such a low price. We have fully tested it. Others in our office have used it. It is a wonderful bargain; such, perhaps, as you never will get again.

Make sure of your chance to-day—now!

This most excellent Fountain Pen will be given free to any one sending us $3.75 for three yearly subscribers, or for $2.00 with one yearly subscriber. We will send it, postpaid, to any address for $1.00.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, June 30, 1898—Vol. 33, No. 26. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

Read a good book right through as often as your time will allow. Then tell what you have read.

———*———

For the benefit of those who so carelessly expose their health on the plea that "it does not hurt me," we would remind them of the words of him who said: "Take care of your bodies, for it is the beast that has to carry you to the gates of heaven."

———*———

Down this way it looks as though the ex-confederates are not only successful in securing at the hands of President McKinley such military appointments as they desire for their freinds, but also in preventing the appointment of Afro-Americans to any and all such appointments. If the President can stand it, we shall be compelled to submit; but we shall not do it without protest.

———*———

Those persons who advocate the absolute necessity for a race leader always do so, as it seems to us, with a proviso understood, and that is provided the one advocating the same is chosen for such leadership. In our opinion we are not suffering as much for some great leader as we are for 100,000 lesser ones who are well qualified, strong and true. These will soon so prepare the people that when a great leader appears there will be some one to follow. Let us prepare an army, then elect our general.

———*———

Rev. P. O'Connell, our pastor of Bainbridge Street Church, Philadelphia, graduated from Pennsylvania University on June 8th with the degree of Doctor of Philosophy. He took as his major study semitic languages, and in this branch of learning he is perhaps the best educated Negro in this country. Dr. O'Connell has spent five years in the Delaware Conference, during which time he spent one year and a half simultaneously in Union Theological Seminary and Columbia College and three years in Pennsylvania University. The Doctor has carried on his church work with great success and completed his course with high honors. We congratulate him on his magnificent achievement.

———*———

A bishop of the Methodist Episcopal Church in holding an annual conference recently told the following incident of a man who is now a general officer in the Church:

When he was a young man he was addicted to the tobacco habit and thought he could not get on without it. On one occasion he was called to see a sick sister who was very low. He no sooner entered the room than she caught the scent of his tobacco; he went to pray for her, but she could not stand his presence, and said to him: "Brother ————, I shall have to ask you to retire from the room, you have been using tobacco and it so nauseates me that I must ask you to retire."

He went out thoroughly humiliated, but no doubt fully cured. He went to his room, took a bath and changed his clothing and returned.

It is a great pity that every tobacco-using preacher could not have a similar experience; for since his filthy habit is often so very offensive to those who are well and strong, it must be the more so to those who are sick and delicate. "Be ye clean!"

SHOULD THEIR TESTIMONY BE TAKEN?

In a court of justice every lawyer knows that if he can prove to the satisfaction of the jury that a witness is not reliable and is just as likely to swear falsely as otherwise, the testimony of such a witness will have but little influence on the action of the court. When he can prove that a witness is a false swearer it not only destroys the testimony of such a witness but subjects him to punishment for perjury. This, of course, does not apply to those sections of our country in which a premium is placed on false swearing in order to shield red-handed murderers or other criminals. Not by any means!

In this connection we wish to consider what would be the result if the rules which obtain in the ordinary courts of justice were properly enforced against those who have borne false testimony against a weak and struggling people. The first class of witnesses whom Afro-Americans have proven wholly untrustworthy and false is that class who, previous to the civil war, and even during its progress, testified vehemently and repeatedly that the Negro was too cowardly to fight. This was said too in face of the fact that in every American war, from revolutionary times on down to that very hour the blood of the black slave had mingled with that of his white master in defense of the country which was constantly tightening the manacles of slavery about his limbs. Nevertheless he was given a most excellent opportunity to disprove the statement and that is all any man could ask. In this he succeeded so well that the most bitter confederate became his strongest witness. The Negro will fight, the world says so; that much is settled forever.

The next class of witnesses whose tsetimony was disproved is that class who said he would not work without a master, and hence would starve. They may have believed what they said but the people against whom they testified did not, and set themselves to the task of disproving the same. At this time we ask with pride have they starved? Ah, not only have they not starved, but they have accumulated over and above their keeping more than $250,000,000 worth of property and at the same time enriched their former masters whom the war had left impoverished, and added greatly to the standing of the whole South in commerce, agriculture and manufacturing. Will the Negro work? Do not ask him, but ask the Southern white man; he knows his value as a laborer as little as he seems to appreciate it. But the witnesses, where are they? They are still testifying.

When they saw teachers coming and the school houses being built they said, "Why, he can't learn; his head is too thick!" They have been beaten back on this point, but nevertheless are still on the witness stand and clamor for the right to testify. And we regret to say the public is about as willing as ever to listen to them. The fact that their testimony has so often been found to be false does not disqualify them in the least. We wish it did, and we are sure it would, in any properly conducted court of justice in the land. But now they come forward and say: "The Negro makes a very good soldier under white officers, but we are sure he would be of no service whatever with officers of his own race." And notwithtsanding the record made by those who have so persistently testified on questions relative to the Negro some good people are ready to accept this latest effort as true. Even a Republican president and his administration give credence apparently to this most unjust assumption. Those who make the statement are about as just as were those who said during the days of slavery, the Negro can't learn, but were careful to see that he did not succeed in getting his hands on a single book. These of this latter day say he cannot make an officer, and evidently urge the president not to give him an opportunity to disprove the assertion. We ask in all candor is this just? On every question that comes up they insist on trying to make the world believe that the Afro-American is as different from other people in every other respect as he is in color. When the fact is he is just like the white man with whose civilization his is so closely united. He shares his weaknesses and, in proportion to the degree of his civilization attained he shares his strengths. They both have the same hopes and fears, likes and dislikes, aspirations and ambitions. The difference between the two is in the color of the skin and the advantage one has had over the other in the preparation for life's duties and responsibilities. They tell us thus it was in '61. But we feel we are far better prepared than we were in '61 and object most strenuously to being dealt with as our fathers were then. We are now better prepared both to command and obey, and desire an opportunity to do both. We desire to command for the same reasons other men so desire; but in addition we desire to command that we may disprove an unjust and false assumption. And the man who will give us the opportunity to disprove this unfounded assumption becomes at once our hero and proves himself our friend.

———*———

Surely the exceedingly harsh criticisms which have been so unsparingly heaped upon all Negro soldiers because of the escapades of a few rowdies among the regulars will now cease. The white boys at Chicamanga, Atlanta and Mobile have knocked the colored boys out without half trying. At the first named place the citizens appealed to the governor of Georgia for protection and a special term of court was held; in Atlanta after "the war" was over, four men were discharged from the service, while in Mobile just after the two Louisiana and one Alabama regiments were paid off, hundreds of them captured the city and staid out all night. The next morning at roll call 415 were absent; more than a hundred of them were found in the city drunk and had to be carted into camp like cord wood. No one thinks of claiming that no white boys should be enlisted because of these disgraceful occurrences.

———*———

Only $46,831.54 remain to be pledged for the complete wiping out of that missionary debt. Slowly has the amount of $186,000 been brought down to the small sum that could be raised on any one Sunday, should the pastors and members of our glorious Methodism so determine. There are 10,790 charges that have remained indifferent and impassive to an extent which is shameful and almost sinful, to appeal after appeal. Come, brother, answer to your name! Shoulder your legitimate part of the burden! Victory is in sight—will you share the glory thereof? Pledge now!

OUR CONTRIBUTORS.

ROMANISM AND METHODISM COMPARED.

By Rev. A. W. McKinney.

There was a funeral at the Roman Catholic Church. Every body went and so did I.

The deceased was an old citizen, well and favorably known for his sterling worth and business qualities, by which he had acquired a good name and accumulated a small fortune.

For years beyond the memories of most of his friends present, he had been a member of the Big Stone Church, (Roman Catholic.) Patric M— was his name.

The street for the space of one block each way, was so thronged with vehicles that passage was difficult.

The rich and the poor were there, and each had a sympathizing tear. The rich mourned him as a citizen, the poor as a friend.

Having known the man myself, I was anxious to hear what the Priest would say on the funeral occasion of such a man. So, edging my way through the crowd, and being unable to get any other seat, and scarcely standing room, I perched upon a step ladder at the rear end of the Church where I had the audience in full view, and could hear the faintest whisper from the altar.

The services began, and during the first hour the Priest chanted a ritual service with his back to the audience. This was all in the Latin tongue. Had he read the Scriptures, a few who understood Latin, would have been edified. Occationally a splended bass voice sounded out from the high perched choir, chanting the Psalms of David, and with that subtle influence, which always attends sacred music, seemed to hallow the place. But for this, it would have been as well, had the Priest gone to the Church an hour before the time, and gotten through with all his bowing and scraping, before the congregation gathered. As it was nothing could be understood except by those persons who knew the ritual by heart. There was sound and nothing more.

At length the Domine, Ne in furore Beati quorum, Miserere etc. were ended, and the Priest sprinkled the body with holy water and proceeded to speak in English. He took for a text, the passage in Job: Pity me. ye that are my friends.

He went on to apply it in the case of the deceased, and to call upon those present to pray for the Soul of Patrick, that he might be delivered from the flames of Purgatory and admitted into the presence of God.

"Death," said he, "is the awful punishment which God visits upon sin. A few weeks ago, I was in the city of M— and while waiting for the train I strolled up the street, and heard a street Missionary preach. Among other things, he said that no man is punished now for Adam's transgression; but each man for his own sins only. "My friends,", said he, "the street missionary was in error. For who can look upon such a scene as this"—(pointing to the body of Patrick,) "and then say that God does not punish man for Adam's sin?" He went on to say that God was so holy that one must be purified by charity, before entering his presence, and "as ones charity covereth a multitude of sins in this life, and as by charity a man may help his fellow here, so death does not remove us beyond the good of charity."

He concluded by saying, that he was aware that all present did not believe in the doctrine of Purgatory and prayers for the dead, but that he hoped that the time would speedily come, when all who love the Lord Jesus Christ, will receive this blessed doctrine.

Now if the Priest was right in the doctrine set forth above, then Methodism is wrong. And we do well to examine and ponder these things that we may teach the truth.

First, the passage from Job is misapplied. It is wrung entirely out of its scope and given an interpretation, which the author never intended nor inspiration approved.

Patrick was dead; Job was alive, and called upon his friends to pity him, because he was afflicted. His friends affirmed that it was because of some secret sin that God had sent this affliction upon him. This Job strongly denied and affirmed that his "righteousness was in this matter."

Job was here on earth and his friends were with him. Patrick was dead and his friends were left behind him.

If Patrick's friends could pity him, then he must be in a worse condition than they. Then, for a Christian to die, is a loss and not a gain. But what saith Paul? "For me to live is Christ and to die is gain." Mr. Wesley takes up the same inspiring thought and sings:

"Is not even death a gain to those
Whose life to God was given?"

If those who have passed beyond the vail, which separate us from the disembodied spirits, are still in need of our prayers and our charity, in order that they may enter into the peaceful presence of God, then what is there in the Christian life to inspire or encourage our hope? In other words, if those who die are in a worse condition than we are—(as they must be if they need our pity) then, certainly it is not good to ied.

But what is purgatory? It is the "blessed doctrine" says the priest, "of the church" and which he hoped that "all who love the Lord Jesus Christ would soon receive."

Had he been as zealous to point out some reason or scripture authority for the "blessed doctrine," his hope would have been more sure. For I confess that it is difficult for me to see, why I should pray and give alms for the deliverance of a soul from purgatory, when such is the very means, (as he says) which God has ordained for the purification of souls before they enter his presence.

But to me it was, and still is, a sad reflection that a man may live all his life a consistent member of the church, as did Bro. Patrick, receive the sacraments at the hands of the priest, and then, when he dies, not be able to get away farther than purgatory, without the charity of his friends, whom he leaves behind.

Methodism says: "The Romish doctrine concerning purgatory, is a fond thing, vainly invented, grounded upon no warrant of scripture, but is repugnant to the word of God."

How beautiful, as well as true, are the following lines from Mr. Wesley:

"The saints who die of Christ possessed
Enter into immediate rest;
For them no farther test remains
Of purging fires and torturing pains,
Who trusting in their Lord depart;
Cleansed from all sin and pure of heart,
The bliss unmixed, the glorious prize,
They find with Christ in paradise,
Close followed by their works they go,
Their Master's purchased joy to know."

Is not this also a confession that the Roman Catholic faith does not save? Patrick had been a member of that communion all his life, and the best that the priest could say for him was: "I call up the whole congregation to pray for the soul of the deceased"; "for" said he "it may be that his soul is yet detained from entering into the presence of God."

So long as error hath such sway, so long is there a need for the truth to be known.

Huntsville Ala.

A PLEA FOR PURE ENGLISH.

Miss Althea Rochon.

Why is pure English valuable to us? This question, which few take as serious interest in, as they should, can be readily answered in numerous ways.

Pure English is the best style for public discourse, because of its perspicuity of expression.

What book can be more easily understood than the Bible? The pure and simple language used in the Holy Book, makes its clearness a crowning beauty. It is seldom a difficult task to understand its contents. The time, though still insificient, given to the study of English in our different schools, shows us what educators think of its value.

Again, in travelling we meet with persons speaking various languages, but English always predominates. It is said that while visiting foreign countries, a stranger is very often first addressed in the English language.

Finally we may say without exaggeration, that the English tongue has produced the greatest poets of modern times. Shakespeare, Milton, and Tennyson in the mother country, and in our own, Longfellow and Whittier deserve our utmost care and protection. Shall we allow the languages in which they have written, to become so corrupted that future generations will not be able to understand their works?

But there are immmerable ways in which our language is endangered. Perhaps one of the first importance, is the carelessness in ordinary speech on the part of educated people. After leaving school, they do not put into practice what the schools have taught them. Coming often in contact with those who have not had such advantages, and who look to the educated classes as their leaders, the impression that one need not be esspecially careful in one's language gains ground. Thus the language becomes corrupted.

Another great danger, is the illiteracy of the masses, both native and foreign born. Among the illiterate, it is not expected that pure English be spoken for they know neither its use or beauty. What remedy can then be used to change this state of affairs? Provide more schools for the common people, and have such laws as will compel them to send the children to these schools. Will this not be a step towards perfecting the language?

The fact that small children so often hear only ungrammatical English used in the years when their knowledge of language is forming, should not be overlooked. Children are very apt to retain the grammatical errors made before them. They fall into the habit of speaking as they hear others speak, and very often no amount of training will rid them of these errors.

Another of the menaces of our language, is the use of slang. Slang finds its source in the use of words which have really no definite meaning in themselves, or whose true idea is hidden under a new and assumed meaning. Such are generally taken from the dialects of the irresponsible and often criminal classes. The effect of its use is extremely detrimental, for in it we descend to a lower plane of speech, instead of striving to reach perfectness of pure English.

The questions then asked are by whom, how, and why shall our language be protected? It can be easily seen and felt, that the protection should come from the educated classes. They are expected to go out into life equipped with better habits of speech and thought, than those who have had no training. For this reason they are to take the lead in all good movements. It is required that they do all in their power, to elevate the people in their own community in every way possible. Going among their own people, they by example, should teach them the right use of the English. They must also foster a love for good reading which in itself, will tend to acquaint the people with better English, for in the best literature, we find nothing but pure English.

In a word, the educated classes will be able to protect the language by a feeling of obligation. They must feel it their duty to speak properly wherever they are. A great deal must also be done, in seeing that children are well taught. The little ones should not only learn and read but should hear spoken, the best English possi-

ble. Children are by far more influenced by what they hear, than by what they learn. Thus if the best language is not spoken, they will, as already mentioned, form lasting and incorrect habits of speech.

Again, who are responsible for the making of our language better? We who are being trained for life's dutys, must feel the burden of responsibility in this matter.

Let us therefore, as we go out to perform our part in life, strive as we are reaching out for more perfect things, to raise the standard for ourselves, and others of the right and careful use of the mother tongue.

Then indeed we shall be bravely bearing our part in preserving, for future generations, the wonderful treasures of the literature, belonging to our language, and entrusted to our care by the great men of former times.

Straight University.

New Orleans, La.

BISHOP HARTZELL'S PASTORAL LETTER TO THE LIBERIA ANNUAL CONFERENCE.

We have been furnished a copy of Bishop Hartzell's pastoral letter to the Liberian Annual Conference ministers, and we are sure our readers will be pleased to read the following extract:

Our recent Annual Conference Session was crowned with many evidences of God's blessing, and now you have begun another year of Christian work. What kind of a year shall it be for you personally; and, what will be the results during the year in building up the kingdom of God in Liberia? If spared to finish another twelve months for God on earth will you be better men and women, knowing more of the power of the Holy Spirit in your hearts and lives; and will men, women, children in your congregations and schools, eall you blessed because by precept and example, you have led them nearer to God and helped them in the hard battle of life?

1st. Your chief work is to save souls. Methodism is a soul saving church. A soul right with God, and delivered from the guilt and power of sin, will soon be right with men and the affairs of men about them. It is your business to help people to get right with God, and to live right among men. Our Conference motto taken at Since last week was: "A thousand souls for Christ in 1898." God help you to win so glorious a victory.

2nd. Next to living, preaching, and teaching the gospel in the work of direct soul saving, your greatest work is Education.

Hosea the prophet, tells how and why the judgments of God fell on the priests in ancient times: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge. I will also reject thee that thou shalt be no priest to me." The office of priesthood in the church ended with Christ. Paul writes. "We are sanctified through the offering of the body of Jesus Christ once for all." Instead of the ancient priest, the blessed Saviour before ascending to heaven sent his ministers, and teachers to "teach all nations." So the judgment of God will rest upon you if by your failure the people under your care are destroyed for lack of knowledge. On "Children's Day" there is to be a sermon or address on Education; also recitations, and dialogues by the children, and a collection, subscription to raise money to aid worthy young men or women whom God through His church may call to preach or teach. As soon as possible, our College of West Africa at Monrovia, and our County Grammar and primary schools in all the churches and mission stations, will be equipped with teachers and books. Except in rare cases, Liberian boys and girls should be educated in Liberia; and as a church God calls us to do our duty in this important part of our work.

3rd. Self-reliance and self-respect among our people are essential to the good of their souls and their success in social and business life. We must carry this principle into all church and school work. To do everything for a church, or school, man or boy, by paying all their bills when they are able to do something to help themselves, is to do them a great wrong. Teach this to all of our people prayerfully and often. All our churches can do something toward supporting their pastors and in all our schools small incidental fees will be charged. We will have a small fund to aid where parents are too poor to pay all.

5th. Be loyal to your country. I had the flag of Liberia hanging over the pulpit every day at the conference session. Our country gives protection to life, property and freedom to worship God according to our consciences. Paul teaches that the ruler "is a Minister of God to thee for good," and "We are to be subject to higher powers." This to us includes loyalty to the Republic of Liberia. Once each Sunday at least, in public prayer, pray for the Republic, its President and all its official advisers.

And now may the grace of our Lord and Saviour Jesus Christ be with every one of you and with all the people under your care!

God has wonderfully opened the way for our work in Angola and on the East Coast of the continent. You are a part of a world wide and triumphant section of God's church on earth. Live pure lives and be diligent in all manner of good works. Yours faithfully,

J. C. Hartzell,
Bishop of Africa.

Plan of Episcopal Visitation

Conference.	Place.	Time.	Bishop.
N. Montana Mission	Belt, Mont	Aug. 4	Mallalieu
Montana	Anaconda, Mont	" 11	Mallalieu
Utah Mission	Ogden, Utah	" 18	Mallalieu
Colorado	Greeley, Colo	" 25	Mallalieu
Nevada Mission	Carson, Nev	" 25	Hurst
St. Louis German	Quincy, Ill	" 31	Warren
Norwegian and Danish	Racine, Wis	" 31	Joyce
Cincinnati	Xenia, O	" 31	Newman
Idaho	Idaho Falls, Idaho	" 31	McCabe
California German	San Francisco, Cal	Sept 1	Hurst
Wyoming Mission	Wheatland, Wyo	" 1	Mallalieu
Black Hills	Edgemont, S Dak	" 2	FitzGerald
Northwest Indiana	Plymouth, Ind	" 7	Warren
Kentucky	Maysville, Ky	" 7	Neely
Columbia River	Pullman, Wash	" 7	McCabe
Western Swedish	Clay Center, Kan	" 8	Andrews
Northwest Nebraska	Gordon, Neb	" 8	FitzGerald
N. Swed Miss Con	Ironwood, Mich	" 8	Joyce
Central Swedish	Chicago, Ill	" 8	Newman
Michigan	Lansing, Mich	" 14	Merrill
Central Illinois	Kankakee, Ill	" 14	Warren
California	Pacific Grove, Cal	" 14	Hurst
West Wisconsin	Eau Claire, Wis	" 14	Neely
Des Moines	Creston, Ia	" 14	Vincent
West Nebraska	Holdrege, Neb	" 14	FitzGerald
East Ohio	Barnesville, O	" 14	Goodsell
Oregon	McMinnville, Ore	" 14	McCabe
West German	Kansas City, Mo	" 15	Andrews
Chicago German	Kenosha, Wis	" 15	Newman
Erie	Franklin, Pa	" 21	Merrill
Detroit	Mt. Clemens, Mich	" 21	Andrews
Central German	Evansville, Ind	" 21	Warren
Southern California	Santa Barbara Cal	" 21	Hurst
Illinois	Charleston, Ill	" 21	Neely
Northwest Iowa	Emmetsburg, Ia	" 21	Vincent
Nebraska	Fairbury, Neb	" 21	FitzGerald
Central Ohio	Sidney, O	" 21	Joyce
North Ohio	Millersburg, O	" 21	Goodsell
Puget Sound	Tacoma, Wash	" 21	McCabe
Wisconsin	Wanpun, Wis	" 21	Merrill
Ohio	Athens O	" 28	Andrews
Northwest German	Glard, Ia	" 28	Warren
Central New York	Ithaca, N. Y	" 28	Foss
Indiana	Princeton, Ind	" 28	Neely
Iowa	Montezuma, Ia	" 28	Vincent
North Nebraska	Schuyler, Neb	" FitzGerald	
Minnesota	Winnebago City, Minn	" 28	Joyce
Pittsburg	Braddock, Pa	" 28	Goodsell
Arizona Mission	Tucson, Ariz	" 29	Hurst
West Virginia	Massinigton, W. Va	" 29	Fowler
N. Pac. Ge. Miss. Con	Tacoma, Wash	" 29	McCabe
Rock River	Chicago, Ill	Oct. 5	Warren
Upper Iowa	Marion, Ia	" 5	Vincent
Northern Minnesota	Hutchinson, Minn	" 5	Joyce
Southern Illinois	Du Quoin, Ill	" 5	Goodsell
N. Mex. Eng. Miss	Silver City, N. Mex.	" 6	Hurst
Atlantic Miss. Con	Morehead City, N. C.	" 6	Newman
West'n Nor. Danish	Tacoma Wash	" 6	McCabe
Oklahoma	Kingfisher, Okla	" 12	Merrill
Genesee	Medina, N. Y	" 12	Foss
Tennessee	Murfreesboro, Tenn	" 12	Neely
N. Mex. Sp. Miss. Con	El Paso, Tex	" 13	Hurst
Holston	Elizabethton, Tenn	" 13	Vincent
Northern German	Chippawa Falls, Wis	" 13	Joyce
North Carolina	Lenoir, N C	" 13	Newman
Central Tennessee	Lawrenceburg, Tenn	" 19	Neely
Dakota	Parker, S. Dak	" 19	McCabe
East Tennessee	Bristol, Tenn	" 20	Vincent
Blue Ridge	Marion, N. C	" 20	Newman
Southern German	Llano, Tex	Nov. 26	Fowler
Austin	Austin, Tex	Dec. 1	Fowler
Alabama	Anniston, Ala	" 1	Goodsell
South Carolina	Anderson, S C	" 7	Foss
West Texas	Denison, Tex	" 7	Fowler
Atlanta	Palmetto, Ga	" 8	Andrews
Central Alabama	Gadsden, Ala	" 8	Goodsell
Texas	Clarksville, Tex	" 14	Fowler
Georgia	Rock Springs, Ga	" 15	Andrews
Savannah	Macon, Ga	" 15	Foss

Foreign Conferences.

Switzerland	St Gallen	June 8	Walden
South Germany	Frankfurt	June 21	Walden
North Germany	Hamburg	July 6	Walden
Japan	Yokohama	July 6	Cranston
Denmark Mission	Copenhagen	July 13	Walden
Norway	Larvik	July 27	Walden
Sweden	Upsala	Aug 10	Walden
Korea Mission	Seoul	Aug. 11	Cranston
Finl'd & St. P'b'g Mis	Helsingfors	Aug. 24	Walden
North China	Peking	Oct 5	Cranston
Foo-Chow	Foo-Chow	Nov. 2	Cranston
Hinghua Mis. Conf	Hinghua	Nov 24	Cranston
Cen. China Mission,	Kiukiang	Dec. 15	Cranston
West China Mission	Chungking	Mar. 2 99	Cranston.

EDWARD G. ANDREWS, Secretary.

THE LIFE OF FAITH.

HIS RAVENS.

Down by the brook of Cherith slept
The prophet bold, Elijah,
While pangs of hunger and thirsting crept
O'er kingdoms, and nations and despots wept,
And rending their robes of purple in vain,
They prayed to the gods of the land for rain—
But the prophet looked to Jehovah.

Not that the land with bread would fill,
A noble purpose led him,
But that the whole earth might do His will,
His people the praises of Baal would still;
The princes and nobles were lean and gaunt,
While the man of God knew never a want,
For the ravens of heaven fed him.

"Are there ravens now?" Cease the cry!
Coward Christian are ye!
Yes! They just fill His wonderful sky—
Namely: Honesty, Purpose and Industry,
Opportunity, Will—a heart to bless—
Truth and Hope, Faith and Love and Righteousness;
These, now, are God's ravens—they'll feed thee.

W. Felix Waters.

ACQUAINTED WITH GOD.

"Aequaint now thyself with him and be at peace" (Job 22:21). Remember that acquaintance with God can come through no casual introduction. Calling on God in the morning and leaving your visiting card of devotion, but having no care as to whether you find him at home and really catch sight of his face; talking to God through an interpreter—through the minister, or the sacraments, or the hymn-book, but knowing nothing of real and intimate personal acquaintance with God. It is a kind of society etiquette in which we seek to be polite to our neighbors, even though we care nothing about them. Beware of formalism. It is the decorum of religion. And what will it avail, though we be deeply skilled therein, if we know not what it is to have "fellowship with the Father and with his Son, Jesus Christ?" What earnest prayer, what profound meditation upon the Word, what chastening of the inward and outward cross there must be in order that we may truly know God! * * * Oh, Christians, be intimate with God! There are two poles to our life; and if we would be near to God, we must be remote from the world. Let the earthward senses be blunted—love of pleasure, love of fashion, love of display—and just in proportion will the heavenly affection grow stronger.—Dr. A. J. Gordon.

It is a wise thing to win a soul, because of the rapidity with which soul-saving accumulates. Sow a seed in the ground, and it will bear thirty; and each of those, thirty; so that in three generations you san almost count a million. It is impossible to estimate the result of the winning of one soul. The immediate outcome may be but a struggling blade or ear, but ultimately from the full corn in the ear, when sown again in other souls, will come harvests that shall shake like Lebanon.

There was a year in the little church at Blantyre when but one convert was welcomed to the Lord's table, but that lad was David Livingstone, and as he was sown in the soil of his much loved Africa, he has become the seed germ of that mighty ingathering of souls which is being garnered into the heavenly store-house.

A young Sunday school teacher, a poor seamstress, one Sunday gave to a rough street arab a shilling to induce him to go to Sunday school. That boy Amos Sutton, was converted, went to work as a missionary among the Telugus, and after twenty-five years ten thousand were won in a single year.

There is no work so enormously productive of good results as the turning of a sinner from the error of his ways and winning one soul for God.—F. B. Meyer.

THE DUTY OF HELPFULNESS.

No man liveth to himself alone. Like the laws of adhesion and cohesion that attract and hold every particle of matter, so every man and woman, in the social system is a center of influence and helps to influence the entire system. So depraved and treacherous are the tendencies of the unregenerate human heart that, if left to itself, it imbues society with its own warrings, jealousies, hatreds and distempers. What life does not carry within itself some wound, or bear about some infirmity? There are lion's dens in human bosoms; pestilences breed from unruly tongues; famine and earthquake consume and quake in the hard and vindictive heart. Some human temperaments are as offensive to each other as hostile races. This clash of feelings and sentiments has inspired the universal dirge and drawn the fiery pen to write earth's page of blood. If there is to be healing and contentment and peace, the agency must be powerful, persistent and universal.

Christian sympathy is Christ among His people applying the physician's art to the world's woes. It is the new heart, made pure and holy, that must reach and restore, through the blood of Christ. Every child of the King is to carry His balm. No condition is so revolting or fallen that does not call for the same ministry. "Inasmuch as ye have done it unto one of the least of these, my brethren," says the Master, "ye have done it unto me." We must carry sympathy and help to those of uncongenial temperaments; we must conquer prejudices; if Christ had not come to save the unlovely we ourselves would have been without salvation. The duty is ever present. Want of thought indicates lack of love and interest, and in consequences of failure to bring the needed succor sins of omission become as grievous as sins of commission. Jesus appeals to us through poor, sinsick souls. The wayward daughter, the prodigal son, the wretch in the gutter, the indifferent slave of society, all call to us. Jesus spoke tender words to the erring, and when he had healed them said: "Go and sin no more." From out the blandishments of sin, or the gilded doorway to perdition, may be snatched, as brands from the burning, many despairing lives, waiting for the succoring word and hand. Such a word is sweet with the accents of heavenly love; such a hand is strenghtened with omnipotence. Sitting upon the Throne is He who suffered for all mankind and He represents His sorrowing ones, and still reminds us, saying, "Inasmuch." So it is for Christ's sake that the helping hand is given and loving word is spoken. Such duty discharged gives joy. Thus the world is to be saved and the heavens of eternity are to be set with the shining lights of redeemed ones, glorified in the image of God.—Omaha Advocate.

KEEP THE HOUSE TIDY.

Spurgeon once said, "I have no faith in the woman who talks grace and glory abroad and uses no soap at home. Let the buttons be on the shirts; let the children's socks be mended; let the roast mutton be done to a turn; let the house be as neat as a pin, and the home be as happy as a home can be; and then, when the cannon-balls and the marbles and the shots and even the grains of sand are all in the box, even then there will be room for those little deeds of love and faith which in the Master's name I seek of you who love his appearing. Serve God by doing common actions in a heavenly spirit; and then, if your daily calling only leaves you with cracks and crevices of time, fill them up with holy service."—Restitution.

We talk often of preparing to meet our God. Let us think of the other phase of this same duty—preparing to leave our fellow-men. What sort of influence shall we leave behind us?—Philadelphia Methodist.

Subscribe for the Southwestern.

WOMAN'S DOMINION.

HOUSEHOLD.

Some Little Economies in Dress.

There are few persons so rich that they could not use more money if they had it, and almost as few are those who have taken to heart Ben Franklin's motto: "A penny saved is a penny earned." Many a woman who is prudence itself in buying is extravagant in her lack of care of what she has.

One of the economies of dress which amounts in the long run to a good deal is the care of one's garments. Never should dress, wrap or bonnet be laid away until it has been thoroughly dusted; any stitches which have given way should be replaced, buttons, hooks, belts, etc., which may be weak should be strengthened. This care keeps a garment fresh until it is worn out and done each time the garment is worn takes but a few minutes.

No woman who values her appearance will allow a dress to lie on the floor in a heap. When a dress is removed it should be put, wrong side out, where it may air, and the skirt should be hung where it will not wrinkle.

Facings and braids should be renewed as soon as they begin to fray. This will sometimes save a dress from being ruined by wear at the bottom.

One who wishes to dress economically should adopt one color and wear that. This may seem a grievance, but it makes one individual and allows wide latitude in costuming, though it may not seem to do so. She who does this always has her clothing to agree and always tasteful. Whatever color she chooses for the foundation she can vary it with laces, ribbons, trimmings, until she does not seem to herself all of a color.

Remove the street dress when at home and wear tea gowns or pretty house dresses of any kind. Lounging in a tailor-made costume soon takes its trimness from it.

In every city there are "between times" in the stores, and then it is when one can best buy. Standard articles always needed in a family, such as bones, belting, bone casings, linings, hooks and eyes thread are best bought when cheap and saved until needed. She who wears one color can buy these to good advantage, saving much in cost during a year. Never economize by buying sleazy linings or other goods. Poor people cannot afford to do this. Only firm goods are economical.

When the prudent woman removes her veil she rolls it between newspaper over a rod as long as the veil is wide. A broomstick cut proper length makes a good roller. If the veil has lost its stiffness it may be made like new by dipping it in a very thin solution of gum Arabic, being pulled straight before it dries.

The woman who must make one dollar do the work of five does not buy cheap kid gloves, nor does she choose gants de suede. A nice, dressed kid in tan will look well with any dress. She will keep buttons on, and will sew each breaking stitch with cotton of the same color. A piece of court plaster will sometimes mend a glove where one does not wish to use a needle. Dressed kid will color black and not smut. Dyed undressed kid smuts badly, making the gloves unwearable.

& Cheap boots cannot be advised, but storekeepers sell twice a year the stock left over, and good boots may then be bought at much less than usual rates. There is a great deal in caring for one's foot gear. It should not be left dusty and in a heap, but be wiped with an oily cloth until clean, left to air in the sun until free from the heat of the foot, then stuffed with paper and left standing trimly. It is an economy to have a pair for house and another for street. Only old boots should be worn under rubbers, and one pair should be saved for this.

Stockings darned before they are washed last longer. As soon as a broken stitch appears in any woven garment it should be mended. Some persons cut down stockings, but this does no good to those who are hard on hose and wear them out soon. They will not last at all after being cut down.

To avoid striking designs and fashions is to be economical, and also tasteful. Simplicity is the first canon of good taste, and no one need fear to follow it. One dressed simply looks well dressed wherever she may be.

To practice small economies is to be free from the need of large ones. "It is the little foxes that spoil the vines," and it is the trifles that keep one poor. No woman need be ashamed of those trifles saved which make it possible for her thus to buy her favorite paper or magazine, to get a longed-for book or picture, to attend a concert or a play where some artist is to be heard, and these delights are often lost by careless wastefulness in one's dress or home.—Dora M. Morrell, in N. Y. Observer.

YELLOW FEVER.

Let our Soldiers Going to Cuba Wear Powdered Sulphur in Their Shoes.

Many years ago the Hon. Casey Young, member of congress from Memphis, Tenn., told me that he and many others escaped from yellow fever, which had been prevailing to a terrible extent in Memphis, by simply wearing powdered sulphur in their shoes. In one instance he had a large number of gentlemen in his offices and advised them in regard to this matter, and every man who acted upon his advice escaped the fever, while quite a number of them who did not, had it.

When the grip was attacking almost every family in Boston a few years ago, I sent an officer to the Byam match factory, who reported that out of the large number of persons employed there not one had been attacked by the grip. I distinctly remember reading some years ago that all persons working in the Italian sulphur mines escaped the malaria that prevailed all about them. I remember, also, in a book written by an eminent German physician, translated into English, his assertion that persons observing the ordinary rules of health, and wearing sulphur constantly in their shoes were completely protected from cholera. I have also had at different times evidence given to me that the wearing of sulphur in the shoes has in various cases cured persons afflicted with rheumatism.

It may be that the old New England custom of our forefathers and foremothers, giving to their children every spring brimstone and molasses, was not without a good foundation and the effect of a few doses, as many of us know, is sufficiently powerful to blacken the silver pieces carried in one's pocket-book, so that car conductors and others sometimes hesitate to receive them. I think, in view of operations in Cuba, it is well to send out this information widely through channels where it will be likely to attract public attention.—Geo. T. Angell, in Our Dumb Animals.

An exchange gives the following recipe for ham croquets: One cupful of finely chopped cooked ham, one of bread crumbs, two of hot mashed potatoes, one large tablespoonful of butter, three eggs, a speck of Cayenne pepper; beat the ham, Cayenne, butter and two eggs into the potatoes. Let the mixture cool slightly and shape into croquets. Roll in the bread crumbs, put in frying basket and plunge into boiling fat. Cook two minutes. Drain and serve.

How near must a person live to be my neighbor? Every person is near to you whom you can bless. He is nearest whom you can bless most.—William Ellery Channing.

Begin now and you will have a new Communion set in 30 days.

OUR YOUNG FRIENDS

HOW PULLMAN WON SUCCESS.

"Blessed be the man who invented sleep," said Sancho Panza; but we would say with almost equal emphasis: "Blessed be the wide-awake man who invented the sleeping-car." The story of the late George M. Pullman, who began work at a salary of forty dollars a year and ended life with a fortune of millions, reads like a page of the "Arabian Nights," and the world no doubt wonders at the magic which wrought the change. It was no necromancy, unless one accounts as such steadfastness of purpose, untiring industry, the practical sense which told him when opportunity presented herself, and the wisdom which led him to seize the chance. It is the same witchery which has brought success to many another man, but to only a few in the same degree.

Mr. Pullman was born in Brocton, a small town in Chautauqua county, N. Y., March 3, 1831. During his childhood he attended a district school, but the family was poor, and when he was about fourteen years of age he went to tend store in the neighboring town of Westfield, at a salary of eighty cents a week and his board. It was not a princely salary. Very few boys at that age would consider it for a moment now, but he kept steadily at his work, receiving the same pay for three years, when he associated himself with his brothers in cabinet-making in Albion, N. Y., where the family had removed. About this time his father died, and the boy found himself at twenty-one the chief support of his mother and five younger children. There was not much chance in the sleepy little town, and with the advice and encouragement of his mother, to whom he was deeply devoted, the young man abandoned the cabinet bench and sought employment as a mover of buildings. He was employed by the state of New York to remove several large warehouses along the line of the Erie Canal which was at that time being enlarged, and when the work was finished he went to Chicago and engaged in the same work of raising and removing buildings. He had, by some fortunate accident, heard of the project to raise the entire city of Chicago eight feet in order to introduce a sewerage system. The idea interested him, and he offered his services to raise the Matteson House, one of the finest blocks in the city. He raised the house and the sidewalk without disturbing the business or blocking the street, a feat so wonderful that opportunities came pouring in upon him, and when the work of raising was accomplished, he found himself the possessor of $20,000 in cash.

While working upon the Chicago buildings he was revolving in his mind the plans for a railway sleeping car. A few such cars had been introduced upon the Chicago & Alton Railroad, but they were such rude affairs as to be almost as bad as none at all. Probably the hardest struggle in his career came in the attempt to interest men with capital in his idea. But persistency was always a marked characteristic of the man, and he kept steadily at his purpose until he at length found some men who were willing to risk eighteen thousand dollars, every cent of which went into the construction of the first Pullman palace car, built on the general plan of those of to-day. This was in 1864, and the car was called "The Pioneer." What a career that car had!

People laughed at him for throwing away his money in building such a luxurious car, for which he had paid out four times as much as any previous car had cost. Nobody thought it would pay; but Pullman believed that beauty is utility; that utility is harmony; that harmony is permanence, and that permanence is success.

It was the death of Abraham Lincoln which brought his first sleeping-car into notice. The railroad company, being anxious to introduce the car, offered it to the committee having the arrangements of Lincoln's funeral services in charge. It was accepted and joined the funeral train which carried the body of the assassinated president over the Alton road from Chicago to Springfield.

The newspapers spread the fame of this wonderful car all over the country, and, after this, the car was in great demand. Not long afterwards it carried General Grant from Detroit to Galena, when he came home from the war in the flush of his great fame. The car was wider, as well as higher, than the ordinary car, and the platforms of the stations along the route had to be narrowed to permit its passage. Now all the roads are built with a view to the Pullman cars; and, indeed, the ordinary day coaches have been built on larger plans and with a view to greater comfort and safety since the introduction of the palace cars.

RANK OF OFFICERS.

The relative rank of the officers of the army and navy is as follows: Generals rank with admirals. Lieut.-Generals rank with vice-admirals. Major-generals rank with rear-admirals. Brigadier-generals rank with commodores. Colonels rank with captains. Lieutenant-colonels rank with commanders. Majors rank with lieutenant-commanders. Captains rank with lieutenants. Lieutenants rank with ensigns.

PREJUDICE IN FLORIDA.

The Rev. Mr. Priolean is Chaplain of the noted 9th Cavalry (colored) which has been camping at some little place near Tampa, Fla. He writes the Gazette (Cleveland, O.) of the bitter prejudice that they met in passing through Tennessee and then goes on to say: "The prejudice against the Negro soldier and the Negro was great, but it was of heavenly origin to what it is in this part of Florida, and I suppose that what is true here is true in other parts of the State. Here, the Negro is not allowed to purchase over the same counter in some stores that the white man purchases over. The Southernors have made their laws and the Negroes know and obey them. They never stop to ask a white man a question. He (the Negro) never thinks of disobeying. You talk about freedom, liberty, etc. Why, sir! the Negro of this country is a freeman and yet a slave. Talk about fighting and freeing poor Cuba, and of Spain's brutality; of Cuba's murdered thousands, and starving reconcentradoes. Is America any better than Spain? Has she not subjects in her very midst, who are murdered daily without a trial of judge or jury? Has she not subjects in her borders whose children are half-fed and half-clothed, because their father's skin is black and cannot labor side by side in her factories, etc., with the white man? Yet the Negro is loyal to his country's flag. O! he is a noble creature, loyal and true. Toussaint L'Ouverture said to his son while waiting in the prison in France for his last hour to come: "My son, forget that France murdered your father." Here was the forgiving spirit of the martyr, equal to that of the Apostle Stephen. The Negro of America is the same to-day. Forgetting that he is ostracised, his race considered as dumb driven cattle, yet, as a loyal and true man, he answers the call to arms and with blinding tears and sobs he goes forth; he sings "My Country 'Tis of Thee, Sweet Land of Liberty," and though the word "liberty" chokes him he swallows it and finishes the stanza, "Of Thee I Sing."

After all, war does settle some things. And among those that will be settled by the present contest will most likely be the right of Protestantism to enter the Phillipine Islands. Hitherto that right has been accorded Catholicism to the absolute exclusion of the Protestant Church. War has more than once done a similar service for Protestants.

Don't forget our Communion set offer.
The Communion set offered is the best made.

EDUCATIONAL.

THE LUCY WEBB HAYES NATIONAL TRAINING SCHOOL.

The recent commencement exercises of the Lucy Webb Hayes National Training School and Deaconess Home, held in Hamline Church, Washington, D. C., were of a most interesting character. There was a very large attendance of the ministry and the laity. Under the management of Dr. A. H. Ames, the president, the institution has attained an eminent position, offering superior advantages to Christian women who wish to fit themselves for deaconesses or missionaries. Dr. Ames, in his opening address, spoke of the fact that the present graduating class was the largest in the history of the institution, and that its members had endeared themselves to all by their womanly deportment, scholarship and devotion to church work. Miss Sadie E. George, of Cleveland, Ohio, delivered a fine essay on "Woman's Ministry," and Miss Mabelle Newell, on "In His Realm." Rev. Frank R. Bristol, D. D., pastor of Metropolitan Church, gave the address to the class. It was replete with beauty and eloquence. He congratulated the class on finishing their course of study, and the Church on the prospect of reaping advantages from the labors of these consecrated young women. Dr. Bristol paid a glowing tribute to the work of the deaconesses and the Woman's Home Missionary Society. At the close of the exercises Dr. Ames presented the diplomas, after which the Deaconess Board tendered a reception to the faculty, the class, and the friends who were present.

THIBODAUX HIGH SCHOOL.

The closing exercises of the above named school took place June 17-21. On the 17th the exercises began at the building, which consisted of examinations in arithmetic, grammar, etc.

Sunday the Annual Sermon was preached by Rev. C. D. Shallowhorne; his subject was "Study." The Reverend sustained his past relation of being a clear and forcible speaker. He urged the class of "'98" to continue to study.

Monday night was the Annual Concert, which reflected great credit on the school.

Tuesday night was the exercises of the graduating class; class was composed of nine. The manner in which they delivered their pieces, showed thorough training. Rev. J. E. Smith delivered the address to the class. J. W. Willard, D. D., delivered the Annual address. After which Prof. Z. A. Smith, A. B., the able and efficient principal, after a few chosen remarks, delivered the certificates. Prof. Smith has done a great work here in the school. He has been selected as principal for the session of '98 and '99. He also opened a summer school. The Professor says he wants to erect a building here for October. Success to the Professor.

G. C. B.

The missions in India, despite their mistakes, are a glorious success. The missionaries are worthy not only of our confidence, but of our self-sacrifices.—J. H. Barrows, D. D.

Personal giving is like personal work. If it can be truly said of us, "She hath done what she could," or "She hath given according to what she has," we rest assured that our Father in heaven is pleased and satisfied. There are some people of wealth who have given hundredths of dollars to the Church of God, and yet they have not learned the grace of giving. Why? Because they have not given according to what they possess. It is as if they had given the pennies to God and kept the dollars for themselves. And yet "He gave his life for them," "He spared not himself."

Nothing so enlarges one's mental and spiritual horizon as to be brought into living union with Jesus, and to live the life we live in the flesh by faith in the Son of God.

OUR BENEVOLENT CAUSES

Edited by Rev. E. B. Burroughs, South Carolina Conference.

TEN MILLIONS FOR THE NEW CENTURY.

By C. H. Payne, D. D., LL. D.

The most eventful century of the ages is passing. A new century, freighted with interests of inexpressible importance, is at the door. It is fitting that such an event should be worthily commemorated; especially since the event stands so vitally related to great moral and religions questions, it should be appropriately observed by the Church.

"Our Kin Across the Sea," under the leadership of Mr. R. W. Perks, M. P., several months ago proposed that the English Wesleyans should raise £1,000,000 in gratitude for the closing century just at hand. The London Methodist Council approved the scheme. It is now fairly before our Wesleyan brethren, and there can be no doubt that the proposition will be adopted by the Wesleyan Methodist Conference, and will be received with great enthusiasm and carried forward to asuccessful issue.

Our nearer neighbors in Canada have also entered into the movement, and are sending out calls through the press to Canadian Methodist to sweep into line and to raise at least $1,000,000 for connectional purposes as a fitting commemoration of the great event.

Our brethren of the Methodist Episcopal Church, South, have also caught the inspiration and are vigorously discussing a proposition to raise a sum worthy of the occasion and of their large and ever-increasing numbers.

Thus far our own Church—by far the largest Methodist body in the world—has been remarkably quiet with reference to the movement; but it would be unfair to interpret this as the quiet of indifference. Doubtless the question is being seriously considered. We venture, therefore, to send out this preliminary note, modestly suggesting whether it be not time that the representatives of our Church should begin to make preparations for a movement of such moment.

No one will question the wisdom of such a step; no one can doubt its beneficent and far-reaching effects upon the Church. Every interest of the Church would receive a quickened impulse and be pressed forward to larger success by such a united effort. It is time that the Methdist Episcpal Church should feel the thrill of a great connectional movement that would awaken its slumbering energies, unite all its forces, and command for highest uses its magnificent but unused resources. If the Wesleyan Methodists, with their 772,000 members, can raise $5.000,000, as they propose, and undoubtedly will achieve, and the Methodist Church of Canada, with its 278.000 members, can raise $1,000,000, surely the Methodist Episcopal Church, with its 2,851,000 members, ought not to be staggered by the proposition to raise $10,000,000.

As to the objects for which this connectional offering should be made, that question may well be left for future counsel and decision. There are many worthy objects of a connectional character that will come to the front, and all of them of great importance. We venture that the statement will not be challenged by any lover of the Church, that one prime object of the movement—if not, indeed, the pre-eminent object—should be the strengthening of the educational work of the Church, and putting it upon a basis to meet the demands of the twentieth century. Almost every institution of learning in the Church, while doing a work of the utmost importance, is to-day in urgent, imperative need of larger support. The coming century will bring to our Church problems that will require giants to wrestle with, and work that only giants can perform. The State college will press to the wall the Christian college conducted under denominational auspices, unless the Church comes forward promptly and generously to the aid of its own institutions.

We allude to this one object here, not because we are not in profoundest sympathy with other objects, but as an illustration of the needs of the hour, and in order that the Church at large may see the importance of a great united movement such as the close of the century invites.

Our Bishops will undoubtedly take up this work with cheerfulness and enthusiasm. The Methodist press will universally and heartily give it advocacy. We suggest that the Annual Conferences beginning with the coming fall may appropriately take action favoring the enterprise and looking to the initiation of the necessary plans. Epworth League conventions and other bodies may take the matter in hand. The General Conference comes a little late to do the preliminary work; but if this work is previously done, as it may well be done, the General Conference can complete the necessary work, and before January, 1901, a magnificent thank offering may be secured that will send a shout of joy through our Methodist hosts, and send Methodism into the twentieth century and through its eventful decades with the stride of a conqueror! Shall we not have enthusiastic responses from every part and from every department of the entire Church?

New York.

HOME MISSION NOTES.

The annual meeting of the General Board of Managers of the Woman's Home Missionary Society will be held this year in Minneapolis, Minn. beginning October 19th.

The eighteenth birthday of the W. H. M. S. will occur on July 10th. That the coming of age of this daughter of the Church may be fitly celebrated, it is earnestly hoped that the women of our Church will come together with gifts and congratulations, and complete the Emergency Fund before the close of the fiscal year, July 31st. Let every lover of Home Missions find some way in which to honor the eighteen-year-old maiden at this time.

The anniversary of the W. H. M. S. will be held this year on July 8th, 9th and 10th, at Ocean Grove, N. J. An interesting part of the meeting will be the day or more alloted to the Deaconess Anniversary. An unusually large number of missionaries and deaconesses are expected, and the new and beautiful Bancroft Rest Home will naturally be a centre of interst during the meeting, as well as during the season. Some unusual attractions in the way of speakers are provided for this occasion, including Bishop Newman, Dr. Josiah Strong, author of "Our Country," and Rev. Dr. Elliott of Philadelphia.

Miss Putnam, Superintendent of Bennett Home, Clarkson, Miss., (W. H. M. S.) writes: "The students of both schools, Woodlawn Seminary, for young men, and the young women of Bennett Home, are interesting themselves to establish Sunday schools and Epworth Leagues in that section. One young man who graduates this year, is Sunday School Lecturer and Organizer for this district. Last Sunday he and one of the Bennett Home young ladies lectured at a point several miles from Clarkson. Notice had been given, and the house was filled with interested hearers. A Sunday school was organized, superintendent, secretary and teachers elected, and Sunday school literature ordered. At another place they organized a school and formed two classes which will make the nucleus of a church. The students of our schools are prominent and influential in good work in this section."

"Tell it out among the heathen,
Jesus reigns above;
Tell it out among the nations,
That his reign is love."

EPWORTH LEAGUE

By Rev. Daniel W. Shaw, Ph. D.

July Topic: EVERY DAY RELIGION.

Topic, July 3d: "Christian Citizenship."

Scripture References: Deut. 6:2-9; Matt. 22:36-40.

The first passage of scripture is an exhortation to keep the Commandments which have been stated in the preceding chapter. The last passage is an inquiry in reference to, and a statement of the greatest commandment. The topic makers have by inference drawn out the topic, Christian citizenship. A Christian citizen will observe both to do, and to teach, the commandments.

Citizenship, in a great republic like ours, is a magnificent privilege. To have a voice in all the great movements of a nation like this, with an opportunity to indorse or repudiate at will political doctrines and men, is a "consummation devoutly to be wished." But when we say Christian citizenship we place every such man on the highest attainable pinacle, with the mightiest opportunities and the holiest privileges.

In a land like ours, with a government of the people, for the people and by the people, Christian citizenship is of the highest importance. To carry Christianity into life's affairs, is the burning need of the hour. Somehow Christianity has become to some a sort of Sunday dress, and a thing to go to church in but to be put off when the day to vote comes; and to be forgotten, yea! relegated, when elected to office, where cunning and craft and dishonesty can turn over a few hundreds of dollars. There are some real Christian citizens who regard the commandments, in the midst of civil, political and commercial activities; but it would almost take a philosopher, with his lamp, as of old, to wander through our streets to find them.

A Christian citizen who remembers the commandments to do them, will not be a partner to corrupt business methods. He will keep out of the gambling deals of the stock exchange. He will not be a partner in trusts and big combinations to squeeze the poor to the wall. A few weeks ago, wheat went up, flour went up, and bread went up with them. The poor, the widows and the orphans cried for bread because a young fatalist had cornered the wheat market, and banks, with nominal Christian men at their head, furnished the money to make the great steal in wheat; and now, when the theft fails, they come out from their hiding places and hold up the boss robber that they may get back theirs. A little of the rectitude of Christian citizenship on their part and his, and the panic in the wheat market and the speculators' fall, would probably not have happened.

Christian citizenship does not put out its property to unholy uses. I have known men who held high official stations in the Church of God who had thousands of dollars in property doing the work of hell and Satan. What of a man who sings psalms on Sunday, and on Monday, goes out to collect rents from brothel keepers and the scarlet women? The Christian citizen will use his influence and his wealth to exalt and not to debauch public morals.

In the field of politics Christian citizenship is an imperative need. For American politics is a seething hell of corruption, where a man's franchise, the most sacred trust of civil liberty, is both bought and stolen. A few days ago I looked on at the primary election of one of our great political parties. Negroes and poor white men were sold like cattle. Then I looked on while the poll clerks wrote out the ticket for the men who could not read, and it was amazing, with what frequency the poll clerk voted the man for whom he pleased, regardless of who was the choice of the voter.

Do you ask why such a condition exists? Answer. Lack of Christian citizenship in the field of politics. Do you not know, that the withdrawal of Christian citizens from the field of politics is largely accountable for this condition?

Why there are thousands of shallow-pated fools, who have an idea, that a Christian man ought not to show himself in a political caucus or in primary elections. They have a notion that the nomination of men for political office ought to be left to the bummers, the thieves, the thugs and the saloons and then when the forces of hell have set up their men, the Christian citizen must come out and whoop up and elect them. This is the way things have been going. If this condition maintains, who can tell what the harvest will be? When these men have been duly elected and inducted into office, then our nice Christian citizen goes down with his petition to ask for certain reforms, that a better moral order may come to the community. Time after time this folly has been repeated. You might as well try to put off a thirteen inch gun without sound, as to expect a corrupt man, set up by corrupt methods, by a lot of corrupt people, to give you a clean administration. Is not this a simple every day fact reached without any hard thinking? What then shall we do?

1. Let each Christian citizen keep the commandments and do them.

2. Let him help others, both by precept and example, to keep them.

3. Let him go to the caucus and the primary election, and help to nominate good clean men whom he can support in the election.

4. Let him refuse to be a partner to trusts and combinations that crush the poor. Let him remember that the sin of theft is not atoned for by dividing the stolen goods with the churches and schools. Furthermore I do not believe that God wants it.

5. Let him look to the spiritual kingdom, and yet not forget the temporal government whose laws protect him in his civil privileges.

6. Be sure that you do not leave bad men to run the government. If, to-day, politics is besmeared with filth, take hold and lift it so far as you can, to something better. Go in for your country, good rulers and good laws. Do not let the saloon element, bummers and ward-heelers make you believe that they alone have the right to run the conventions and primary elections. As a Christian citizen see to it that you are not debauched by the present methods in business and politics.

Charleston, W. Va.

HARPER'S CHAPEL.

Sunny Side, Tex., June 2, 1898.—The following installation of officers took place yesterday: President, Chas. Robinson; 1st Vice-President, Sylvester Jackson; 2d Vice-President, M. McQueen; 3d Vice-President, L. H. Smith; 4th Vice-President, Carrie Hamberg; Treasurer, Mary Jackson; Secretary, S. A. Pryor. Our League has not been successful this year as heretofore, in winning souls for Christ, but we hope to see a bright prospect in the future.

We desire the prayers of all the leaguers.

Pray that we may take the world for Christ.

Chas. Robinson, Pres.
Stephen Alexander Pryor, Sec'y.

A Good Appetite

Is essential for perfect health and physical strength, but when the blood is weak, thin and impure, the stomach cannot perform its duty and the Appetite fails. Hood's Sarsaparilla is a wonderful medicine for creating an appetite and giving sound digestion. It purifies and enriches the Blood; tones the stomach and digestive organs and gives strength to the nerves and health and vigor to the whole system. Be sure to get

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The One True Blood Purifier. All druggists. $1; six for $5. Be sure to get Hood's and only Hood's.

Hood's Pills are purely vegetable, reliable, beneficial. Price 25 cents.

SUNDAY SCHOOL HELPS.

By Rev. G. N. Jolly, Kentucky Conference.

Lesson II—July 10, 1898.

ELIJAH THE PROPHET.

(1 Kings 17:1-16.)

Golden Text—"And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord" (1 Kings 17:16).

Ahab, the seventh king of Israel, was the son of Omri. He did evil in the sight of the Lord above all the kings that were before him. He married Jezabel, the idolatrous daughter of Ethbaal, King of Zidonians. He built in Samaria a temple for the worship of Baal. He made a grove and erected therein an image of Asherah, or Astarte, or Ashtoreth, the goddess of the Zidonians. Through the worship of the male and female deities of the Phenicians the grossest sexual excesses were commended, exalted and deified. God could endure this no longer. He appeared to Elijah and delivered to him a message to bear to Ahab.

I. Elijah and the King (verse 1). First. The messenger. The name Elijah means "My God is Jehovah." His parents are not named. He is like another Melchizedeck without father or mother, beginning of days, or end of life. He is the grandest and most romantic of all the O. T. prophets. He often comes like a flash of light, reveals the will of God, and as suddenly disappears. He is likely called "Elijah the Tishbite," because he came from the city of Tishba, in the land of Gilead, east of the Jordan. He was probably tall and bony, and of a bronze complexion. His hair was likely long, thick and jet black. He no doubt wore a robe made of camel's hair, knit at the loins with a girdle of leather. Over his shoulders was thrown a lambskin cape. His head, right arm and feet were likely bare. There was great earnestness, zeal and power in his address. A word from him would make the kingdom of Israel tremble from the throne to its farthest subject.

2. The message (1). "As the Lord God liveth." Jehovah has many means by which He has revealed Himself to man. Lord means the one true God, whose people the Jews were. With it we associate the compassion of Diety. God is understood to denote strength, or power to effect. In God we see Jehovah as a Creator, and in Lord we behold Him as a Redeemer. He is spoken of as the living God in opposition to the idols or dead gods of Israel. (2) "Before whom I stand." These words indicate humility—he felt unworthy to sit while in the presence and service of his Lord. They teach duty—he was a messenger and had a message to deliver. They show haste—he had no time to loose; his work must be done quickly and then he would retire. (3) "There shall not be dew nor rain these years." This drougth was a judgment sent on the people for their wickedness. Elijah, guided by the Holy Spirit, prayed that it might not rain and immediately the heavens became as brass, he prayed again that it might rain and soon copious showers were sent. The withholding of rain is equivalent to the withholding of pleasure, sustenance and life. The length of the drougth is not given here, but in the New Testament we learn it lasted three years and six months. Here it is indicated that it would continue while Israel remained impenitent.

II. Elijah and the ravens (2-7). The message of God delivered by Elijah, no doubt greatly offended the king. He sought the life of the prophet. The Lord told him to "get hence." He obeyed. The brook Cheerith cannot now be located. It was some small stream east of Samaria, and likely west of the Jordan, and flowed into that river. The ravens that fed Elijah were not merchants, nor Arabians, nor inhabitants of Orbi, as many suppose, but real birds of that name. They acted under Divine influence. The preservation of Elijah's life was miraculous. The raven, though an unclean bird, could bring clean food when constrained to do so. It is useless to inquire where they secured the bread and flesh they brought to the prophet. The fowls do not sow, nor reap, nor gather into barns, yet God provides for them, and can constrain them to do so. Some have told us they received this food from the hand of Obediah who fed the other prophets of the Lord while they were hid in caves. (Chap. 18:4). Others believe they stole it from Ahab's kitchen. Such conjecture is useless. Elijah obeyed the word of God to a dot, and found everything just as the Lord had told him. It is not known how long he remained by the brook. But after a while, or at the end of many days, the brook dried up because there was no rain in the land.

Note—The word of the Lord often offends the wicked. The will of God is revealed to us through His written word. Solitude if rightly used will develop all of the gifts and fruits of the Holy Spirit. When we take God at His word we will find every promise made good. His special providence is clearly seen in taking care of Elijah.

III. Elijah and the widow (8-16). Almost every act of the prophets' life was under Divine guidance. The city of Zaraphath was on the shore of the Mediterranean between Tyre and Sidon. It was in the dominion of Ethbaal the father of Jezebel. God went before Elijah on this journey and prepared the way for his coming. A number of incidental matters threw him and the widow together and caused him to be taken unto her home.

1. The circumstances of this widow. She was poor, and lived in an humble home. She had no money and only one meal of provision. She did her own work. The most successful workers in the church come not from the richest nor from the poorest class, but from the middle class of society. Those who desire to be constantly employed always have something to do, they are the ones also who always have time to help along every good cause.

2. The request of the prophet. Bring me a drink of water, and also a morsel of bread. Under ordinary circumstances this would have been a very small request, but here it was giving away a few days of her life. We are very dependent one on another.

3. The reply of the widow. She knew Elijah to be an Israelite and vowed in the name of his God, that she had but a very small amount of flour and of oil in the house, and that she and her son were arranging to eat that and die. The drouth had reached Phenicia, and the people there were perishing for food and drink. Those who sin ignorantly will suffer with those who knowingly transgress.

4. The promise of Elijah. He told her to fear not but do as he directed; to make and bring him a cake first, and then bake for herself and her son. To comply with this was to violate every feeling of human nature. If she would do this then her barrel of meal should not waste, nor her cruse of oil fail, till the Lord should send rain upon the earth. This was a hard saying, yet her faith did not stagger at it. God gave here in a moment what He gives to us in a season. Elijah multiplying the widow's oil, and Jesus, on two occasions feeding the multitude, are similar miracles.

Covington, Ky.

Who can tell the value of a smile? It costs the giver nothing, but is beyond price to the erring and relenting, the sad and cheerless, the lost and forsaken. It disarms malice, subdues temper, turns hatred to love, revenge to kindness, and paves darkest paths with gems of sunlight. A smile on the brow betrays a kind heart, an affectionate brother, a dutiful son, a happy husband. It adds a charm to beauty, it decorates the face of the deformed and makes a lovely woman resemble an angel in paradise.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

WOULD YOU SPEAK GRAMMATICALLY?

The question of the improvement of our language is a very serious one with every Afro-American who realizes the disadvantages under which we labor. Good language, that is the ability to express one's self grammatically, is one of the peculiar marks of an intelligent individual. Ordinarily it is generally understood that the principal means of acquiring a proper use of our mother tongue is to secure an education. And it is just to expect a good English education to do that much for us. But does it do it? It may be that the kind of education secured is at fault, but the fact remains that not one in ten of those of our young people in school who have gone far enough in their studies to complete the English, and not more than one in ten of those who graduate can express themselves orally or in their written productions grammatically. If this be true, and we most certainly believe it is true, we would ask is there not

A Cause for It?

One of the principal reasons for our having to make such a hard fight to acquire the proper use of the English language is the want of proper home training. To teach a child the English language properly and effectively the beginning should be made at home. That we have not had and do not now enjoy to any great extent this privilege goes without saying. In the home, then, is where our language is blighted. To mention our association as another cause would simply be to give one that is somewhat broader than the first, and except in that fact amounts to the same. And yet inteligent association goes a long way toward helping one to secure a proper use of our language. To our mind this marks one of the principal advantages which our brethren of the North enjoy over those of us who live in the South. The blight of ignorance is undoubtedly the same the world over, but direct contact with intelligent surroundings, and hence with persons who use good language, is helpful and will show itself even on the uneducated.

We have thought that one of the reasons for the great difficulty experienced by the educated young people of the race in properly applying the rules of the grammars to their every day language is that these books as written do not apply in the fullest sense to the difficulties with which we contend. On this point we are not fully decided and are still investigating in a quiet way. We mention it here that others may think along the same line. However this may be, we shall suggest two or three remedies which we think, if properly applied, will be exceedingly helpful.

As the First Remedy

We would suggest a proper realization of our weakness along this line. It seems to us that very few of us realize this very weak place in our education. If so, why is it that so many are anxious to give up the study of English in our schools? One of the prineipal difficulties with which our teachers have to contend is to hold their pupils to the study of reading, writing and grammar till they become fairly proficient in the same. They prefer to study anything else. But are speeially anxious for Greek or Latin. They cannot see the necessity for being "kept back," as they say, and we feel confident the best results will not be realized in the study of English grammar till our pupils everywhere come to understand how deficient we are along this line. Careful study of the rules that apply and constant watchfulness in an effort to turn these rules to actual practice are absolutely necessary if we would achieve the victory in the improvement of our language. Too many persons of some education who know enough of grammar to express themselves properly and hence grammatically are guilty of letting their language down, so to speak, in order to accommodate their ignorant surroundings. They "dislike to appear odd," and hence go down to their associates instead of bringing them up.

Intelligent association is so essential in the securing and holding the ready use of good English that where we cannot meet with such individuals we must atone for it by reading good books. In fact good books must be read no matter what the grade of our association. The difference between the person who does read and he who does not is so marked, not alone in the information acquired, but in the ease and beauty of expression, that it is not the least difficult to tell after the briefest contact the individual who does read from him who does not.

He who would use good language must not only make an effort to master such grammatical rules and principles as apply, but apply those rules and study the expression of those who are considered masters in the use of the English.

THE MAN WHO PREPARES OUR SUNDAY SCHOOL LESSON.

We dare say many of our readers who are interested in the Sunday school lessons have wondered who is Rev. Gideon N. Jolly, who has for so many years prepared those lessons for Sunday school workers. Feeling that such is the case we took occasion, when in Cincinnati last, to institute special inquiry that we might learn something of him for the benefit of our many readers. And this is what we learned:

Gideon N. Jolly was born in Breckenridge County, Ky., Dec. 13, 1850. He was a country boy and became accustomed to farm life with all its varied pleasures and hardships. He attended the common school of his community until sufficiently advanced to attend the High School in Hardinsburg, Ky. Afterward he became a school teacher and followed that business for a number of years.

In 1867, when a boy seventeen years of age, he united with the Methodist Episcopal Church. Not that he was converted; no, he did not wait for that, but he felt that he wanted to give himself to the Lord and to the Church. and took this means to manifest his desire. It was not until 1874, in December, that—as he told us: "I drank the cup of repentance to its bitter dregs. and God gave me beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.'" It is a great thing to know you are converted. About one year after, Nov. 10, 1875, he was licensed to preach and joined the Kentucky Conference three years later. Bishop Simpson ordained him a deacon and Bishop Merrill an elder. When he first entered the ministry he did not get a princely salary, but nevertheless he was faithful to his calling. The first year he got only $16.50. However, he managed to get through in some way and concluded by the next spring that he would get some one to help share his hardships and privations—he got married. During these years Bro. Jolly did not cease to study; could no more get on as a preacher without study than as a teacher. He kept hard at work all the while. Aside from the special reading which he found necessary as a professional man, he also took the full course in the Chautauqua Literary and Scientific Circle.

Among the appointments he has held in his conference was that of presiding elder of the Lexington District, which he served for a full term. At present Bro. Jolly is pastor of Shinkle Chapel in Covington, Ky., which is just across the river from Cincinnati.

We are sure that if his preaching is as spiritual and instructive as are his expositions on the Sunday school lessons much good is accomplished through his ministry. More than once have we seen the eyes of our proof reader suffused with tears as his heart was touched in reading over the lessons prepared by Brother Jolly. They are always simple but strong, earnest, and never even tinctured by any spirit of selfishness or self-laudation. The purpose which invariably pervades everyone of them is the glory of God and the edification and assistance of those whom he is so unselfishly trying to help. You never see the writer, but you cannot help but see the Christ. He has gone on preparing these lessons for our columns week after week and year after year for more than five years, never an hour behind and never sounding a false note. Think of the thousands to whom he directly and indirectly preaches every week—the preachers, the Sunday school workers, and through them the people and Sunday school children! What a vast multitude are at his feet as the Sabbaths come and go.

We have taken this means of introducing the Rev. Gideon N. Jolly to his many readers and feel confident that as a result interest in him and the work he is doing will be greatly quickened. We regret that his modesty forbade the use of a cut to accompany this sketch, but we hope for better success at another time.

EVENTS OF THE WAR.

The occurrence which has likely attracted more attention during the past week than anything else, is the successful landing of about 16,000 troops at Baiquiri, Cuba. This point is on the southern coast and within a few miles of Santiago, the port which is being besieged. The landing was made without any immediate opposition, the fleet having prepared the way by shelling the coast for a number of miles.

Our troops were anxious for a fight and some of them did not have to wait long. What are known as Roosevelt's Rough Riders went right into a Spanish ambuscade and they, assisted by detachments from the first and tenth regular cavalry, had to fight stubbornly and bravely to prevent their being wholly slaughtered. It is stated that there were 1000 Americans against 2000 Spaniards. The latest reports show that sixteen of our troops were killed and thirty or more wounded and missing. Gen. Shafter is still moving on Santiago and a decisive battle may be fought at any moment. The fleet is waiting on the land forces and will join them in the attack.

Nothing official has been heard from Admiral Dewey in the Phillipines. Another instalment of men and supplies left San Francisco this week with which Gen. Merritt, who is to be the military governor of the Phillipine Islands, is said to have sailed.

Joseph Leiter became famous in a few weeks by successful deals in largo quantities of wheat. The farmer has known him and praised him for the rise in the price of wheat. The consumer has cursed him for the reason that he largely caused the loaf of bread to be made smaller. The men about the pit and the financial world styled him the wheat king. It is estimated that at one time he owned 14,000,000 bushels of wheat and had an interest in 35,000,000 more. By handling such an enormous amount of wheat his profits amounted to $4,500,000. The slump came and young Leiter has been forced to the wall. His glittering gold turned out to be mere alloy. Alas! Monopolies may thrive for a season and the few made rich and the poor poorer, but verily the greedy, selfish and heartless money-gatherer shall have his reward, sometimes even in this world.

Personal and General.

Hedding College has conferred the degree of L.L. D. on Bishop J. C. Hartzell, D. D.

Prof. G. G. Logan, A. M., is canvassing the States of Mississippi, Alabama and Arkansas in the interest of Rust University.

Mrs. John P. Wragg, of Griffin, Ga., and Miss Marie I. Hardwich, of Atlanta, are spending the summer in Philadelphia, Pa.

Ohio Wesleyan University is the recipient of four hundred acres of fertile land in the State of Ohio, the gift of Mr. B. F. Cessna.

The State Teachers' Association of North Carolina, at is recent session, elected Rev. Dr. J. D. Chavis as its president for the ensuing year.

Rev. James A. Foust, A. M., B. D., a recent graduate of Gammon, is now pastor of a large circuit near Hawkins, Texas, in the Texas Conference.

Mrs. Mary J. Small, the wife of Bishop J. B. Small, of the A. M. E. Zion Church, was ordained to the office of elder at the recent session of the Baltimore Conference by Bishop C. C. Petty.

Rev. W. H. H. Gallion has just closed a successful meeting at Durant, Miss. In connection with his evangelistic work, Brother Gallion solicits subscriptions to the Southwestern. We commend him to the people at large.

The Epworth Era, which is the League organ of the M. E. Church, South, will shortly be enlarged to a twelve-page paper. The new Editor, Dr. H. M. Dubose, is pushing matters and hopes within the near future to add 10,000 new names to his subscription list.

Miss Edna Seals, the accomplished daughter of Rev. D. M. Seals, has just returned from Slidell, La., where she went to spend a few days with the family of Rev. C. D. Crockett, the pastor at that point. The severe illness of her father cut short her pleasant stay.

Bishop Bowman, while visiting the deaconess home at Grand Rapids, Mich., gave $125.00 to name a room for his wife, Matilda Bowman, and two windows for his two daughters. At the recent commencement of Rust University, Bishop Bowman gave $200 to complete the normal room which, though being used, was not complete.

Rev. B. W. Roberts, D. D., pastor of the A. M. E. Church of Pensacola, Fla., spent Thursday last in New Orleans, and Dr. L. H. Reynolds, of this city, did us the favor to escort our old time friend to the office of the Southwestern. He was on his return from a visit to the Lone Star State where he spent so many years of usefulness and unalloyed happiness. He was accompanied by his two daughters, Misses Maggie and Susie.

Miss Maud E. Cuney and her brother Lloyd, daughter and son of the late Hon. N. W. Cuney of Texas, passed through the city last Thursday morning en route from their home at Galveston, Tex., to New York and other Eastern points. They were met at the station by Misses Julia E. Lewis, Emma Rose Williams and the editor of the Southwestern. Miss Cuney will visit Washington, New York and Asbury Park, but most of the summer will be spent in Boston, Mass.

A LADY PHYSICIAN.

So now New Orleans is to have an Afro-American female physician! And the important personage is Dr. Emma A. Reynolds, a graduate of the Woman's Medical College, a branch of the Northwestern University, Chicago, Illinois. The doctor has practiced three or four years in Waco, Texas; but has very recently decided, on the advice of friends, to locate in the Crescent City. She has engaged a suite of rooms for office purposes in the building at the corner of Canal and North Liberty streets, over the recently established drug store of Burbridge and Dejoie. Her specialty will be the diseases of women and children, and she ought to have a large practice in the best families of the city.

Misses Lizzie and Clara Isabelle tendered Dr. Reynolds a very pleasant reception last Friday evening at their residence, No. 434 Clara street, which was attended by many of our best people.

COUNTING MILE POSTS—I.

Leaving the "Crescent City" over the Illinois Central, within a few hours we left the train to be most cordially welcomed by our brother-friend, Rev. G. W. Smith, at Jackson, the capitol of Mississippi. This is a busy, thriving and progressive little town. The State building is old and well worn by time, and as one looks upon it he is carried back into the forties. The building is not worthy of the bustling town and a thriving State.

Here we have a magnificent brick church with an intelligent and cultured congregation, a good choir and a well officered membership. The pastor, Rev. Bro. Smith, is progressive, earnest and conscientious, and therefore enjoys the love and confidence of his flock.

A day or two before we arrived, there was an occurrence that seemed to bring a hush over our people. A White man and a Negro had a quarrel which resulted in a fight, in which the White man got the "worst of it." The Negro was advised to leave town, but did not. His employer "paid him up" and he went to his home. He had not been there long before a brother and a brother-in-law of the whipped white man came to the Negro's home well armed. They entered the gate with a gun raised ready for firing. As the two men reached the steps, the Negro came to his door and fired; the load did not take effect, only slightly wounding in the neck one of the men. In an instant the other man emptied a load of large shot into the head of the Negro, who died instantly. A trial was held (a mock trial) and the white men were acquitted on the ground of self-defense. "He was a bad Negro anyway."

Among the prominent citizens it was our privilege to meet Dr. S. D. Redmond, a brilliant surgeon and physician; Prof. P. A. Wardlaw, principal of the city school, and Mr. W. F. Howard, a transfer clerk in the railway mail service. These gentlemen stand high in their different vocations and are held in high esteem by the citizens generally. At this place is situated the J. P. Campbell College of the A. M. E. Church, of which H. T. Risher, of the Risher Bakery Co., is Secretary and Treasurer.

Our mission to Jackson primarily was to solicit subscriptions and it is a pleasure to say in this we succeeded nicely.

Leaving the capitol on Tuesday, in a car pulled by a snorting iron horse, we counted fewer than a half hundred mile posts when our journey for that day had for its terminus Yazoo City, Miss. This town is situated in the Yazoo river valley, where the soil yields abundantly.

Allow us to introduce to you our people at this place. It would help the most skeptical person on the question of Negro development to visit this section. The total population is 8000, and less than half of this number are Negroes. But our people own 350 homes, some of which are very small, of course, but that $3000 house of Presiding Elder Houston thrills one when he knows the owner was once a slave and has been a Methodist preacher for twenty years. The value of the property owned by Negroes of this place in round numbers is $300,000. Prof. Oakes alone is rated at $25,000. More Negro children in proportion attend the public school here than any other town in Mississippi. And the moral tone of the community is such that the very atmosphere savoured of its purity.

But you are interested in Methodism. We have a beautiful and commodious brick structure costing $10,000. The membership of this church own two-thirds of the number of houses we have mentioned. Among the members are thirty-two school teachers, of whom are many regular graduates from the Normal and College courses.

You will not find many Negroes in business, owing to the fact that farming pays better, and some own from 25 to 700 acres of the best swamp land. In the territory known to us as the Jackson District of the Mississippi Conference, over which Rev. J. C. Houston is presiding elder, our people, all denominations and no denomination, own 58,000 acres of land; of this 42,000 are owned by members of the Methodist Episcopal Church.

Rev. S. A. Cowan, A. M., is the acceptable and therefore popular pastor at this place. We were greeted two nights by large audiences and by the assistance of Presiding Elder Houston and Rev. Bro. Cowan, we secured a large list of subscriptions. The people in general are broad-hearted and hospitable, and know just how to make a stranger feel at home.

R. E. Jones.

THE WAY TO MAKE LOYAL METHODISTS.

We publish elsewhere a report of his church work by Rev. W. L. Dyas, of Colfax, La., in which he speaks of a brother who had just been converted and joined his church, and says: "The pastor told him that the Bible, hymn book, Discipline and Southwestern Christian Advocate were indispensable." The brother paid for the paper at once. Of course, the pastor will see that the other requisites are provided.

A good start in one's church life is worth so much that we feel it a duty to commend the example of Brother Dyas to the brethren everywhere. A probationer thus armed will make a stronger Christian and a more loyal Methodist by far. It is too often the case that we get people in the church and feed them on nothing and they very shortly go to nothing both as Christians and Methodists. Our brother is right; the Bible, hymn book, Discipline and the Southwestern are indispensable. See that every probationer starts right.

We are confident that few Afro-Americans realize just what the papers of the Methodist Episcopal Church, edited by white men, are worth to the race as a whole in this country. Few if any questions ever come up touching their interests but that some one or more of these papers is found in the front rank defending, advocating or explaining. They reach a class of readers who want the facts, and it is to our interest that they have them, hence the Southwestern appreciates the efforts its confreres make to provide such facts. Having such a large Afro-American membership in our church, whom they know and in whom they have learned to believe, it is natural that our editors should speak out occasionally on their behalf, but the interest of these papers does not stop with the membership of the church—it embraces every worthy man and woman of the race. Because of such able and unselfish allies we have reason to thank God and take courage.

Cast your idol into the furnace, melt your mammon down, coin him up, make God's money of him, and send him coursing. Make of him cups to carry the gift of God, the water of life, through the world in lovely justice to the oppressed, in healthful labor to them whom no man hath hired, in rest to the weary who have borne the burden and heat of the day, in joy to the heavy-hearted, in laughter to the dull-spirited. What true gifts might not the mammon of unrighteousness, changed back into the money of God, give to men and women, borne of our flesh?—George MacDonald.

Joseph Taylor, the little seven-year-old son of Rev. Henry Taylor, pastor Union Chapel M. E. Church, this city, was run over and so seriously injured by an electric car on last Monday, that the little fellow died in two hours after. We make this note just previous to going to press and hope to give particulars in next issue.

That our people have kindly feelings toward England is evinced by the number of British flags displayed in many places properly, though under our own beloved "Old Glory."

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DOINGS OF THE WORKMEN.

Pastor Warren St. M. E. Church, Mobile, Ala.—The Union Star Benevolent Association donated us $28.75. The trustees raised $23.75. Total amount $52.45. We raised on the third Sunday in May $65. Our church is alive financially and spiritually.

S. D. Troupe, P. C., Elliott, Miss.—My second quarterly conference was held at New Salem M. E. Church, June 18, with Rev. W. McDonald in the chair. The elder was well pleased to find the work alive financially and spiritually. Elliott Charge has reached her highest mark. The quarterly conference was in connection with Children's Day at Green's Chapel, with C. M. superintendent standing at the head of his young army. Many rich words were spoken. Collection in the quarter $34.20 and during three months $144.15. Elliott is on top. Lookout, boys. Four subscribers.

N. Cannon, P. C., Edwards, Miss.—Our second quarterly conference came off May 21-22. Elder McMorris was on time and we had a good time. He preached us two good sermons. Collected during quarter $71.25, paid the pastor $39.10, presiding elder $10, mission $12.15, F. A. and S. E. $10. On the 29th of May bought 25 seats for our Sunday school for $87.50; paid $55.35. June 12th, Children's Day, $2.35. We had a grand time. The elder did not forget the Southwestern. Yours as ever.

H. L. Kennedy, P. C., Ocean Springs, Miss.—On June 11 and 12 the quarterly conference was held. Rev. Dr. J. M. Shumpert, P. E., was not with us owing to the rigid quarantine regulation, with other matters, which prevented his coming. Rev. D. F. Dudley, of Pass Christian, held the conference by request of the presiding elder. The reports of the pastors and officers showed that the pastor and members had not been idle during the quarter. On April 3 we raised $24 for the purchase of a bell and the church debt at Pascagoula. April 10 we raised $10 for our Easter collection. Also on April 24 we raised $10 for the Meridian Academy, $2 on missionary debt. We rejoice over the fact that during our big meeting 18 precious souls were taken into the church. On May 29 we had a grand rally for the building of our new church at Ocean Springs. Rev. L. Tate of Biloxi was with us and preached at 3 o'clock. Our collection during the day was $67.44, making a total of $80 raised on the new church. $242 have been raised this quarter. Our membership is small but faithful. Pray for our continued success.

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T. O. Carroll, P. C., Hagerstown, Md.—We are working hard to move the debt of Asbury Church at Hagerstown. Sunday, June 5, was our grand rally day for trustees. Collection for the day $84.51. We wish to raise $200 before we stop by the 25th of June. We have $34.50 on subscription yet and friends are having entertainments to help us out. We are fighting on an old debt of long standing—$1128. I am going night and day praying and begging. Lord help us.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind

E. D. Cameron, P. C., Cotton Plant, Miss.—The first Sunday in June was a high day with us at Atkins Chapel, our new church on this work. The church was not paid for, so we had a rally day and raised $35 and paid the debt. Our people are working people at this church. So we are happy with our little church free of debt. We were assisted by Brothers H. C. Norman, P. C., of New Albany; E. F. Scarborough and Johnny Johnson of the Baptist Church, who rendered good help, and will long live in the hearts of those good people. Pray for us.

J. D. Gibson, Sallis, Miss.—We are having a deal of excitement throughout our community. On the account of God's will being done, the lightning passed over this way and killed two brothers and knocked down two others. People pray to God to do His will, and when it is done they regret it.

P. H. Rembert, P. C., Brookhaven, Miss.—The second quarterly conference of the Brookhaven Charge convened in Kynett Chapel M. E. Church with our much beloved presiding elder, Rev. I. L. Pratt, in the chair. After Scripture reading and prayer Prof. I. W. Campbell was elected secretary. All the officers were present with well written reports, which showed everything to be moving in a progressive way. The fact was fully manifested to the presiding elder that the pastor and officers, in union with the members, had been working like heroes during the quarter. 35 had been added to the church. Money collected for all purposes $225.85.

Glad I can say to the members of the Mississippi Conference quite a number of you have been pastor at this place and you know what heavy oppositions our church had to meet here. This has kept it at a very low ebb for the past twenty years; but, thanks to the Lord, we can say to you Kynett Chapel M. E. Church, though not the largest, is the best looking colored church in Brookhaven and stands second to none on the district. The old veterans, Cooper, Wimbs, Baker, McGlosten, Harris, Pope, Carrs and Knox, have prayed for the past twenty years for the church to enjoy the day she now enjoys. At this writing we are in the midst of a revival. Six have joined the church and several are bowing for prayer.

W. S. Leake, P. C., Athen Circuit, Aberdeen, Miss.—Second quarterly conference was held at Quincy, Miss., June 4-5. Dr. H. R. Revels, P. E., in the chair. A good number of the brethren presented well prepared reports, which showed progress on the charge. The elder never fails to represent every enterprise of the church. He is one of the best in the Upper Mississippi conference. His lecture to the Sunday school was full of wisdom. He preached two soul-stirring sermons which I am sure left a lasting impression upon the hearts and minds of all who heard him. Paid presiding elder $13.55; pastor $77.45; raised for building $249; benevolent $7; total for all purposes $350. We have erected Tabernacle Church again, which burned down the 8th day of last March. Dimensions 30 by 44, wall 15 feet; brick pillars, nice bay window, vestibule and a high tower, ceiled complete. The value of this church when painted is $1200. Too much credit cannot be given to the good people of Tabernacle. I regret to say we haven't done as much for the good Southwestern as we desired. We shall send you some more cash subscribers soon.

Jas. E. Harrison, Bedford, La.—The Lord leads and we expect to follow. This circuit is alive and on the onward march. On Sunday, the 19th, we had a class rally for raising mission money, and raised a good sum. We are now preparing for the district conference and expect to come up all right on benevolent matters. The Sabbath school is alive and the superintendent, Mr. D. Jenkins, with his energetic crowd, is making speedy preparations for a Sunday school picnic on the 4th day of July. The pastor, Wm. Harrison, is at his post of duty and is loved by all.

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ROBERT H. FOERDERER, Philadelphia, Pa.

H. A. Johnson, P. C., Starkville, Miss. On coming to this little mission work I found no church buildings at the three preaching points and poor but willing working people who were worshipping in little ill-constructed school houses in union with the Baptist congregation. At Strong Station, the fifth Sunday in May, was church entering day. The building is the hard and faithful work of that good people this year. The day of entering was an occasion of great joy to us and we raised $30.15. But little of the cost of building this nice little edifice remains unpaid. Rev. C. W. Butler, of the West Point Charge, and Rev. J. H. Hill, of Aberdeen, a Baptist divine, rendered valuable service on that occasion. We are now arranging to build at Oakgrove near West Point and have some money in hand for that purpose.

No delay on your return trip from the Southeast if you go via the Texas

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Send for catalogue, prices and trial order plan. Mention pastor's name as reference.

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W. L. Dyas, P. C., Colfax, La.—The second quarterly meeting, held by Rev. H. J. Wright, showed six months of hard work. Churches built, benevolent monies raised and souls brought to Christ. During our quarterly meeting one soul was happily converted. The pastor told him that the Bible, hymn book, discipline and the Southwestern were indispensable. He paid for six months.

E. H. Scott, P. C., Island, La.—It is my first time that I desire to say something about this place. On arriving at this place I found everything in a very poor condition, but taking hold, trusting in the Lord, I went to work with seven members, though our way seemed dark, and our enemy praying against us. But, thank the Lord, when I came here, the prospect looked dark, but the light is breaking and the future is bright. June 19 we had a grand rally. Raised $16.35. We had with us Rev. R. J. Floyer from the Baptist Church and Rev. I. N. Williams and his congregation from the A. M. E. Church, and Rev. W. W. Hunter and his congregation of White Castle A. M. E. Church. The membership has increased to 13 full members and two probationers. We are planning to buy a church lot and grave yard.

H. R. S. Erby, P. C., Landale (Miss.) Circuit.—This is my first year here. There are four churches on the circuit. We are glad to say of the work we are getting on nicely. The good brotners repaired the parsonage. Sisters Jane Carroll, Ann Burral, Miss M. E. Ott, Miss Ida V. Anderson and others went to work and bought a new stove for the parsonage; a shed was nicely arranged. About this time the presiding elder, A. M. Trotter, came on to hold the first quarter. After hearing the elder talk the pastor was inspired about the school at Meridian and began to enroll the names of the brothers who would give one or more dollars to this cause. We raised $21 for the academy. The good people at one of the churches, led by Brother J. A. Pack, stormed the parsonage a few days ago, bringing some of the things most needed by the pastor and family. We raised $9 on that day. Two of the churches have been much hindered on account of small pox. We could not hold the second quarterly conference on that account. It is abating rapidly. The Southwestern is looked after; we have 14 subscribers on the work; you will find two here enclosed and the cash for them.

G. H. Harvey, P. C., Goodman, Miss., June 22.—Our Children's Day services ended Sunday. Miss Emma Harvey played for the services. Program carried out to order. Raised $6 and one subscriber for the Southwestern.

LETTER OF INQUIRY.

Shreveport, La., June 13, 1898.

I desire to inquire through your paper for a boy by the name of Jackson Beachamp, Jr. He disappeared about eight months ago, and thereby has brought great grief to the home of Mr. and Mrs. Beachamp, his parents. He is of a light brown color, black hair, full face and is above the average in intelligence. The parents of the lad live in East Feliciana Parish, within four miles of Clinton, La. Any information of his whereabonts will be thankfully received.

Please address me at 952 Sprague St., Shreveport, La., or J. R. Beachamp, Sr., Clinton, La.

Hampton James.

CHILDREN'S DAY REPORTS.

(We have so many that we are compelled to cut them. Regret that we cannot publish essays and addresses.)

S. Ross, Mt. Vernon, Ga.—The day was carried out. Busy ceiling our church for the District Conference.

G. W. Smith, P. C., Jackson, Miss.—The day was a success here. Collection $28.30. Total for benevolence to date $77.30.

A. G. Gleun, Tuscaloosa, Ala.—We celebrated Children's Day; raised $2.30.

J. A. Hamilton, Marvell, Ark.—We observed the day. Collection $2.25.

J. I. Garrett, Fayette, Miss. We had a grand time. Collection, $10.

R. N. Jones, P. C., Handsboro, Miss.—The day was a success. Collection $8.

G. W. Harp, P. C., Battle Hill—The day was carried out nicely; $5 collected.

H. R. S. Erby, Lauderdale, Miss.—All say it was the best ever had. Collection $9.10.

W. Brooks, P. C., Dumas, Ark.—The exercises were grand. Collected $4.35.

O. W. Trammell, Mt. Pleasant, Ala.—Observed the day in grand style. Collection $3.05.

S. A. Davis, Eola, La.—It was a grand day. Collection $2.50.

J. R. Reasonover, Adamsville, Tenn. Had a grand time. Building a nice church at Selnor, Tenn.

Willie King, Supt., Gibson, Texas.—What a nice time we had! Collection $3.06. Have on roll thirty-seven scholars.

"By One Who Was There," Ardmors, I. T.—A beautiful day and the program was an incentive. Collection for the day $20.85.

C. A. Taylor, Jacksonport, Ark.—A heavy rain and crowd small. Collection $3.50.

(Miss) A. B. McLeod, Supt., Anderson, S. C.—A day of interest and enthusiasm. Collection $20.45. The Easter collection was $20.63.

W. S. Sherrill, P. C., Pine Bluff, Ark.—The program was carried out. Prof. J. M. Cox and Mrs. H. M. Nay Smith were with us. Cash collection $45; subscribed $30.

H. Adams, P. C., Howell X Road Charge, Ala.—Carried out the program according to the plan.

S. W. Johnson, Crab Switch, Tex.—The day was grand. Collected $2.45.

Pastor, Warren St. Chapel, Mobile, Ala.—Our Children's Day collection was $9.95.

J. A. Johnson, Ashland, Ala.—Everybody went home overwhelmed with joy and blessed. Collected $8.43.

R. H. Johnson, Elliott, Miss.—Grandest day ever witnessed at these points. Collection at Paynes, $17.13; Duck Hill, $17.10. The Epworth League raised besides $4.13 for the chapter.

Aaron Taylor,, P. C., Clarkesville Tex—Had some hinderances, but succeeded. Rev. J. H. Reed, A. M., was with us also.

W. Hopewell, Moorefield, Ky.—A grand time. Collection $5.13. Sent $1 to Children's Fund; $4 to other benevolences.

A. G. Crawford, P. C., Forrest, Miss.—A grand and high day. Collection: Forest, $11.10; Green Grove, $3.10; Mars Hill, $5, and Ebenezer, $5. Total, $24.20.

J. F. R. Summerhill, Springhill, Tenn.—A nice time and a large audience. Collection $1.13. Our Epworth League is a great help to the church.

A. T. Stephens, P. C., Cotton Plant, Ark.—Everyone enjoyed the day. Class No. 1 collected $4.23 and got the banner; No. 2 $4.21, etc. Total, $14.46.

I. A. Hodges, Supt., Crawford, Miss.—Sends a program, which was carried out. Had a nice time but reports no collection.

J. A. Tircuit, P. C., Shreveport, La.—The day was a complete success. Collection $8.80, which will be sent off shortly.

A. J. McAllister, P. C., Greenville, Miss.—Children's day proved a success; full apportionment raised.

J. D. Gibson, P. C., Sallis, Miss.—It was a high day; every body says it was the best. Collection $11.20.

Ed. Strain, Palestine, Tex.—The exercises were grand, but collection was cut off by bad weather. Little Luther Fuller, the pastor's son is very low.

James Jordan, P. C., Brookston, Tex.—The weather is bad, has been raining for three weeks, but our collection was $4.01.

TIMELY NOTICE.

My Dear Brethren of the Waco District.—I do not remember of hearing of so many urgent appeals from the different general officers of the Church as now. They must all be met promptly or the causes must suffer loss. It is true that times are hard and that our country is in war with Spain, but we cannot afford for the Church of God to suffer.

Brethren, let the officers and members help you. The greatest general after all gets the most fighting out of the army. How many revivals have you had? How much benevolent money have you raised? How much for Sam Houston College?

Have you noticed how the Texas conference brethren are rallying their forces together for that Central building at Wiley? My dear brethren, bestir yourselves as never before. I am restless for the cause of Christ. Don't wait till fall. Fall is a misnomer. Today is the only time allotted to us. Read your Discipline, especially from paragraph 104 to 144, and let us be governed accordingly. Your true brother,

A. Brown, P. E.

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Must be non-irritating, easy of application, and one that will by its own action reach the inflamed and diseased surfaces.

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Catarrhal sufferers should remember that Ely's Cream Balm is the only catarrh remedy which is quickly and thoroughly absorbed by the diseased membrane. It does not dry up the secretions, but changes them to a limpid and odorless condition, and finally to a natural and healthy character.

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LEAGUERS AT HARMONY GROVE.

Dear Editor: An Epworth League group meeting was held at Harmony Grove May 20, 21, 22. The Leagues constituting the group were the Willard, of Gainesville, Centerside, Gillsville, Pleasant Hill and Warren Chapel, of Harmony Grove. Those who went from this place were: Rev. C. Oliver, president; Mr. W. C. Quillan, first vice president; Mrs. Jennie Porter, second vice president; Miss L. V. Steadman; third vice president; Miss Mittie Brown, fourth vice president; Mr. V. P. Buffington, secretary.

We arrived at Harmony Grove about 8:30 o'clock Friday evening, and went directly to the church, where we enjoyed the social prepared for us. Everything seemed to emphasize the cordial welcome of the Harmony Grove Leaguers.

On Saturday morning, the meeting was called to order by the pastor, Rev. S. A. Stripling, A. B., and after singing Rev. W. Sagoes led in prayer, afer which the lv chapter of Philipians was read responsively..

Mr. L. H. Haywood, district president, was absent on account of illness in his family, therefore Rev. S. A. Stripling, was elected president protem. Miss. Lena Waters, district secretary, was not present, so Mr. V. P. Buffington, was elected secretary protem.

Prof. S. M. Strictlin, was elected treasurer protem.

Hours of meeting and adjournment and tho bar were fixed.

Mr. W. C. Quillan, made a move that no report be received from Leagues, unless accompanied with the proper amount of money to he deposited in the Gainesville Dist. treasury, which was carried. The reports were then called for, from the leagues Centersde having sent in no report, was passed, and the officers of the Willard League of Gainesville, began reading their reports; the time having arrived to adjourn, the congregation joined the leaguers in singing, "God be with you till we meet again," and were dismissed by Rev. C. Oliver. At 2 o'clock No. 108 of the Epworth Hymnal was sung, and the remaining reports from Gainesville were read and adopted. Gillsville and Pleasant Hill, failed to send in their reports, so those of Warren Chapel were read, discussed and adopted. Great improvements have been made since the last group meeting, and the officers seem to have their work at heart. The Literary exercise began at 8:30. As only two leagues were present, the program fell short of our expectations.

Program.

Recitation, Miss L. V. Steadman.
Essay, Miss Jennie Porter.
Solo, Miss L. V. Steadman.
Essay, Miss Lillian Towns.
Select Reading, Mrs. Mary Williams.
Recitation, Mrs. Rebecca Booker.
Address, "Look up, lift up."—Mr. V. P. Buffington.

Resolved: "That woman has a right to suffrage." Affirmative, Mr. W. H. Wilson; negative, Prof. S. M. Strietlin. The judges rendered their verdict in favor of the negative.

The assembly was then dismissed by Rev. S. A. Stripling.

At 11 o'clock Sunday morning, Rev. S. A. Stripling preached an Epworth League sermon. In the afternoon the devotional exercises were carried out; "Charity" was the subject discussed.

We feel that we have been benefited by coming in contact with the Harmony Grove League.

May God bless them.

V. P. Buffington.
Gainesville, Ga.

NOTICE.

The New Orleans South District Conference of the Louisiana Conference will convene at Napoleonville, La., July 21-25.

Program.

Address of welcome, A. Welch; response, M. P. Franklin.

Disciplinary questions and appointing of committees, 3-5 p. m. Literary exercises.

How to Reach the Masses, W. R. Butler.

Hinderances to a Pastor's Success, Allen Luster.

Crime Among Negroes and Its Remedy, Thomas McCary.

The Drink Habit and Its Cure Among Ministers, A. E. P. Albert, D.D.

Ministerial Character, J. F. Marshall.

The Present Moral and Intellectual Condition of the Negro Ministry, Wm. Porter, A. M.

The Reason for the Small Number of Candidates for the Ministry in Our Church Schools, and the Remedy, F. D. Bowers.

8 p. m., introductory sermon, M. P. Franklin.

The Responsibility of our Educators in Directing Young Men to the Ministry, L. G. Adkinson, D. D.

How to Save the Young People and Keep them in the Church, G. J. Rogers.

The Home Life of the Negro and its Improvement, Charles Monroe.

Are the Epworth Leagues in the Louisiana Conference of Real Service to the Church? C. D. Shallowhorne.

The Present Attitude of the Church Toward Missionary Work in Africa, B. M. Hubbard, B. D.

The Relation of the Pastor to His Local Preachers and Other Church Officials, R. C. Barrow.

The Method of Raising and Using Money for Church Purposes, M. P. Franklin.

Why the Young People are Not Saved in the Church? Valcour Chapman, P. E.

The Hinderances to the Work of the Epworth League Among Our People, J. H Pierre.

Why a City Charge is More Desirous Than a Country Charge, G. A. Payne.

Is tho Work of the Woman's Home Missionary Society a Help or a Hinderance as Now Conducted? Manager o fthe District.

Report from the Presidents of the N. O. U. and Gilbert Academy.

Report from committees.

8 p. m.: The Freedman's Aid and S. F. Society, M. C. B. Mason, D. D.

Sunday, 5 a. m., Prayer Meeting.

9-10 a. m., Love Feast, conducted by J. F. Marshall and C. D. Shallowhorne.

Each pastor will consume not more than ten minutes in reading his paper. Each supply, local preacher and exhorter will select his own subject and prepare a paper of not more than five minutes' length.

Each district steward will deliver a five minutes' address on meeting the presiding elder's claim and giving hinderances.

Each Sunday-school superintendent will give a five minutes' address on why more children are not converted in our Sunday-schools.

Valcour Chapman,
on Behalf of the Committee.

Griffin, Ga., June 22, 1898.

Reduced rates on the certificate plan has been granted to the Griffin District Conference, which convenes July 27th, at Richard Chapel, Oak Hill charge. Delegates will get off at Conyers and McDonough.

E. H. Oliver, Secty.

THE LEXINGTON CONFERENCE BUDGET.

I was appointed pastor of Donaldson Street M. E. Church from our Conference at Terre Haute, Ind., April 4th, and I began my work Sunday, the 10th. I was kindly received by my congregation. The indications are good for a prosperous year. The congregation has shown their appreciation of myself and family, by tendering us a grand reception to the work. A large donation was given us. Our annual minutes of this year represents this charge as having 29 probationers and 144 full members, making 173 on the roll. But thus far I have found but 60 real members. Tho two months I have been here I have added 15 new names to our roll. Our attendance and financial income is on the increase. Our first quarterly meeting was held May 15th. Rev. I. L. Ferguson, presiding elder, was present, and preached morning and night acceptably, and Rev. I. N. Ross, pastor St. Paul A. M. E. Church, gave an able discourse at 3 P. M. Quarterly collection $16.00, accessions 2. Sister Harriet Mc.Dade, and family, wife of the late Rev. Alexander McDade, have moved from Shelbyville, Ky., to our city, and they have united with our church.

The Sub-district Epworth League and S. S. Institute, which was called to meet in this city May 13, 14, was very poorly attended by delegates from abroad, and it was decided to hold it over againhere on the next visit of the presiding elder. The same program will bo repeated.

The first annual session of the Lexington Conference, Epworth League, will convene in the Ninth Street M. E. Church, Covington, Ky., in September. Bishop Ninde, assistant secretary, Penn.; Drs. Mason, Scott and Moore, the presiding elders of our conference, and other ministerial and lay talent, will be invited.

It is resired to make this convention the greatest Epworth League gathering ever held in the Central States by the colored race.

H. W. Tate.

Columbus, O.

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PORTLAND.

Tuesday, February 22d, and weekly thereafter a new line of Pullman Tourist sleeping cars will be operated over the Missouri Pacific Railway between St. Louis and Portland, Oregon. This service is of especial advantage for travelers to the Klondike. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

The Texas & Pacific are now running the finest Chair Cars in the South—seats free.

NOTICE.

To the Epworth League Chapters of the Meridian District, Mississippi Conference:

Please bear in mind that I am requested to visit the different chapters and each chapter desiring these visits for devotional purposes, according to instructions, will notify me, with the concurrence of tho pastor. Correspondence from the first vice president will bo highly appreciated and prompt attention given.

E. A. Chapman,
First Vice Pres. of the District.
Enterprise, Miss., P. O. Box 178.

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UNITED FOR LIFE.

Slidell, La., June 15, 1898.—At Pearlville, La., May 26, 1898, Mr. Aston Williams, of Mississippi, to Miss Mary E. Clark of this parish, were joined in holy wedlock. The ceremony was performed at the home of the bride. A great number of friends were present to witness the occasion. Both were members of the Sunday-school, and we wish them a happy journey through life. Rev. C. D. Crockett officiated.

Columbus, Texas.—Mr. Joe Reed, of Galveston, and Miss Lara Barrett, of Columbia, Texas, were joined together in holy wedlock June 15(1898, at her father's home, by the pastor. E. Holliday.

Farcso, Miss.—The marriage of Mr. Lason Harvey and Miss Willie D. Chapman took place at the M. E. Church in Morton, Miss., June 17, 1898, at 8:30 o'clock, with a crowded house, both white and colored. It rained, hut no one cared for that. Rev. E. P. Chapman, pastor in church of Morton Circuit, and wife were made glad to see them walk out. God bless the parties. J. K. Camford officiated.

Taylor-Rochon.—Mr. Robert N. Taylor was married to Miss Beatrice F. Rochon Tuesday, June 14, 1898, at the residence of Mrs. Katie Rochon, the bride's mother, in St. Martinville, La. Prof. Taylor is a worthy and rising young man of Wilmington, N. C., and Miss Beatrice is the accomplished and charming daughter of the late Victor Rochon, who was a prominent citizen and Republican leader of St. Martin, several times representing his parish in the Legislature and filling other positions of trust and emoluments with credit and honor.

The wedding was a lovely home affair. The bride wore white silk mull over white satin, trimmed with lace, orange blossoms and lilies of the valley.

Braga's Angel Serenade was played by her sisters, Misses Anita and Etna, accompanied by Mr. Penne (piano and violin), as the bride entered the flower-ladened parlor, resting on the arm of her uncle and godfather, Mr. Jefferson Vavasseur.

The bride received many beautiful presents.

At noon of the same day Mr. and Mrs. Taylor left for their home, Wilmington, N. C., carrying with them the sincerest wishes of the good people of St. Martinsville for their future prosperity.

On the 16th day of June, 1898, Prof. Thos. J. Williams, of the City Houma, and Miss Mary L. Lewis, of this city, were married. Miss Lewis has completed her higher English course at the Wilbert Academy.

May the blessings of the good Master be with them. J. C. Pierre, Pastor.
Houma, La.

Napoleonville, La.—At the residence of the bride's grandmother, Miss Mary Wheat and Mr. Henry Jones, in the presence of a host of friends and admirers, were united in the bonds of matrimony June 16th; and also Mrs. Celia Brooks and Mr. David Jones, at the parsonage, were united in the bonds of matrimony June 17. A happy and peaceful voyage over the matrimonial sea is wished for both couples. Prof. B. M. Hubbard, B. D., officiated.

Subscribe for the Southwestern.

THEY LIVE IN OUR MEMOR

Houma, La.: Bro. Fredie Morgan departed this life June 10, 1898. He was born in the parish of Terrebonne in 1875. He died at the residence of his brother, Houma, La. Bro. Morgan came to us with a letter of recommendation from Rev. H. Taylor, pastor of Union Chapel M. E. Church, New Orleans, La. His early training was the best to be had in the town of Houma. A day or so before his death Dr. M. C. B. Mason called to see him and prayed with him, and upon him asking how he felt, he said that he was all right; that he would soon be at rest with his Father in glory.

Bro. Morgan passed away from a loving and beautiful Christian home on earth to the Father's home in heaven. Kind words in loving remembrance were spoken by the pastor, Rev. J. H. Pierre. Six young men bore the remains to the tomb. Over five hundred people attended the funeral. While the funeral was passing on Main street, all of the stores closed. They had so much respect for the young man. The Franklin and Ridley Band was in attendance. The funeral services were conducted by Rev. J. H. Pierre, assisted by Rev. H. Thompson, of the Baptist Church.

Though he is dead, yet he lives. The late E. D. Garey, younger son of Rev. S. H. Garey, died at his home in Americus, La., May 23d, 1898, at 1:40 o'clock a. m., in his 28th year of age. His mother died November 1st 1874—he was four years of age.

In December, 1896, he married Miss Amey Parry, during my pastorate in Americus, Ga., where he then settled down. When I passed through there last December on my way to conference, he was in poor health and continued declining. On the Sunday before he died he asked his wife to dispatch for papa. He said to his wife, "I am going to join my mother in heaven. I would like for you to go with me, but you can't go now."

After looking for me until after train time, he took his wife by the hand and said, "Tell that man I am a strong angel." He asked his wife not to grieve for him and closed his eyes in death. He was one of the trustees of Wesley Chapel M. E. Church in that place.

The funeral was attended by Rev. Mr. Brinson, pastor of the C. M. E. Church, who visited him in his affliction and asked help for him through his church. He left a wife and many friends to mourn his loss; but, thank God, our loss is heaven's gain.

S. H. Garey.

Greensboro, N. C.—On the 26th day of April, 1898, death came in our midst and laid hands on our first vice president, Bro. C. K. Price, a faithful worker in the Master's vineyard.

Whereas, in the death of Bro. Price the Epworth League has sustained a great loss, the church an earnest worker, the community a model citizen, be it

Resolved, That we tender our warmest and heartfelt sympathy to his bereaved parents and relatives, who mourn his loss.

Resolved, That we how in humble obedience to the Divine will.

Resolved, That a copy of these resolutions be sent to the bereaved parents and relatives of our beloved dead.

"Servant of God well done
Rest from thy loved employ,
The battle fought, the victory won,
Enter thy Master's joy.

W. R. Page, Rev. M. M. Jones, D. J. Gilmer, Mrs. M. E. Day, Sec.

Smithville Circuit.—Bro. Thomas Washington passed from labor to reward June 14th. While passing through the Shadow of Death he said, "there is no doubt in me; I am prepared to go." His interment was conducted by the pastor of the M. E. Church. Bro. Washington was a faithful member of the M. E. Church. He was born in 1836, and died in Smithville, Texas, June 14th, 1898. A short while before he died he sang, "Come, thou fount of every blessing," and repeated the Lord's prayer. He leaves a dear wife and two little babes to mourn his loss and a host of relatives and friends.

A. A. Kimble, P. C.

Mr. Senville St. Andre died the 20th, Monday last. He was a prominent citizen of this community with both white and black. He had reached his golden age, being between 75 or 85 years old. Nevertheless, his loss to the community is greatly felt, but we hope it's heaven's gain, for he was greatly loved by old and young, and though born in the days of darkness, acquired his freedom thirty years before the war and was a man of considerable wealth. He leaves a wife and a son to mourn his loss. This son, Mr. Louis St. Andre, is the wealthiest man in the community and a thrifty farmer. We heartily extend sympathy for the bereaved.

Yesterday morning, at 7:30 o'clock, we all gathered in the Catholic Church to pay the last respects one owes to the deceased. He was laid to rest Tuesday morning at 9 o'clock in the cemetery of the Catholic Church.

J. Applesses,
Prin. of Breville School.

Pineville, La., June 20, 1898.—Sister Maria Tyler, a faithful member of our church, was born in the year 1875; converted in the year 1889 under Rev. H. T. O. Abbott, and joined the M. E. Church and came to Pineville, La., in the year 1895. She took sick in April, 1898, and died June 18th. She died a Christian and was not afraid to die. Our loss is heaven's gain. She leaves sisters, brothers and many friends to mourn her loss. Her funeral was conducted by Rev. J. J. Obee, of Alexandria; Rev. N. R. Randolph, Rev. V. B. Carmichael, of the A. M. E. Church, Alexandria, and the pastor.

C. W. Kershaw.

Washington, La., June 17, 1898—Johnny Fygy died as he lived; he lived a sinner and died a sinner, scratching and fighting his brother on his death bed. Lizzie Brooks died May 8th, in the full triumph of faith, a member of our Sunday school. Papa has been confined to his room eight weeks, but is mending slowly. Rev. Johnson, of Waxia, gives the Lord's Supper for him every month. Pray that our father may recover; he suffers a great deal, day and night, with swolen feet and legs.

Pearl S. Pickett,
Teacher of Sunday-school.

Pearlville, La., June 15th, 1898.—Mrs. Jane Porter, one of the oldest members of Pearville Church, died on June 4, 1898. She was a faithful steward sister. She died at the age of 85, of which 40 years were spent in the service of God. She died in full triumph of faith. She left one daughter and three step-children and a host of friends to mourn her loss.

Crystal Springs, Miss., June 23, 1898.—Death came in our Zion on the 21st inst. and took Sister T. Adams to her reward. She was one of our best members. Our loss is heaven's gain.

B. L. Crump.

St. Paul, Shreveport, La.—Sister Ann Clark, a faithful Christian and an old mother in Israel, departed this life June 17, 1898. The funeral services were conducted at the church by the pastor. She leaves a host of children and relatives to mourn.

J. A. Circuit, P. C.

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Announcements.

TOURIST RATES — The Illinois Central now has on sale, and will continue the same until September 30th, 1898, round trip summer tourist tickets from points on its lines in the South to a large list of summer resorts in the North. Its fast double daily service to St. Louis, Chicago, Cincinnati and Louisville enables one to reach quickly and comfortably the mountain resorts of Virginia, the White Mountains and Seaside of New England, the Thousand Islands, the lake and forest resorts of Michigan, Wisconsin and Minnesota, the Hot Springs of Arkansas, the Yellowstone Park or the resorts of Colorado.

SOUTHERN HOMESEEKERS' GUIDE. — A new 1898 edition, entirely rewritten, and giving facts and conditions, brought down to date, of the Central's "Southern Homeseekers' Guide," has just been issued. It is a 264-page illustrated pamphlet, contains a large number of letters from northern farmers now prosperously located on the line of the Illinois Central Railroad in the States of Kentucky, Tennessee, Mississippi and Louisiana, and also a detailed write-up of the cities, towns and country on and adjacent to that line. To homeseekers, or those in search of a farm, this pamphlet will furnish reliable information concerning the most accessible and prosperous portion of the South. Free copies can be had by applying to the nearest of the undersigned.

4TH JULY — For the 4th of July, 1898, low rates of fare will be in effect between all stations on the southern lines of the Illinois Central. Tickets on sale July 2nd,, 3rd and 4th, good to return until July 7th, inclusive.

Tickets and full information as to rates in connection with the above can be had of agents of the "Central" and connecting lines.

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FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

In the Australian markets rabbits sell at six cents a piece.

Agricultural colleges and experiment stations are teaching the science of agriculture. But they are not generally teaching farm economics and the importance of markets. Science is constantly showing the farmer how to increase the annual product per acre in cotton, vegetables, cereals and other articles, but the stupendous query that confronts each tiller of the soil is how to secure satisfactory remuneration for the results of his labor.

A grasshopper, half starved with cold and hunger, we are told, came to a well-stored bee-hive at the approach of winter, and humbly begged the bees to relieve his wants with a few drops of honey.

One of the bees asked him how he had spent his time all the summer, and why he had not laid up a store of food like them.

"Truly," said he, "I spent my time very merrily in drinking, dancing and singing, and never once thought of winter."

"Our plan is very different," said the bee, "we work hard in the summer to lay by a store of food against the season when we foresee we shall want it; but those who do nothing but drink, and dance and sing in the summer, must expect to starve in the winter."

Mr. Julius Runge tells that the recent live-stock convention was the greatest ever held in the State and the show one of the finest ever held anywhere. Some Berkshire hogs, 11 months old, weighed 270 pounds each, and sold for $3.00 pr cwt.—nearly $10 a hog—more profitable than 4c. cotton. That the farmers are missing a good thing was forcibly shown by the statement of a leading ranchman that he had bought 3000 calves of 1898 at $24 per head, and was in the market for more, if of same quality. These are grade calves, not native long-horns, and not yet born, to be delivered Nov. 15. It seems that while the great ranchmen of Texas have given up the long-horn and have graded their stock to a high standard, the farmers of the State have clung to cotton and neglected their cattle. They could make money raising calves and selling to ranchmen. One bunch of 20,000 yearlings was sold at Fort Worth at $25 per head. A few years ago transactions were in three-year-olds, but with the demand for grade-stock, the trading has changed to calves and yearlings, and the largest transactions are in contracts for '98 calves—a dealing in futures. Farmers have a great opportunity to make money in cattle raising. —Ex.

The Programme of the Marion District Conference, Sunday-school and Epworth League Conventions of the Central Alabama Conference, to convene at Eutaw, Ala., Wednesday, July 27th, 1898, at 9 a. m.

To preach the opening sermon—Rev. J. W. Tate.

Preaching each day at 11 a. m.

The afternoon sessions will be devoted the Sunday-school, Epworth League and literary work.

Educational Anniversary, Thursday night.

Why the Members and Pastors Should Support the Marion District School—Rev. J. W. Tate.

The Great Need of Education—Rev. P. O. Wailes.

Address by the Principal—Rev. J. S. Todd.

The Methodist Episcopal Church, What It Has Done and What It is Now Doing—Rev. J. S. Todd.

The Necessity for Each Officer of the Church to Discharge His Duty—Rev. A. G. Glenn.

How May the Presiding Elder and Pastors be Helpful to Each Other in Building Up the Charges and District?—Rev. E. B. McCauley.

The Heroes of Methodism—Rev. O. Nelson.

Why Each Family Should Subscribe and Support the Southwestern Advocate—Rev. L. D. Williams.

How to Make a Revival Effort a Success—Rev. L. L. Allen.

The Effect of the Prayer Meeting and Class Meeting Upon the Spiritual Life of the Church—Rev. William Perry.

Why Each Member Should Pay According to His Ability?—Rev. F. J. Brown.

How Local Preachers are to Succeed—J. W. Lumdon.

How May Mission Charges be Built Up?—A. A. Roberson.

The Importance of Good Singing and How to Obtain It—Rev. T. H. Wyatt.

Is the Class and Public Collection System a Success? If Not, How Shall We Make It?—J. L. Marable.

How May We Best Raise the Benevolent Apportionments? — J. C. Chuman.

The Sunday-School and Its Influence—Prof. D. B. V. Walthall.

The Epworth League and Its Work—Mrs. Annie E. Allen.

How to Increase the Attendance of the Sunday-school—Mrs. E. Q. Levert.

The Importance of Gathering the Young People Into the Epworth League — Miss Lucretia Lewis.

How to Keep Up an Interest in the Epworth League—R. H. Cox.

Discussion: The Spiritual Department—Miss M. A. Hoston.

The Department of Mercy and Help—Mr. H. Madison.

The Social Department—Miss Mattie Buchanan.

The Literary Department—Miss Mary W. Nelson.

How to Increase the Finance?—Delegate from Tuscaloosa, Ala.

How Should the Finance of the Epworth League be Used?—Miss Ollie Newton.

The Relation of the Preacher in Charge to the Sunday-school—Mrs. Annie E. Moore.

The Sunday-school as a Missionary Society and Its Influence—J. J. Harrison.

Committee: F. L. Teague, P. E.; O. Nelson, J. S. Todd and J. W. Tate.

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THE BEREAN BEGINNER'S QUARTERLY. To be improved in every feature for 1898. Picture illustration will be introduced, and the matter will be entirely rearranged to meet more thoroughly the needs of the beginners. Questions, explanations, and helpful ideas for the youngest scholars above the Primary Department. Price, 6 cts a year. 1 1-2 cents a quarter.

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Subscriptions to the above Periodicals must expire with March, June, September, or December numbers.

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NOTICES.

Starkville District, Upper Mississippi Conference—Third Round.

Kosciusko	July 1-3
Kosciusko Circuit	July 2-3
McCool	July 9-10
Ackerman	July 16-17
Dist. Con. at Enpora	July 21-24
Sturges	July 30-31
Liberty Hill	August 6-7
Starkville	August 13-14
Starkville Circuit	August 20-21
Louisville	August 20-21
Epworth and S. S. Convention.	
Dist. League, at Louisville	25-28
Cedar Bluff	Sept. 1
Pheba	Sept. 2
Mathiston	Sept. 3-4
Bellfountaine	Sept. 3-4
Killmichael	Sept. 10-11
Eupora	Sept. 10-11

Dear Brethren: There are but few more months and the year will be gone. You will doubtless be hindered by casualties later on, which will impede your progress. You might avoid this now by taking advantage of time. Some of you have raised your benevolence in full, which is creditable to you and deserving of official notice. You are in the line of full success. God bless you.

The preacher who does something, seldom ever grumbles for a better place; it is generally he who does nothing. Look well to the interest of the church and some one else will look after your interests. You who have not completed your benevolence and subscriptions for the paper by District Conference, will be called upon to give account of yourselves.

May God grant you continued success.

Very truly yours,
B. H. Ferguson, A. B.,
Presiding Elder Starkville Dist.

Meridian (Miss.) District—Third Round.

Scooba	July 9-10
DeKalb	July 16-17
Philadelphia	July 20
Fort Stephen	July 23-24
Daleville	July 27
Hickory Dist. Con	July 27-31
Hickory	July 30-31
Chunkey	August 2
Collinsville	August 4
Lauderdale	August 6-7
Meridian Circuit	August 10
St. Paul	August 13-14
Haven	August 20121
Conahatta	August 24
Lake	August 72-28
Garlandsville	August 31
Missionary	Sept. 3-4
Paulding	Sept. 7
Lake Como	Sept. 10-11
Mt. Jordan	Sept. 17-18
Enterprise	Sept. 24-25

A. M. Trotter, P. E.

Jackson District—Third Round.

Benton	July 9-10
Yazoo City	July 16-17
Yazoo City Circuit	July 16-17
Rosneath	July 23-24
Brandon	August 6-7
Forest	August 9
Morton	August 11
Pelahatchie	August 13-14
Clinton	August 17
Jackson	August 20-21
Coparle	August 27-28
Carthage	August 30
Good Hope	Sept.1
Canton	Sept. 3-4
Canton Circuit	Sept. 7
Madison	Sept. 10-11
Wolf Lake	Sept. 17-18
Green Hill	Sept. 24-25

J. C. Houston, P. E.



Woman's power is largely dependent upon her ability to interest, entertain, attract and please. It is for this reason that women strive to become accomplished. They study in order that they may converse intelligently on all subjects. They strive to become good musicians, graceful dancers and amiable hosteases.

All accomplishments are unavailing if a woman suffers from ill-health in a womanly way. The special weakness peculiar to the womanly organism, will rapidly wreck the general health. The sufferer will lose her natural vivacity, her wit, her good looks, and the ambition and power to display the accomplishments at her command. Any woman affected in this way should resort to Dr. Pierce's Favorite Prescription. It is a wonderful medicine for ailing women. It is the invention of an eminent and skillful physician, Dr. R. V. Pierce, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. It aims to cure but one class of diseases, and claims to be good for nothing else. It imparts health, elastic strength, vigor and virility to the delicate feminine organs. It prepares a woman for wifehood and motherhood.

Mrs. Ramon Sanchez, Penasco, Taos County, N. Mex., in a letter to Dr. Pierce says: "From a grateful heart my voice goes up to God both night and day in a solemn prayer that He may guard your health and preserve your life. I hereby express my gratitude to you for the relief I have received from your wonderful medicine, 'Favorite Prescription.' After suffering years of misery I am to-day a healthy and happy wife, and can truthfully recommend to women the use of the 'Favorite Prescription' as a regulator of the monthly periods."

The quick constipation-cure — Doctor Pierce's Pleasant Pellets. Never gripe.

WEST TENNESSEE DISTRICT.
Fourth Round.

Fowlkes	July 30-31
Ramsey and Big Creek	Aug 6-7
Brownsville and Galloway	13-14
Memphis Centenary	Aug. 20-21
Martin	Aug. 27-28
Gardner and Sharon	Aug. 26-28
Memphis Circuit	Sept. 3-4
Friendship	Sept. 10-11
Crockett's Mill	Sept. 17-18
Lexington and Mt. Pleasant	24-25
Oakgrove	Sept. 25-26
Pleasant Grove and Atoka	Oct. 1-2
Mason	Oct. 8-9
Alamo and Humboldt	Sept. 24-25
Kenton and Yorksville	Aug. 29-30

District conference will meet at Galloway, 11, 12, 13 and 14 of August.

Brethren will please come prepared for examination, as some one of the committee will be present to examine them. Also the Epworth League and S. S. Institute will be held Saturday and Sunday, 13th and 14th.

H. W. Key, P. E.

NOTICE.
Napoleonville, La.

The pastors of South New Orleans District will please inform me at once the number of delegates from the chargee respectively to be in attendance at the District Conference.

Prof .B. M. Hubbard.

IN SUMMER MONTHS.

Grappes Bluff, La., June 23, 1898.—Mrs. Ellen M. Genger, of this place, has had a most gratifying experience in her family with the well-known medicine, Hood's Sarsaparilla. She says that before she began its use, they were obliged to pay out a great deal during the summer months on account of sickness among the children, but they are now kept in good health by Hood's.

The Texas & Pacific are now running the finest Chair Cars in the South—seats free.

Railroad Time Table.

Illinois Central.

ARRIVE—	LEAVE—
Local mail.....10:00 pm	Local mail.....7:00 am
Chicago limited, 7.45 pm	Chicago limited, 9:00 am
Fast mail..... 8 30 am	Fast mail.....7.20 pm
Louisville and Cincinnati.	
Fast mail.... .8:30 am	Fast mail.....7:20 pm
Louisville and Cincinnai, Limited.	
No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.... .....9:30 a m	McComb City Ac... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 11:30 a m	No. 6, Mamphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a.m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7.40 am	No. 6, fast mail..7:55 am
No. 7, coast acc 8:50 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... . pm	Sunday ex..... ....am

Texas and Pacific.

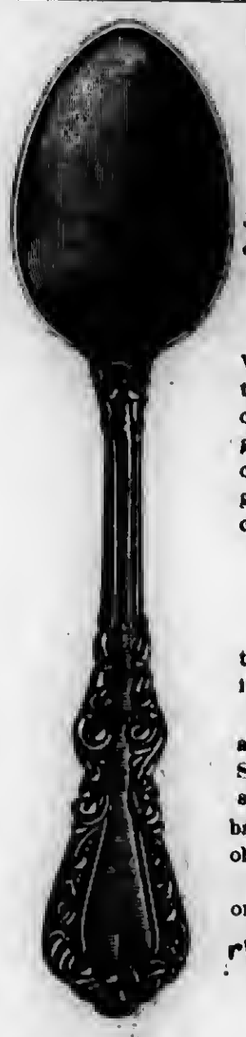
No. 52, Ft. Worth and Cal. ex ...6.55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7:20 pm

Queen & Crescent Route.

Cincinnati and ew York ... 8:30 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am
California ex.. 6:55 am	Texas & Mexico fast ma il.....8:35 pm



GIVE BABY A SPOON

Just to introduce our latest design,

"THE PLYMOUTH"

We will send one teaspoon to any address on receipt of 25 cents. Also a coupon good for a rebate of 25 cents when you purchase goods bearing any of our celebrated

ROGERS ANCHOR

trademark from any dealer in silverplated ware.

If you cut out the words above, "Give Baby a Spoon" and send with the stamp we will engrave the baby's initial free of charge.

Only one spoon to any one address.

Wm. Rogers M'fg. Co.,

TRADE-MARK: ROGERS

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$12 3000 BICYCLES must be closed out at once. Standard '97 Models, guaranteed, $14 to $22. '96 models $10 to $20. 2d hand wheels $5 to $15. Shipped to any one on approval without advance deposit. Great factory clearing sale. EARN A BICYCLE by helping introduce our goods. We will give one agent in each town FREE USE of a sample and will pay the agent to introduce them. Write at once for our Special Offer. W. N. Mead Cycle Co. Chicago

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4 Fast Ex	11.15 a.m	7 Coast acc'm	6.40 a.m
8 Coast acc'm	5.45 p.m	1 Lim. Ex	7.15 p.m
2 Lim. Ex	7.40 p.m	5 Fast Mail	8.10 p.m
Sunday Ex	a.m	Sunday Ex	p.m

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JOHN KILKENNY, Div. Pass. Agent.

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BUCKEYE BELL FOUNDRY E. W. VANDUZEN CO., Cincinnati, O., U.S.A. Only High Grade Bells Made Copper and Tin Full, Sweet Tone Cheapest for Prices Fully Guaranteed CHURCH BELLS and Chimes. No Common Grades. The Best Only.

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THE Texas & Pacific Railway AND THE IRON MOUNTAIN ROUTE.

Direct Lines to the Famous ARKANSAS HOT SPRINGS, LITTLE ROCK, FORT SMITH, All Points in CENTRAL ARKANSAS, INDIAN TERRITORY and SOUTHEAST MISSOURI.

Pullman Buffet Sleeping Cars from New Orleans to Hot Springs via Texarkana, and from New Orlean to Little Rock and St. Louis via Alexandria.

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ARTHUR De ARMAS, City Passenge Agent, 632 Canal street, New Orleans, La.

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Only 40 HOURS to New York.

Great Washington & Southwestern Vestibule Limited.

No 38.) Running through to and from New York with Pullman Drawing Room Sleeping Cars and Dining Cars, serving all Meals between New Orleans and New York.

Solid train, composed of baggage car, first and second-class coaches and Pullman Sleeping cars between New Orleans and Washington, providing first-class accommodation without change of cars for all classes of travel between New Orleans and the East. Drawing Room Buffet Sleeping Cars between Atlanta and New York. Pullman Tourist Sleeping Cars weekly between San Francisco and Washington via Southern Pacific, New Orleans, Montgomery and Atlanta, leaving Washington Saturdays arriving San Francisco Thursdays, leaving San Francisco Saturdays, arriving Washington Thursdays.

For tickets sleeping car reservations, or reliable information, call on or address

M. R. POWERS, Dist. Pass. Agent, JOHN M. KNIGHT, Pass. & A. T. A
Southern Railway Company 704 Common St., Next to Ladies' Entrance, St. Charles Hotel. Telephone No 1557.

SEABOARD AIR LINE S.A.L. VESTIBULED LIMITED TRAINS. DOUBLE DAILY SERVICE

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Pullman Vestibuled Trains, Double Daily Service,

CHOICE OF ROUTES

Via Portsmouth and Water Lines.

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Via Weldon, Richmond and Washington, all rail.

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H. W. B. GLOVER, T. M., T. J. ANDERSON G. P. A., PORTSMOUTH, VA.

Southwestern Christian Advocate.

No. 429 Carondelet Street.

Terms: $1.25 per Year; Six Months 75c; Three Months 50c. Invariably in Advance.
$1 a Year to Pastors

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KEEP WATCH OF THE DATES.

When change of address is desired, be sure to give the old as well as the new address.

There are four ways by which money may be sent by mail, our risk—Postoffice Money Order, by Bank Check or Draft, or an Express Money Order; and, when none of these can be procured, in a Registered Letter.

You can buy a Money Order at your postoffice, payable at the New Orleans postoffice.

If a Money Order Postoffice or an Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

June 20th to 27th.

Atlanta and Savannah—M. A. J. Foy, Wm. Daniels.

Central Alabama—G. W. Hodge, B. Jackson, J. P. Rowe, Willie Ruse, J. T. Martin.

Central Missouri—D. G. Franklin 1, Edward Baker.

Lexington—L. M. Hagood 1, Jos. Courtney *1.

Louisiana—Mrs. C. D. Crockett 2, W. R. Butler, Offie Magee, Mary A. Henderson, H. C. Armston, J. E. Ogilvie, E. B. Richards, F. W. Gibson, W. L. Dyas 1, Wm. Porter, James Morris, Miss S. A. E. Brazley, E. H. Scott.

Mississippi and Upper—W. McDonald 7, S. D. Troupe 2, Dr. W. Talbert, H. S. Spinks, Eli Stewart *1, C. H. Little, S. Lindsay, M. M. Holston, H. R. S. Erby 2, W. M. Nero, G. H. Harvey 1, Sally Kinchew 2, Joseph Cook, Mrs. L. C. B. Smith 5 *8, J. E. Scott, B. A. Stams, H. Berryman, Emma Holmes, James Muda, Maggie Williams, W. R. Tucker, E. J. Tucker, J. H. Molfolk, Clarence Meeks, S. M. Thompson, J. A. Martin, L. N. Newman, Albert Young, James Guise, Lewis Montgomery, Charlotte Matthews, Amanda Newman, Collie D. Newman, W. R. Rucker.

North Carolina—C. W. Cunningham.

New York—W. H. Brooks *3.

Tennessee and East—E. L. Martin, L. A. Evans, H. E. Erwin, A. W. Randolph.

Texas and West——M. S. Jordan, Malissa Williams, J. W. Warren, Paul Prewett.

Washington—I. H. Gardner *3.

World's Disp. Association.

Royal Baking Powder Co.

*Yearly.

THE ATLANTA JOURNAL.

Is one of the newsiest, brightest and most reliable dailies in the South.

It is printed between three and four o'clock every afternoon in Atlanta and contains pretty much all the news printed in the next morning's dailies. The difference in time between Europe and the United States gives The Journal this advantage, as when it is 3 o'clock p. m. in Atlanta, it is 9 o'clock p. m. in Europe.

The Journal has the benefit of two leased wires running into its office, giving the Associated Press news from from all over the world. It has the same Associated Press service as the New York Herald, World and Journal.

Besides this, the Journal has more special correspondents than any other Southern newspaper. The members of its staff who are reporting the war news are: Mr. J. S. Cohen, who is with Sampson's fleet in the Gulf of Mexico; Mr. Morton Smith, with the land forces now invading Cuba; Mr. A. W. Butt, special Washington correspondent, and Mr. W. A. MacDougald, with the volunteer forces of Georgia.

The Weekly Journal contains all the war news.

The price of the daily is $5.00 a year, $2.50 for six months and $1.25 for three months. The price of the Weekly is 50 cents a year. These prices put The Journal in reach of all. We recommend a trial.

On Monday evening, June 20, a concert was given at Wesley Chapel before quite a large audience. The program rendered was quite an interesting one, which was made up by young and old people.

There were several songs and recitations so well rendered that they were compelled to be repeated.

The entertainment was given for the benefit of the church and was under the management of the following committee: Mrs. E. Epps, M. Johnson, Miss B. Howard, Mr. M. Chrismas, Robt. Armstead and Frank Riggins.

Jos. Taylor, Reporter.

A HAPPY PASTOR.

Since Leiter succeeded in cornering wheat in this country many poor preachers had to stop eating biscuit. But Mrs. Mary Grant, one of the members of the Union Chapel, Rev. Henry Taylor, pastor, was determined that he should fare better than some of his less fortunate brethren, hence she presented him a harrel of flour. It is unnecessary to say that Pastor Taylor is happy.

MEETINGS TO BE HELD.

Greenwood (Up. Miss.) Shellmound, Miss., June 16.

Chattanooga (E. Tenn.) Rockwood, Tenn., June 16.

Holly Springs (Up. Miss.) Grenada, Miss., June 22.

Shubuta, (Miss) Hattiesburg, Miss., June 29.

Alexandria (Wash.) Leesburg, Va., June 30.

Ohio (Lexington) Cincinnati, Ohio, July 4.

Knoxville (Tenn) Kingston, Tenn., July 6.

Greenville (Up. Miss.) Helm, Miss., July 16.

Greenville (S. C.) Belton, S. C., July 13.

Westerner (N. C.) Forest City, N. C., July 19.

North New Orleans (La.) Hahnville, La., July 20.

Baton Rouge (La.) Baton Rouge, La., July 20.

Waco (Texas) Spring Hill, Texas, July 26.

Austin (W. Texas) Georgetown, Tex. July 27.

Griffin (Atlanta) Kings, Ga., July 27.

Waynesboro (Savannah) Waynesboro Ga., July 27.

Shreveport (La.) Mansfield, La., July 28.

Aberdeen (Up. Miss.) July 30.

Natchitoches (La.) Natchitoches, La., Aug. 2.

Atlanta (Atlanta) Grantville, Ga., Aug. 10.

Alexandria (La.) Glencoe, Aug. 10.

Rome (Atlanta) Rome, Ga., Aug. 17.

Marshal (Texas) Texarkana Ark., Aug. 24.

Houston (Texas) Richmond, Texas, Sept. 9.

Huntsville (Texas) Livingstone, Tex., Sept. 20.

S. S. and E. L. Convention, Kings Ferry, Fla., June 16.

E. L. and S. S. Convention, Winston, N. C., June 25.

S. S. Convention, Willis, Tex., July 20.

S. S. and E. L. Convention, Brinkly, Ark., July 21.

NOTICE.

To the Brethren of Little Rock Conference:

Dr. A. J. Fletcher, of our conference, is and has been very sick since last December. By reason of this long-continued illness he has been reduced to abject poverty, and must be relieved. His present condition is such that he has to sit in a chair day and night, requirng the constant attendance of his wife and daughter.

Now, dear brethren, we must help his family in their distress. Will not each brother of the conference send one dollar to them at Dermott, Ark., at once. Don't delay, dear brothers, they are in need of everything.

W. O. Emory, P. E.

GRAND PRESENTATION

Get a Communion Set for Your Church

FREE!



We have made arrangements with the WILLIAM ROGERS' MANUFACTURING COMPANY, whereby we can present to ANY CHURCH or individual a full six-piece best quadruple plate COMMUNION SET, or any part thereof, on the following terms:

OFFER No. 1.

For only thirty-five (35) subscribers we will give one Flagon, one Baptismal Bowl, two Plates and two Goblets—six pieces—worth $35. (See cut.)

OFFER No. 2.

For only thirty (30) subscribers, we will give one Flagon, two Plates and two Goblets—five pieces—worth $30.

OFFER No. 3.

Twenty five (25) subscribers secures a gift of one Flagon, one Bowl, one Plate and one Goblet—value $25.

OFFER No. 4.

For twenty (20) subscribers we will send one Flagon, one Plate and one Goblet—worth $20

OFFER No. 5.

For twenty (20) subscribers and ten dollars ($10) cash we will send the full $35 set.

☞All subscriptions to be at the full rate, $1.25 per year; three and six months' subscribers at regular rates will be counted as fractions—four 3 months or two 6 months making one annual subscriber.

Terms and prices on one or more pieces will be sent on application.

This splendid Communion ware is the best Rogers quadruple-plate (no better made), and is fully warranted. No Church in our Methodism need be long without a Set on the liberal terms we offer.

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ANOTHER FINE PREMIUM.



We have the finest Fountain Pen in the market, fully worth $2.50, which we sell for $1.00. No one would part with it for twice the money. The pen is of 14 kt. solid gold.

Those who have used a Fountain Pen know its value, if they have a good one. The "Diamond Point" Pen Co. makes a good one at a low price. Those who never have had one should not hesitate a moment. Here is a first-class pen, always ready, writes beautifully, never leaks and will last for years.

Do not say that it cannot be a good pen for such a low price. We have fully tested it. Others in our office have used it. It is a wonderful bargain; such, perhaps, as you never will get again.

Make sure of your chance to-day—now!

This most excellent Fountain Pen will be given free to any one sending us $3.75 for three yearly subscribers, or for $2.00 with one yearly subscriber. We will send it, postpaid, to any address for $1.00.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, JULY 7, 1898—Vol. 33, No. 27. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

Up to the present the war has cost this country $60,000,000. It is to be hoped, however, that the good accomplished will outweigh by far the sacrifice made in both men and money.

* * *

Bishop Hartzell, who represents the republic of Liberia and is authorized to ask Great Britain and the United States to establish a joint protectorate over Liberia, laid the matter before the president and Secretary Day last week. The Bishop feels greatly encouraged by his reception at the White house and Department of State. He will return to Washington when Mr. Gibson, the Liberian minister of foreign affairs, arrives in this country. This we understand is simply to keep some one of the strong nations from gobbling up the whole of Liberia.

* * *

The Appeal credits Prof. W. H. Council of Normal, Ala., with saying that if the colored people would only spend their money with race enterprizes, graduates would find employment as fast as the schools could turn them out. While the Professor may have made the case the least bit too strong he is nevertheless on the right track. This is a line on which Afro-Americans certainly need arousing, for we have talked with no class of our business men, except undertakers, but that they say, "If it were not for the patronage of my white patrons I should be compelled to close up." Such testimony speaks well for white people but not very well for a people whose hope for recognition and standing in the business world is to do something for themselves.

* * *

Rev. Dr. M. C. B. Mason gave his lecture on "Some Providential Movements for the Evangelization of Africa," June 30th, at Oakland M. E. Church (white), Chicago, for the benefit of our St. Mark's M. E. Church (colored) in that city. "Help us to help each other Lord," is the principle on which our great church has proceeded the world over, and God has blessed its every effort. We are delighted with this new evidence of interest on the part of the Methodists of that city in our struggling work. We learn that the pastor of St. Marks, Rev. W. H. H. Rentfro, is making a brave fight for the upbuilding of his church and that his efforts are meeting with success. We are on the right line and are bound to triumph. Dr. Mason is to be commended for thus extending a helping hand.

* * *

In our judgment the Senatorial investigation of the payment of the Southern Methodist Book Concern claim against the United States government has assumed a really ugly appearance. Dr. Barbee, one of the agents of the Book Concern, admitted before the committee that they did pay Mr. Stahlman, the lobbyist, the neat little sum of $100,800 out of the total of $288,000 and thought it was nobody's business if they did. They did wire certain Senators previous to the passage of the bill that no large sum would be paid for lobbying, but by that they simply meant that they were under no obligations to tell the truth about it. We are sorry for the brethren of course, but they will fare better before the bar of public opinion than would a body of Negroes similarly circumstanced.

DR. EDWARD'S PLEA FOR THE NEGRO SOLDIER.

The Southwestern took occasion in its last issue, to call attention to the brave and unselfish manner in which those papers of our church edited by white men stand for the proper treatment of the Afro-American citizens of this country. We had no idea at that time, that we were so soon to be placed under renewed obligations to any one of them. But the Northwestern Christian Advocate of Chicago, the Rev. Dr. Arthur Edwards, editor, published in its current issue of the 29th. ult., an editorial on, "Colored Officers for Colored Troops," which is to the point and greatly appreciated. Lieut. Young, whom the Doctor mentions has been appointed a Major by Gov. Bushnell of Ohio, and is now in command of a full brigade of Afro-Americans at Camp Alger, near Washington. Believing our readers will be interested in the Northwestern's Editorial, we publish it entire. It says:

It has been assumed in some quarters that Negro volunteer regiments raised by men who freely enlist should be officered by white men. The colored part of American citizens might as well resolve that all white regiments shall be officered by negroes. The former assumption has a singular origin, and men who repeat it because they so hold, are slow to see the absurdity of their position. Some of them declare that whites are a fighting race. So they are, but so also are blacks a fighting race. Nine-tenths of the assumption to the contrary are based upon the fact that, as a rule, historical white men have attacked the negro with superior modern weapons and explosives, while the negro had little more than clubs, spears and knives. The charge of cowardice cannot hold when the Negro has been well armed, drilled and diciplined. Fighting by brave negroes on this continent is among the brightest military remembrances in American history. We are glad to see that Governor Tanner intends to officer the Eighth regiment of Illinois colored volunteers with [redacted] says that the colored troops have a special right to that, since the negro is altogether excluded from white regiments. It would seem that in this respect our navy which, like navies of all nations, is apt to have aristocratic notions, is in advance of our army. Negroes who berth by the side of white seamen and who serve the guns in regular gun crews, are a familiar sight on board our ships. Jack Tar has no exclusive notions. A personal fist fight between seamen when in their cups, is more apt to involve men of differing and rival white nationalities than two individual American-born citizens, one being white and the other colored. It is possible that the mixed national character of our seamen has something to do with this toleration. Not long since native American citizens were in the minority on our warships, the majority being Swedes, Danes, Norwegians, Germans, Irishmen, Englishmen and others. As a rule our regular regiments do not contain any negroes, excepting of course, the two cavalry and the two infantry regiments, which are exclusively negro, though officered by white men. We have reason to believe that here and there in white regiments is a negro. The regular regiments have no negro officers, for the reason that the officers generally are graduates of West Point, where a colored cadet is rarely seen. Lieutenant Young of the Regular army is a negro, he graduating at West Point in 1889. He is now in service, but we do not know his detail or position, so greatly have the officers been scattered about, because of the assignment of regular officers to the volunteer regiments. No one need object if any regiment, white or colored, receives a white colonel if he is a West Point graduate. The three battalion regimental organization and newer tactics will prescribe open order in battle, enlarge regiments and make their command equal to that of a brigade during the civil war. Hundreds of eligible citizens are available as colonels, since many not now in service are "pointers," and are in that sense valuable material for battalion and regimental officers. Probably not one colored man is now similarly available, because of the West Point exclusiveness alluded to. Our last war changed many of the old army traditions which were shaped when Southern men were dominant in the army. This present war may cause many similar modifications in opinion and fact.

*

POSTMASTER BAKER'S SLAYERS FOUND.

The welcome information was sent out from Washington last week to the effect that United States authorities have arrested six men at Lake City, S. C., charged with the murder of Postmaster Baker last February. It seems that the government has been engaged on the case ever since and after running down one party to whom suspicion pointed, he confessed and implicated others. Four of those so implicated had enlisted in the Second South Carolina Regiment of volunteers but the Marshals secured the approval of the War Department to make the arrests anyway. While we should be pleased to have all the lynchers and murderers of innocent men carried to Cuba that they may have full opportunity to show their bravery as they stand before the Spaniards, yet in a case like this, if it be possible to have these mid-night assassins punished for their offense against law and common decency, [redacted] them be held by all means. It is, however, an extremely difficult matter for us to conclude that these men are to be punished. The history of the dark and bloody past stands against such a conclusion; and yet we must say the conduct of the national authorities as evidenced by their long and stubborn search for the guilty wretches, does, to some extent, inspire our confidence. We hope—we believe they will be punished. At any rate President McKinley and the untiring Sleuth hounds of the government deserve much credit for what has been accomplished thus far, and will have the sincerest and lasting gratitude of every law abiding citizen, if the guilty are really brought to justice.

*

The Centennial of Ohio Methodism was appropriately celebrated, June 21—24. Among the many speakers was Dr. Joseph Courtney who spoke on, "The Negro in Ohio Methodism." The Western issues a Centennial number for last week and it is well worth pernsal.

*

We thank you very much for the nice Children's Day essays and addresses you have sent us. They must be good or you would not have sent them. We have enough to last us till next Children's Day. Some of them written on both sides of the paper and then on the margin. See!

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Lexington—L. M. Hagood 1, Jos. Courtney *1.

Louisiana—Mrs. C. D. Crockett 2, W. R. Butler, Offie Magee, Mary A. Henderson, H. C. Armston, J. E. Ogilvie, E. B. Richards, F. W. Gibson, W. L. Dyas 1, Wm. Porter, James Morris, Miss S. A. E. Brazley, E. H. Scott.

Mississippi and Upper—W. McDonald 7, S. D. Troupe 2, Dr. W. Talbert, H. S. Spinks, Eli Stewart *1, C. H. Little, S. Lindsay, M. M. Holston, H. R. S. Erby 2, W. M. Nero, G. H. Harvey 1, Sally Kinchew 2, Joseph Cook, Mrs. L. C. B. Smith 5 *8, J. E. Scott, B. A. Stams, H. Berryman, Emma Holmes, James Muda, Maggie Williams, W. R. Tucker, E. J. Tucker, J. H. Moffolk, Clarence Meeks, S. M. Thompson, J. A. Martin, L. N. Newman, Albert Young, James Guise, Lewis Montgomery, Charlotte Matthews, Amanda Newman, Collie D. Newman, W. R. Rucker.

North Carolina—C. W. Cunningham.

New York—W. H. Brooks *3.

Tennessee and East—E. L. Martin, L. A. Evans, H. E. Erwin, A. W. Randolph.

Texas and West——M. S. Jordan, Malissa Williams, J. W. Warren, Paul Prewett.

Washington—I. H. Gardner *3.

World's Disp. Association.

Royal Baking Powder Co.

*Yearly.

THE ATLANTA JOURNAL.

Is one of the newsiest, brightest and most reliable dailies in the South.

It is printed between three and four o'clock every afternoon in Atlanta and contains pretty much all the news printed in the next morning's dailies. The difference in time between Europe and the United States gives The Journal this advantage, as when it is 3 o'clock p. m. in Atlanta, it is 9 o'clock p. m. in Europe.

The Journal has the benefit of two leased wires running into its office, giving the Associated Press news from from all over the world. It has the same Associated Press service as the New York Herald, World and Journal.

Besides this, the Journal has more special correspondents than any other Southern newspaper. The members of its staff who are reporting the war news are: Mr. J. S. Cohen, who is with Sampson's fleet in the Gulf of Mexico; Mr. Morton Smith, with the land forces now invading Cuba; Mr. A. W. Butt, special Washington correspondent, and Mr. W. A. MacDougald, with the volunteer forces of Georgia.

The Weekly Journal contains all the war news.

The price of the daily is $5.00 a year, $2.50 for six months and $1.25 for three months. The price of the Weekly is 50 cents a year. These prices put The Journal in reach of all. We recommend a trial.

On Monday evening, June 20, a concert was given at Wesley Chapel before quite a large audience. The program rendered was quite an interesting one, which was made up by young and old people.

There were several songs and recitations so well rendered that they were compelled to be repeated.

The entertainment was given for the benefit of the church and was under the management of the following committee: Mrs. E. Epps, M. Johnson, Miss B. Howard, Mr. M. Chrismas, Robt. Armstead and Frank Riggins.

Jos. Taylor, Reporter.

A HAPPY PASTOR.

Since Leiter succeeded in cornering wheat in this country many poor preachers had to stop eating biscuit. But Mrs. Mary Grant, one of the members of the Union Chapel, Rev. Henry Taylor, pastor, was determined that he should fare better than some of his less fortunate brethren, hence she presented him a barrel of flour. It is unnecessary to say that Pastor Taylor is happy.

MEETINGS TO BE HELD.

Greenwood (Up. Miss.) Shellmound, Miss., June 16.

Chattanooga (E. Tenn.) Rockwood, Tenn., June 16.

Holly Springs (Up. Miss.) Grenada, Miss., June 22.

Shubuta, (Miss) Hattiesburg, Miss., June 29.

Alexandria (Wash.) Leesburg, Va., June 30.

Ohio (Lexington) Cincinnati, Ohio, July 4.

Knoxville (Tenn) Kingston, Tenn., July 6.

Greenville (Up. Miss.) Helm, Miss., July 16.

Greenville (S. C.) Belton, S. C., July 13.

Westerner (N. C.) Forest City, N. C., July 19.

North New Orleans (La.) Hahnville, La., July 20.

Baton Rouge (La.) Baton Rouge, La., July 20.

Waco (Texas) Spring Hill, Texas, July 26.

Austin (W. Texas) Georgetown, Tex. July 27.

Griffin (Atlanta) Kings, Ga., July 27.

Waynesboro (Savannah) Waynesboro Ga., July 27.

Shreveport (La.) Mansfield, La., July 28.

Aberdeen (Up. Miss.) July 30.

Natchitoches (La.) Natchitoches, La., Aug. 2.

Atlanta (Atlanta) Grantville, Ga., Aug. 10.

Alexandria (La.) Glencoe, Aug. 10.

Rome (Atlanta) Rome, Ga., Aug. 17.

Marshal (Texas) Texarkana Ark., Aug. 24.

Houston (Texas) Richmond, Texas, Sept. 9.

Huntsville (Texas) Livingstone, Tex., Sept. 20.

S. S. and E. L. Convention, Kings Ferry, Fla., June 16.

E. L. and S. S. Convention, Winston, N. C., June 25.

S. S. Convention, Willis, Tex., July 20.

S. S. and E. L. Convention, Brinkly, Ark., July 21.

NOTICE.

To the Brethren of Little Rock Conference:

Dr. A. J. Fletcher, of our conference, is and has been very sick since last December. By reason of this long-continued illness he has been reduced to abject poverty, and must be relieved. His present condition is such that he has to sit in a chair day and night, requirng the constant attendance of his wife and daughter.

Now, dear brethren, we must help his family in their distress. Will not each brother of the conference send one dollar to them at Dermott, Ark., at once. Don't delay, dear brothers, they are in need of everything.

W. O. Emory, P. E.

GRAND PRESENTATION

Get a Communion Set for Your Church

FREE!



We have made arrangements with the WILLIAM ROGERS' MANUFACTURING COMPANY, whereby we can present to ANY CHURCH or individual a full six-piece best quadruple plate COMMUNION SET, or any part thereof, on the following terms:

OFFER No. 1.

For only thirty-five (35) subscribers we will give one Flagon, one Baptismal Bowl, two Plates and two Goblets—six pieces—worth $35. (See cut.)

OFFER No. 2.

For only thirty (30) subscribers, we will give one Flagon, two Plates and two Goblets—five pieces—worth $30.

OFFER No. 3.

Twenty five (25) subscribers secures a gift of one Flagon, one Bowl, one Plate and one Goblet—value $25.

OFFER No. 4.

For twenty (20) subscribers we will send one Flagon, one Plate and one Goblet—worth $20

OFFER No. 5.

For twenty (20) subscribers and ten dollars ($10) cash we will send the full $35 set.

☞All subscriptions to be at the full rate, $1.25 per year; three and six months' subscribers at regular rates will be counted as fractions—four 3 months or two 6 months making one annual subscriber.

Terms and prices on one or more pieces will be sent on application.

This splendid Communion ware is the best Rogers quadruple-plate (no better made), and is fully warranted. No Church in our Methodism need be long without a Set on the liberal terms we offer.

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We have the finest Fountain Pen in the market, fully worth $2.50, which we sell for $1.00. No one would part with it for twice the money. The pen is of 14 kt. solid gold.

Those who have used a Fountain Pen know its value, if they have a good one. The "Diamond Point" Pen Co. makes a good one at a low price. Those who never have had one should not hesitate a moment. Here is a first-class pen, always ready, writes beautifully, never leaks and will last for years.

Do not say that it cannot be a good pen for such a low price. We have fully tested it. Others in our office have used it. It is a wonderful bargain; such, perhaps, as you never will get again.

Make sure of your chance to-day—now!

This most excellent Fountain Pen will be given free to any one sending us $3.75 for three yearly subscribers, or for $2.00 with one yearly subscriber. We will send it, postpaid, to any address for $1.00.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, JULY 7, 1898—Vol. 33; No. 27. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

Up to the present the war has cost this country $60,000,000. It is to be hoped, however, that the good accomplished will outweigh by far the sacrifice made in both men and money.

* * *

Bishop Hartzell, who represents the republic of Liberia and is authorized to ask Great Britain and the United States to establish a joint protectorate over Liberia, laid the matter before the president and Secretary Day last week. The Bishop feels greatly encouraged by his reception at the White house and Department of State. He will return to Washington when Mr. Gibson, the Liberian minister of foreign affairs, arrives in this country. This we understand is simply to keep some one of the strong nations from gobbling up the whole of Liberia.

* * *

The Appeal credits Prof. W. H. Conneil of Normal, Ala., with saying that if the colored people would only spend their money with race enterprizes, graduates would find employment as fast as the schools could turn them out. While the Professor may have made the case the least bit too strong he is nevertheless on the right track. This is a line on which Afro-Americans certainly need arousing, for we have talked with no class of our business men, except undertakers, but that they say, "If it were not for the patronage of my white patrons I should be compelled to close up." Such testimony speaks well for white people but not very well for a people whose hope for recognition and standing in the bnsiness world is to do something for themselves.

* * *

Rev. Dr. M. C. B. Mason gave his lecture on "Some Providential Movements for the Evangelization of Africa," June 30th, at Oakland M. E. Church (white), Chicago, for the benefit of our St. Mark's M. E. Church (colored) in that city. "Help us to help each other Lord," is the principle on which our great church has proceeded the world over, and God has blessed its every effort. We are delighted with this new evidence of interest on the part of the Methodists of that city in our struggling work. We learn that the pastor of St. Marks, Rev. W. H. H. Rentfro, is making a brave fight for the upbuilding of his church and that his efforts are meeting with success. We are on the right line and are bound to triumph. Dr. Mason is to be commended for thus extending a helping hand.

* * *

In our judgment the Senatorial investigation of the payment of the Southern Methodist Book Concern claim against the United States government has assumed a really ugly appearance. Dr. Barbee, one of the agents of the Book Concern, admitted before the committee that they did pay Mr. Stahlman, the lobbyist, the neat little sum of $100,800 out of the total of $288,000 and thought it was nobody's business if they did. They did wire certain Senators previous to the passage of the bill that no large sum would be paid for lobbying, but by that they simply meant that they were under no obligations to tell the truth about it. We are sorry for the brethren of course, but they will fare better before the bar of public opinion than would a body of Negroes similarly circumstanced.

DR. EDWARD'S PLEA FOR THE NEGRO SOLDIER.

The Southwestern took occasion in its last issne, to call attention to the brave and unselfish manner in which those papers of our church edited by white men stand for the proper treatment of the Afro-American citizens of this country. We had no idea at that time, that we were so soon to be placed under renewed obligations to any one of them. But the Northwestern Christian Advocate of Chicago, the Rev. Dr. Arthur Edwards, editor, published in its current issne of the 29th. ult., an editorial on, "Colored Officers for Colored Troops," which is to the point and greatly appreciated. Lieut. Young, whom the Doctor mentions has been appointed a Major by Gov. Bushnell of Ohio, and is now in command of a full brigade of Afro-Americans at Camp Alger, near Washington. Believing our readers will be interested in the Northwestern's Editorial, we publish it entire. It says:

It has been assumed in some quarters that Negro volnnteer regiments raised by men who freely enlist should be officered by white men. The colored part of American citizens might as well resolve that all white regiments shall be officered by negroes. The former assumption has a singular origin, and men who repeat it because they so hold, are slow to see the absurdity of their position. Some of them declare that whites are a fighting race. So they are, but so also are blacks a fighting race. Nine-tenths of the assumption to the contrary are based upon the fact that, as a rule, historical white men have attacked the negro with superior modern weapons and explosives, while the negro had little more than clubs, spears and knives. The charge of cowardice cannot hold when the Negro has been well armed, drilled and diciplined. Fighting by brave negroes on this continent is among the brightest military remembrances in American history. We are glad to see that Governor Tanner intends to officer the Eighth regiment of Illinois colored volnnteers with [redacted] says that the colored troops have a special right to that, since the negro is altogether excluded from white regiments. It would seem that in this respect our navy which, like navies of all nations, is apt to have aristocratic notions, is in advance of our army. Negroes who berth by the side of white seamen and who serve the guns in regular gun crews, are a familiar sight on board our ships. Jack Tar has no exclusive notions. A personal fist fight between seamen when in their cups, is more apt to involve men of differing and rival white nationalities than two individual American-born citizens, one being white and the other colored. It is possible that the mixed national character of our seamen has something to do with this toleration. Not long since native American citizens were in the minority on our warships, the majority being Swedes, Danes, Norwegians, Germans, Irishmen, Englishmen and others. As a rule our regular regiments do not contain any negroes, excepting of course, the two cavalry and the two infantry regiments, which are exclusively negro, though officered by white men. We have reason to believe that here and there in white regiments is a negro. The regular regiments have no negro officers, for the reason that the officers generally are graduates of West Point, where a colored cadet is rarely seen. Lieutenant Young of the Regnlar army is a negro, he gradnating at West Point in 1889. He is now in service, lnt we do not know his detail or position, so greatly have the officers been scattered about, because of the assignment of regnlar officers to the volunteer regiments. No one need object if any regiment, white or colored, receives a white colonel if he is a West Point graduate. The three battalion regimental organization and newer tactics will prescribe open order in battle, enlarge regiments and make their command equal to that of a brigade during the civil war. Hundreds of eligible citizens are available as colonels, since many not now in service are "pointers," and are in that sense valnable material for battalion and regimental officers. Probably not one colored man is now similarly available, because of the West Point exclusiveness alluded to. Onr last war changed many of the old army traditions which were shaped when Southern men were dominant in the army. This present war may cause many similar modifications in opinion and fact.

POSTMASTER BAKER'S SLAYERS FOUND.

The welcome information was sent out from Washington last week to the effect that United States authorities have arrested six men at Lake City, S. C., charged with the murder of Postmaster Baker last February. It seems that the government has been engaged on the case ever since and after running down one party to whom suspicion pointed, he confessed and implicated others. Four of those so implicated had enlisted in the Second South Carolina Regiment of volunteers but the Marshals secured the approval of the War Department to make the arrests anyway. While we should be pleased to have all the lynchers and murderers of innocent men carried to Cuba that they may have full opportunity to show their bravery as they stand before the Spaniards, yet in a case like this, if it be possible to have these mid-night assassins punished for their offense against law and common decency, them be held by all means. It is, however, an extremely difficult matter for us to conclude that these men are to be punished. The history of the dark and bloody past stands against such a conclusion; and yet we must say the conduct of the national authorities as evidenced by their long and stubborn search for the guilty wretches, does, to some extent, inspire our confidence. We hope—we believe they will be punished. At any rate President McKinley and the untiring Sleuth hounds of the government deserve much credit for what has been accomplished thus far, and will have the sincerest and lasting gratitude of every law abiding citizen, if the guilty are really brought to justice.

The Centennial of Ohio Methodism was appropriately celebrated, June 21—24. Among the many speakers was Dr. Joseph Courtney who spoke on, "The Negro in Ohio Methodism." The Western issues a Centennial number for last week and it is well worth perusal.

We thank you very much for the nice Children's Day essays and addresses you have sent us. They must be good or you would not have sent them. We have enough to last us till next Children's Day. Some of them written on both sides of the paper and then on the margin. Seel

OUR CONTRIBUTORS.

THE PREACHER'S SUCCESS.

Rev. G. C. Wilding, D. D.

Causes of Failure—Temperament.

Many of our best preachers fail along this line. Endowed with fair mental powers and well equipped socially, seemingly thoroughly prepared for the sacred work of the minister, they fail of uniform success. The difficulty is temperamental.

Many people have the idea that a difficulty of this sort cannot be cured. Perhaps not entirely, but it can be greatly modified. When a preacher comes to know the peculiar weakness of his disposition, he should know where to put on the brakes and check the speed of certain tendencies within him. And when and how to stimulate certain lax tendencies and bring up certain lagging remainders.

The important thing is to thoroughly, honestly and fearlessly study our dispositions. Such a study may shatter some of our dearest idols. Never mind. Let them be smashed to atoms. We must know ourselves in order to be highly successful. We should be willing to pay any reasonable price for this knowledge.

Some kind and sympathetic pastors are utterly too confiding. They talk too much to almost everybody. Take too many people into their confidence. They have many secrets but they generously divide them with all of the friends with whom they have conversed.

I remember a little preacher of this type, whom I used to well know twenty years ago. He counseled with almost everybody that he met; gave away completely all of his cherished plans and intentions, and gathered up the opinions of all of the people whom he had touched during the day. When he settled down at night-fall, he had none of his original plans left; or if he still had them, he had stirred up opposition enough to make it impossible to ever carry them out—unless it be as a corpse is carried out. And yet our brother was a loveable and earnest pastor.

Of course there is the brother at the other end of this line. The suspicious man who trusts nobody, and hence confides in nobody. He is possibly more to be dreaded and shunned, than the type I have just mentioned. He suspects his best friends, and watches like a hawk the movements of all, about him, lest, in some way, they take an advantage of him.

It once was my ill fortune, to be afflicted with a presiding elder of this suspicious family. He put a wrong construction upon the purest motives of his fellow workers. He watched cautiously every movement in a quarterly conference. He selected every spot where he planted his foot, lest there be a snare or trap awaiting it. This spirit at last marked itself upon his face, and gave a suspecting glitter to his eye, that made people distrust him.

Some of the most delightful men that I have known in the ministry, have been constructed of such fine fibre, that they were unduly sensitive. Yes, sensitive to the point of touchiness. A finely constructed nature, cannot help being sensitive any more than a race horse can help it. But he can keep pretty well padded on the outside, and take the bumps pretty lightly. And he can be so generous and put the best possible construction upon the motive of the people. In this way he may be light hearted and fairly happy under all sorts of circumstances. And he can console himself with the comforting thought that if the people only knew what a rare spirit he was, they would treat him tenderly and lovingly.

When I first began my ministry in the Ohio Valley, there was in that old Conference, a man of more than ordinary ability, who filled some fair charges, and served a term as presiding elder upon a good district. But he never reached the zenith of his powers, and the church never found out what was in him, because of his excessive, shrinking, sensitiveness. The most tender critism cut like a knife. His friends could not even counsel with him. He at once crept within his shell, fearing they were going to find fault with him. And this grew upon him to the end of his ministry, and greatly impaired his usefulness.

Some preachers allow themselves to grow so fond of praise, and even flattery, that they can scarcely work at all without it. It is to them an essential stimulant. They come to lean upon it as does the "Fiend" upon his opium, or the toper upon his dram. And some people delight to feed it to them.

And these brethren usually are jealous of their comrades in the ministry. They can scarcely endure to hear kind and pleasant things said of their predecessors or successors. They want all the praise for themselves. Such a disposition as this, is hard to cure. It must at least be held in check and controled.

One of those pastors who loved the taste of a compliment, and rolled it over and over in his mouth as a sweet morsal, came down the aisle at the close of Sunday morning's service, and began to angle delicately for some honied words about the late sermon. An adroit old lady turned to him, and carefully declared that he had chosen a most excellent text for that morning's sermon.

One of those jealous brethren once asked a good brother, from a former charge, which the people considered the better preacher, himself or his succesor. The layman diplomatically said that the people were somewhat divided. Some of them—many of them—thought him the better preacher, and some of them preferred Brother F., the new pastor. His jealous spirit flamed out: "If they had heard me preach at White Oak last Sunday, they never would have talked about F. again."

Some of the most energetic, capable and aggressive pastors are in danger from an overplus of steam, or temper. They are likely to become suddenly hot, hasty, peppery. They want to carry everything at a single assault, are impatient of delay. Steam is a good thing, but it must be controlled and utilized as needed. It does no good to simply blow it off, either through the whistle, or elsewhere. This type of men who control themselves, are a power. Failing to do this, their strength becomes simple noise, and is laughed at.

I now recall a man of this class, whom I knew in the west. He possessed unusual abilities, and was well educated. As a platform speaker and preacher, he was close to the top. But, ah but! he was irrascible, hasty, hot. He made but one plan. If that failed he kicked a high and intellectual kick, smashed the wagon, snapped the traces and ran off. The official board simply had to wait till he was caught and again harnessed. It was hard on the wagon, hard on the harness, hard on the board and hard on the horse.

The bossy preacher is closely related to the one just considered. There is but one wise man in the church of course. And that is the pastor. This being true, it is simply a waste of time to consult anybody else. Hence he consults the pastor—the pastor solely. Charity and tolerance are words that he knows nothing about. They are not in his little dictionary. He never advises, suggests or requests. He simply issues orders from headquarters. What is a church for but to obey.

Of course he occasionally runs against a snag. If he does he reasons it out to the satisfaction of his own imperious mind. It is a foolish and narrow church, that is all. For, does he not get his instructions direct from the throne? Could he be mistaken? Usually he lands outside of the church and starts a little one of his own.

I see this man before me now, large, imposing, fine looking. I knew him well out in a Western conference. He was unfallible; had fresh orders from heaven each day; ruled with an iron hand; collided with his board, and one or the other went under. In a fine western city he was removed from a strong church in the middle of the year. He left us and now is running an independent church in that city. Of course the end is not far off.

And that preacher of the motive-vital temperament, who fairly itches for activity, and does nearly all of the work of his church himself, makes a wide mistake. Rather than look up somebody to do the work he just pitches right in and does it up all by himself. He will, of course, be praised by his people and possibly by his presiding elder. And that will be music to his ear. He will likely continue in this way to the end.

Some of the ill results of such a course as this, however well meaning it may be, are these: The membership of the church is not worked and developed. The real leaders of the church are not discovered, and so remain buried. And the pastor fails to get the time for study that he sadly needs.

I well remember a stalwart pastor on the Pacific coast—an ecclesiastical steam engine. He was surcharged with abounding activity. He ran almost everything in the church. Would kindle the fires in the church stoves and ring the bell. They had a sexton who was ready and willing. But the active pastor would not trouble him. So in everything he did the work. He was the League, the Sunday school, the Ladies' Aid Society—in a word, the church—at work in the form of its pastor. His people sat on the fence and watched him drive things, and greatly enjoyed it, but they did not grow, nor did the pastor—above the collar.

Jersey City, N. J.

"THE USE OF OFFICIAL MEETINGS IN OUR METHODISM."

By Rev. W. L. Duncan.

A "church at work" will accomplish very much more by systematic "conference" between its officers and leaders than can be done by each member working alone. A business house has workers in charge of various departments, employing many men. To secure the desired success, we must fall into line. To produce harmony and union of efforts, to turn out the most and the best product, to build up and enlarge the business and make money, there must be frequent conferences between the proprietors. There must be development of plans and methods by them, conference with those in charge of departments, and the instruction in turn of those who labor in the several departments. How long would a business house exist without this mutual consideration of methods and interest? So, too, with our official meetings. What can the members of a firm do? They can confer together in the office, at the dinner table, in the store and in the shop. In many of our charges our officers are scattered, especially where the work is large, in these instances, we must have our meetings. I do not mean meetings for the sake of saying we had a meeting. We mean business meetings, such meetings as will cause things to come to pass and bring good results. Every pastor in the Methodist Church is responsible to a good degree for the condition of his charge, for whatever that charge is, he makes it. "Like priest like people." He has control of the whole affair, from the most humble member up. The pastor of the Methodist church has many helps, if he will use them wisely. How can a pastor in charge fail if harmony prevails? He can but succeed if he be God-sent. God does not call failures and cowards to lead His flock. The official meeting brings the officers together (for this is the object) for consultation and conference as to the interest of the church or churches. When these meetings are conducted properly, they bring the membership closer together. The fact is, these meetings cannot be neglected without positive danger to our work. By them we find out a good many things that we should know, possibly some things that we should not know. All clashing of work, dereliction of duty, all plans to be followed, all things to be done are considered and passed upon. Trouble cannot arise here if it is understood what each is to

do, what all are to do, and what the common object is. Sitting or standing around talking accomplishes nothing—more than talk. Attend to all matters in a business-like way and after a plan. Why not transact church business just as earnestly and systematically as you do your secular business in your home.

By having the official meetings timely and properly, the pastor and his officers viewing the whole field, are much more likely to act wisely than a public meeting; for in such a case, you could hardly come to a wise conclusion. Let the pastor strive to keep all his members at work in the church. The church must become a "hive of industry;" interest grows, enthusiasm is generated, and great things are done for Him who loved us so wonderously. And they will be done "in His name." Plant your standard a little farther than your reach. Your noblest and best thoughts and highest hopes and aspirations will, with God's help, yield abundant fruitage to cheer and gladden your own heart, and cheer and bless the world for your having done your duty.

Navasota, Texas.

EVENTFUL DAYS IN CHINA.

For the encouragment of the friends of missionaries in America, I wish to report some recent occurrences in connection with mission work on the Kucheng District, Foochow Conference.

Here under the shadow of Huasang mountain, where, less than three years ago, nine Christian missionaries were cruelly massacred by a vegetarian mob and others were severely wounded, barely escaping with their lives, here in sight of that very spot is now being witnessed one of the greatest trimmphs of Christianity that has ever been known in China. As then the whole world was made to shudder at the tidings of the sad and mournful event, so now the whole earth may rejoice in the victories of the gospel in this place, made memorable by the blood of so many martyrs.

For several months past there has been a general spirit of awakening, revivals breaking out in a number of places. Our chapels are being filled with people who are eager and attentive listeners to the gospel.

About one month ago a great sensation was caused in Kucheng city by the conversion to Christianity of the most prominent and influential man in this whole region. He gives the clearest indication of being earnest and sincere in the step he has taken, having utterly abandoned his old life and being a faithful attendant on all the means of grace. He has voluntarily offered to support a teacher for a Christian day school which will be opened in his own house. Owing to the influential position he occupies, his influence for good will doubtless be widely felt.

Believing that at this time a conference of the Christian workers on the district for prayer and counsel would be highly profitable, such a gathering was called at Kucheng city. By invitation, Dr. J. H. Worley, presiding elder of Foochow District, was present to help in the services. Dr. Worley is a stirring evangelist and with his ready command of the Chinese language is able to work with great power and efficiency. This meeting which has just closed was from beginning to end a season of remarkable power and blessing. Many hearts were set on fire by the Holy Ghost and the workers who were present are to-day returing to their charges with souls all aflame with love for Christ and zeal for the salvation of others.

During the course of the meeting, Dr. Worley preached a sermon on tithing setting forth in a very clear and forcible manner God's right and claim to a tenth of one's income. The people were asked to think and pray about it, and when in a following service a tithing pledge was presented and those who would willingly sign it were requested to do so, there was a grand rush, the people fairly crowding each other in their eagerness to register their names. On counting the names it was found that there were two hundred signatures. On the list are the names of twenty-four native preachers, all that were present. The list also includes a number of teachers, students, business and laboring men. On returning to their charges the preachers are all expecting to present the subject to their people, and as they become willing to tithe their income their names will be sent in to Kucheng City and enrolled as members of the "tenth legion."

The depth of consecration implied in these preachers consecrating their tenth is better realized if it is remembered that their average yearly income is only about thirty dollars, a salary so scant that it is sometimes difficult to provide sufficient food and clothing for themselves and their families. Yet with faith in God they bravely and joyfully take this step and pledge the tenth of their income to the work of the Lord.

Previous to the meeting here referred to, the subscriptions taken for pastors' support on the Kucheng District were more than double what they were for the preceding year. Now, with this new impetus along the line of Christian giving, greater advances than ever will be made along the line of self-support and it is probable that in a very short time most of our old work will be entirely self-supporting.

The Kucheng and Iong Bing Districts of both of which I am in charge, comprise a stretch of country three hundred miles broad. Within the bounds of these districts are grand opportunities for opening new work, such calls being frequent and urgent.

The workers are ready but the money to send them is not at hand. Twenty-five dollars is sufficient to support an unmarried man and keep him in the field for a year. To anyone sending the above amount during the year, I will send a photograph of the Kucheng martyrs' graves and monument. All givers will be kept faithfully informed of the work being done by the one they are supporting.

There are many ways in which a little money can be used to great advantage in the work here, helping needy students, building chapels, etc. Money received for any of these purposes will be gratefully acknowledged and in each case some suitable memento will be sent to the giver.

All money for work on the Kucheng District should be sent to Dr. A. J. Palmer, 150 Fifth avenue, New York City.

W. A. Main,
Missionary in charge of Kucheng District.
P. O. Foochow, China.

DELAWARE CONFERENCE NOTES.

The corner-stone of the new church at Germantown, Pa., will be laid on Sunday, July 24th. The church is to be a very neat stone structure with a seating capacity of five hundred.

Rev. J. C. Dunn of Princess Anne Academy, is to be the speaker for the Delaware Conference at the General Conference District Epworth League Convention at Saratoga, N. Y., July 14-18th.

Rev. W. J. Moore of Newark, is a member of the excursion committee and is busily engaged getting up a party from our conference.

Rev. Dr. O'Connell read a very interesting and instructive paper on "Bible Study" at the Preachers' Institute of the Philadelphia District, last week.

Dr. H. A. Monroe addresses the M. E. Preachers' meeting of Philadelphia, on Monday, July 11th. Dr. Monroe is the only race representative to appear before that learned body for some time.

Rev. J. W. Bond is making things go at Easton, Md. Bro. Bond is one of our young leaders and good things are to be expected of him. At Crisfield, Rev. Ralmond Brown is preaching a true gospel and leaving no stone unturned to reduce the parsonage debt.

The correspondent is unable to spare either time or expense to attend the different conventions and preachers' meetings, so it will do well for some of the brethren to send the reports to the scribe in the city by the sea.

Money is scarce and the people are crying hard times, but more churches are being built on the Philadelphia District than ever before. This speaks well for the faith our brethren have in the Almighty.

The new church at Atlantic City is nearing completion and will be dedicated on July 31st.

A neat frame structure 18x24 has been built at Pleasantville, and was dedicated on Sunday, the 3d inst. This will make two new churches for Atlantic City this year.

F. H. Butler.

Plan of Episcopal Visitation

Conference.	*Place.*	*Time.*	*Bishop.*
N. Montana Mission	Belt, Mont.	Aug. 4	Mallalieu
Montana	Anaconda, Mont.	" 11	Mallalieu
Utah Mission	Ogden, Utah	" 18	Mallalieu
Colorado	Greeley, Colo	" 25	Mallalieu
Idaho	Idaho Falls, Idaho	" 25	McCabe
Nevada Mission	Carson, Nev.	" 25	Hurst
St. Louis German	Quincy, Ill.	" 31	Warren
Norwegian and Danish	Racine, Wis.	" 31	Joyce
Cincinnati	Xenia, O.	" 31	Newman
Columbia River	Pullman, Wash.	" 31	McCabe
California German	San Francisco, Cal.	Sept. 1	Hurst
Wyoming Mission	Wheatland, Wyo.	" 1	Mallalieu
Black Hills	Edgemont, S Dak.	" 2	FitzGerald
Northwest Indiana	Plymouth, Ind.	" 7	Warren
Kentucky	Mayaville, Ky.	" 7	Ninde
Puget Sound	Tacoma, Wash	" 7	McCabe
Western Swedish	Clay Center, Kan.	" 8	Andrews
Northwest Nebraska	Gordon, Neb.	" 8	FitzGerald
N. Swed Miss Con	Ironwood, Mich.	" 8	Joyce
Central Swedish	Chicago, Ill.	" 8	Newman
Michigan	Lansing, Mich.	" 14	Merrill
Central Illinois	Kankakee, Ill.	" 14	Warren
California	Pacific Grove, Cal.	" 14	Hurst
West Wisconsin	Eau Claire, Wis.	" 14	Ninde
Des Moines	Creston Ia.	" 14	Vincent
West Nebraska	Holdrege, Neb.	" 14	FitzGerald
East Ohio	Barnesville, O.	" 14	Goodsell
Oregon	McMinnville, Ore.	" 14	McCabe
West German	Kansas City, Mo	" 15	Andrews
Chicago German	Kenosha Wis.	" 15	Newman
Erie	Franklin Pa.	" 21	Merrill
Detroit	Mt. Clemens, Mich.	" 21	Andrews
Central German	Evansville, Ind.	" 21	Warren
Southern California	Santa Barbara Cal.	" 21	Hurst
Illinois	Charleston, Ill.	" 21	Ninde
Northwest Iowa	Emmetsburg, Ia.	" 21	Vincent
Nebraska	Fairbury, Neb.	" 21	FitzGerald
Central Ohio	Olney, O.	" 21	Joyce
North Ohio	Millersburg O.	" 21	Goodsell
Wisconsin	Wanpun, Wis.	" 21	Merrill
Ohio	Athens O.	" 28	Andrews
Northwest German	Giard Ia.	" 28	Warren
Central New York	Ithaca N. Y.	" 28	Foss
Indiana	Princeton, Ind.	" 28	Ninde
Iowa	Montezuma, Ia.	" 28	Vincent
North Nebraska	Schuyler, Neb.	"	FitzGerald
Minnesota	Winnibago City, Minn	" 28	Joyce
Pittsburg	Bradocck, Pa.	" 28	Goodsell
Arizona Mission	Tucson, Ariz.	" 29	Hurst
West Virginia	Mannington, W. Va.	" 29	Fowler
N. Pac. Ger. Miss. Con	Tacoma, Wash	" 29	McCabe
Rock River	Chicago, Ill.	Oct. 5	Warren
Upper Iowa	Marion, Ia.	" 5	Vincent
Northern Minnesota	Hutchinson, Minn.	" 5	Joyce
Southern Illinois	Du Quoin, Ill.	" 5	Goodsell
N. Mex. Eng. Miss	Silver City, N. Mex.	" 6	Hurst
Atlantic Miss. Con	Morehead City, N. C.	" 6	Newman
West'n Nor. Danish	Tacoma Wash	" 6	McCabe
Oklahoma	Kingfisher, Okla	" 12	Merrill
Genesee	Medina, N. Y.	" 12	Foss
Tennessee	Murfreesboro, Tenn	" 12	Ninde
N. Mex. Sp. Miss. Con.	El Paso, Tex.	" 13	Hurst
Holston	Elizabethton, Tenn.	" 13	Vincent
Northern German	Chippawa Falls, Wis	" 13	Joyce
North Carolina	Lenoir, N C	" 13	Newman
Central Tennessee	Lawrenceburg, Tenn	" 19	Ninde
Dakota	Parker, S. Dak.	" 19	McCabe
East Tennessee	Bristol, Tenn	" 20	Vincent
Blue Ridge	Marion, N. C.	" 20	Newman
Southern German	Llano, Tex.	Nov. 26	Fowler
Austin	Austin, Tex.	Dec. 1	Fowler
Alabama	Anniston, Ala.	" 1	Goodsell
South Carolina	Anderson, S C.	" 7	Foss
West Texas	Denison, Tex.	" 7	Fowler
Atlanta	Palmetto, Ga.	" 8	Andrews
Central Alabama	Gadsden, Ala.	"	Goodsell
Texas	Clarksville, Tex	" 14	Fowler
Georgia	Rock Springe, Ga	" 15	Andrews
Savannah	Macon, Ga.	" 15	Foss

Foreign Conferences.

Switzerland	St Gallen	June 8	Walden
South Germany	Frankfurt	June 22	Walden
North Germany	Hamburg	July 6	Walden
Japan	Yokohama	July 6	Cranston
Denmark Mission	Copenhagen	July 13	Walden
Norway	Latvik	July 27	Walden
Sweden	Upsala	Aug 10	Walden
Korea Mission	Seoul	Aug. 11	Cranston
Finl'd & St. P'b'g Mis	Helsingfors	Aug. 24	Walden
North China	Peking	Oct 5	Cranston
Foo-Chow	Foo-Chow	Nov. 2	Cranston
Hinghua Mis. Conf	Hinghua	Nov 24	Cranston
Cen. China Mission,	Kiukiang	Dec. 15	Cranston
West China Mission	Chungking	Mar. 2 99'	Cranston

EDWARD G. ANDREWS, Secretary.

Philanthropy, like charity, must begin at home. From this centre our widening circle.—Lamb.

Begin now and you will have a new Communion set in 30 days.

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THE LIFE OF FAITH.

THE BURDEN BEARER.

(Sue V. Burton, Kansas City, Mo.)

O the suffering, sorrowful people,
O the sinful, suffering people—
Hearts that ache, hearts that break,
Hearts that sigh, hearts that cry
For relief.

O the loving, gracious Saviour,
O the loving, sorrowful Saviour—
How he taught, how he sought,
How he sighed, how he died
For the lost.

O the sinful, suffering people,
O the loving, gracious Saviour—
This their need, this their deed,
Him they sought, them he brought
To his fold.

O the joyous, glorified people,
O the grace-redeemed people—
No more tears, no more fears,
No more cross, no more loss,
Peace at last.

FIRST DO IT, THEN TALK IT.

A chaplain in the army during the war was passing over the field, when he saw a wounded soldier upon the ground. He had his Bible under his arm, and he stooped down and said to the man, "Would you like me to read you something from the Bible?"

The wounded man said: "I'm so thirsty, I would rather have a drink of water."

The chaplain hurried off, and as quickly as possible brought the water. After the man had drank the water he said, "Could you lift my head and put something under it?"

The chaplain removed his light overcoat, rolled it up, and, tenderly lifting the head, put it as a pillow for the tired head to rest on.

"Now," said the man, "if I only had something over me. I'm so cold!"

There was only one thing the chaplain could do, and that was to take his coat off and cover the man. As he did so, the wounded man looked up in his face and said, "For God's sake, if there is anything in that Book that makes a man do for another what you have done for me, let me hear it."

There is a world of meaning in this incident. The need of to-day is the acting of the object-lessons that Book teaches.—Ex.

THE POWER OF CONSECRATED LIVES.

How often it occurs that persons of no very marked ability who consecrate themselves wholly to the Lord, and devote their lives to his service, become influential and powerful in this world, while others of far greater natural capacity live selfishly and aimlessly, fritter their lives away and sink into oblivion, simply because they lacked that intensity of moral and religious principle to which the others were indebted for their efficiency, power and stability of character.

A man of moderate abilities with faith in God and a firm adherence to right principles, becomes a power in the world. He is known, he is respected, he is depended upon, his word stands, his understandings are accomplished, whatsoever he doeth prospers, and the blessings of the most high God attend him. In his works and in his ways he may lack genius, he may be destitute of commanding talent; but integrity and uprightness preserve him, and give him strength, permanence and prosperity.

When will men learn that the fear of the Lord is the beginning of true wisdom; and that without this nothing is permanent or enduring? Men who know not God and obey not the gospel may gleam and glitter for awhile with a fitful transcient light, but their prosperity is brief, and in a little while they vanish like a dream. The man who serves God, builds upon a rock. Standing fast in the faith, he trusts in the living God, and receives blessing and prosperity at his hand.

O man of earth, cleave to the living God. Belt your machinery to the main shaft of the universe. Be content to be an instrument of God's hands. Let him work in you both to will and to do of his good pleasure; and then your will will be his will, and your work his work; the eternal forces of Deity will push you forward, and as a worker with God you will accomplish what all human power, would vainly try to perform.—The Christian.

A NARROWING PROCESS.

Christians are often beset by the temptation to narrow their efforts to direct attempts to promote their own spiritual life. Their own advancement in Christian experience assumes a larger place in their thought than the conquest of human lives for Christ. Sometimes, in pursuing this course, they are simply following the line of least resistance. The innate selfishness of the human soul assumes strange guises. One may seek the Christian graces from motives that will hardly bear strict scrutiny. Apart from this it is far easier for devout persons to gather in little companies of congenial friends, to exhort each other and pray together, than it is to go out into the rough and unsympathetic world to engage in the direct work of soul-winning. It is the immediate contact of mind with mind in the calling men to repentance and faith that taxes the soul's energies. We all know of congregations in which the service of the most spiritually minded members is practically lost to the church because these persons devote their time and energies to fellowship of those of kindred spirit belonging to their own church and to others in order that they may promote their own spiritual interests.—The Watchman.

AS UNTO THE LORD.

She was only a poor, plain, freckled woman, whose clothes were of the fashion her mother might have worn, yet day by day, as she busily plied her iron, many a humble neighbor would stop by her door to listen to the quaint old hymns she sang so vigorously.

"My good woman," said Mrs. G——, who had called to engage her services, "how can you stand all day in this hot room, always ironing, and yet singing so cheerily?"

"Ah, my dear lady," she replied, "The Lord has given me this work to do; so when I am tired and out of sorts, I say to myself that verse about doing things heartily, as unto the Lord, and try to think how I'd feel if I could see Him standing by my side and He knew I had an unwilling heart for His tasks. Then I sing my brightest hymns, and while my iron smoothes out the wrinkles in the clothes, I'm planning how to smooth out the rough places in my neighbors' lives.

"Little Tommy Green, in the room above me, has a weakness in his back, and lies on this cot from morning till night. His mother works in a factory, and doesn't come home till dark. When he's lonely and sick with the pain, he pounds on the floor with a stick, and I sing the hymns he likes best, and he lies quiet and hums them over to himself till he falls asleep.

Then once in a while I slip up with a cup of water and bits of picture papers that come wrapped 'round the clothes, and give him a pleasant word. Ah, ma'am, the Lord's so good to me, I must try to help them that have few blessings!"

And this thankful woman lived in a little hot room, spending her whole life ironing for others. —Baltimore Methodist.

The University of Southern California, at its commencement on June 9th, conferred the degree of B. D. upon Rev. Clarence True Wilson, A. M., pastor of the North Pasadena M. E. Church, Southern California Conference. Mr. Wilson has been pastor of this church two years, and president of the Epworth Leagues of the Annual Conference.

WOMAN'S DOMININ.

Mrs. John Wesley Jones, of Delaware, Ohio, deceased, leaves $1,000 as an endowment for a scholarship a the Ritter Industrial Home, at Athens, Tenn., under the auspices of the Woman's Home Missionary Society.

Mrs. Angusta Hall, late of Boscawen, N. H., leaves a handsome bequest to the Woman's Home Missionary Society of the Methodist Episcopal Church. The property is valued at $10,000. Of this she gives to her sister $500; to the Hyde Park, Methodist Church, $500; to the Rescue Mission of Boston, $500; to the Berachel Mission Orphanage in the State of New York, $1,000; to the New Hampshire Conference Seminary, $1,000; to Board of Church extension, $1,000; to the Freedman's Aid Society, $1,000; to the town of Hyde Park, $250; and to the Woman's Home Missionary Society the balance.—Baltimore Methodist.

SUMMER PESTS.

To get rid of these pests without resorting to the use of poisonous drugs, is sometimes greatly to be desired. A few simple means are here presented:

To keep away ants, place small quantities of camphor-gum at the places where they enter, or are likely to enter, and with the gum rub near the floor the legs of tables and safes. Effective.

It is claimed that ants do not like to cross chalk marks; a broad chalk mark certainly seems disagreeable to them, and they have been known to disappear soon after such lines were drawn.

Places insect-plagued which require heroic treatment, if scalded with water in which alum has been dissolved, a tablespoonful or more to a pint of water, will need such attention but once.

Insects on vine and rose leaves may be kept in check by sifting, at intervals, wood or coal ashes upon them as soon as the foliage begins to appear in the spring. Caution should be observed in using wood ashes in too great quantities, as they may injure or kill very tender plants.

To keep mice from annoying, place chloride of lime in earthen dishes in closets and attics. To drive flies from stables, place chloride of lime on boards in the stable.

All insecticides should be kept out of the reach of small children. A child has been thrown into spasms from eating gum-camphor, and with some constitutions, it is a very unsafe remedy.

FISH.

Boiled Fish—A general rule for boiling fish, which will hold good for all kinds, and thus save a great deal of time and space, is this:—Any fresh fish weighing between four and six pounds should be first washed in cold water and then put into boiling water enough to cover it, and containing one tablespoon of salt. Simmer gently thirty minutes; then take up. A fish kettle is a great convenience, and it can be used also for boiling hams. When you do not have a fish kettle, keep a piece of strong white cotton cloth in which pin the fish before putting into the boiling water. This will hold it in shape. Hard boiling will break the fish, and, of course, there will be great waste, besides the dish's not looking so handsome and appetizing. There should be a gentle bubbling of the water, and nothing more, all the time the fish is in it. A fish weighing more than six pounds, should cook five minutes longer for every additional two pounds. Boiled fish can be served with a great variety of sauces. After you have learned to make them (which is a simple matter), if you cannot get a variety of fish you will not miss it particularly, the sauce and mode of serving doing much to change the whole character of the dish. Many people put a tablespoonful of vinegar in the water in which the fish is boiled. The fish flakes a little more readily for it. Small fish, like trout, require from four to eight minutes to cook. They are, however, much better baked, broiled, or fried.

Baked Fish—As for the boiled fish, a general rule that will cover all kinds of baked fish is here-

with given:—A fish weighing about five pounds; three large, or five small crackers, quarter of a pound of salt pork, two tablespoonfuls of salt, quarter of a teaspoonful of peppper, half a tablespoonful of chopped parsley, two tablespoonfulss of flour.

If the fish has not already been scraped free of scales, scrape, and wash clean; then rub into it one tablespoonful of the salt. Roll the crackers very fine, and add to them the parsley, one tablespoonful of chopped pork, half the pepper, half a tablespoon of salt, and cold water to moisten well. Put this into the body of the fish, and fasten together with a skewer. Butter a tin sheet, and put it into a baking-pan. Cut gashes across the fish, about half on inch deep and two inches long. Cut the remainder of the pork into strips, and put these into the gashes. Now put the fish into the baking-pan, and dredge well with salt, pepper and flour. Cover the bottom of the pan with hot water, and put into a rather hot oven. Bake one hour, basting often with the gravy in the pan, and dredging each time with the salt, pepper and flour. The water in the pan must often be relieved, as the bottom is sthply to be covered with it each time. The fish should be basted every fifteen minutes. When it is cooked, lift from the pan on to the tin sheet, and slide it carefully into the centre of the dish on which it is to be served. Pour around it Hollandaise sauce, tomato sauce, or any kind you like. Garnish with parsley.

Broiled Fish—Bluefish, young cod, mackerel, salmon, large trout, and all other fish, when they weigh between half a pound and four pounds, are nice for broiling. When smaller or larger they are not so good. Always use a double broiler, which, before putting the fish into it, rub with either butter or a piece of salt pork. This prevents sticking. The thickness of the fish will have to be the guide in broiling. A bluefish weighing four pounds will take from twenty minutes to half an hour to cook. Many cooks brown the fish handsomely over the coals and then put it into the oven to finish broiling. Where the fish is very thick, this is a good plan. If the fish is taken from the broiler to be put into the oven, it should be slipped on to a tin sheet, that it may slide easily into the platter at serving time; for nothing so mars a dish of fish as to have it come to the table broken. In broiling, the inside should be exposed to the fire first, and then the skin. Great care must be taken that the skin does not burn. Mackerel will broil in from twelve to twenty minutes, young cod (also called scrod) in from twenty to thirty minutes, bluefish in from twenty to thirty minutes, salmon in from twelve to twenty minutes, and whitefish, bass mullet, etc., in about eighteen minutes. All kinds of broiled fish can be served with a seasoning of salt, pepper and butter, or with any of the following sauces: Tartare, sharp, tomato, and curry. Always, when possible, garnish with parsley or something else green.—Cream.

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Rev. Dr. William Burt, in charge of our Italian Methodist Mission Work in Italy, has succeeded in producing from the Italian Methodist Press in Rome, recently, a new and pleasing Italian Methodist Hymn Book, called "Inni e Cantici." There are 632 hymns, and the book is the largest and most complete of its kind ever issued for Italian Evangelical work in the Italian language. The hymn writers include noted Italians, and translations of American and other hymns. The price of the book is 40 cents, per copy, American money, postage prepaid, and the book may be secured by addressing direct Dr. William Burt, 38 via, Firenze, Rome, Italy, or our book agents in New York or Cincinnati.

———*———

Captain Robt. Smalls has been appointed Collector of Customs at Beaufort, S. C.

———*———

Don't forget our Communion set offer.
The Communion set offered is the best made.

OUR YOUNG FRIENDS

OLD SAYINGS IN RHYMES.

As poor as a church mouse, as thin as a rail,
As fat as a porpoise, as rough as a gale,
As brave as a lion, as spry as a cat,
As bright as a sixpence, as weak as a rat.

As proud as a peacock, as sly as a fox,
As mad as a March hare, as strong as an ox;
As fair as a lilly, as empty as air;
As rich as was Croesus; as cross as a bear.

As pure as an angel, as neat as a pin,
As smart as a steel trap, as ugly as sin,
As dead as a door nail, as white as a sheet,
As flat as a pancake, as red as a beet.

As round as an apple, as black as your hat,
As brown as a berry, as blind as a bat,
As mean as a miser, as full as a tick,
As plump as a partridge; as sharp as a stick.

As clean as a penny, as dark as a pall;
As hard as a millstone, as bitter as gall,
As fine as a fiddle, as clear as a bell;
As dry as a herring, as deep as a well.

As light as a feather, as hard as a rock,
As stiff as a poker, as calm as a clock,
As green as a gosling, as brisk as a bee,
And now let me stop, lest you weary of me.

—Mich. Advocate.

———*———

THE HAPPIEST MAN IN THE COUNTRY.

Many people wonder how the President gets through the amount of work required of him daily, and how he stands the strain. Perhaps as close a view of him in his official life as can be presented, is found in this estimate given to The Ladies' Home Journal, by one of his closest friend, Senator Edward Wolcott, of Colorado:

"The President is, without exception, the kindest-hearted man that I ever met. He is so good and kind in his nature that he is growing younger every day. His only worry is, that when night comes he thinks of the activities of the busy day, and wonders if he has not failed to see some one who wanted to see him, or failed to do something which some one wanted him to do. Instead of growing old in the White House the wrinkles are coming out of his face. He is the happiest man in the country. He is full of joy because the fates have placed in his hands the power to do so much good, and to show so much kindness and generosity. You can see it in his face and feel it in the touch of his hands. There is no man in this country for whom the sun shines brighter than for William McKinley. The work and worry that killed other Presidents only warm his heart and gladden his life. Whenever I see the President, I think there is a lesson in his life for us all: That we should soften our natures and strive to find pleasure in doing good, rather than in self-seeking."

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LIFE A STRUGGLE.

There is a vast difference between life as it appears to a young man just leaving school, and actual life as he finds it.

The Temple of Fame is not as easily reached as he had fondly dreamed, and there is no path leading thereto but that strewed with broken vows, crushed hearts, disappointed expectations, unrealized prospects, and ungratified ambitions. Only the fittest survives.

In every profession and trade this ceaseless struggle goes on, and whatever one's achievements over environments and triumphs over difficulties, it must all finallly end in defeat. "Dust thou art, and unto dust shalt thou return."

Physical life and defeat, spiritual life and victory are inseperably joined together, and what God hath joined together, let no man put asunder. "Whatsoever is born of God, overcometh the world." He is a victor and victory is in the very germ and seed-thought of the new life.

Young man you must conquer or be conquered. "This is the victory that overcometh the world, evett our faith."—W. H. Brooks, in N. Y. Age.

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BAD SPELLS.

The ailing people who wrote these letters certainly had uncominonly "bad spells."

A Jersey City druggist is making a collection of the queer orders he receives from people, who send their children to the store for the things they need. Here are a few samples of them:

"This is my girl. I send you five cents to buy sitless powders for a groan up adult who is sike."

Another reads:

Dear doehter, ples gife barer 5 sense worse of Auntie Toxyn for to gorgle babi's throte and obleage.

An anxions mother writes:

"You will pleas give the lettle boi 5 cents worth of epeac for to throw up in a five months old babe. N. B.—The babe his a sore stummick."

This one puzzled the druggist.

"I have cute paine in my child's diagram. Please give my son something to release it."

Another anxions mother wrote:

"My little babey has eat up its father's parish plasther. Send an anecdote quick as possible by the enclosed little girl."

The writer of this one was evidently in pain:

"I haf a hot time in my insides and which I would like it to be extinguished. What is good for to extinguish it? The enclosed quarter is for the price of the extinguisher. Hurry pleas."—Epworth Herald.

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BARRY, THE ST. BERNARD.

The hospitality and untiring humanity of the monks of the convent of St. Bernard have long been famous; and the fidelity and the sagacity of their well-known breed of dogs, kept by them to assist them in their labors, have long been equally celebrated.

The most noted of all the dogs that have lived and striven and died in the service of the monks was named Barry. This faithful creature served served the hospital for the period of twelve years, and during that time he saved the lives of no less than forty persons. His zeal was unconquerable. It was his custom, after a heavy fall of snow, to set out by himself in search of lost travelers. He would run along, barking at he top of his lungs, until he was entirely out of breath, when he would often fall over in the snow from sheer exhaustion.

No place was too perilous for him to venture into, and when he found, as he sometimes did, that his own strength was insufficient to draw from the snow a traveler benumbed by the snow, he would immediately hurry off to the hospital to fetch the monks.

One day Barry found a child frozen apparently to death between the bridge of Dronaz and the ice-house of Balsora. He began at once to lick him, and having succeeded by this means in restoring animation, he induced the child to tie himself to his body. In this way he managed to carry the poor little wretch to the hospital.

When he became too old to get about, the prior of the convent, by way of reward, pensioned him at Berney, and after his death his skin was stuffed and placed in the museum of that town, where it is still preserved.

The little flask in which he carried brandy for the relief of travelers whom he found exausted in the snow in the mountains, is still suspended from his neck.—Harper's Round Table.

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Begin now and you will have a new Communion set in 30 days.

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Subscribe for the Southwestern.

EDUCATIONAL.

STUDENT MISSIONARY CAMPAIGN NOTES.

The Business Office of the Student Missionary Campaign in the Epworth League of the Methodist Episcopal Church, is located at Kenosha, Wis. All communications regarding the Campaign should be sent to the business office, care of Willis W. Cooper, business manager.

Every chapter of the Epworth League should arrange at once for a visit from one of the hundred or more bright students who will engage in the Student Missionary Campaign.

Drew Theological Seminary will send out a band of thirty campaigners, each of whom will spend a month or more vitising the Leagues of New York, New Jersey, Pennsylvania, Maryland and Delaware. They are, of course, student Missionary Campaigners.

Simpson College, Indianola, Iowa, writes: "President Fletcher Brown has kindly consented to keep the college office open during the summer for Student Missionary Campaigners. So you may address us in his care."

Willis W. Cooper, business manager of the Student Missionary Campaign, is receiving some very interesting letters these days. He sends the following extract as a sample.

"Do you know whether the Student Missionary Campaign is being planned for South Dakota. I am very anxious that something be done among the Epworth Leagues here this summer and am willing to give part of my time to the work. I was at Cleveland and heard of the plans there. What would you advise doing? Shall I go ahead and plan for visitation?"

Epworth Leagues desirous of being visited by a bright energetic student who has had special training in modern methods of Missionary work, will do well to write at once to the Local Campaign Committee of the nearest Methodist College or to Willis W. Cooper, Kenosha, Wis.

The remarkable spiritual power of the Cleveland Student Volunteer Convention will be felt by the Epworth Leagues fortunate enough to secure a visit from a Student Missionary Campaigner.

Rev. William I. Haven, First Vice-President of the General Cabinet of the Epworth League, has received very encouraging letters from presiding elders and pastors regarding the Student Summer Campaign.

There are over eighteen thousand Chapters of the Epworth League and less than two hundred Student Missionary Campaigners. A little rapid calculation will convince the wide awake Leaguers that there is no time to be lost if a Campaigner is to be secured.

The Epworth League has received marching orders. More than a hundred of the brightest students in Methodism, West Pointers trained in military tactics, have been appointed to lead the forces.

From Christ and the Church the command is given, "Epworth Leaguers Forward March."

It is a fixed rule that no student will be appointed a Student Campaigner, who has not attended a training conference and received careful instruction as to methods of work.

Willis W. Cooper, business manager of the Student Missionary Campaign estimates that between two and three thousand Leagues will be visited by Campaign Workers.

Heroic sacrifice is being made by some of the Students in order that they may give a month or more of their time, without salary, visiting the Epworth Leagues in the interest of the Student Missionary Campaign.

Word comes that the Methodist Episcopal Church South, will also inaugurate a Student Missionary Campaign.

Fletcher S. Brockman, traveling secretary of the Student Volunteer Movement, has traveled thousands of miles during the last six months, visiting the various schools of Methodism and holding training conferences at important centers. Here the Student Missionary Campaigners have been carefully schooled, both as to the needs of the world, field, and also in regard to the best methods for organization of the Local Missionary Committee.

The motto of the Student Missionary Campaign is Pray, Study, Give—that is, pray daily, study earnestly, give freely.

Training Conferences for Student Missionary Campaigners have recently been held at Philadelphia, Nashville, Madison, N. J., Columbia, S. C., and Chicago, while more than twenty others are being planned in different parts of the United States.

This timely caution is given to Campaign workers by Fletcher S. Brockman, of the Student Volunteer Movement: "Amidst the many difficult labors and with the responsibilities which this work will involve, no one can hope for success without the power of the Holy Spirit, and none should presume to enter it without the conscious presence of God."

OUR BENEVOLENT CAUSES

Edited by Rev. E. B. Burroughs, South Carolina Conference.

AN APPEAL TO WEALTHY METHODISTS.

Nearly ten months ago, the movement for the payment of the debt of $186,000 on the Missionary Society was projected. Up to this writing $142,199.41 has been pledged, leaving $43,800.59. As yet no large sums have been subscribed. Only one person has proposed to give $2,000; one, $1,000; six, $500. One church, $400. Scores of times we have been asked, "Where are our wealthy Methodists?" "Why do not they speak?" We have answered that we prefer that the debt should be paid by the many who can give small sums, rather than by the few who could give largely. We do even ask now for large pledges, but we do ask for fifty people who will take the last $25,000, in $500 shares. The balance will be easily secured in smaller sums from individuals and churches. Six of the fifty $500 pledges have already been received, and the remaining forty-four ought to be sent in at once. Thousands of Methodists who read this can easily give $500 and not miss it, except as an item in their bank account. Brothers, sisters, I am sure you do not want to see this movement, now so near completion, fail. The pledges made are all conditioned upon the whole sum being covered. Come to the rescue now, without a day's delay, and provide for this remainder that imperils the whole plan. This appeal is to Methodists and friends of Methodism to whom God has given somewhat bountifully of this world's goods and it is made with the confident expectation that they will promptly respond. Names will be withheld if desired. Send pledges to 150 Fifth Avenue, New York.

A. B. Leonard.
A. J. Palmer.
W. T. Smith.

AMERICAN BIBLE SOCIETY.

June 18, 1898.

"I Wish you would understand that it is probable that more good is being done in the distribution of testaments than by any other single operation. The men are, for the most part, eager for them and only a few, will not take them. The first shipment of 5000 to hand and almost gone. We sent 200 down to the transports and the men scrambled to get them. Had we shipping facilities we could have used twice as many. I feel that if they will carry a testament they will read it and God will use his word. Many of the dear fellows are rough, ready and kind. On one occasion we had held a service and were ready to give out testaments. The preacher who went with us had an arm full and the men were about to crush him when one callled out, "Look out, boys! don't knock the parson down." We have evidences of the Lord's using the word on every hand. An officer has just said, "You men are doing a great deal of good, and the kind you are doing will count for more with these men than preaching would."

In order that the American Bible Society may be able to respond to the many unexpected demands upon it for testaments for the army and navy, churches and individuals are urgently invited to send contributions to, William Foulke, Treas., Bible House, New York, N. Y.

There are a great many rich people among us who would be more liberal if they were only kindly and wisely instructed. This is the work of the pulpit. The preachers must themselves get a stronger grip upon the doctrine of stewardship, and then set it forth in the most convincing way, and with a perfect demonstration of the truth that it is more blessed to give than to receive. This is no reason why the rich should not make large donations. And the poor, even the poorest, must be taught that it is an unspeakable privilege to cast their mites into the Lord's treasury. The ideal state of affairs will not be reached till every member of the Church whether rich or poor, feels that he cannot spare the joy of adding something, be it much or little, to the aggregate tribute of the Church for evangelizing tho nations of the earth.—E. E. Hoss, D.D.

There is no happiness in having and getting, but only in giving; half the world is on the wrong scent in the pursuit of happiness.—Henry Drummond.

Begin now and you will have a new Communion set in 30 days.

EPWORTH LEAGUE

By Rev. Daniel W. Shaw, Ph. D.

July Topic: "EVERYDAY RELIGION."

Topic July 10th: The Rainbow of Christian Character.

Scripture Reference: II Pet. 1:5-7.

Character is being constructed by every human being. A man's character is eternal. The sum of his acts make up his character. Character is not a creation, but a growth. God never created a character. Each soul builds character day by day, and act by act. Character like the pyramid needs a good foundation if you would develop it in permanent goodness.

While every man has character the highest type of character is that which is called "Christian." The roseate hues of faith, virtue, knowledge, temperance, patience and godliness have led our topic makers to compare it to the rainbow. In the days of my childhood I was told that were I able to chase the rainbow to its end, I would find untold wealth. Many a time did I chase the phantom through glen and brake, but returned as poor as when I went out. This beautiful, though deceptive fiction, will be more than realized if we trace its end, Christian character. Christian character is no phantom, nor will-o-the-wisp, which men pursue without ever possessing it. For if he will give diligence to add to faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, he will over-span his life with the rainbow of a character at the end of which, when he shall come, he will find the treasure of eternal life. Nor is there any other basis of its securement save by the development of such a character. While I believe heaven is a place, yet its enjoyment depends upon character; and that future happiness, depends more upon what we are than upon where we are. "Where ever I fly is hell—myself am hell;" says Milton's Devil. Put a man of bad character in the midst of those conditions usually characterized as heaven, by the poets and the imagination, and it would be to him hell.

Let us here briefly consider the principles or elements forming the rainbow of Christian character:

1. Faith. What is faith? With the operations of faith many are familiar, but definition is always difficult. With the operations of life, light and heat we are familiar, but to define them, who can? For a definition of faith, refer to Hebrews 11:1. "Now faith is the substance of things hoped for, the evidence of things not seen." For the worthy fruits of faith in the fathers, read the remainder of this same chapter.

2. Virtue, is the second color in the rainbow of Christian character. By reference to the Greek, it will be found that the word translated courage, prowess, fortitude, resolution, etc. Not courage, prowess, fortitude, resolutions, etc. Not only does God want men who can believe, but he wants men who have the courage to declare their faith. It's a poor Christian who has no courage nor valour.

3. Knowledge, discretion, prudence, are to be added to virtue. A bold fool, will not advantage the kingdom much. A man of faith, bold and prudent will be an important factor in the on-marching kingdom. An intelligent Christianity is greatly to be sought after. Let us seek wisdom and knowledge.

4. Temperance, another principle to be added to the rainbow of Christian character. That is we must be sober and moderate in the use of even the good things of this life. Somehow when we say temperance, the mind runs out along the line of the drink habit. The word is broader than that. One might refuse to drink, and yet make very poor headway in the development of the principle of temperance. There is an intemperance of the eye and the tongue, as well as of the stomach. There is an intemperance in reference to food and sleep as well as to drink. We can talk too much, eat too much, sleep too much, play too much; yea there is an intemperance in all avenues of life. Add temperance, moderation in all things.

5. Patience: Endurance, perseverance, constancy, sufferance. These are some of the elements that blend into patience, this rarest and almost matchless principle of the rainbow of character. It was the Apostle James, I think, who said, "Let patience have her perfect work. Who are the patient? Where are they? In this chafing, restless, fretting world who can be patient? Who can, like the sun, rise every day afresh to the task of shining, even after clouds and tempests have blackened the heavens? Who can rise, over sorrow and peril and vituperation and scorn and animosities and enmities, and still be patient in the little circle of life? Whosoever he is, is Godlike.

6. Godliness: This is the very outworking of patience. Whoever is patient develops in godliness. Godliness comes in the wake of patience as naturally as the rain out of the clouds. In the midst of the patient endurance of besetments and crucifixions that meet us on every hand, we come to an experimental knowledge of the loving kindness and tender mercies of our Heavenly Father, that in a measure transmute our old natures and set up the godlike in us.

7. Brotherly Kindness: "A tender affection for all our fellow Christians." Could this spirit reign in the church and among the churches the power of the church would be augmented ten fold. The lack of this is a most flagrant fault in our Christian character. In order to the development of this virtue we need to loose sight of self. We need to look upon every man and brother not as an isolated pilgrim, but as a fellow traveler with Jesus. When we can see Jesus in our brother then will there arise in our hearts a love which shall make us a brother to him.

8. Charity: Love for all mankind. While all men are to be loved I believe a special and peculiar love belongs to the Children of God. Dear Leaguers, let us use all diligence to add these graces to our faith, thus completing the rainbow of Christian character. 1 Cor. 13th chapter.

Charleston, W. Va.

SUNDAY SCHOOL H E LP

By Rev. G. N. Jolly, Kentucky Conference.

Lesson III.—July 17, 1898.

TITLE—ELIJAH ON CARMEL (1 Kings 18:30-40).

Golden Text.—"And when all the people saw it they fell on their faces: and they said, the Lord, he is the God; the Lord, he is the God" (1 Kings 18:39).

(1-16) While Elijah remained at Zarephath, the son of the widow, with whom he lived, died. The prophet took him, raised him to life, and restored him to his mother. This is the first recorded instance of the dead brought back to life. Many days after this the Word of the Lord came to Elijah and told him to go and show himself to Ahab. He immediately set out on this journey. After traveling South about 100 miles he met Obadiah, the governor of Ahab's house, but a man who feared the Lord greatly, in search of water. The prophet told him to go and tell the king where he was. Obadiah hesitated, but after some time consented to do so.

Note. Faith and obedience will not exclude suffering and death. Afflictions will call sins to remembrance. Judgments are not sufficient to change the sinner's heart. The righteous may expect to suffer persecution. God takes care of his own, when it is for their good and His glory, for Him to do so.

(17-20) The meeting between Ahab and Elijah was very formal. The king spoke first by asking the abrupt question—"Art thou he that troubleth Israel?" Are you the man that has caused this famine? Why didst thou pray that it might not rain for these years? Elijah told him he had not troubled Israel, but Ahab and his father's house had caused the trouble by forsaking the commandments of God and following Baalim. He requested Ahab to bring all Israel, together at Mount Carmel. This the king did. Mount Carmel is a high ridge in Central Palestine. It extends from the Mediterranean sea about 13 miles southeast. Its highest point is about 1600 feet above the sea. Standing on its northeastern slope, where Elijah was supposed to have been at this time, the Kisdon river, the plain of Esdraelon, and the city of Jesreel, were all in full view. It is likely Jezebel saw the fire fall from heaven that consumed the sacrifice. Note. Often the best and most useful are counted the troubles of the land (Acts 17.6). Sin and not holiness is the real cause of trouble. This drouth was a judgment sent on Israel for their idolatry. Elijah did not cause it, but revealed it. He had great power. His word brought all the people together at Mount Carmel.

(21-24) This assembly was large. Ahab, the king, the prophets of Baal 450, the prophets of the grove 400, and "all the people." To halt between two opinions was to be undecided. It was to walk in a stumbling way. It was to mix their devotions. They were not fully settled in the worship of God or of Baal. Good and bad were before them. They were undecided which to choose. Elijah exhorts them to reach a conclusion. They would serve some God. If the Lord be God serve Him, but if Baal then serve him. The matter will soon be tested by fire. The drouth had no doubt awakened them to a sense of their duty. They were half persuaded to do right. They were lukewarm. The prophet continued his address by telling them he stood alone with God. The prophets of Baal were many. He suggested that they take a sacrifice and he would take another; that they erect two altars, lay the offerings thereon, but put no fire under. They were to call upon their gods and he would call upon the Lord. The god that answered by fire was to be the true God. This pleased them and they answered—"It is well spoken." The proposition was fair. Note. We are very wicked when we hesitate between right and wrong. One with the Lord is a majority. Public opinion is not always right. Not to accept a fair test is to confess that we are wrong.

(25-29). The prophets of Baal prepared their sacrifice, erected their altar, and put their victim thereon. They then cried unto Baal until noon, saying—"O Baal hear us." But there was no voice, or answer by fire. Elijah mocked them by telling them Baal was a god, and was hunting, or talking, or journeying, or sleeping. They became frantic and leaped upon the altar, or leaped about the altar, or leaped up and down at the altar, or danced around the altar, cut themselves with knives and lancets till the blood gushed out; and all the while loudly crying—"O Baal hear us." For three hours 450 priests kept this up, yet there was no voice, nor any to answer, nor any that did regard. "Their idols were silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them, so is every one that trusteth in them (Psa. 115:4-8).

(30-40). Baal's prophets had had a fair trial, and had done nothing. It was now Elijah's turn. He called the people to come near unto him so that they might see that he acted fairly. He took 12 stones, according to the 12 tribes of Israel, and repaired the altar of the Lord. He dug a trench about the altar, put the wood in order, cut the bullock in pieces and laid him on the wood. He had them fill four barrels with water and pour it on the wood. This they did three times. The water ran about the altar and filled the trench. At the time of offering, the evening sacrifice, Elijah drew near the altar and offered a brief, earnest prayer. He addressed Jehovah as the covenant God; begged him to convince the people of his power; that Elijah was his servant; and that he was acting according to his Word. There is a mighty contrast between the spirit of Elijah and the spirit of Baal's prophets, and between his prayer and theirs. At the close of Elijah's prayer the fire of the Lord fell, and consumed the sacrifice, wood, altar, and water in the trench. When the people saw this they fell with their face to the ground and said—"The Lord He is the God; the Lord He is the God." The 450 prophets of Baal were then taken down to the river Kishon and there slain. Note. The child of the Lord should be open and frank in his work. The Church of God is one throng divided into many denominations. The Lord rebuilds His Church out of the old material, and then works in the new matter. The sacrifice the sinner should make is a broken heart and a contrite spirit. It is the will of God for His children to ask Him to do for them, that which it is His pleasure already to perform. God just as surely answers prayer today as He did when Elijah lived. The fire of the Holy Spirit may fall on the altar of the heart and consume the dross of sin. Such answers to prayer convince the people of the existence and power of God. Sin must be put away before the Lord will shower His blessings upon us.

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PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

CONTENDING FOR ITS PREJUDICES.

It is really pathetic to note the wail of The Times-Democrat of this city, over the admission of Negroes as volunteers in the United States Army, and the further crime of appointing a few Negro officers. It sounds like the cry of a dethroned king, who concealed in some secluded cavern sends forth his edicts, which no one heeds, and declares his past glories, which excite little or no admiration. The world is moving so rapidly that few people take time to live in the past or consume time in useless laments that things are nor now what they use to be. It seems strange, too, that the Times-Democrat should be thus circumstanced. In many things it is exceedingly progressive. It has on more than one occasion denounced lynching and kindren evils, and in the very recent past stood right in the face of our unconstitutional-constitutional convention and urged that body to do its dirty job in a decent way. But now it breaks it tethering and really runs far behind its gang and yells itself hoarse to them to come back, come back. For reply it gets what sounds like the moan of the sad sea waves, "You are right my friend but too late, too late!" At any rate that is the very sad predicament in which this really able paper finds itself.

The principles, or rather the prejudices it advocates as old as they are, are too late to be effective at this day. The great chariot of progress, is moving on and the difficulty with the Times-Democrat, is that it spends so much time brooding over the past and the dark things of the present, that it looses sight of the progress which is actually being made all about it.

It urges three very serious objections to Negro volunteers: First, they will drink; second when they drink they will get into mischief and trouble.

On these two points we think our able contemporary absolutely correct and we wish the boys would stop them. And somehow we entertain the hope, that when our white soldiers give up such follies, our black ones will follow their good example. Until then, to say the least, such offenses seem no worse in a black man than in a white man. Hence there is just as good reason to object to the enlistment of any white soldiers because of these things, as to object to the enlistment of any colored soldiers.

The third objection is that, they are not needed. Well it may be they are not, but the fact is a great many others have been enlisted who are not needed just yet, and notwithstanding this fact, the authorities had the foresight to prepare for a possible future need. They think they will not only need the few who have thus far been enlisted but a good many more beside.

The fact that the Times-Democrat calls into evidence every little scrap or escapade which the Negro soldier has, while it passes over in silence similar, "Disorderly acts" on the part of southern white volunteers, shows not only how bad off it is to make a case, but also how thoroughly actuated by prejudice it is in making its case. It seems to, and in reality does, set forth the claim that the United States government should take no step in any matter touching the rights of the Negro as a citizen, without consulting the ultra prejudices of the South. Such a condition of affairs would be equivalent to relegating the whole race to the rear, for years to come. This does seem to be the policy of the State of Louisiana but we are thankful to say, the sense of justice is more highly developed in some of the other southern states than it is in this. The governor of Alabama, goes far enough to call for a regiment of Negro soldiers though he is not quite up to the point of appointing Negro officers. And yet we are inclined to think he would do this too if white men did not press him so, for commissions to command them. The democratic governor of Virginia calls out two brigades and thus far has refused to remove their competent Negro officers when urged to do so, on grounds similar to those advanced by the Times-Democrat; and North Carolina with a republican governor calls out a full regiment, black from top to bottom. Now these innovations, against which our contemporary complains so bitterly, may cause some inconvenience to southern soldiers and possibly some trouble, but the fact is, this great question has got to be settled at sometime, and we dare say there will never come a better time than now. It may be as is claimed that southern soldiers will not salute Negro officers, but it will be time enough to discuss that when the trouble comes.

NO UNION NOW.

After this war is over let us have a union of Northern and Southern Presbyterians, of Northern and Southern Methodists.—The Independent.

"This is simply impossible. What is to hinder? The colored race. Unless the churches of the North are prepared to change their whole attitude toward the colored brethren, and cast them off forever, organic union is not to be thought of for a moment. Union talk sounds well in speeches. It reads well in editorials. But of what use is it? We will not accept the race views of our Southern brethren. They will not accept ours. Unless there is a surrender on one side or the other there can be no union. Let us face the fact, put a stop to these sentimental platitudes, and see if we cannot find additional ways of co-operating in our work. Our Joint Commission on Federation wasted no time talking about union. The brethren knew that under existing conditions such a consummation is out of the question. So they endeavored to discover methods by which we could keep out of each other's way, and labor harmoniously and helpfully upon the same field. That is our present business. Co-operation, not union, is the watchword."

We clip the foregoing from the Epworth Herald. In view of the fact that Dr. Berry, the Editor of the Herald, is just from the General Conference of the Southern Methodist Church he may be regarded as authority when he says the "colored race" hinders the union of the two churches.

Accepting this as true, we desire to say, that alone is one of the very best reasons for believing that the two churches are not ready to do so and therefore ought not to unite. Their union would not tend to the glory of God. Not that we consider the Negro membership of the Methodist Episcopal Church too important to be sacrificed if such a course were necessary; on the contrary, we are confident that if our membership thought the Methodist Episcopal Church preferred such an exchange we should to a man rise up and say with a certain prophet of old: "Take me up, and cast me forth into the sea; so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you." But we do not feel that such is the desire of any considerable part of the church, nor that such an exchange would tend to the glory of God.

Those of us who have given our relation to the Methodist Episcopal Church serious thought, have concluded it providential for the race that we are where we are, hence we are willing to do anything regarding it that we think God wants us to do. We cannot conceive, however, that our church desires to take even one step backward in order to unite with the ranks of the M. E. Church South. Principle is more important than numbers!

A SPLENDID PIECE OF SURGERY.

We are pleased to make the following clipping from the Evening News of Jackson, Miss., concerning a talented young Afro-American physician of that place. Says the News:

"Dr. Redmond, with the assistance of Dr. Beall, trephined Sam Jackson's skull and removed therefrom five-eighths of an inch of bone, forming a depressed fracture which pressed upon the brain substance, thereby causing paralysis.

"Science to-day having located all the different centries of the brain and spinal cord, by noting the part paralyzed we can very easily conclude what part of the brain or cord is injured.

"Jackson received a kick about forty years ago from a mule which fractured the skull, but at the time the fractured part was not elevated from the brain. The wound healed and went unnoticed until two years ago Jackson was seized with paralysis from which he has been confined to his room ever since. The operation having been performed about ten days ago, the doctor considers his patient out of danger from the operation and says that he is rapidly gaining better use of himself. Jackson is well known to the people of Jackson, having driven the asylum hack here for twenty years.

"This operation speaks volumes for Dr. Redmond who is fast winning his way to the front both as physician and surgeon."

We desire to add that the Doctor who is a classical graduate of Rust University, has since graduated from the Illinois Medical College, Chicago, and the Chicago Anatomical and Surgical College. For some time he taught in the Freedman's Aid work at Meridian, Miss., and is the son-in-law of Dr. H. R. Revels, of our Upper Mississippi Conference. We are proud of his success.

The death of little Wm. Mathews Taylor, the son of Rev. Henry Taylor, pastor of Union Chapel, this city, was very sad indeed. He, a little fellow just past seven years of age, had been to the house of a friend of the family, who allowed his father's horse to graze there during the day, and was riding the horse home. In Magazine street an electric car knocked the horse down, breaking its legs so that it had to be killed, and passed completely over little Willie. The child was dragged for some distance under the car, but when his body was left free, it was found that both legs and both arms were crushed and his side terribly lacerated. He was carried to the hospital but lived only two hours.

Willie was sensible to the last and insisted on having his mother understand he was not running the horse and not responsible for the accident. Many friends have assured the parents of their most kindly sympathy and both mother and father are bearing up under the crushing affliction as bravely as possible.

Prof. E. B. Smith, A. M., is preparing to make a tour of our churches lying along the Texas and Pacific railway, between this city and Shreveport, La., in the interest of the Southwestern. There is no salary connected with the work he thus undertakes for us, but consents to spend a part of his vacation in this way for the good of the cause. We hope the pastors and brethren will accord him a hearty reception and see that he is properly entertained.

You are making your district conference and convention reports too long entirely, and by so doing you greatly delay their publication.

EVENTS OF THE WAR.

The past week has been the most eventful of the war. Gen. Shafter got his army in position near Santiago de Cuba, and had a fierce and bloody battle with the Spaniards, last Friday and Saturday. His forces had to fight the enemy across an open space of about two miles. The Spaniards being in trenches had the advantage and mowed the Americans down as they advanced, and yet they continued to advance and drove the enemy from the entrenchments. It is estimated that our loss in killed and wounded is 1200, or more. All our troops were regulars except Roosevelt's Rough Riders, the Seventy-first New York and a Michigan regiment. Nevertheless all fought bravely.

Admiral Cervera, of the Spanish undertook to escape from Santiago Bay in spite of the fact that its entrance was being closely watched by our fleet, and the whole Spanish fleet was destroyed; the Admiral himself, and 1300 men being taken prisoners. This occurrence with the success of the land forces prompted Gen. Shafter to demand the surrender of Santiago. After considering the matter, the Spaniards refused and time was allowed them to get the women and children out of the city before bombardment began. The result was not announced up to the time of our going to press.

The Loss of American Officers was unusually large, in both killed and wounded. Gen. Linares in charge of the Spanish forces was also wounded while several of his officers were killed.

The reinforces sent to the Philipines reached Admiral Dewey after considerable delay. While enroute they captured the Ladrone Islands a Spanish possession, and carried the Governor with sixty men and officers with them to Manilla. Dewey has also captured another gun boat.

REV. H. W. WHITE, DEAD.

At the last session of the Tennessee Conference, which assembled in Nashville, one of the most prominent and influential of its members was Rev. H. W. White, the presiding elder of the Nashville District. He was not a very strong man physically, but at the conference Brother White looked as well as any of his brethren. He was full of energy and always found something to do. At the close of the conference he was just as full of plans and hope as ever. He called his brethren together and arranged for a great year's work. It was, however, only a short while till he fell sick and had to surrender the active work, depending almost wholly on the brethren to keep his district affairs in shape. The months dragged wearily by till more than half of the conference year had passed, and Brother White answered the summons from on high and passed to his reward. About the middle of June, Bishop Ninde appointed Rev. Miles Williams to take charge of the district till the next session of the Conference, and a few days afterward, H. W. White ceased at once to live and to move.

He was a great organizer and few men could equal him in bringing forth plans to carry forward his work. At the session of his Conference just mentioned, last fall, we spent a good deal of time in his company, at his pleasant home and driving his spirited horse about the city. We were delighted with his energy and originality. We have much to remember from those brief hours of association. But now his mission is ended and when he came to the verge of Jordan he looked beyond and exclaimed, as Rev. G. W. Zeigler writes us: "It is all glory and I see the angels."

May sister White lean heavily on the arm of the Master!

Sunshine, the periodical published at Nashville, Tenn., preparatory to the assembling of the great convention of Christian Endeavorers, is just as bright as its name implies. Glad to have it.

PERSONAL AND GENERAL.

Mr. D. D. Thompson filled the pulpit of Wheadon Church, Evanston, Ill., Sunday morning, June 19th. Is Saul among the prophets?

Mrs. Mary J. Nickerson, a prominent member of Pleasant Plains M. E. Church, this city, was a pleasant caller at our office last week.

Prof. A. O. Coffin, of Westside, Miss., leaves that point for the present, to assist in a Summer Normal at Waco, Tex.

Our plan was to be at Hattiesburg, Miss., last week but we were informed by the authorities that should we go we could not return to the city for ten days.

Do not fail to read "The Preacher's Success," by Dr. G. C. Wilding, which we publish on the second page of this issue. We are sure all our readers will find it helpful.

Secretary Penn writes us that some one who signs his name S. Samuels, sent him an order for Epworth League literature, and failed to give P. O. address. Write Again.

Miss Ruth L. Terrell and Miss S. A. E. Brazley came in on business last Saturday. Miss Terrell's home is in Natchez, Miss., for which point she expects to leave in a few days.

Hon. J. R. Lynch of Mississippi, who has for years made his home in the city of Washington has been appointed by President McKinley a paymaster in the Army, with the rank of Major. Major Lynch, I see, Sah! The world still moves.

Mr. Walker Upshaw, a brother of the talented Rev. S. C. Upshaw, of the Atlanta Conference, died a few days ago. At one time he was a successful business man and ran a large grocery store in both Atlanta and Rome, Ga.

Rev. W. A. Sparks, a student of Gammon Theological Seminary, has been appointed pastor in charge at Oliver Springs and Kingston, Tenn. He desires that his correspondents address him at Oliver Springs.

A large flag has been presented to the Rev. Dr. W. H. W. Rees, one of the secretaries of the Freedman's Aid Society, by the Epworth League of First Church, Mt. Vernon, Iowa, for the new building of Meridian Academy. Good! Now for the building!

Rev. A. B. Harris, pastor of Nashua M. E. Church, this city, and Mr. C. W. Williams, one of his local preachers, dropped in to let us know how the work prospers. As the result of the pastor's labors seven persons joined the church lately and some important repairs have been made on the building.

Miss Adele Banes of Port Allen, La., was married to Mr. W. E. Day of Texas, on Tuesday, June 28th. The Southwestern acknowledges the invitation and regrets its inability to have a representative present. However, we extend best wishes for our Texas friend and the life partner of his own choosing.

Miss Ida M. Hall, the winsome and brilliant daughter of Mr. and Mrs. John B. Hall, members of Union Chapel M. E. Church this city, has just returned from Boston, Mass., where she has for some months been attending the Musical Conservatory. Miss Ida took both piano and violin lessons while there and will return to her studies next fall.

Rev. Daniel W. Shaw, Ph. B., our pastor at Charleston, W. Va., and writer of our Epworth League notes, preached the Baccalaureate sermon before the recent graduating class of the West Virginia Colored Industrial Institute. During the same week he had the distinguished honor of being selected from a long list of eminent men, to make the introductory address at the Booker T. Washington meeting. Of this introductory address the people and the press spoke in highest terms. Secretary of State, W. M. O. Dawson, said it was the clearest, neatest, most comprehensive and best timed that he ever heard.

As pastor, his work at Charleston is a success in every particular. The first quarter shows well financially, the treasurer reporting $700 as income, and no begging the public.

Only last year Bro. Shaw introduced the experiment of self-support at Charleston, and the people are surprising themselves and their earnest pastor. Mid-summer gospel meetings are now in progress at this church with good results.

Prof. C. H. Turner, M. S., the gifted teacher of the sciences at Clark University, Atlanta, Ga., enjoys to a remarkable degree the respect and unquestioned confidence of those who know him in and about Clark. The faculty of Gammon Theological Seminary are so greatly interested in him that they led in a subscription to secure a sufficiently large sum to enable the Professor to go North this summer to take some special studies in his line. They succeeded, and a few nights ago the presentation was made at he residence of Dr. Parks, happy speeches being made by Prof. Crogman and Dr. Bowen.

Prof. Turner graduated at the age of twenty-two from the University of Cincinnati, B. S., '91; for special work M. S., '92; Asst. Professor in Biology, 1892-'93. Professor of Biology in Clark University since 1893, with the added work of all the departments of the natural sciences. He makes ready use of both the French and German languages. His published research work which has given him standing in the scientific world, includes: (1) Morphology of the Avian Brain, Journal of Comparative Neurology, vol. 1, pp. 39-92; 107-133; 265-286. (2) Psychology Notes on Gallery Spider, Ibid. vol. 2, pp. 97-110. (3) Notes on Cladocera Copededa, Ostracoda and Rotifera of Cincinnati, O., Bulletin of Science Labratory of Denison University, 1892. (4) Additional Notes, Ditto, Ibid, 1893. (5) Notes on American Ostracoda, Ibid. vol. 8, parf, 2. (6) Morphology of the Nervous System of Cypris, Journal of Comp. Neurology, 1896. (7) Part author of Entomostraca of Minn. etc. Geol. and Nat. Hist. Survey of Minn., 1895.

Dr. Parks writes us that "Prof, Turner is probably the best biologist in the colored race, and stands by the side of the best of his age in any race."

A MAN WORTHY OF HONOR.

We clip the following sketch of E. B. Ramsey, M. D., of Houston, Tex., from the special Emancipation number of that wide awake little paper The Van. It says of the Doctor:

One of the most successful practitioners in the State is the subject of this sketch.

His early boyhood was spent in Harris county, Georgia, where he was born in 1852. After diligent study under various teachers he entered Clark University, Atlanta, in 1874, remaining three years. Here he secured a good English education, laying the foundation for that erudition which has since made him noted among his fellows.

From Clark University, he went to Meharry Medical College, Nashville, Tenn., graduating in 1880.

Immediately after leaving college Dr. Ramsey repaired to Topeka, Kas., where he entered upon the practice of his profession.

In 1881, he received a very flattering offer to return to Georgia and accept the principalship of LaGrange Academy, remaining in charge of that institution two years.

In the fall of 1882, he opened a drug store in Atlanta but at solicitation of many acquaintances in Houston, removed to this city, arriving April 3, 1883.

Dr. Ramsey was thus the first colored physician to hang out his shingle in Houston. Though a pioneer in his line, Dr. Ramsey was successful from start until now he has a practice of which many white physicians would be proud.

Dr. Ramsey is happily married, having a wife and lovely daughter of whom he is especially fond. His handsome home at 419 San Felipe street is one of the ornaments of the Fourth ward. Though possessor of much of this world's goods, Dr. Ramsey yet finds time to be a faithful and consistent member of the M. E. Church and is ever ready to assist in any charitable or business enterprise of the race.

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DOINGS OF THE WORKMEN.

I. C. Clemens, Natchitoches, La.—We are glad to say that the dark clouds which have enveloped onr work on Natchitocehs Circuit are now dispersing and a brighter day is dawning upon us. We have heen able during the past three weeks to put thirteen thousand feet of the best iumber on the gronnds for the purpose of erecting a $2000 building. Pray for our success. God is with us and we must succeed.

R. Davis, P. E., Sedalia District, Central Missouri Conference.—The work in my district is moving on grandly; all the brethren are at their posts marshaling the army of the Lord.

The 19th of June was a great day in Marshall, Mo.

The church there, under the skiilful management of Rev. W. J. Deboe, is taking on new life and is marching on to victory in every department of church work.

They purchased the church owned by our white congregation there, just after conference, and the pastor began at once to lay pians for a grand rally on the day that they would get possession, dividing his congregation up into smali tribes; this was done about the first week in April, the money raised through the tribes to be brought in on the day of their entrance into the new place of worship. Our congregation was to get possession the 19th of June. Therefore, preparations were made to make it a grand financial success.

Several of the former patsors were invited to attend the opening.

The best medicine you can take is that which builds a solid foundation for health in pure, rich blood—Hood's Sarsaparilla.

Rev. R. H. Smith, of Springfield, Mo., an ex-pastor, was on the program to preach the opening sermon; he delivered a fine discourse from the 92nd Ps., 12th verse. Subject, "The Prosperity of the Righteous."

At 3 p. m., the writer of these lines And at 8 p. m., Rev. C. Tayes, pastor of our church at Sweet Springs, and one of the first pastors of the Marshall Church, preached a sermon which delighted every Christian heart, on the subject of growing in grace.

The congregation was iarge at all the services, and the financial success delighted every lover of Methodism. The collection Sunday, with the money that had been raised by the tribes amounted to $350.90.

The pastor and his people are united in all their efforts to advance the work of the Master, and every indication is that the church will accomplish great things for God and humanity there this year.

The pastor and his family are happy in their five-room parsonage, with the largest congregation in the town to attend his ministry.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Hall's Family Pills are the best.

N. Collier, P. C., Wolf Lake, Miss.—We had a grand time on Children's day at St. Mark Church. Mrs. Wright, one of our members, was the organist. Sister L. M. Edwards, superintendent, is a great help to the church. St. Mark is not only alive but lively. We observed Easter also, and raised $3. We had with us May 22 Rev. H. and sister, and L. P. May of Benton. Bro. May preached a grand sermon and Sister May gave a lecture that will live in the hearts of these people a long time.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's

B. J. Goff, P. C., Milford, Tex.—Sunday, June 26, I had promised the leaders the one that raised the most money should have the church paper for 12 months; also the members that raised the most over one dollar. They worked faithfully for the paper. The leaders are: W. H. Sims, $2.50; G. Sims, $7; Susan Blackwell, $1.50; John Richo, $3.85; Thom Gipson, $10.10; Bob Sims, $3.20; Mrs. Emma Childs, $2.95; Mrs. Moriah Flimling, $2.25.

This is the pastor's rally, out of which they raised me $22.50.

E. B. Richards, P. C., St. Martinville, La.—The Lord has been with us and blessed us. Seventeen have been saved and added to the church since conference. June 26 we had our baptizing; two were immersed; the others baptized in the church. We had with us Rev. Z. T. Gayden of New Iberia and Rev. E. Fields of Jeanncrette, who made things lively. Their visit was highly appreciated.

L. J. S. Bell, P. C., Waynesboro, Miss.—Our second quarterly conference was held June 18-19. Rev. J. M. Shumpert, D. D., was at his post. As the war is the all-absorbing topic, he was a warrior. At 9 o'clock, in the Sunday school, he delivered a fine speech, and from the way he carried everyone, it was plain that he is a "Dewey." He ascended the pulpit at 11 o'clock and for one hour he stormed the forts. When he was through everyone was happy and praising God. This the writer has enjoyed for a long time. Collections for ministerial support, $64.62; for benevolence, $5.30. The writer wore a smile on his face and a new suit of clothes that his good people gave him.

S. Green, P. C., Slaughter Circuit, La.—Rev. J. D. Pool was with us on the 20th and 21st and held our second quarterly conference, and preached a soul-stirring sermon. Local preachers, exhorters and class leaders were present with reports. Every part of the church is carefully looked after. Collections for all purposes this quarter $70.

H. H. Matthews, P. C., St. George, S. C.—Our people are peculiarly environed and it makes it hard to raise means for the Gospel and the various benevolent enterprises of the church. The men of the world take the first mortgages, regardless to God's claims, which are and should be first on the crops of our people, and usually makes the first collections, not only what is theirs, but make a sweep stake in gathering that which belongs to God. But in and through it all we received some strong pledges from quite a number for the Southwestern, for I regard the paper as a necessity which no member or officer of the Church should fail to avail themselves of. I mean to see to it that these pledges are kept as far as possible.

The third quarterly conference of this charge was held on the 24th of June. Rev. Wm. M. Hamo, A. B., was on time and gave an instructive discourse. The business of the conference was done with much care and precision. We communed with 225 souls. About 200 testified that they believed in the Lord Jesus Christ. Nineteen were received into full connection and eight children were baptized. The first quarterly mass meeting of the Epworth League Chapters of the charge was held on Sunday, June 26. A discourse was delivered by the pastor. Great many had appropriate papers, which were creditably delivered. All seemed to have been much pleased.

A Leather Lesson

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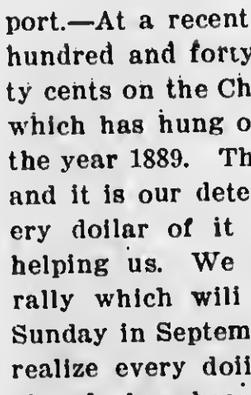
ROBERT H. FOERDERER, Philadelphia.

A. T. Stephens, P. C., Cotton Plant, Ark.—Our second quarterly conference was held June 18-19 with J. W. Jackson in the chair. Reports showed an increase along all lines. Sunday was a high day with all of us. The elder was at his best, and preached with power. One hundred and ten took sacrament. Four added to the church this quarter. One died. Raised for benevolence this quarter $55. Sunday was our rally day. We raised $119.33. Paid the presiding elder $15.

The lines are drawn taut at Cotton Plant—every man to his gun, and they are heard around the world. Our motto is victory or you will be court-martialed. Raised this quarter $240.

J. A. Tircuit, P. C., St. Paul, Shreveport.—At a recent rally we raised five hundred and forty-two dollars and fifty cents on the Church Extension debt, which has hung over the church since the year 1889. The entire debt is $1195, and it is our determination to pay every dollar of it this year, the Lord helping us. We are now in another rally which will last until the third Sunday in September, when we hope to realize every dollar of the debt. The church has been beautifully painted since the last conference. The church has never been in a better condition than it is in now. Every interest is looked after, and the pastor and people are perfectly happy.

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H. W. Austin, P. C., Benedict, Fla.—We are doing our best for God and humanity. We observed Children's Day and Easter. Collections $4. We are planning to finish our new church at this place. The Little Band of Epworth Leaguers and others, led by Mrs. E. Goilins, vice president, gave their pastor a commendorable surprise. Come again, good friends.

J. Benn, P. C., Franklinton, La.—Our quarterly conference was held by S. Duncan, P. E., June 18-19, at Hay's Chapel. Reports showed that the church is still steadily going up the grade. The presiding elder preached four sermons that stirred the hearts of all. We have raised $30 this quarter. Paid the presiding elder $11.15. Received 13 in the church, three in full connection. Baptized one adult. One subscriber for the Southwestern. Children's Day was observed and we raised our apportionment and sent it off.

F. L. Kirkpatrick, P. C., Sherman, Tex.—Our second quarterly conference was held May 13-14. Our beloved D. C. Lacy, P. E., was with us some three or four days and preached some soul-stirring sermons.

The Dallas district conference will convene here (Sherman) August 3. Our people began the first of the year making preparations for the conference. We are expecting the editor of the Southwestern Christian Advocate, Rev. I. G. Penn, Dr. O. I. Jones, and other leading men of the Church to be with us. No pains are being spared to care for them. We had a rally on June 26 to pay some indebtedness on the church. Rev. T. S. Moore of Denison preached for us on that day at 3:30.

D. R. Hoard, P. C., Tunica Circuit, Miss.—Our second quarterly conference convened June 25-26. Rev. C. A. Jordan presided. All the officers were present with written reports, showing success along all lines. Brother Jordon preached two of his excellent sermons which had a good effect on all present. For the first time in my ministerial life every member of the circuit paid 25 cents. Paid presiding elder $6.15. Several promised to subscribe for the Southwestern. Tunica is coming to the front.

James Hutchinson, P. C., Moorville, Tex.—We have just closed a successful revival with 13 uniting with the church. The Lord was with us. The church is edified and souls were saved.

L. J. Lang, R. S., Texarkana, Tex.—Rev. W. H. Logan, P. E., held his second quarter, June 18-19. At 11 o'clock he preached a soul-stirring sermon to a crowded house, and many hearts were made to rejoice. Both saints and sinners were glad to hear him. At night he preached one of those rousing sermons. We raised $16.80 and paid our presiding elder in full—$15. We are struggling for a round report in next annual conference and we believe with our able pastor, Rev. W. Brown, we're going to have it. Rev. J. H. Reed, A. M., of Wiley University, was with us on Thursday, the 16th. Many of his old friends rejoiced to hear him preach with so much power.

M. Johnson, P. C., Shady Grove, Miss.—The second quarterly conference of Missionary Circuit was held at Spring Hill Church Jan. 18. Rev. A. M. Trotter in the chair. Twenty-four present, one absent. Collections this quarter $72.34. Rev. A. M. Trotter preached an able sermon on Sunday at eleven o'clock and we had a good time.

D. E. Skelton, Secy., Flemingsburg, Ky.—The second meeting of the Ministers' Union, Sunday School, Epworth League and Class Leaders met at Washington, Ky., June 22. All of the ministers of the Union were present and several representatives from the Sunday school and Leagues. A very excellent paper was read by the Washington delegate. Rev. R. F. Broadus read a very commendable paper on regeneration. At night Rev. D. E. Skelton preached a very effective sermon on the indifference at the cross. Seven young men and four ladies came forward for prayer. Collection for missions $3.85. Reports of the eight charges on the circuit showed that there have been collected for Children's Day $14.61; pastor's salary, $75.92; trustees of church, $34.50; Sunday school, $8.70. Total in two weeks, $121.73.

The Epworth Leagues are growing in interest and in number. The ministers and members of the Union have pledged themselves to make the church work in the northeastern part of the Lexington district a success. Revs. Ross, Skelton and Broadus made speeches relative to our members subscribing for our Church papers, especially the Southwestern.

J. W. White, P. C., Portsmouth, Ohio.—The work is moving along nicely. We began our work at this place April 5, and by the help of God we have succeeded in reviving the work, and all departments are being looked after. Our first quarterly services were held June 15-16 in connection with the Sub-District League and Sunday School convention, which was a success.

T. L. Ferguson, P. E., was at his post and he preached a powerful sermon on the night of the 16th, and administered the Lord's Supper to about 45 persons. Mrs. C. A. Jackson, of Augusta, Ky., first vice president of District No. 5, was present and conducted the devotional exercises of the chapter throughout its sitting; the devotional meetings were a great inspiration to the meeting. Jackson seems called of God for the evangelistic work.

Portsmouth is a place of about 18,000 inhabitants. The majority of the colored people live in the vicinity of our church, and a great number of them are not converted. It is our aim to get them converted and in the church, so we ask all who may read this to earnestly engage in prayer to God to this end.

R. W. Prater, R. S., Lake End, La.—The appointment of Rev. J. G. Burrell at Lake End was not a mistake. He is the right man in the right place. He came here and finished the church and has paid for it all but $4.25. He has added 5 to the church and has the presiding elder's money on hand.

John C. Whitfield, P. C., Glendora, Miss.—Sunday, June 19, was a high day on this circuit. After having gone through financial troubles, trying to pay for new homes, we are not behind. Several ladies volunteered to raise the pastor's salary. Sister Pennie Walker raised $32.40; Sister Carrie Wharton raised $11.90. Total collection June 17, $57.75; previous collection, $57.45. Total for this year $105.20.

Brother Joe Cooper had a table laden with good things for pastor's wife. A watch was given Sister Walker as a premium.

No delay on your return trip from the Southeast if you go via the Texas &

W. B. Beasley, Teacher.—Hamburg Circuit is moving on nicely. Beach Grove observed Children's Day according to program. Our worthy pastor, Rev. R. T. Thomas, made the opening address, which was followed by the address of welcome by Miss Amanda Norman. Tho speeches by the children were all excellent. Mr. Percy Pendleton made a nice speech. The singing, which was excellent, was led by Mr. James Shaw, Jr. Little Miss Ellen Briggs recited "Just You and I" most beautifully. Rev. Thomas is doing a grand work in both church and Sunday school. Collection from the Sunday school $2.50. Total collection for the day $13.50.

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Announcements.

TOURIST RATES — The Illinois Central now has on sale, and will continue the same until September 30th, 1898, round trip summer tourist tickets from points on its lines in the South to a large list of summer resorts in the North. Its fast double daily service to St. Louis, Chicago, Cincinnati and Louisville enables one to reach quickly and comfortably the mountain resorts of Virginia, the White Mountains and Seaside of New England, the Thousand Islands, the lake and forest resorts of Michigan, Wisconsin and Minnesota, the Hot Springs of Arkansas, the Yellowstone Park or the resorts of Colorado.

SOUTHERN HOMESEEKERS' GUIDE. — A new 1898 edition, entirely rewritten, and giving facts and conditions, brought down to date, of the Central's "Southern Homeseekers' Guide," has just been issued. It is a 264-page illustrated pamphlet, contains a large number of letters from northern farmers now prosperously located on the line of the Illinois Central Railroad in the States of Kentucky, Tennessee, Mississippi and Louisiana, and also a detailed write-up of the cities, towns and country on and adjacent to that line. To homeseekers, or those in search of a farm, this pamphlet will furnish reliable information concerning the most accessible and prosperous portion of the South. Free copies can be had by applying to the nearest of the undersigned.

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T. F. Williams, Reporter.—The Ohio River Preachers' Union was held at Rockport, Ind., June 6-12. The welcome address was delivered by Prof. H. F. Smith. The pastor, Rev. B. J. Ward, arranged a grand program, which was carried out. Monday night the Rev. Dr. J. M. Peters preached a grand sermon. Tuseday night Rev. A. A. Woolfolk, of Cloverport, Ky., preached a soul-stirring sermou. Wednesday night Rev. T. T. Carpenter, of Connelton, Ind., preached a grand sermon.

Tuesday was a great day in Rockport. The Woman's Missionary Society held their annual meeting an d their reports were grand, at which time Rev. J. W. Rohinson spoke to a large audience on Freedman's Aid and S. E. Society.

We closed Sunday night after a week of great hiessing. Revs. Dupee, J. W. Powell and T. H. Summers aiso preached to a large crowd. Rev. L. C. Harris, of Prenston, was not present on account of iilness in his family.

C. P. Thompson, P. C., Independence, Kansas.—Our first quarter was heid June 18-19. The eider was at his best. Preached three very instructive, heipful sermons and lectured to the Epworth League on Sunday evening. He also called a mass mecting and gavc a grand lecture on the morals of our people and organized a good Home League or Society that promises to be very helpful.

W. H. McCarty, P. C., French Camps, Miss.—My second quarterly conference convened at Mount Moriah Church, June 25-26, with the presiding cider present. Reports show. that the work is in a prosperous condition. The eider preached two soul-stirring sermons which made our hearts burn. Money raised for ali purposes this quarter, $101; paid pastor, $66.60; presiding elder, $14.65.

C. W. Reeves, P. C., Crawford, La.—Notwithstanding the high price of groceries the people of Crawford visited the residence of the pastor at a late hour, bringing with them eatabies of ali kinds, which were appreciated very much. Come agaln, children; we wiii try to see you next time.

A. Alexander, P. C., Hearne, Texas.—I am pleased to say the third quarterly conferenee was held June 25-26 by W. A. Fortson, P. E. The brethren were on hand promptly with their reports. On Sunday the presidlng elder was with us in the Sunday school and Epworth League meetings. He preached a soul-stirring sermon at 2:30; adminlstered the sacrament to 38. Saturday night, June 25, we had a great storm from 18 members of Hamilton Chapel and many other friends were with them. Led by one of our class leaders, Mrs. Martha Wiiliams, singing "There is a Fountain Filled With Blood." In a little whlle my table was so full of nice things that the sacks of meal and flour had to go on the floor, and the floor was soon covered, and then the chickens were carried to the coop and some to the safe. Some of those who were in the storm were M. Williams, Manerva Mlies, Malinda Deavenport, Kitty Huffman and many others too numerous to mention.

A. B. Venable, P. C, Mt. Nebo Charge, Bastrop, La.—Our second quarterly conference convened June 12, 13, 14 and 15. Our beloved F. T. Chinn, P. E., was on time and preached two able sermons for us on Sunday at 11 a. m., and at 8 p. m., the congregation could not be seated. He held the audience spell-bound. The quarterly conference was held June 13. The presiding elder gave a grand lecture on the duties of officers and members of the Church, taking the Southwestern, and many promised to subscribe. All the officers but three answered present. Reports showed improvements on all lines. The membership has increased very much this year. The Sunday school has about 100 enrolled. The Epworth League is getting along very nicely. The King's Daughters Circles getting along very well. Received into membership this quarter 9. Raised this quarter for all purposes $108.70. Paid the presiding elder his quarterage. The Epworth League raised $3.25. The King's Danghters raised $5.60.

NOTICE.

St. George, S. C., June, 1898.

The annual Preachers' Meeting, Epworth League and Sunday Schooi Institute, of the Beaufort District, South Carolina Conference, will be heid at Shady Grove Camp Ground, St. George Charge, commencing July 20 to 25 inclusive. The ministers and delegates who will attend the meetings herein mentioned will ask ticket agents for the reduced rates on the following railroad lines:

Charleston & Savannah Railroad, South Carolina and Georgia Railroad, Charleston-Western Carolina Railroad and F. C. & P. Railroad.

Brethren and delegates, you are requested to keep in memory that Reevesville Station, on the South Carolina and Georgia Railroad, is the proper place at which to stop.

H. H. Matthewes, P. C., St, George Ct.

NOTICE.

Indianapolis, Ind., June 25, 1898.

The Indiana District Conference will be held in Anderson, Ind., Aug. 10-14. An Epworth League anniversary will be held, to which the annual conference League officers and Secretary Penn will be especially invited:

A cordial invitation is extended the editor of the Southwestern to visit this session.

Full program and announcement of railroad arrangements will appear in due time. Faithfully yours,

Edw. L. Gilliam.

GROUP MEETING.

The second group meeting on the Meridian District met in Mount Jordan Church. Paulding, Missionary, Lake Como and Enterprise were represented. In the absence of the president, the first vice preseident, Prof. E. A. Chapman, conducted the meeting with credit. Miss L. G. Bennett was elected secretary. The reports from the charges showed the work in a spiritual condition. The sunrise prayer meeting was well attended each day.

Papers, addresses and essays were most excellent and elicited a spirited discussion—especially the duty of the pastor to the League. The devotional exercises was a mighty spiritual uplift for the Leaguers. Rev. A. J. McNair contributed largely to the group meeting by his noble efforts to show that the Epworthians were the instrument in God's hand to bring the world to Christ.

Each subject was thoroughly discussed. The Sunday service was the most spirited and full o f love.

Rev. A. M. Trotter preached a most excellent sermon. Resolutions, complimentary to Rev. R. Howze and his good people for their kind hospitality, were passed. We closed with a good old-fashioned hand-shake.

Rev. Howze and his people spared no pains in trying to make everything pleasant. Mrs. M. E. McCann, the organist, with her magnificent choir, delighted all lovers of good music. Too much praise cannot be given her for her earnest efforts.

D. B. Watkins, Dist. Sec.

LEAGUE CONVENTION.

To be heid at Helm, Miss., July 13th, commencing at 8 a. m.

"The Starting Point"—Rev. J. W. Davis, Itta Bena, Miss.

"How to Make the League Prayer Meetings Interesting,—J. C. Whitfield.

"The League the Pastor's Helper"—J. H. Everette and N. Boiden.

"The League a Mighty Factor in Building the Character"—F. G. Wilbon, Geo. W. Hunt.

"The League the Missionary Incubator"—W. H. Scott, C. W. Evens.

"The Social Features of the League" Mrs. W. H. Scott and J. B. Starkey.

"The League in the Country"—C. A. Jordan and D. R. Hoard.

"The League and Revivals"—E. D. Reed and A. G. Belton.

"How to Organize the League in Any Charge"—H. B. McKay, L. C. Cotton and F. Hicks.

Sermon at night by. S. D. Hutson.

The president of each chapter who attends may discuss the topic given to the pastor of the charge. We ask the pastors to urge the importance of the meeting and see to it that the chapters he represented.

A. J. McAillster, Dist. Pres.

LEAGUE CONVENTION.

The Epworthians of the Golden Rule District will hold their first district convention in St. Paul M. E. Church, Sept. 22 and 23. All Leagues are expected to send one delegate for every twenty members, and two for a fraction over twenty, three for a fraction over fifty.

We hope to have every chapter in the district represented at this convention. The presiding elder has asked that every chapter send to this convention, by their representatives, $10, for the erection of the Meridian Academy. Watch the columns for the program.

Come, Epworthians, let us prepare ourselves to have a grand time in the Queen City (Meridian). Let the watchword be, "All for Christ and Christ for all!" Look up! Lift up!

D. B. Watkins, Dist. Sec.

S. S. CONVENTION.

The East Chambers Sunday-school Convention will convene at Mt. Pleasant Church, Five Points Circuit, Opelika, Ala., District.

Welcome Address, O. W. Trammell, Sen.

Response, hy Prof. L. Y. Smith.

Essays, by Miss T. Trammell, J. W. Guinn, Jno. H. Trammeli, Thomas Ashury, Miss P. C. Carliles, Miss Amy Patten, Miss Eoia Trammell, Alex. W. H. Reid, Jr., Miss C. E. Trammeil, Miss P. Thomas, Miss Olile I . A. Trammell, W. L. Trammell.

Recitations, by Mrs. Mary Atkinson, Mis Ollie Shaver, Miss Lizzie Trammell.

The following named persons will make their own selections: Misses Clellie Bowen, Mattie and Julia Bell Collins, Emma V. and Lizzie B. Cole, Mary Zachery, Mrs. Emily Joiner, Mrs. Annie L. Allen, Miss Margaret Fuller, Miss Ida E. Trammeli.

Professional men and all lovers of the cause of education are expected to he present and take an active part in discussion.

Rev. S. H. Veil, P. C.; B. O Trammell, president; O. W. Trammeil, secretary.

$200.00 IN GOLD GIVEN.

For Selling "How Uncle Sam Fights, or Modern Warfare, and How Conducted."

International News and Book Company, of Baltimore, Md., offer $200.00 for selling 200 copies of "How Uncle Sam Fights, or Modern Warfare, and How Conducted." There is no book published like this. All about War, Army, and Navy; Spain's Army and Navy; Rules of Warfare; Use of Torpedoes; Deadly Air-guns; Ships in Action; Harbor Defences; Prize Money, etc., etc. Retail only $1.50. 100 illustrations. A book everybody needs and wants. Chance of a life-time with agents. One agent sold 46 copies in one day; another made $10.00 in five hours. Freight paid, credit given. Outfit free. Send 25 cts. for postage and packing. The book and prospectus contains a colored folding map of United States, Spain, Cuba, Porto Rico and the Philippines, which alone is worth 50 cts. Agents also wanted for our other books and Bibles. Write them immediately.

PORTLAND.

Tuesday, February 22d, and weekly thereafter a new line of Pullman Tourist sleeping cars will be operated over the Missouri Pacific Railway between St. Louis and Portland, Oregon. This service is of especial advantage for travelers to the Klondike. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

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Dr. WILLIAM W. FOSTER, Jr.,

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OR, THE BY-WAYS OF MEXICO.

By A. O. COFFIN, PH. D.

This book gives an accurate description of the land and the people whose curious customs are so much at variance with our own, and the reasons why the colored people will never seek a home there by emigration.

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UNITED FOR LIFE.

Lawrenceville, Ga., June 27, 1898.—Mr. Esic Parks and Miss Martha Gholston, two of the best young people in our city, were joined in holy matrimony Sunday evening at 4 o'clock. A large host of young and old people were present.

G. W. Lamar.

Shreveport, La.—Mr. James F. Hunt and Miss Ophella Harris were joined in holy wedlock June 26, at the residence of the bride's parents. The bride and groom are held in very high esteem by all. We wish them a successful journey across the matrimonial sea. J. A. Tircult officiated.

Corinth, Miss.—Mr. Will Mason and Miss Henry Leigh were united in matrimony June 23. Both are accomplished young people. We bespeak for them a happy life. D. A. Braggs officiated.

Post Allen, La., June 23.—Mr. Singa Henderson and Miss Rosa Moore were united by me for life; and also Mr. Joseph Marshall and Miss Lillie Henderson. May God bless them.

E. C. Goins.

Bedford, La.—At the residence of the bride's mother, Mrs. Williams, on the 26th of May, Mr. Pearl Johnson and Miss Patsey Williams were joined in holy wedlock of matrimony; also on June 23, Mr. Jeff Black and Miss Mary Wesley, at the residence of the bride's parents. We wish them a long, happy and pleasant life. William Harrison officiated.

THEY LIVE IN OUR MEMORY.

W. S. Leake, P. C., Aberdeen, Miss., June 2, 1898.—Bro. William Troup departed this life in full triumph of faith. He was one of our best local preachers and a member of Tabernacle church, aged 29 years. He left a mother, four brothers and one sister to mourn and a host of friends.

Mount Carmel, June 20.—Sister Rose Daniels departed this life April 8th in full triumph. Also Bro. John Sensely died June 29th. He said his way was clear. He was 92 years old, born in Virginia in 1806; was thirty years a member of Mount Carmel. The writer was assisted by Rev. Wm. Harrell.

B. V. Reddix.

Brinkley, Ark., June 16, 1898.—Miss Martha McDonald, aged 23 years, took sick June 6th and died June 9th. She was not a member of the church. It was thought by those who were around her death bed that she professed a hope in Christ before she died. She sang in her last moments "Rock of Ages Cleft for Me" and "Draw Me Nearer to Thee, O Blessed Lord." Her mother and three sisters are members of Wesley Chapel M. E. Church in Brinkley, Ark. She leaves father, mother, three sisters and three brothers to mourn her loss. Her funeral was attended by W. H. Higgins. The pastor in charge, assisted by Rev. Sweet, of the A. M. E. Church, and Rev. Bloodsaw, of the Baptist Church.

When Owen's Chapel Church was organized into the M. E. Church, she was one of its founders. Here she lived and died in the old mother Church, being a member 34 years. She was aware of the approach of death. One of the preachers called to see her and asked how was it with her; she said she had prepared for death and was waiting on the Lord. She said to her son, Berry: "You have heard me talk about glory a long time, but now I am going to glory." She said also to her husband: "Don't stay off long, for I will be gone soon."

Sister Owen's house was the home of the presiding elders and preachers. Her funeral was largely attended. She leaves a husband, five sons and one daughter, and many friends.

G. W. Norris, P. C.

Rev. H. W. White, presiding elder of the Nashville District, of Tennessee Annual Conference, passed away in great peace after an illness of eight months. He said it was all glory and that he saw the angels. His funeral was held at Clark Chapel M. E. Church at Nashville. G. W. Ziegler, L. M. Moores, M. Williams, C. B. Wilson, Rev. Phillips, W. Hubbard, officiating.

G. W. Ziegler, P. C.

June 21.—Mrs. Laura Smith, sister of Mrs. Alice M. Marshall, departed this life. She passed away in great peace.

Friendship, Tenn.—Sister Rachel McGosey, a faithful member of St. Peter's M. E. Church, passed to her reward June 2. Just before she died she called all of her children around her bed and told them to be good boys. She told her father she had fought a good fight and kept the faith. She leaves a husband, five children, father, mother and sister and a host of friends to mourn her loss.

J. M. Moody ,P. C.

Irondale, Ala.—Brother Jesse Roundbeck, a young member of Brownville M. E. Church, departed this life June 22, his fifteenth birthday. He died from an accidental discharge of a pistol, which he had in his pocket while working. He said: "All is well and I am going to rest." He was a good member of the Sunday school and the church, and was much loved by all the community. His death is our loss but heaven's gain.

G. W. Reeves, P. C.

Oak Hill Circuit, Atlanta Conference.—Mrs. Mollie Walker, of Bently Hill Church, Oak Hill Circuit, Ga., departed this life on June 1. She was a consistent and devoted member of the M. E. Church for more than 24 years. A most excellent woman. She left her husband at his post and one child to mourn her loss. She was much beloved by her church and many friends, and died in full triumph of the faith.

Opelousas, La.—Benny Pierce, the son of Sister Millie Slater, departed this life June 9. He left a mother, grandmother and one brother to mourn his death.

J. L. Augustus,

Natchitoches, La.—Miss Mary E. Hamilton, the daughter of Mr. Anderson and Mrs. Lavenia Hamilton, after eleven years' illness, departed this life in full triumph of faith, May 2, 1898. She called her relatives to her bedside and told all of them to meet her in heaven. She suffered throughout her entire life here, but is now gone where there is no sickness, no sorrows, no pain and no death. She leaves a host of friends to mourn her loss.

S. C. Clemons, P. C.

Resolutions—Death of Matthew Taylor.

Whereas, God, in His wise Providence, did, on June 27, take out of the world little Matthew, the beloved son of Rev. H. Taylor, pastor of Union Chapel M. E. Church, New Orleans, La., and

Whereas, As his utimely death came not by a natural course, but by being run over by an electric car, and almost instant death following,

Be it Resolved, That we, the members of the Local Board of the Lafon Old Folks' Home, do hereby tender our heartfelt sympathy to the family in their hour of bereavemnt and commend them to the throne of grace.

Matthew is safe in the heavenland.

"Thou art safe at rest,
Thou art gone where there is no death,
Thou art happy with the blest."

Resolved, that a copy of these resolutions be published in the Southwestern Christian Advocate and a copy be sent to the bereaved family.

Mrs. A. Fourcher,
M. J. Nickerson,
Mrs. F. Williams,
H. Davis.

Resolutions on Rev. W. H. Hundley, Our Late Pastor.

Whereas, It has pleased the Almighty God in his wise Providence to take away our beloved friend and pastor, Rev. W. H. Hundley, of Lexington Circuit, Greenwood District, Upper Mississippi Conference, we, the Sunday school members of Spring Hill, having enjoyed her Christian fellowship and hearty co-operation in her ministerial labors for nearly three years, from 1896 to 1897. But he was placed upon the sick list and remained until June 2, 1898, when the weary wheels of life stood still in death, and he was called from labor to reward.

Whereas, During the first year of his ministerial labors at Spring Hill, he was crowned with success, the church being blessed with a state of prosperity, which it had never before reached. At every church on the circuit he labored in behalf of the Sunday school; and nowhere did he do this more successfully than at Spring Hill;

Whereas, He was also successful in his earnest efforts to strengthen believers in faith, hope and love, and win souls to Christ, many who were in the world when he came to Spring Hill are now useful Christians and members of the Sunday school.

Whereas, This Sabbath school will never forget him.

Be it Resolved, That we here express our loss of a pastor, a friend and a Christian in every respect. Our loss is heaven's gain.

Resolved, That we, the Sunday school members, lament his untimely death, and extend our sincere sympathy to the bereaved family in the days of their distress, and pray that the choicest blessings of our heavenly Father may rest upon the family of the deceased.

Servant of God rest on,
Thy glorious warfare is past,
The battle fought, the victory is won,
And thou art crowned at last.

Committee—Miss M. E. Patten, Miss E. L. Porter, Miss M. A. Porter.

BRISTOL DISTRICT.

Fourth Round.

Johnson City	July 9-10
Fall Branch	July 16-17
Warrenburg	July 23-24
Greenville	July 30-31
Rural Retreat	Aug. 6-7
Gate City	Aug. 13-14
Bristol	Aug. 20-21
Abingdon	Aug. 27-28
Mountain City	Sept. 3-4
Glad Springs	Sept. 10-11
Marion	Sept. 17-18
Russell Circuit	Sept. 24-25

Dear Brother Pastors—Let us labor and pray that God will crown our conference year with success on all lines.

Yours respectfully,

E. Provine, P. E.

WILMINGTON DISTRICT.

Fourth Round.

Wilmington	July 9-10
St. John	July 16-17
Mount Olive	Aug. 6-7
Mount Zion	Aug. 13-14
Lumberton	Aug. 20-21
Salem	Aug. 27-28
Jerusalem	Sept. 3-4
Laurinburg	Sept. 10-11
Philadelphia	Sept. 17-18
Concord Circuit	Sept. 24-25
Simpson's Chapel	Oct. 1-2
Charlotte Mission	Oct. 1-2

ADVOCATE— GAL —11 BEAULIEU

District Conference, Rowland, July 21-24.

Dear Brethren—Plan and work for a revival, and take up all the benevolent collections . D. Brooks, P. E.

WASHINGTON DISTRICT.

Second Round.

Ebenezer	June 13
St. Mary's	June 18
Oakville	June 25
Haven	June 27
Nash Memorial	July 1
La Plata	July 2
Shiloh	July 4
Pisgah	July 9
Central	July 14
Woodville	July 16
Marlboro	July 23
Asbury	July 26
Simpson	July 27
Benning	July 28
Bowie	July 30
Mt. Zion	Aug. 2
Rockville	Aug. 5
Laytonsville	Aug. 6
Boyds	Aug. 12
Poolesville	Aug. 13
Sandy Spring	Aug. 22
Laurel	Aug. 26
Damascus	Aug. 27
Tennallytown	Aug. 20

District conference Sept. 6-10, Muirkirk, Md.

Time waits for no man. At the close of the year we desire each charge to make a creditable showing. Plunge in at once. M. W. Clair, P. E.

BROOKHAVEN DISTRICT.

Third Round.

Hartman	July 16-17
Bowerton	July 20-21
Hazlehurst	July 23-24
Crystal Springs Circuit	July 27-28
Crystal Springs	July 30-31
Summit and Magnolia	Aug. 6-7
Brookhaven	Aug. 9-10
Georgetown	Aug. 13-14
Barlow	Aug. 20-21
Chinagrove	Aug. 27-28
Tylertown	Aug. 30-31
Buford	Sept. 3-4
Spring Cottage	Sept. 6-9
Columbia	Sept. 10-11
Kennolia	Sept. 10-11
Terry	Sept. 17-18
King	Sept. 20-21
Steen Creek	Sept. 24-25

I. L. Pratt, P. E.

NOTICE.

I will have conveyances at both McDonough and Congers, Ga., on Tuesday, July 26, to bring all delegates and members out to Richard's Chapel, the seat of the district conference. After this date we will only send for visitors and the traveling men of the Church. W. D. Jenkins, P. C.,
Oak Hill Ct., Griffin District.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.



Hood's Pills

Should be in every family medicine chest and every traveller's grip. They are invaluable when the stomach is out of order; cure headache, biliousness, and all liver troubles. Mild and efficient. 25 cents.

FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

The Hebrews were primarily an agricultural people. The priests were entitled under the Mosaic law to a share of the crops and naturally favored the cultivation of the soil.

Increase your crop of corn by saving large quantities of fodder, hay and other provender on which to feed the stock and cattle through the winter and spring months. You will find need for all the food stuff you are able to harvest.

As some growers of the new soil enricher and forage plant, the velvet bean, have reported serious cases of poison to humans and beasts by the use of the green bean for food, those farmers who are experimenting with this plant must use due caution in its employment as a food even for stock until an exact analysis of its properties has determined its fitness for the table or the trough. This vine is immensely prolific and adapted to both thin and rich soil—some farmers reporting as many as 4000 pods to the plant and vines 40 to 50 feet long. We hope that investigation will prove it harmless.

The intelligent farmer never permits wet or dry weather to entirely stop operations on his farm. He always finds something to engage his attention and to keep the teams or laborers busy on his farm. David Dixon, the most successful farmer that ever lived in Georgia, said :"Speed the plow wet or dry." If the rains were frequent it did no harm to the land or plants; if very dry, ploughing kept the soil porous, allowing the moisture to rise, giving air to the plants and absorbing the dews and fogs of night.—Ex.

Cotton is worth five cents a pound; hay less than half a cent a pound; yet no farmer would tumble his hay around through the mud and slush or leave it exposed to the weather as he does his cotton. Take care of your cotton and your cotton will take care of you.

If you will raise enough meat and vegetables and grain each year to supply the demands of your family and your stock you can stand five-cent cotton pretty well. That is the kind of diversification that will pay.

Take care of your farm implements. Do not let plows, cultivators, mowers and reapers stand from using time to using time uncovered to the weather.

Improve your stock—not all at once, but little by little each year, until you have nothing but the best.

TUPELO DISTRICT.

Upper Mississippi Conference.

The Epworth League convenes at **Pontotoc, Miss., July 27, 1898.** The **district conference opens the next day, 28th inst., at 9 a. m. Hope the pastors and all the delegates will be present the first day. I hope all the pastors will be able to make strong benevolent reports, also secure a large number of subscribers to the Southwestern.**

P. O. Jamison, P. E.

LITERARY NOTES.

Autobiography, Sermons, Addresses and Essays: By Bishop L. H. Holsey, D. D. Published by the Franklin Printing and Publishing Co., Atlanta, Ga., for the author. Price, $1.00, ten cents for mailing.

The sketch which is given of Bishop Holsey is as interesting as romance. In reading it one is impressed that the distance from a Georgia slave cabin to the Episcopal bench was for him much greater and the road rougher by far than it is ordinarily thought to have been. Not only so, but the hardships did not end with the acquisition of the coveted prize. He is a pioneer, indeed, and richly deserves the many honors which have been accorded him.

His sermons are strong and spiritual, and the whole work marks the Bishop as a man of vigorous thought and no little research. The book will be especially serviceable to pastors, local preachers, etc.

Education for Domestic Life is the title of a thoughtful inquiry into this important question by Mary Roberts Smith, which will be published in Appletons, Popular Science Monthly for July.

The July Century will open with a story of the Cuban insurgents, entitled, "By order of the Admiral," by Winston Churchill, author of "The Celebrity." It will be fully illustrated.

We hear, on what seems to us to be reliable authority, that The Independent of New York contemplates a change of form to the size of some of the prominent monthly magazines. If true, it is certainly a change which will be appreciated by its readers.

"A Limit of Wealth," by Frank H. Sweet, in the July issue of Lippincott's, deals with a returned Klondiker of modest views. Under the heading, "A National Derelict," Fred Perry Powers set forth the decadence of obstructiveness of Spain. "John C. Calhoun" is painted from a southern standpoint and in his private life, by Charles Cotesworth Pinckney, D. D. The poetry of the number is by Jenny Terrill Ruprecht, Mary Kent Davey, Grace Shoup, Carrie Blake Morgan and Madison Cawein.

Twenty years ago the weekly religious papers were nearly all big blanket sheets, like the dailies. One after another they reduced to the size of Harper's Weekly. It was inevitable that the most enterprising of them should reach the ultimate form, that of a magazine, and The Independent of New York announces that with its first issue in July it will appear as a weekly magazine of the size of the Century. It will have a cover, and usually 84 pages, which will be increased when necessity requires. It proposes with the altered form to maintain its full quota of able writers, and its various editorial departments, covering religious, political, social and literary matter. It will not be illustrated, except as its admirable series of maps illustrate the events of current history. The price will at the same time be reduced from three dollars to a uniform rate of two dollars a year and single copies from ten cents to five cents.

"The Soldier's Text Book," and "Cromwell's Soldier's Pocket Bible," have been printed for the use of soldiers in the present war. They are so small that they can be carried in the vest pocket. They are Scriptual, evangelical and non-sectarian. The "Soldier's Pocket Bible," in paper covers, is $2.00 per hundred, and in cloth $4.00 per bundred. "The Soldier's Text Book" is $2.00 per hundred in paper and $5.00 per hundred in cloth. American Tract Society, 10 East 23rd Street, New York.

The special features of the American Monthly Review of Reviews, for July, are the editor's illustrated summary of the progress of the war; an account of observations in Porto Rico last month, by the brilliant young newspaper correspondent, with map and illustrations; a compact statement of the essential features of our new war taxation, and an illustrated description of the Trans-Mississippi Exposition at Omaha.

The Conference Examiner, the seventh number of the current volume, contains helpful matter for each one of the five classes pursuing the course of study. Back numbers from the first, containing a complete synopsis of most of the heavier studies can be still supplied. C. M. Heard, D. D., editor and publisher, Minneapolis, Minn.

The late Dr. B. W. Richardson, president of the British Medical Association, once said: "Health in the house is health everywhere....I have been brought by experience to the conclusion that the whole future of the sanitary movement rests for permanent and executive support on the women of our country." Excellent theoretical reasons are obvious that a sound knowledge of the household situation should be cultivated by every wife and mother, but it is unfortunately true that theoretical reasons, however excellent and obvious, do not always appeal convincingly to the feminine mind. The practical sides of this subject of sanitation are suggested by Mrs. H. M. Plunkett in Harper's Bazar for June 18, in an article aimed to awaken among women an effective interest in this important subject.

The War leads the July number of Scribner's Magazine. No one saw its beginnings under more favorable circumstances than Richard Harding Davis. A correspondent of the London Times, he was accorded every privilege, and was for weeks on the flagship "New York." His account of "The First Shot of the War" and "The First Bombardment" is the graphic picture of what an eye-witness saw when the "Buen Ventura" was taken and Matanzas was bombarded. How it feels to be on a great warship in action is made vivid. Snap-shot photographs by Mr. Davis add to the sense of reality. "The ship seemed to work and to fight by herself," he says; "you heard no human voice of command."

Senator Lodge carries his dramatic "Story of Revolution" through the daring expedition of George Rogers Clark, who turned the French of the Middle West to allegiance to the New Republic, broke the English campaign in the West, shattered their Indian confederacy, and "wrested from them a region larger than most European Kingdoms." The Invasion of Georgia also included in this chapter.

The unsettled political and social conditions in Spain, the precarious state of the present monarchy, and the problematical nature of the national future are questions which are troubling Europe now far more than the outcome of the present war. Mr. Poultney Bigelow's series of articles now in course of publication in Harper's Weekly, called "A Yankee in Spain," shows a startling state of popular discontent and instability of governmental influence.

In Harper's Bazaar for June 25, the series of papers on "Our Life with the Children," by Anna Wentworth Sears, continues to be both well reasoned and well written, and the Paris and London letters, the usual departments, and the "Answers to Correspondents" complete an attractive number of this authoritative and readable periodical.

There is a curious historical parallel in the fact that the popular rallying-cry of the Texas volunteers, when fighting a Spanish race in the other half of this century was, "Remember the Alamo!" A stirring reminder of those days on our Western frontier is contributed by Martha McCulloch-Williams to the July number of Harper's Magazine. It is entitled "A Man and His Knife," and consists of passages from the life of James Bowie, whose exciting career is still remembered in Kentucky and on the Rio Grande, and who died a hero's death at the Alamo, where Texas has erected a monument to him and his comrades with the famous inscription: "Thermopylae had its messenger of defeat; the Alamo had none."

On the editorial page of the July Ladies' Home Journal, Edward Bok writes for women and young men: "Where Christmas is Like the Fourth of July" describes a New Orleans Christmas, and "A Peace-Loving People" gives an interesting glimpse into the lives and customs of the quaint, picturesque Dunkers. The Curtis Pub. Co. One dollar per year; ten cents per copy.

Herbert D. Ward has written for the July Century the first of two illustrated articles on "Heroes of the Deep," mainly devoted to the Gloucester fishermen. This is a continuation of The Century's series of "Heroes of Peace."

PROGRAM.

Shreveport District Conference, to convene at Mansfield, La., July 28th:

Introductory Sermon, Wednesday evening, at 8 o'clock, by Rev. John McKee; alternate, G. F. Huntley.

Welcome Address, Miss Effie Simpkins.

Response, by Rev. P. C. Colton.

The following subjects will be discussed at such time and in such manner as the conference may direct:

Anniversary of the Southwestern Christian Advocate, led by Rev. S. A. Mason.

Anniversary of the Missionary Society, led by the presiding elder.

Epworth League Anniversary, led by Rev. D. J. Price.

Freedmen's Aid and Southern Education Society, led by Rev. C. D. C. Bryan.

Systematic Study of the Bible, led by Rev. J. O. Brown.

Anniversary of the Sunday-School, led by Rev. J. A. Tircuit.

All other members of the conference will come prepared to take part in the discussion of the foregoing subjects.

H. James, P. E.; D. J. Price, J. A. Tircuit, Committee.

A GOOD OFFER.

You cannot get all the war news in this paper, neither can you get all our church matters in the Galveston News, but by having both these papers you will be well fixed. We will send the semi-weekly Galveston News and this paper, both one year, for $2.

SEDALIA (MO.) DISTRICT.
Second Round.

Georgetown.. .. .. July 2-3
Sweet Springs.. ....July 2-3
B. F. Abbott.
Lexington.. .. .. July 9-10
Malta Bend .. ..July 16-17
Wellington .. ..July 16-17
H. G. Gibson.
Marshall.. .. ..July 16-17
C. Tayes.
Arrow Rock.. ....July 23-24
Gilliam Circuit.. .. ..July 26-27
Slater ....July 30-31
W. J. Deboe.
Higginsville Circuit .. .. ..July 30-31
Odessa Circuit .. ..Aug. 1-2
Hughesville.... .. ..Aug. 3
Warrensburg.... ....Aug. 6-7
Centervlew .. ..Aug. 8
Holden .. ..Aug. 13-14
A. Colman.
Lamonte .. ..Aug. 20-21
F. S. Bowles.
Knobnoster .. ..Aug. 20-21
M. Reed.
Windsor.. .. ..Aug. 20-21
Clinton ....Aug. 20-21
J. A. Dorsey.
Springfield ....Aug. 27-28
Jas. W. Jackson.
Springfield Circuit .. ..Aug. 27-28
Lebanon ....Aug. 30-31
Osceola Circuit ....Sept. 3-4
J. W. Thomas.
Versailles .. ..Sept. 3-4
Smithton ....Sept. 10-11
Sedalia Circuit .. ..Sept. 17-18
Sedalia .. ..Sept. 24-25

The district conference will convene in Taylor's Chapel, Sedalia, Aug. 10 to 14, and I hope that all the members of the district conference will attend and help to make it a grand occasion.

Dear pastors, please take your benevolent collections; don't put it off until the last of conference year.

Let us, in God's name, make this the greatest year of our ministerial lives.

R. Davis, P. E.

AUSTIN DISTRICT.
West Texas Conference.

Dear Brethren of West Texas Conference—Why is it that we cannot hear from you all in regard to the fifth Sunday in May, which was set apart for Samuel Houston College rally day? We should try to get this building completed. It is too bad for it to remain as it is; the doors and windows are open, the hard rains that we are having are doing the floors a great injury. Something should be done, and we are the persons to do it. We should not lay on our backs and wait for the Church to do everything for us. Let us help ourselves all we can, and when we have done our best the Church will do the rest. The work of Samuel Houston school is left in the hands of Dr. M. C. B. Mason; he wants to know what we have done. I cannot tell him because you will not let us hear from you. Sometimes I think many of you brethren have decided that the school is not ours. We have a good church. Do your best for it.

Moses Smith, P. E.

JACKSON DISTRICT CONFERENCE.

The district conference of the Jackson District will convene at Canton, Miss., July 27-31. All members are expected and earnestly requested to be in attendance on the first day. Drs. Scott, Mason, Wilson and Jones have been invited and are expected, which assures a grand occasion. The program will be out soon.

J. C. Houston, P. E.

The Texas & Pacific are now running the finest Chair Cars in the South—seats free.



It is a marvel how some men will risk their lives by sheer neglect. They sleep away entirely oblivious of the danger creeping upon them. Men can hardly be made to realize that a little sputtering spark of disease which might be stamped out in an instant may mean death if it is allowed to keep on. Dyspepsia, constipation and liver complaint seem like trifling matters but they will eventually wreck the constitution as surely as a spark will blow up a keg of powder.

If your health is not strong and vigorous it is a simple and sensible thing to write to Dr. R. V. Pierce, chief consulting physician to the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y., and obtain from him and his staff of eminent specialists, without charge, professional advice which will enable you to put your constitution on a solid basis of health and strength forthwith, before these ailments have a chance to reduce you to a physical wreck.

Dr. Pierce's Golden Medical Discovery is acknowledged as the most wonderful medicine ever devised for those diseases which are caused by imperfect action of the liver and digestive organs.

Mr. F. M. Robinett, of Xenophon, Haucock Co., Tenn., says in a letter to Dr. Pierce: "I can heartily recommend Dr. Pierce's Golden Medical Discovery for indigestion and torpid liver. I tried different doctors with but little result. I could scarcely eat anything—it would put me in such dreadful distress in my stomach. I had a dull aching pain in my stomach, and continual hurting behind my shoulders, bad taste in my mouth, tongue coated brown, had faint spells with a tired worn-out feeling. I took eleven bottles of 'Golden Medical Discovery' and received great benefit. I am now able to work. If it had not been for this wonderful remedy I believe I would not be living to-day."

The most difficult diseases to cure are those which are aggravated by constipation. In such cases Dr. Pierce's Pleasant Pellets should be taken in conjunction with the "Discovery." They never gripe. All good dealers sell them.

MEETINGS TO BE HELD.

Knoxville (Tenn) Kingston, Tenn., July 6.
Paris (Texas) Paris, Texas, July 6.
Greenville (Up. Miss.) Helm, Miss., July 13.
Greenville (S. C.) Belton, S. C., July 13.
Orangeburg (S. C.) Camden, S. C., July 14.
Westerner (N. C.) Forest City, N. C., July 19.
North New Orleans (La.) Hahnville, La., July 20.
Baton Rouge (La.) Baton Rouge, La., July 20.
Huntsville (Texas) Willis, Texas, July 20.
Starkville (Up. Miss.) Eupora, Miss., July 21.
Waco (Texas) Groesbeck, Tex., July 26.
Austin (W. Texas) Georgetown, Tex. July 27.
Griffin (Atlanta) Kings, Ga., July 27.
Waynesboro (Savannah) Waynesboro Ga., July 27.
Savannah (Savannah) Brunswick, Ga., July 27.
Griffin District E. L. & S. S. (Atlanta) July 27.
Aberdeen (Up. Miss.) Lexington, N. C., July 27.
Winston (N. C.) Lexington, N. C. July 27.
Shreveport (La.) Mansfield, La., July 28.
Natchitoches (La.) Natchitoches, La., Aug. 2.
Atlanta (Atlanta) Grantville, Ga., Aug. 10.
Alexandria (La.) Glencoe, Aug. 10.
Rome (Atlanta) Rome, Ga., Aug. 17.
Marshal (Texas) Texarkana Ark., Aug. 24.
Houston (Texas) Richmond, Texas, Sept. 9.
S. S. Convention, Willis, Tex., July 20.
S. S. and E. L. Convention, Brinkly, Ark., July 21.

ALL RIGHT NOW.

"I had a running tumor and would not consent to an operation, but began taking Hood's Sarsaparilla, and the tumor finally disappeared and I was entirely cured. I have been troubled with dyspepsia, but Hood's has cured this also and it has not troubled me since." Mrs. Julia Warner, 3423 Baronne St., New Orleans, La.

Hood's Pills are the favorite family cathartic. Easy to take, easy to operate. 25c.

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Illinois Central.

ARRIVE—	LEAVE
Local mail .....10:00 pm	Local mail.....7:00 am
Chicago limited, 7 45 pm	Chicago limited, 9:00 am
Fast mail..... 8 30 am	Fast mail.....7 20 pm

Louisville and Cincinnati.

Fast mail.... .8:30 am	Fast mail.. 7:20 pm

Louisville and Cincinnati, Limited.

No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.... .....9:30 a m	McComb City Ac... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 11:30 a m	No. 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Baton Rouge acc'o...4:30 pm

Louisville and Nashville.

No. 3, fast ex....7 40 am	No. 6, fast mail..7 55 am
No. 7, coast acc 8:30 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6.55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7:20 pm

Queen & Crescent Route.

Cincinnati and New York.... 8:30 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am
California ex.. 6:55 am	Texas & Mexico fast mail. .8:35 pm



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4 Fast Ex...11.15 a.m	7 Coast acc'm...8.:0 a.m
8 Coast acc'm..3.45 p.m.	1 Lim. Ex.....7 15 p.m
2 Lim. Ex....7.40 p.m	5 Fast Mail.... 8.10 p.m
Sunday Ex..... a.m	Sunday Ex..... p.m

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PUBLISHER'S NOTICES.

Cash Remittances.

June 27 to July 4.

Atlanta and Savannah—H. C. Kemp, J. D. Jenkins 1, H. J. T. Hudson, J. W. Corey, Jr.

Central Alabama—N. H. Speight 1, J. C. Chuman 1. John Daying, G. W. Howell, O. W. Trammell 1, J. T. Willis, S. Ray 1.

Little Rock—G. L. Clay, Hattie Horn.

Louisiana—Mr. H. A. Johnson, H. A. McClellan *2, Mrs. C. D. Crockett 1, Rebecca Belle, Julia Hicks, F. B. Smith, Daniel Jenkins, Neville Smith, V. Chapman, W. L. Dyas 1, J. Daniels, H., Johnson, First German Church Della Knox, J. O. Brown, A. W. Early, Sam Bush (Jr.), Eliza Page, H. J. Wright, P. Landry.

Mississippi—A. M. Brooks, J. H. Everett, C. W. Ivy, R. L. Carpenter 1, R. Roberts, Wm. McMorris 1, J. H. Jenkins, James Ford, J. I. Garrett, H. Todd, E. P. Chapman 2, Louis J. Allen, H. N. York *1, P. F. Robinson.

North Carolina—W. L. King, S. B. Cornelius.

South Carolina--I. W. Sigleton, G. M. McFall, J. R. Burch.

Texas and West—C. F. Simmons, Abe Roberts, E. L. Jackson *1, G. G. Gasper 1, E. G. Williams, Wm. Brooks 1, L. A. Barnett, M. C. Gillespie, Morris Hickerson, E. Micheaux *3, D. C. Lacy *5, Jennie Walker, B. J. Goff 3, *2.

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Southwestern and the Weekly Picayune for $1.75.

Southwestern and the Semi-Weekly Galveston News, $2.00.

Southwestern and the Woman's Home Companion, $1.60.

We would earnestly recommend to our readers desiring any kind of printing the office of our own New Orleans University. The office is situated in the rear of the university building, facing Leontine street, and is prepared to do all kinds of work at the most reasonable rates, and will remain open during the vacation. Correct work, prompt delivery.

Address N. O. U. Printing Office, 1519 Leontine street, New Orleans, La.

First Street M. E. Church, this city, Rev. W. R. Butler and Mr. E. H. Anderson, superintendent, raised on Children's Day $26.85. The great fair for the benefit of the curch will he held July 6th to 13th.

On Tuesday night of last week a pleasant surprise was tendered Rev. A. B. Harris, pastor of Nashua Church, this city. Eighteen pounds and presents were presented. It was led hy Mr. and Mrs. C. W. Williams, and the party was made up hy many of the leading members of the church.

AN URGENT CALL

From the Treasurer of the Episcopal Fund to the Presiding Elders and Pastors.

Apportionment of the North New Orleans District for the Episcopal fund must be raised at once and forwarded to the treasurer, Dr. Mains, 150 Fifth Ave., N. Y.

S. Duncan, P. E.

CHATTANOOGA DISTRICT CONFERENCE.

This District Conference met at Rockwood, Tenn., on the 16th of June. Our well beloved presiding elder in the chair. Rev. R. J. Buckner, of Wyley Memorial, was elected secretary; R. A. Swan, assistant.

After devotional exercises and the various committees appointed, the presiding elder gave a good talk, concerning the work consigned to us as Methodist ministers.

The second day was taken up in hearing the pastors' reports, which were good, showing progress along all lines. Benevolence reported far exceeds that of any previous year. The literary program was taken up. Question: "The best way to succeed as a pastor." Rev. R. A. Swan presented a paper on the subject, which was discussed.

"Is Close Communion Taught in the Bible?" Rev. R. J. Buckner presented a paper that was profitable to all who heard it.

"Is Infant Baptism Biblical?" A paper presented by the writer.

Rev. R. J. Buckner represented the Southwestern Christian Advocate in its true light, urging the local preachers to take the paper, or, if not, to stop preaching. The presiding elder added, that if there is a pastor on the district who doesn't take the paper, to give his name, and no one responded.

We had a grand time, indeed, and Methodism will never he forgotten in the village of Rockwood.

On Saturday evening the District Epworth League was represented hy G. G. Lee. Too much can not be said about what fell from the secretary's lips in behalf of the League. Several subscribed for the Herald. The business of the District Conference was closed on Saturday night. The presiding elder said many good things to the men of his district, which, if taken, will do much lasting good.

Sabbath was a high day in Zion. Rev. R. J. Buckner preached at 11 o'clock. Text: Isa. 53: 11.

At 3 o'clock the writer preached. Text: Lev. 17: 11 (the blood). At 8 o'clock Rev. R. T. Smith preached. Text: Psalms 72, "the little handful of corn." The sacrament was administered and 86 communed. The presiding elder baptized five infants; twelve adults received into church; total collections during the conference $37.60. The ministers and laity of the district presented the presiding elder with $12.

G. H. Pettis.

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OFFER No. 3.

Twenty five (25) subscribers secures a gift of one Flagon, one Bowl, one Plate and one Goblet—value $25.

OFFER No. 4.

For twenty (20) subscribers we will send one Flagon, one Plate and one Goblet—worth $20.

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For twenty (20) subscribers and ten dollars ($10) cash we will send the full $35 set.

☞All subscriptions to be at the full rate, $1.25 per year; three and six months' subscribers at regular rates will be counted as fractions—four 3 months or two 6 months making one annual subscriber.

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This most excellent Fountain Pen will be given free to any one sending us $3.75 for three yearly subscribers, or for $2.00 with one yearly subscriber. We will send it, postpaid, to any address for $1.00.

V. 33, 1898

28, July 14

+

29, July 21

Missing

and justice for all. Let lynching be stopped! as one man and rebuke this bloodthirsty spirit of

Southwestern
Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, July 28, 1898—Vol. 33, No. 30. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

You promise much; do something.

* * *

If the health situation at the camp at Miami Fla. is any where near as bad as it is represented to be, we think the proper authorities should have the volunteers located there, removed to a healthier and more desirable locality. We have no thought that the general Government means to have its military forces locate any place in which their health will be endangered either from bad water or family sanitary conditions. We incline to the belief, however, that one cause of so much sickness among the boys is the necessary exposure of the hot sun in drilling. No doubt the investigation now taking place will determine.

* * *

Since Gen. Shafter is in a hurry for the Immune Regiments that they might garrison Santiago now in his hands, the Government sent the Berlin to this port to take aboard two full regiments and rush them through to their destination. The Berlin was loaded and ready to start last Monday night, but such a large part of its human cargo was ashore she was delayed the whole night. The assistance of the city police was invoked to gather in the stragglers and they soon had the police station filled with drunken, rowdy men. The city papers say they destroyed as much of the station houses as they could even taking some of the doors off their hinges.

Judging from such capers it is evident that strong drink is a more formidable enemy to the American soldiers than the Spaniard. This invincible foe causes the white soldier to play the fool as readily as he does the black, and yet we trust that when Col. Crane's Colored Immunes are ready to leave this city, they may not so conduct themselves to say the least, as to interfere with the Government's plans to prosecute its war with Spain, as did these Louisiana and Texas regiments of whites.

* * *

Last week Mississippi shocked the civilized world by lynching a man and burning his body. That the victim was a white man makes no difference with us; for such an act, no matter who the victim is, means the final overthrow of law and a constantly growing insecurety of human life.

True it is claimed that they had lost hope of ever having Patterson punished for the murder of which he was accused and yet that is no excuse. If not guilty he should not have been punished, and the only legitimate way known to Americans to determine his guilt or innocence, is through the regular channel of a court of justice. When a mob assumes to decide a case it not only takes the place of the court, but it runs the risk, and without warrant of law, of executing an innocent man.

To claim that the courts are slow and untrustworthy is no excuse. The courts are just what the people make them; that they have been prostituted to such a degree as to destroy the confidence of the people, is a sad commentary, but to disregard them does not remedy the evil. Their prostitution has been brought about in the supposed interest of the white man, now let the white man endure this his own unwise creation, till he can remedy the evil and conduct our courts of justice on the principle of malice toward none and justice for all. Let lynching be stopped!

A REBUKE FROM THE NORTH AND THE SOUTH.

Not a few persons who are much gratified with the part this country is taking in driving the Spaniard from Cuba are greatly chagrined and surprised that the nation's sense of justice does not put a stop to at least some of the brutalities practiced at our own door. As a sample of the feeling which possesses many of the best people on this subject, we take the following brief editorial on "American Savagery" from the current issue of the Epworth Herald. That paper says:

"We are not at war with Spain for purposes of conquest, but in behalf of oppressed, starving and outraged Cuba. So all the statesmen and editors and ministers declare. They declare the truth.

"But there are some matters nearer home that need attention. During the first thirty days after war was declared against Spain thirty-two Americans were murdered upon our own soil. They were suspected of crime, but given no trial. In many cases they were forcibly taken from the officers of the law and, while protesting their innocence, were hanged by the neck or riddled with bullets. These victims, like the Cubans for whom we fight, were colored men. The papers fill column after column with recitals of Spanish injustice toward outraged Cuba. The pulpits ring with indignant protests. And properly so. But why are press and pulpit silent in the presence of these appalling crimes against colored men in our own land?

"In fighting for the freedom of Cuba we do well. But would it not be well to give a little attention to a series of crimes against our own citizens upon our own soil—crimes which should cause every American to blush with shame?"

If Dr. Berry's figures as to the number are correct, and we have no doubt that they are, they show that the highly civilized Americans themselves killed more American citizens during the first thirty days of the war than did the "brutal Spaniards" with whom the Americans are fighting, during more than two months of actual hostilities. Hence our own country, which has raised a great army to punish Spain for her brutality and murderous spirit, herself holds the pennant for the same. But we are sure there are thousands of good citizens North and South who greatly deplore the record thus being made.

We are pleased to be able to follow these brave words of the brilliant editor of the Herald by an except from the speech of Attorney General Patterson, of Memphis, Tenn., made in an attempt to secure a conviction for the murder of a Negro. He said:

"We are to-day engaged in a war with a foreign power and for the cause of humanity this great country is putting forth her splendid power by land and by sea that Spanish cruelty shall no longer be on Cuban soil, * * * and if we can afford to interpose the strong arm of the nation and expend blood and treasure to protect them, can we not afford by the orderly methods of the law to stop cruelties at home as barbarous as were enacted in Spanish dungeons? Is it not opportune that we rise above the low level of race prejudice into the upper and purer atmosphere of respect for law and order and the sanctity of human life?"

Let us hope that these two protests, one from the North and the other from the South, are indications of the time, which is surely coming, when the best of people of this nation shall arise as one man and rebuke that bloodthirsty spirit which tramples law under foot and disregards the rights of man.

SURRENDERED AT LAST.

"Whereas, the United States of America are at present engaged in a war with Spain in the interest of human liberty, and

"Whereas, our comrades and our sons are members of that glorious army and navy, the achievements of which are now the wonder of mankind;

"Resolved, That we, the members of the United Confederate Veterans, pledge to our government the hearty support of the organization in this crisis of affairs, standing ready at all times, with men and with money, irrespective of political affiliation, to support the President of the United States, as commander-in-chief of our army and navy, until an honorable peace is conquered from the enemy."

We take great pleasure in publishing the foregoing resolutions, which were adopted by the Confederate Veterans at their annual reunion in Atlanta, Ga., last week, July 21st. The fact that these old veterans, who because they represent a cause near and dear to the "Southern heart," have unlimited influence throughout the South; the fact that they have of their own free will and accord made this final surrender, means much to the whole country. True they are rapidly passing away, and that the majority of them will soon be gone, yet it is highly important that they be able to bequeath to their children and the generations to come, that degree of patriotism which means absolute loyalty to the old flag.

Only a few weeks ago Congress extended to them the right hand of fellowship by removing all disabilities, and now they in turn accept the same by authorizing Gen Gordon, their commander-in-chief, to wire President McKinley their pledge of patriotism in the words of the resolutions here published. The rebellion is over and slavery is dead, and now those who brought on the one that the other might live, declare their acceptance of present conditions and pledge their lives and their means to the support of a united country. It is said there were at least 20,000 of the old veterans present and that even the women and the children were invited to vote and still the resolutions were adopted without a dissenting voice. Let us hope that the expression is every bit as sincere as it seems hearty.

The Cubans in Gen. Garcia's army near Santiago, are represented as being very much dissatisfied because their officers were not invited to be present at the surrender of Santiago and also because the Spanish Civil officers of the city still occupy office under the American Government. We believe that Gen. Garcia himself, or a proper representation of his staff, should have been invited to be present at the surrender of the city, and that after the surrender no Spanish civil officer should have been retained, unless it was found impossible to conduct the cities machinery without him. Gen. Shafter claims however that Gen. Garcia was invited.

In Detroit, Mich., a few days ago an American flag was raised over one of the Jewish temples. Two men raised the flag—one had been a Union soldier and the other a Confederate, during the war of the sixties. Side by side the blue and the gray! And so the world moves.

OUR CONTRIBUTORS.

PROSPECTIVE MISSION FIELDS.

By A. B. Leonard, LL.D.

Startling and momentous events are transpiring in these closing days of the nineteenth century. The kingdom of Spain and the republic of the United States are at war. Spain is the foremost representative of political tyranny and religious intolerance among the civilized nations of the world. For centuries she has done her utmost to block the progress of Christian civilization. Possessed at one time of vast territories, including the principal parts of two continents this side of the Atlantic, she has, by pursuing a course of tyranny and intolerance at war with the progress of civilazation, lost her prestige among the nations, her credit in the world's money markets, and is now on the verge of utter collapse. Had Spain pursued an enlightened policy in politics and religion toward her subjects, she might now rank with Great Britain, rather than with decaying nations such as China and Turkey.

In the place of fostering intelligence among her subjects, she has kept the masses in dense ignorance and under the influence of blind superstition. In a population of eighteen millions in the kingdom of Spain, all except two millions are illiterates. Of the two millions who can read and write only four hundred thousand have anything to do with the government, except to pay the enormous taxes that are levied and to go into the ranks as common soldiers in time of war.

The republic of the United States stands among the nations of the world the foremost representative of political liberty and religious toleration. Her schools are provided for all, and even compulsory education is widely enforced, while the right to freedom of worship is absolutely unchallenged.

Spain and the United States represent respectively medivalism and modern progress. The two policies have been brought face to face in Cuba, and it is not surprising that war should be the result. Spain must be permitted to go on with her policy of tyranny and intolerance, even to the annihilation of the native Cubans, or the United States must intervene.

We blamed England for allowing the unspeakable Turk to murder the Armenians, but a greater criminal, the Spaniard, by fire, sword, and starvation, was desolating, within hailing distance of our Southern borders, one of the finest islands of all the seas—the gem of the Antilles. Miss Clara Barton is reported to have said, after seeing both: "Amernia was a comedy, but Cuba is a tragedy."

There can be but one outcome of the conflict. Spain must retire from all governmental authority on this side of the Atlantic, and Cuba and Porto Rico must be free. Having broken the yoke of the oppressor, the United States will see to it that these islands shall have a stable government of their own, or, what is not unlikely, become integral parts by their own choice, as in the case of the Hawaiian Islands, of the country that has made them free.

Meanwhile an overruling Providence has thrust us out to the "uttermost parts of the earth," there also to break the power of Spanish despotism. When Admiral Dewey was ordered to proceed with his fleet of warships to the other side of the globe, he is reported to have said to a friend that he would greatly prefer to remain at home, as he anticipated war with Spain, and he would like to be here to have a hand in it. He did not know what an important part he was to play in the strife which was fast coming on. When war was declared Admiral Dewey was in the harbor at Hong-Kong, which belongs to Great Britian. By the neutrality laws in force, he must quit British waters. Where would he go? He was worse off than Noah's dave when first it was thrust out of the ark, for though the dove found "no rest for the sole of her feet," she could and did return into the ark. The admiral, thrust out of the harbor of Hong-Kong, must conquer a place for the sole of his feet and a harbor in which to anchor his ships. Six hundred miles to the southeast, at Manilla, was a harbor belonging to Spain, and toward that harbor he steered his course. Seven days later he entered that harbor and destroyed the Spanish fleet, without the loss of a ship or even of a sailor, and found himself in possession of a harbor all his own.

Since that time the Ladrone Islands have been taken, Sampson's fleet has annihilated the Spanish squadron under Admiral Cervera just outside the harbor of Santiago de Cuba, and while these words are being written our army and navy are bombarding Santiago, with the certaintiy of its surrender or reduction. Six months ago whoever should have prophesied such results in so brief a time would have been regarded as a fanatic, if not indeed insane.

These marvelous events are now history, but no mortal ken can fortell their far-reaching influences. But we do know that great opportunities are suddenly open before the Christian Church for advancing among long oppressed peoples the kingdom of God. The Phillipines on the other side of the world, and Cuba and Porto Rico on this side are by the military and naval prowess of a Christian government suddenly thrown open for evangelistic operations. The Christian Church must follow the army, and occupy the territory conquered by the war power of the nation.

In this forward movement the Methodist Episcopal Church must and will do its part. This new call to duty comes at a time when our Missionary Society is emerging from an embarrassment it has experienced for several years, by reason of a debt incurred during the period of financial depression through which the nation has for more than a half decade been passing.

The first and most pressing obligation upon us is to wipe out the remaining debt, which before this paper is in print will probably have fallen below 30,000. Until the debt is paid noadvance can be made, but with the burden removed the way will be clear. At least forty people are needed who will give $500 each to provide for the last dollar of debt. O, stewards of the Lord's money, will you not heed his call? The national Congress a few weeks ago wisely placed $50,000,000 in the hands of our President, to be used at his discretion for war purposes, and since that time other millions have been voted for like uses and taxing laws have been enacted to secure money for their payment. The Church cannot voto appropriations, and then by law levy taxes for their payment. It can only make known its pressing needs, and appeal to the Christian conscience and the sense of Christian obligation and self-sacrifice for the money needed. Was that ever a time when the providential call to enlarged liberality was more distinct and emphatic? Can it be true that that call falls upon deaf ears? Must the Lord's treasury remain unreplenished and His army stand unshod and unarmed, while by the clash of fleets and the thunder of battle His voice commands an advance. Not only must the debt be wiped out, but there must be an enlarged and constantly enlarging income for missionary purposes if our Church is to keep step with the other great division of the Lord's army.

When our General Missionary Committee shall meet, on the 9th day of next November, not only should the debt be paid, but there should be added to our regular missionary income the sum of at least $200,000. Ten cents each from each of two millions of our nearly three millions of members would make this additional sum. But this is a time when wealthy Methodists should do something unusual. Let some one contribute the sum of $10,000 with which to open a new Mission in the Phillipines. Here is a good opporunity. Who will embrace it?

New York.

DIVISION OF THE LOUISIANA CONFERENCE.

Rev. A. E. Albert D. D.

The Louisiana Conference at its last session, having decided to divide by the necessary two thirds vote of the members present and voting, viz: 74 ayes to 34 nays; there now remains three other distincts acts to complete the division, and those are the selection of names, the adoption of boundary lines and the approval of the presiding Bishop. That is however all based upon the presumption that the next session of the Conference will reaffirm the purpose to divide for the action of one session does not bind that of the next. For it may be, that after more thoughtful diliberation and discussion of the whole matter by all our district conferences, that the next session if the Annual Conference may reach the conclusion that it is not best to divide, at least, for the present.

And more than all, ought we not to hear what the laity has to say on this question? Is it right to shift them about like sheep in the shambles; like "dumb driven cattle," without the privilege of a word, as to whether they shall or shall not be divided? Shall our ministry lord it, in that way over "God's heritage?" God forbid! Napoleon is no longer the state nor the pope, the church. The people, the common people, are now on the throne of the church as well as of the nation, and we dare not ignor it. Divide if you will, but don't attempt it without the consent of the laity.

While the Conference is under no obligation to pay any attention to any objection I may raise against division, a membership of thirty-three years in the church, and of twenty-one in the Louisiana Conference would seem to entitle them at least to some consideration.

At any rate I shall not discuss them here. All I plead for now, is that the representative members of the laity, be given the chance to discuss, and express their views upon the question of division in the district and quarteryly Conferences; and that the most deliberate counsel prevail.

I shall satisfy myself with the bare announcement of a few of the objections that may be urged against division.

I. It will deprive us of the wholesome influence inherent in large and dignified bodies; and of that safety that is inseparable from a multitude of counsellors.

II. It will deprive us of the splendid variety of ministerial supply and church pulpits, which we now enjoy, without resorting to the much abused transfer system, and the introduction of star churches and meteoric preachers among us.

III. Our most important churches are so unequally distributed, that our strongest men would necessarily fall nearly all in one Conference, while the other would have to resort to the transfer system to supply its constant need of such.

IV. It would tend to injure the New Orleans University, which is now the common pride of the whole state, but from which the interest of North Louisiana would be greatly alienated, the moment we are divided.

V. An examination of the record of the recently divided Conferences will show that we will gain nothing in the matter of Missionary, Church extension, nor any other appropriations; and in an equitable division of the territory based upon membership, there is positively no material gain to be had in this amount, that would be saved from travelling expenses in going to and from the annual sessions.

VI. The only gain that can be conceived is an increase of Conference officialism; and in the name of every tie that binds us into one united band of brethren, I ask, is that of sufficient importance to warrant our separation and cession from each other? Children, at times, imagine that by dividing their fruits and sweet-meats into fragments that they have more, but need we share in such reckless simplicity? But the

rather being men, let us put away childish things, and act the part of men.

But suppose such objections be not considered of sufficient weight to prevent division; under what name should we launch out the two new Conferences, and where should the lines of their boundaries be placed? I would suggest that the one be called the New Orleans and the other the Louisiana Conference.

Let the New Orleans Conference include all of the territory south of the Mississippi State line and east of the western boundary of the parishes of Point Coupee, Iberville, Assumption and Terrebonne, and let the Louisiana Conference, include all of the State of Louisiana not included in the New Orleans Conference, and the Gulf Mission Conference.

Such a division would put the whole of the Baton Rouge, North, South and the Central New Orleans Districts, with their 6600 full members in the New Orleans Conference; and the whole of the Shreveport, Monroe, Natchitoches and Alexandria Districts, and the few charges of the south New Orleans District, that are in the Parish of St. Mary, with their 6100 members in the Louisiana Conference.

After deliberating this question for the last twelve years, I am fully persuaded that, if we divide, such a line of division would be the most equitable that could possibly be adopted. It is most prayerfully commended to the favorable consideration of all our members, both lay and clerical.

Gilbert Academy and Industrial College,
Baldwin, La.

THE TALENT OF SILENCE.

By T. C. Rankin, A. B.

In this momentous age of reason and advancement we find that man stands forth as the child of his own past: the moulder of his own future, which is open to conjecture but defies all trustworthy prediction. He is master of his own destiny. Perhaps, in our race, his greatest crime is lack of faith and confidence in himself. This weakness, in many cases, is overlooked and is gradually being removed. He is slowly but truly awaking from his long sleep and beginning to take his position in life as a conscious co-operator in the regulation and adaptation of the affairs of the world, of which he is, himself, a part.

We are not playing a drama of elective affairs; we are living out our lives before a world which hates us and which is every hour of the day gaping at us to find some hitch in our harness or a stain upon our shield. We are plainly made and susceptible of improvements of all kinds. From our original constitution, and that of the world which we inhabit, we are naturally trusted with ourselves, our own conducts and our own interests. So some certain qualifications are, therefore, necessary for every position in life. The world is intended to be a school of discipline for forming within us habits of action and to cultivate practical prineiples. Hence we are coming to realize that silent meditation, the right and most powerful mode of thinking, is worthy of our deepest and most undivided attention. As a result, the boisterous and wordy system is fast being discarded as unsatisfactory. It has failed to secure the confidence of well-balanced thinkers, because many of our efforts put forth without premeditation are like the photographer's "proof"—fade out when the light of reason is turned upon them. The influence of the system determines its position as it reaches such results, and gives away to another system whose influence is wholesome; which stimulates a love for intellectual honesty; which magnifies the vast difference between right and wrong; which leaves the perception clear, and with it that conscious regard for the truth which insures dignity co-existent with integrity.

Few systems of thought have been more widely misunderstood and misapprehended than that of silent reasoning. Only within the past few years has our people begun to realize its true importance. Among the more enlightened classes it is taken into serious account as a necessary factor in the moulding of modern thought. In accordance with the peculiarities of this inventive age, like all other forms, it must pass through three successive stages, viz: ridicule, consideration and adoption. But we live in an age too early, too near the infancy of silence, to see such an art brought, in our time, to perfection. But glad am I to say it has now its way well into the second stage with a growing certainty of attaining the third at no distant future. When this shall have been reached we are in possession of a step-stone to prosperity. We will have worked our way into a sphere in which man's soul may find its necessary celestial food: a reign where the voice of reason rings clearly and the aspect of equity is unveiled and magnified.

Further acquaintance with the word silence—which Socrates describes as "a conversation in the soul without sound"—we find it to be older than history. The master minds of antiquity, that class of thoughtful men who sought the source of the wondrous phenomena about them, recognized its importance in compassing the wide exalted aims of philosophy; and in their great and earnest struggle after truth they deemed it as essential to the establishment of facts as night is to sunrise. They regarded it as indicative of the highest mental and moral culture. It aided them to fully enjoy the beauties and fruits of nature, the monuments and productions of high literature and art. To-day men are asserting that they are reaping that which the sages of every race and age have invariably taught. With its fruits they are reminding humanity of long-forgotten truths which harmonize with all the workings of nature. A new era has opened upon it, a new and golden age of philosophic thought and inquiry. It is now we enter on better paths, pursue a better method and arrive at better results.

The talent is, to all alike, a simple mystery, inviting and yet defying scrutiny. It is wholly uncompounded and incapable of analysis. It is the criterion of profound knowledge; a gift in ancient times called prophesy, in modern times genius. It renders the faithful mind soft and yielding and freely susceptible to the plastic hand of nature. It creates a deep feeling, a strong and vivid imagination. It is a pearl beyond all price; that one costly treasure without which reason would be lost. By it a pure knowledge of the sciences is made possible to the ambitious youth. The whole field of mathematical truth is thrown open to him. This in no wise rests merely upon the senses, but the intellect works out its own figures and the mind's eye sees the consecutive steps and apprehends the ultimate conclusions.

Nothing so completely charms and enthralls us as the rapid development of new ideas and the swift inrush of fresh knowledge in the spring time of life. How the world widens to the eager student; what endless horizons open out to his gaze as he acquires his information! What a sense of power his thoughts give him as they are drawn together from the vague results of his scattered speculations and take definite shape before him. This talent unlocks the gate of a yet undiscovered world of emotion which has its higher and lower circles, its purgatory and paradise and its endless possibilities beyond. Here we pause but for a moment and gain a glimpse of the swift coming future, which sets our nerves quivering, and we calmly feast on thoughts of the new world of wonder and beauty opened to our entranced gaze. The enthusiastic delight of fresh discovery is, beyond question, the very elixir of life; nay, it is life itself. We have become wide awake to the fact that under such endowment science and philosophy are achieving their greatest success; culture is bearing its richest fruits, and nations are growing the freer and stronger.

(To be Continued.)

THE LIFE OF FAITH.

HOME LIFE REVEALS MANHOOD.

A man's behavior in his own home is the best criterion of his real character. If he is cross and peevish there, no amount of prayer-meeting participation or polished manners in society can make of him a real gentleman. His actions toward his wife in the presence of the family constitute a good gauge of his real self. The tenderness of his heart will express itself in the manner of his admonitions, and the breadth of his spirituality will, unconsciously to himself at least, be breathed forth in his petitions at the throne of heavenly grace. The head may dictate his life in public, but the heart will give forth its true state in private relations. "He bears living with" was the encomium a wife pronounced on her worthy husband. "He was good and kind to his family" is a remark often uttered at funerals. A man may breast the storms and conflicts without in a cool and stoical frame, but in the sacredness of his own home circle he unbends and removes the mask which in self-defence he is compelled to wear, and manifest his real self-manhood. One who upon all occasions reflects praise on his parentage proves himself thereby to be one of God's knights.—Omaha Advocate.

GOD'S FAITHFULNESS.

Faithfulness is the finest quality of either friendship or service. In friendship it attests the reality of the professed attachment; in service it attests the realization of a known duty. The broad ground of God's faithfulness is God's Fatherhood. God is wholly devoted to us! For us shines the sun by day, the moon and stars by night. For us the seasons change, but never fail. For us he unlocks all the treasures of land and sea. For us he floods the fields with golden grain, and loads the willing boughs with fruit. For us, with divinest art, he paints and perfumes the flowers, and tunes the bird song to our enraptured ear. Yes, God serves us most faithfully in creation and providence. He serves us by his omnipotence, his wisdom and his love! Not a physical need his bounty doth not supply! Not an intellectual power but is challenged to reverent inquiry by the wonders of his works! Not a mortal aspiration but finds its opportunity and reward! Not a heart but finds in him healing for its wounds, sympathy for its secrets, and joy swept back upon its joy!

Rev. Charles Edwards.

Over and over again the old truth comes back to us, that no man is good for much till he has suffered a great sorrow. The baptism of pain is one of the instrumentalities which God uses for purging away the dross of our natures and making us fit to be partakers of the inheritance of the saints in light. Not those who have escaped the fiery trial, but those who have gone through it and come out unhurt and glorified, are to be envied. God knows what is best for us. Therefore he sends first one affliction and then another upon us. Sometimes, because he sees it to be necessary, he lifts the very floodgates, and allows wave after wave of misfortune to sweep over us. If we have the right stuff in us, we shall be helped and not harmed by these seeming calamities. —Christian Advocate (Nashville.)

A divinity student had taken the place, temporarily, of Boston's famous "sailor preacher," Father Taylor. After the sermon, as they descended the pulpit stairs, the student asked, "Father Taylor, what did you think of my sermon this morning?" Approaching him in a fatherly way and placing his hand on the student's shoulder, he replied, "My dear brother, if your text had had the small-pox, your sermon could not have caught it."

If Luther's words were half battles, Elijah's were whole ones, and still carry the force of an unspent ball.—J. Clifford.

WOMAN'S DOMINION.

THE BRAVE AT HOME.

Buchanan Read in the Columbian.

The maid who binds the warrior's sash,
With smile that well her pain dissembles,
The while beneath her drooping lash
One starry tear-drop hangs and trembles,
Though heaven alone records the tear,
And fame shall never know her story,
Her heart has shed a drop as dear
As ever dewed the field of glory.

The wife who girds her husband's sword,
'Mid little ones who weep or wonder,
And bravely speaks the cheering word
What though her heart be rent asunder—
Doomed nightly in her dreams to hear,
The bolts of war around him rattle,
Hath shed as sacred blood as e'er
Was poured upon the plain of battle.

The mother who conceals her grief,
While to her breast her son she presses,
Then breathes a few brave words and brief,
Kissing the patriot brow she blesses,
With no one but her secret God
To know the pain that weighs upon her,
Sheds holy blood as e'er the sod
Received on Freedom's field of honor.

TOILET HINTS.

A Strong salt bath, with a teaspoonful of tincture of benzoin added, is balm to tired nerves and muscles, as well as a soverign skin beautifier.

Vaseline or castor-oil rubbed lightly on the eyes at bedtime relaxes the strained lids, removes redness, and quickly rests the eyes. It also encourages the growth of the lashes, and makes them silky.

A hot foot bath is the natural enemy of nervous headaches.

After a long drive in the wind a very hot face-bath, dabbling the water on with a soft towel in liberal quantities, will be of permanent benefit.

To sum it all up, one is forcibly reminded of the little "Cracker" boy who, after watching in amazement the toilet of a chance visitor from the outer world, drawled out: "Say, mister, haint you a heap of trouble to yourself?" It is some trouble to be neat and dainty when one pair of hands must do all the work, but it pays richly in health and comfort, as well as appearance.—Good Housekeeping.

FURNITURE POLISH.

Furniture may be wonderfully brightened by this home-made polish: To four tablespoonfuls each of sweet oil and turpentine, add a teaspoonful of lemon juice and ten drops of household ammonia. Shake well, and it is ready, but always shake it the last thing before applying. Have ready some soft cloths of cheese cloth, silk, or fine soft flannel or merino underwear. Apply with one cloth until the wood seems to have absorbed some of the mixture; rub briskly with the second cloth, and polish with the third one.

Little wooden paddles, such as farmers use to clean shovels and plows, are very handy to have in the kitchen to scrape kettles and pans. They save the tinware also the nerves of the one who is scraping. Try it once and you will exclaim like Peck's bad boy, "How silly our fore mothers were not to think of that."

There is nothing that proves such an economizer of strength and time in the cleaning of windows, as the use of alcohol instead of water. It cleanses with magical rapidity, and is not an extravagant substitute, as a prudent person is able to wash a great many windows with a small bottle of alcohol.

Stove polish mixed with turpentine and applied in the usual manner, will be more glossy with less labor, and be more durable than when mixed with any other liquid. It will also prevent rusting. Strong soapsuds is very good used in the same way.—Omaha Advocate.

Miss Josie Parker a young woman 22 years old has been elected mayor of Kendrick, Idaho.

Mrs. Curtis the lady appointed by the President to come to this city to receive nurses for our soldiers stricken with yellow fever in Cuba, is said to be over crowded with applicants.

Dr. Emma Wakefield a talented young lady physician of the City of New Orleans, and a graduate of our New Orleans University Medical College, has decided to go to Cuba.

It is said that the Phillipine Islands abound in the choicest flowers, growing wild. The geranium grows on and on for years, the lazy indifferent natives seldom touching them. Along the roads grow delicate wild poppies. Orchids, lillies and carnations grow in abundance and wonderful variety.

"How to grow Flowers" says, that the rose to be perfered for cultivation in the far south, is the tea rose. It is hardy, ever blooming and of many varieties.

Burnt bone is an excellent fertilizer for geraniums. Coffee grounds is also very good.

Plan of Episcopal Visitation

Conference.	Place.	Time	Bishop.
N. Montana Mission	Belt, Mont.	Aug. 4	Mallalieu
Montana	Anaconda, Mont.	" 11	Mallalieu
Utah Mission	Ogden, Utah	" 18	Mallalieu
Colorado	Greeley, Colo	" 25	Mallalieu
Idaho	Idaho Falls, Idaho	" 25	McCabe
Nevada Mission	Carson, Nev	" 25	Hurst
St. Louis German	Quincy, Ill.	" 31	Warren
Norwegian and Danish	Racine, Wis.	" 31	Joyce
Cincinnati	Xenia, O.	Sept. 1	Newman
Columbia River	Pullman, Wash.	" 31	McCabe
California German	San Francisco, Cal	Sept. 1	Hurst
Wyoming Mission	Wheatland, Wyo.	" 1	Mallalieu
Black Hills	Edgemont, S Dak.	" 2	FitzGerald
Northwest Indiana	Plymouth, Ind.	" 7	Warren
Kentucky	Maysville, Ky.	" 7	Hinde
Puget Sound	Tacoma, Wash	" 7	McCabe
Western Swedish	Clay Center, Kan.	" 8	Andrews
Northwest Nebraska	Gordon, Neb.	" 8	FitzGerald
N. Swedish Miss. Con.	Ironwood, Mich.	" 8	Joyce
Central Swedish	Chicago, Ill	" 8	Newman
Michigan	Lansing, Mich.	" 14	Merrill
Central Illinois	Kankakee, Ill.	" 14	Warren
California	Pacific Grove, Cal.	" 14	Hurst
West Wisconsin	Eau Claire, Wis.	" 14	Hinde
Des Moines	Creston Ia.	" 14	Vincent
West Nebraska	Holdrege, Neb.	" 14	FitzGerald
East Ohio	Barnesville, O.	" 14	Goodsell
Oregon	McMinnville, Ore.	" 14	McCabe
West German	Kansas City, Mo	" 15	Andrews
Chicago German	Kenosha Wis.	" 15	Newman
Erie	Franklin Pa.	" 21	Merrill
Detroit	Mt. Clemens. Mich.	" 21	Andrews
Central German	Evansville, Ind.	" 21	Warren
Southern California	Santa Barbara Cal.	" 21	Hurst
Illinois	Charleston, Ill.	" 21	Hinde
Northwest Iowa	Emmetsburg, Ia.	" 21	Vincent
Nebraska	Fairbury, Neb.	" 21	FitzGerald
Central Ohio	Piney, O.	" 21	Joyce
North Ohio	Millersburg O.	" 21	Goodsell
Wisconsin	Waupun, Wis.	" 21	Merrill
Ohio	Athens O.	" 28	Andrews
Northwest German	Girard Ia.	" 28	Warren
Central New York	Ithaca N. Y.	" 28	Foss
Indiana	Princeton, Ind.	" 28	Hinde
Iowa	Montezuma, Ia.	" 28	Vincent
North Nebraska	Schuyler, Neb.	"	FitzGerald
Minnesota	Winnebago City, Minn	" 28	Joyce
Pittsburg	Braddock, Pa.	" 28	Goodsell
Arizona Mission	Tucson, Ariz.	" 29	Hurst
West Virginia	Mannington, W. Va.	" 29	Fowler
N. Pac. Ger. Miss. Con.	Tacoma, Wash	" 29	McCabe
Rock River	Chicago, Ill.	Oct. 5	Warren
Upper Iowa	Marion, Ia.	" 5	Vincent
Northern Minnesota	Hutchinson, Minn.	" 5	Joyce
Southern Illinois	Du Quoin, Ill.	" 5	Goodsell
N. Mex. Eng. Miss	Silver City, N. Mex.	" 6	Hurst
Atlantic Miss. Con.	Morehead City, N. C.	" 6	Newman
West'n Nor.-Danish	Tacoma Wash	" 6	McCabe
Oklahoma	Kingfisher, Okla	" 12	Merrill
Genesee	Medina N. Y.	" 12	Foss
Tennessee	Murfreesboro, Tenn	" 12	Hinde
N. Mex. Sp. Miss. Con.	El Paso, Tex.	" 13	Hurst
Holston	Elizabethton, Tenn.	" 13	Vincent
Northern German	Chippawa Falls, Wis	" 13	Joyce
North Carolina	Lenoir, N C	" 13	Newman
Central Tennessee	Lawrenceburg, Tenn	" 19	Hinde
Dakota	Parker, S. Dak.	" 19	McCabe
East Tennessee	Bristol, Tenn	" 20	Vincent
Blue Ridge	Marion, N. C.	" 20	Newman
Southern German	Llano, Tex.	Nov. 26	Fowler
Austin	Austin, Tex.	Dec. 1	Fowler
Alabama	Anniston, Ala.	" 1	Goodsell
South Carolina	Anderson, S C	" 7	Foss
West Texas	Denison, Tex.	" 7	Fowler
Atlanta	Palmetto Ga	" 8	Andrews
Central Alabama	Gadsden, Ala.	"	Goodsell
Texas	Clarksville, Tex	" 14	Fowler
Georgia	Rock Springs, Ga	" 15	Andrews
Savannah	Macon, Ga.	" 13	Foss

Foreign Conferences.

Switzerland	St Gallen	June 8	Walden
South Germany	Frankfurt	June 24	Walden
North Germany	Hamburg	July 6	Walden
Japan	Yokohama	July 6	Cranston
Denmark Mission	Copenhagen	July 13	Walden
Norway	Laervik	July 27	Walden
Sweden	Upsala	Aug. 10	Walden
Korea Mission	Seoul	Aug. 11	Cranston
Finl'd & St. P'b'g Mis	Helsingfors	Aug. 24	Walden
North China	Peking	Oct 5	Cranston
Foo-Chow	Foo Chow	Nov. 2	Cranston
Hinghua Mis. Conf	Hinghua	Nov. 24	Cranston
Cen. China Mission,	Kinkiang	Dec. 15	Cranston
West China Mission	Chungking	Mar. 29	Cranston

EDWARD G. ANDREWS, Secretary

OUR YOUNG FRIENDS

DON JUAN KNIGHT.

A negro, born a slave in Alabama, and his master's chattel until early manhood, is the wealthiest man in Guatemala, and one of the multi-millionaires of the day. His name is Knight, although travelers in Guatemala would scarcely know it by the familiar cognomen — Don Juan Knight. The late President Barrios of Guatemala estimated his friend Knight's riches at over $7,500,000. His annual income from the vast tracts of coffee fincas, his gold mines, his enormous banana plantations, and his farms of vanilla beans, his banking and steamboat stocks, besides the debt's interest on money that Guatemala borrowed from him, over $400,000. He lives in a beautiful house in the suburbs of Guatemala City, and is ceaselessly busy looking after his immense interests.

The life of Juan Knight reads like a chapter from the "Arabian Nights"—this story of how a poor black boy rose step by stem from human slavery to a millionaire's place. Knight never knew his father, because his parents were separated at a sale of slaves several months before he was born. His mother was a mulatto, the property of a tobacco grower, Daniel Upton, who lived in Dadeville, Tallapoosa county, Ala. Upton was a scholarly man, and his wife was a former school teacher. They had a half dozen slaves, all of whom they treated well. Knight was born on the plantation one spring morning in 1844 or 1845. Mrs. Upton gave the negro child sufficient lessons to get him started on childish studies by himself. Later Mr. Upton also became interested in "little black John," and provided him with common school books.

At about sixteen John Knight was the most promising negro in Tallapoosa county. Mr. Upton died in 1860 and the smart black boy was auctioned off to a new master, who took him to a cotton plantation in Central Alamaba. The master entered the Confederate army. Young Black John became the overseer of a part of the plantation. For four years he superintended the gathering of the cotton and its shipment to New Orleans at the best market prices until the close of the war.

Then he walked to New Orleans and worked as a wharf laborer for a firm which handled fruits from Central America. He saved his money. In 1866 he was sent by his employer to Yucatan, in Central America, to live there, as boss of the packing and shiping of fruits to New Orleans. That was practically the beginning of John Knight's millions.

A lively, wide-awake person was something unique in those days of siestas and tropical sunshine. A revolution in Guatemala, in which Ramon Sanchez had been deposed, was just at its close. Knight saw what hard work and an opportunity to gain the favor of the new administration would do for himself. He proposed that a concession of some 50,000 acres of land suitable for pineapples and bananas he would go to New Orleans and get the wholesale fruit dealers, who ruled the American markets thirty years ago, to agree to buy $2,000,000 a year of Guatemala fruits. The Guatemalan government gladly accepted the proposition. In less than three months the deal was consummated at New Orleans. It was the beginning of the trade in million of dollars annually.

To make a long story short, Juan Knight got other concessions, as he demonstrated the profit there was in growing fruit for the United States market. The shipping business to New York and San Francisco was started and enormously enlarged. By 1871 the negro was the largest employer of labor in Northern Guatemala. Where a multitude of white men had given up in despair of ever trying to get work out of the lazy, improvident and careless natives of the rural regions, Knight's experience among the slaves stood him in good stead. He was famous for the zeal he imparted to all who labored for him. He married a native young woman in

Stapa, in 1872, and the union had been a great help to his fortunes. About twenty years ago he induced New England capital to embark extensively in coffee growing in Guatemala, and invested his own capital in the industry. The government gave him a very advantageous shipping concession for his efforts in bringing capital to the country. Coffee growing proved wonderfully remunerative for a dozen years. The negro planter branched out in other directions. He went to Philadelphia and contracted to furnish many thousands of feet of mahogany yearly for ten years.

There is another side to this uncommon man. He has been a liberal patron of educational measures. He is withal a plain, modest man, who is not known by sight very far from home. He is tall and slender and shows the effects of hard work and constant care and thought concerning his enormous business interests.

There are seven children in Juan Knight's home, and all have been educated in the United States. Two of the boys are in a military academy in Mississippi now. One daughter is an accomplished portrait painter in Boston. Once a year the father and mother go on a trip to New Orleans and from there to New York. They were in Europe in 1894.

The influence of Juan Knight, the Negro millionaire, is felt everywhere in the commercial and financial domain of Guatemala, if not in every part of Central America. His advice is sought in all financial projects of the government. When a syndicate of candidates sends to Guatemala for an expression of opinion concerning a bond issue in Central America, this wonderful ex-slave is consulted almost first of all. When the Guatemalans nearly came to arms with Mexico two years ago, Juan Knight was universally looked to by the natives to effect peace. His bank in Guatemala City is about the solidest in the country. So great is the confidence in his integrity that some of his oldest laborers draw their pay but once in a half year. The millionaire planter and miner of Guatemala has several times visited the plantation in Tallapoosa county, Alabama, where he was born and raised. Hundreds of people there know all about him and remember his childhood. In 1888, when he was in Dadeville, he met the son of his first master, Daniel Upton. He had not forgotten how Mass'r and Misses Upton taught him to read and write, and all the petty privileges they had shown their chattel, little Black John. So what did the ex-slave boy do but employ George Upton, a son of Knight's early master, to go down to Guatemala and be a superintendent at the mines. Not only that. The ex-slave found that the widow of his old master was sick and in financial distress in Mobile, and he forthwith invested for her a sum of money sufficient to keep her comfortable for her remaining days —Ex.

FOOLSCAP PAPER.

Everybody knows what foolscap paper is, but not everybody knows that this queer name commemorates a law made under Cromwell. Charles I. enriched his revenues by selling the right to make writing paper, and all this paper bore the royal arms in water-mark. When Cromwell and his Parliament came into power, they were so antagonistic to the late king that they ordered the water-mark changed from the royal arms to a fool's cap and bells. The records of this Parliament were kept on paper the size we now call "foolscap." When it was prorogued, this water-mark was removed from all papers; but the kind that the Rump Parliament used has continued to commemorate the nickname intended to insult the memory of the king.—Onlook.

In using ammonia use one teaspoonful to one gallon of water. Water with this, once a week.

The Communion set offered is the best made. Begin now and you will have a new Communion set in 30 days.

EDUCATIONAL.

UNIVERSITY OF DENVER.

The Eighteenth Annual Commencement of the University of Denver was held June 8th. The exercises of commencement week began on Friday evening before, with public recital of the Department of Oratory, and with an Alumni meeting. On Sunday morning the Baccalaureate was preached in Trinity Church on the subject "Election to Service."

The commencement oration was delivered on Wednesday evening at Trinity Church by President John, of DePauw University, upon the subject of "The Worth of a Man," and degrees were conferred upon graduates from the college of liberal arts, school of the theology, and school of law. The total number of degrees conferred this year is as follows:

Doctor of Medicine, 12; Doctor of Dental Surgery, 5; Bachelor of Arts, 7; Bachelor of Literature, 1; Bachelor of Science, 3; Bachelor of Oratory, 1; Bachelor of Laws, 21; Bachelor of Sacred Theology, 2; Doctor of Philosophy, 1; Diploma in Oratory, 1; Diploma in Theology, 2; Diploma in Music, 1.

One of the interesting features of the commencement occasion, was the conferring of degrees upon two graduates from the Law School who were on their way to the Phillipines, the governor of the state designating the Hon. Oscar Reuter, a state senator, to receive their diplomas in behalf of the governor.

The annual meeting of the board of trustees was held during the week, and showed the University to be in as good condition as it has been in financially at any time in the last five years, and in better condition in all other ways.

Plans are under consideration for the immediate increase funds of the University, so that it may do its work here without embarrassment.

At least two new names will be added to the faculty. The attendance last year reached the splendid figures of five hundred ninety-one.

THE NECESSITY OF HIGHER EDUCATION.

"We are truly the heirs of ages, the pet children of Father Time, the servant of the parable to whom the Lord committed the ten talents of privilege and with them the twenty talents of responsibility."

We are indeed living in the most remarkable age the world has ever known. It is not remarkable for its great works of art and statuary but for its great buildings, bridges and newspapers.

No men and women have ever lived who were so highly favored by circumstances and opportunities and were so determined to prove themselves worthy of the honors and blessings bestowed upon them

The age in which we live is an original one, not simply because we have a greater accumulation of all the knowledge of all preceeding time than any of our ancestors, but because it is an age not content with past attainments and foolishly thinking than all genius of daring and doing have died with our ancestors, great and noble though they were. But an age which recognizes in what man has done his wonderful endowments and splendid achievements, that man is greater than his works, that what man has done he may do better.

As I have stated this is an original age.

It is original because it has struck out in new paths and is celebrated in proportion to the excellence of its products. It has its own work, its own destiny. Inheriting the blessings of all past ages, there is a necessity that the men and women of the present time be adequately equipped and trained with what has been so far accomplished, that they may be competent to substitute a better for that which has had its day and ought to pass away.

The world has never been able to do without highly educated men and women, and the best period has been that in which they have most abounded.

The necessity of higher education as contrasted with a merely ornamental training must be clear to even the most reflective.

To-day life is especially difficult and anxious, there is less leisure than ever and the struggle for mere existence in keener than ever before. The human mind is to-day strained to its breaking point. Never to the same extent was the mixing of brain been so inexorably laid upon men as to-day. As the ages go on and society and the line arts become more complex, highly educated men are more and more needed.

The world and the human race are not going backward but stepping grandly and proudly forward.

From this point of view the possibilities of progress seem to be unlimited. To-day men enter Yale, Harvard and all the great colleges of our land with greater acquirements than were required of them to graduate fifty years ago. Science once thought to be united has been divided until where our ancestors had but few, we have them as numerous as stars in the Milky Way. The educated alone can appreciate and value this, because they alone can know and estimate the struggles of mankind to attain the present state of civilization.

The onward progress of the future, will not, we may be sure, be confined to mere material discoveries.

We are on the road to higher mental progress, problems which now seem to us beyond the range of human thought, will receive solution and open the way to still further advance.

This progress can be attained only by highly educated men and women. We should then endeavor to become educated so that the discoveries os science may be a living interest that our national history may be a source of pleasure and rational enjoyment. And looking at this subject from the selfish point of view, if you are not sternly disciplined in mind to-day, you will find yourself in the herd as a follower rather than a leader.

If you have been indulged by your parents in laziness, if you have neglected or have never had opportunities in life, whether it be your misfortune or fault, you will find amid the varied rivalries of life you will pass out of the lists altogether. Thrown upon your own resources, you will be a "hewer of wood and a drawer of water."

The times demand educated and trained men and women. They are earth's noblemen. Like Atlas they bear the world upon their shoulders.

Do not think for a moment that the work of the world has been done that nothing is left you but to acquire a few facts from your text-books, and as a mere convience eat, sleep, dress, play dude and the piano, and then lay down and die. Be assured that the past has only revealed in miniature the great possibilities of the human mind and "that God has called and nature has destined you for a great and hitherto undone work."

Miss S. Shaw.

Rockport, Ind.

The blessedness of those who are persecuted for righteousness' sake is very great. When the fire burns fiercest around them, then they are most truly under the protection of their Sovereign Lord. To them the kingdom of heaven belongs in its fullest sense. But no man should likely take for granted that he is one of this elect number. The fact that our friends refuse to accept our crude notions, or to walk in the straitened paths that we have marked out for them, is not persecution. It may simply be a display of superior common sense on their part. Nor when they buffet us for our faults have we any right to lay the flattering unction to our souls that we are the favorites of Heaven. The thing for us to do under such circumstances is to take our punishment as a part of our just deserts and try to profit by it.—Christian Advocate (Nashville.)

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

ANNIVERSARY DAYS AT OCEAN GROVE, N. J.

Woman's Home Missionary Society.

Anniversary days of this great and growing Society are always days of delight and profit to a large number of Methodist women, and this the latest Anniversary of the Society at Ocean Grove N. J., held from July 8th to the 11th inclusive, was no exception to the rule. The time given to the sessions was about evenly divided between the missionary and educational work of the Society carried on along general lines, and the Deaconess work, which has now grown into a large and important interest. The opening of the beautiful "Bancroft Rest Home for Missionaries and Deaconess" at this time, was an added source of inspiration to the workers. Between forty and fifty of these were guests in the Home during the days of the meeting. This included members of Boards of Management as well as workers in the field.

The first day of the meeting, presided over by Mrs. Clinton B. Fisk, president of the National Society, in her own hearty and hospitable manner, was devoted to the general work of the Society. Bishop Fit gerald gave a cordial welcome to the workers in behalf of the Ocean Grove Association, calling special attention to the fact that for the first time in the history of the Society a Sabbath had been accorded to it. Mrs. Fisk improved the opportunity to advertise the pleasing coincidence that our first Sabbath at Ocean Grove chances to be the eighteenth birthday of our Society.

Especial mention should be made of the heart-moving songs sung by Miss Iva May Durham, a deaconess, and Evelyn Thompson, a colored student from Boylan Home. The speakers for the day were all "in the Spirit," and each plead her cause with pathos and power.

"Education in Our Southern Schools" was ably presented by Miss Flora Mitchell, superintendent of Thayer Home, South Atlanta, Ga., where she has labored so faithfully and successfully during the past fifteen years. Miss Mitchell has so thoroughly and intelligently studied the conditions which prevail in the South that her conclusions always command respect.

Mrs. F. V. Chapman, the enthusiastic superintendent of Ritter Home, Athens, Tenn., represented the "Work Among the Mountain Whites of the South." This Home, under her devoted care, has grown rapidly during the seven years of its existence, and last year sheltered over ninety girls. Mrs. Chapman asked earnestly that a deaconess be sent to visit the Home, believing that such a visit might turn the hearts of some of her bright Christian girls toward this form of service.

Mrs. A. F. Beiler, Secretary of Bureau for Alaska, gave a fine address in the evening which was greatly enjoyed. She came before the audience bearing marks of "wounds received in service," but in a marvelous manner stirred the hearts of her hearers to intense interest in this peculiar field. Mrs. Beiler traveled 18,000 miles in her recent trip to Alaska, and visited nearly all the mission stations there. She says without hesitation that our own fields in Unalaska is the hardest of all, owing to the pronounced opposition of the Greek Church, the priests regarding and treating our missionaries and teachers as interlopers. The urgent need of a small hospital in connection with the Jesse Lee Home was represented, and some graphically told incidents of the work must have moved hearts with a desire to help on this work among our "unmitigated heathen."

Miss Durham sang with great sweetness and power, the beautiful hymn by Mrs. Luey Rider Meyer, "He was not willing that any should perish," accompanying herself on the guitar. Her address which followed on "Humanitarian possibilities of Deaconess Work," was strikingly illustrated by incidents drawn from Cunningham Orphanage, in Urbana, Ill., and the Traveler's Aid work in Buffalo.

A rare treat was enjoyed by all who listened to the address of the Rev. Dr. Elliot in the evening.

The Sabbath services—a rich sermon in the morning, by Dr. S. F. Upham, the Dedication of Bancroft Rest Home in the afternoon, and a powerful address in the evening by Dr. Josiah Strong, were all much enjoyed.

The dedication of Rest Home awakened much interest. The spacious house overflowed with friends, and the services conducted by Bishop Fitzgerald, were most impressive. A short address was given by Mrs. Kent, the treasurer's statement was made by Mrs. W. F. Day, and Dr. Elliott again delighted his hearers with a unique and forceful address.

Altogether the Anniversary may be counted a success. The hearts of many toilers in hard fields were warmed and cheered, problems were lighted up by the torch of faith, held in another's hand perchance, and strong, true hearts went forth again to loving service saying: "The best of all is, God is with us." M. V. M.

New York City.

EPWORTH LEAGUE.

By Rev. Daniel W. Shaw, Ph. D.

Topic July 31.

"THE TEMPLE OF THE BODY."

Scripture Reference: 1 Cor. 3:16-17.

There are few themes of larger importance to a young race, or mankind, in general, that the subject of hygienic laws. With great care did the Lord teach through Moses, the importance of hygienic care of the body. The body has poor care in most cases, because as a rule, there is no proper appreciation of what the body really is. The truth is amply set forth in the topic when it is called a temple. It is amply reinforced in the scripture reference. To the truth lying herein, we need to be brought, face to face.

You have known men who insisted on their right to waste their forces and scuttle the ship of life at will, and declared it to be nobody's business. Multitudes of people live by the false theory, that every man liveth unto himself. Rom. 14:7-8.

In Jesus Christ, God revealed his plan for man. It is God's plan as revealed in the incarnation, to incarnate himself in the human heart and so renew man in his proper relation to Deity. Nothing is plainer than the truth, that God intends to dwell in man. Rev. 3:20. Jno. 14:23. Everywhere in the Gospels that truth is made impressive. Jesus went through the world begging for human hearts. He is finally to be King of all hearts.

The gospel view of the body exalts it infinitely. To know that this physical organization over which we reign supreme, is coveted by Jehovah, ought certainly to raise our estimate of it. What ought we to do in the light of the truth?

1. We ought to guard the body with jealous care. It is not only our working possibility, but it is God's opportunity with us. If we are careless or indifferent as to the best possible devolopement of the body, then we commit a crime against both God and ourselves.

2. Give it the best possible developement, that the posessor may have physical prowess. Many a man who had but a poor start in life as to bodily proportions has by exercise and care grown into well-rounded, physical manhood. Other things being equal, God can do more with a man of good physical proportions than with a weakling. I know that some weak and effeminate men have done good service here and there, but they have done their work in spite of the weakness of their bodies and not because of it. In selecting His Disciples, Jesus took hardy men, many of whom were accustomed to the heat and the storms of the sea.

3. Preserve the powers of the body. Every man has by endowment or may acquire by discipline certain physical powers. Having these or acquiring them, let him preserve them.

(1) By good and regular habits. Let him get sufficient sleep and rest in every twenty-four hours, to restore and rebuild waste tissue.

(2) Let him keep under his body and command his passions and appetites, and so avoid the depletion of his energy.

(3) Let him avoid the use of narcotics, opiates and the like, that deteriorate and destroy the highest functions of the body.

(4) Let him avoid improper food. All that is palatable is not healtful. A certain diet may be savory on the tongue but very injurious when passed into the stomach. To eat a thing because it is good to the taste, when it is known that it means a burden to, and fermentation in the stomach is a crime against heaven and our own bodies.

(5) Let him avoid improper drink. To some constitutions, I suppose a moderate use of tea, coffee, cocoa and the like are helpful; but to most pepole, they are injurious. Champagne, beer, whiskey and all malted and fermented liquors, are poisons and kill in the end. They not only destroy the body, but they destroy manhood and character.

(6) Let him avoid tobacco. It is a narcotic poison. A drop of nicotine from a pipe stem is said to be sufficient to kill a cat. It is said that smoking comforts a man. Nothing of the kind. I can give the same comfort by hitting one on the head with a club and dulling his senses. If you stun a man so he cannot think clearly and sharply, you relieve him just as much of his troubles. This you can do either with tobacco or a club, with the chances or recovery and future usefulness, on the side of the club. Be clean, by avoiding the essence of filth—tobacco chewing.

Remember that there is a distinct and clear difference between your body and soul. Soul is to the body as the steam is to the engine. It is the motive power. It is God's plan that the body shall serve the soul or spirit, and not that the body shall master and control the soul. The grade of life that a man is to follow, is easily determined by discovering which the dominant force, the body or the spirit.

If the body with its appetites, passions an propensities is dominant, then the man will sink down to the depths where the weird cry of the lost is heard and where the first death shall give place to the second. If on the other hand the spirit filled with high and holy ideas, shall control the body, then it shall rise up to the Pisgahs and Matterhorns of usefulness where God dwells in ineffable light, where at last death will be only the messenger to usher him into the presence of his King who in his soul had taken up his abode. Know ye not that ye are the temple of the Holy Ghost? Consider then thy great honor and glory and be temperate in all thy ways and works.

Hold then thy body for the Master's use and hear with obedient hearts the words of the great Apostle to the Gentiles. Rom. 12:1 and 2. Dear Leaguers, give to the Lord your bodies this day.

Charleston, W. Va.

EPWORTH LEAGUES ATTENTION.

The following authoritative statement has just been received from the business office of the Student Missionary Campaign:

"It has now been definitely decided that a second edition of the Student Missionary Campaign Library will not be published this year. Of the first edition (five hundred libraries) about one-half have been placed during the first six weeks of the Campaign.

Due notice is now given the Leagues desiring to purchase this library that the money must be

sent in at once if the library is to be secured. Orders will be filled as fast as they come in until the edition is exhausted. After that time all orders sent in will be returned."

The subjoined official statement concerning this remarkable collection of books will be of interest at this time.

"The Student Missionary Campaign Library contains lectures, biography, a convention report, history, and in fact, everything to interest and instruct young people in the cause of the world's evangelization.

The Library has been approved by the following committee of well known pastors and educators: Rev. William I. Haven, D. D., Prof. S. F. Upham, D. D., LL. D., Chancellor William F. McDowell, D. D., Prof. W. F. Oldham, D. D., and Rev. Homer C. Stuntz, D. D.

It contains sixteen of the very best modern missionary books.

It will be uniform in size and binding.

The binding will be of the best cloth.

The regular price of the Library is $20.00.

The Campaign price of the Library is $10.00.

By a special arrangement with the Methodist Book Concern it can be ordered only through the Business Office of the Student Missionary Campaign.

Money must accompany every order and must be sent by Money Order, Registered Letter or Draft on New York or Chicago and must be made payable to W. W. Cooper, Kenosha, Wis.

These volumes should be placed in every League Chapter. "Every minister would greatly enrich himself by purchasing and personally appropriating the data and inspiration contained in these books."

In the words of the lamented Dr. William Nast Brodbeck, "Epworth Leagues should study the great missionary problem, cultivate the missionary spirit, give liberally of their means for the advancement of our missionary work and be ready, at the call of God, to consecrate themselves to a missionary career."

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A committee consisting of Chris. J. Perry, editor of the Philadelphia Tribune; E. E. Cooper, editor of the Colored American, Washington, D. C.; Robt. Pelham, editor of the Detroit Plain and correspondent of the Michigan Representative, and J. H. Murphy, editor of the Afro-American, Baltimore, called at the White House Monday, and presented a petition, asking President McKinley to appoint Major C. A. Fleetwood to a Colonelcy in the Volunteer service. The is the first favor the press, as such, have asked of Mr. McKinley and future events will be watched very closely.—Afro-American.

———*———

"A gentleman who had grown wealthy was in the habit of taking his children out of the city for a drive, and showing them a one-story house, pointing it out to them, with pride, as the place where they were born," says an exchange. A cyclone demolished the house; and upon the next visit one of the children exclaimed, "Oh, dear! dear! We were not born anywhere now!"

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The waters of Cherith and the ravens suggest the Lord's secret source of supply for those who love him, when it becomes neccesary to withhold some good thing from the wicked. And when the brook dries up it is not necessary to send rain to provide for Elijah; for the Lord has another place for him to which Ahab's hosts cannot go.—Annie M. Skeer.

———*———

The raven was the bird of evil or bad omen to all; but when in God's service it became more useful than the dove. So, many f the worst men, when enlisted in God's work, are more useful than a dozen goody-goody people. John Newton, the wicked sailor, became the powerful preacher and sweet poet.—W. W. Dowling.

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Subscribe for the Southwestern.

SUNDAY SCHOOL HELPS

By Rev. G. N. Jolly, Kentucky Conference.

Lesson VI—Aug. 7th, 1897.

ELIJAH'S SPIRIT ON ELISHA.

(2 Kings 2:6-15.)

Golden Text—"How much more shall your Heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13.)

Elijah dropped out of sight at the close of the last lesson and is not seen again for four or five years. During this period the hostilities between Israel and Syria, again broke out. Ahab influenced Jehoshaphat to unite with him in battle against them. In the battle the Syrians were victorious. Ahab was mortally wounded. He soon died and was buried with the Kings in Samaria. Ahazia his son reigned in his stead. He did evil in the sight of the Lord, and walked in the ways of Ahab his father. He, at the end of two years, fell through a lattice and received injuries that were very severe. He sent to inquire of Baal-zebub, the god of Ekron, whether he should recover or die. Elijah met these messengers and turned them back to tell the king he would die. Ahaziah sent a captain and fifty men to bring Elijah to him. The propriet called down fire from Heaven and they were destroyed. A second fifty were sent and they faired no better. But the third showed humility and were spared. Elijah went with them and told the King he would not recover. His words came true.

I. Going to the place of ascension.(1-8)

1. It is not certainly known how long Elijah remained a prophet. From the time he first stood before Ahab, till he was taken up into Heaven was about 20 years. Bold and strong are the events connected with his life. He was dwelling at Gilgal, a city about 30 miles northwest of Jerusalem, when the time came for him to depart this life. This intention was made known to him, to Elisha, and to the sons of prophet. The last day of the great prophet's earthly life had come. He was not nearing the gate of death, but of Paradise. We are treading on holy ground while we study this lesson.

2. When Elijah went from Gilgal to the place of ascension, he desired to leave Elisha behind. It is not certainly known why he wished this. It may have been to prevent notoriety, or to keep others from knowing what became of him. Possibly he desired to spare Elisha's feelings, who would be greatly grieved at his departure. Probably it was to try the faith of his true yolk fellow, as Naomi did that of Ruth. We should cling to the society of the good and pure to the end of life.

3. Elisha refused to remain behind. At Gilgal, Bethel and Jericho, he told Elijah he he would not saty. His language shows a very fine decision. It is equivalent to an oath. "As the Lord liveth, and as thy soul liveth, I will not leave thee." It is well to reason ourselves into conclusions, and there remain, until by stronger arguments we are reasoned out of them. To be firm is not to be head-strong.

4. At Bethel and also at Jericho, the sons of the prophets came forth and asked Elisha if he knew the Lord would take his master from his head that day. He told them he did and exhorted them to hold their peace. Elijah was to Elisha what the head is to the body. He thought planned and acted for him. Elisha was to Elijah. what the body is to the head: It obeyed protected and sustained it. God sometimes reveals the same fact to more than one person. There should be love and sympathy among the people of God. The church is the body of Jesus, and He is its great invincible head.

5. Elijah and Elisha continued on their journey. The sons of the prophets which were at Jericho went to the top of some hill to watch them. When the prophets reached the Jordan, Elijah took his lamkskin cape, rolled it together and smote the waters. They divided hither and thither, and the "men of God" went over on dry ground. This was a very great miracle. We should be concerned about what God is doing for others. The Jordan of death lies between us and the heavenly world. Jesus by his resurrection has divided it for us, and we may pass over into glory without harm.

II. The Ascension. (9-12.)

1. When they were gone over Jordan, Elijah said to Elisha—"What shall I do for thee, before I am taken away from thee?" He was no doubt greatly pleased with the fidelity of Elisha. There is nothing here to encourage us to pray to angels or departed saints. But the request, both of Elisha and Elijah, were made in this life. We may suggest to others their duty.

2. Elisha did not ask for riches, honor, long life, victory over foes, but for a double portion of Elijah's spirit. This refers to the part of the first born under the law. Elisha and the sons of the prophets were one family. He desired to be qualified to stand at the head of that family and discharge its duties. More of the grace of God is what each one should desire. Every one has a duty to perform, they should ask God to fit them for that duty.

3. Elijah told him he had asked a hard thing. He had asked a rare or singular favor. The prophet himself was not able to grant it. Yet he that had brought rain from heaven, would plead for him. Elijah no doubt, spoke from Divine impressions when he told Elisha that if he should see him when he was taken from him it should be so. When Elijah prayed for this blessing we know not. It may have been before, or it may have been after his departure. We should ask God for large and useful blessings.

4. As they walked and talked, a chariot of fire and horses of fire separated them, and Elijah went up by a whirlwind into heaven. The chariot and horses may have been only a cloud forced into that form, or they may have been angels that assumed it. The fire was that intolerable brightness often called the glory of God.. It likely transformed in a moment, the natural body of Elijah into the body of a glorified saint. The prophet thus became a figure and a forerunner of those who will be on earth when Jesus returns. The heaven into which he entered was no doubt the paradise of God. We need not suppose the body of Elijah decomposed, or was cast down on some mountain to molder to dust. He went bodily to heaven. Man is all immortal. Separations are often quick and awful. The emblem is a military one. This was a fitting close of a life that was sudden, fiery and glorious. The life of Elijah was like an April day, full of sudden and violent changes, but lit up with a glorious sunset.

III. Returning from the place of ascension. (13-16.)

1. Elisha rent his clothes. This was done by seizing his robes over the heart with the right hand and tearing them till the flesh was left bare.. It was an expression of great grief.

2. He took up the mantle of Elijah, and returned to the Jordan. This was likely the same mantle he had cast over Elisha at Abelmeholah, when he called him to be prophet in his stead. It indicated that he was Elijah's successor. Tho workmen fall but the work goes on. God fits persons to take up his work, when others lay it down.

3. At the Jordan he took this mantle and said: "Where is the Lord, the God of Elijah?" He then smote the waters, they divided, and he passed over. This miricle convinced the sons of the prophets that he not only wore the mantle but he also possessed the spirit of Elijah.

4. When the sons of the prophets, which were at Jericho saw this miricle, they went down to meet Elisha, and when he drew near they bowed themselves to the ground before him and said: "The spirit of Elijah doeth rest on Elisha." Not all of God's children receive the same honor. There are evangelists and teachers



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

WAR ITEMS.

In war matters everything is quiet. Gen. Miles is off to Porto Rico but has not as yet accomplished anything. Thousands of troops are being hurried through to him.

In Cuba a hard fight is being made by the government to stamp out the yellow fever, which while it was not as yet proven itself very destructive.
of life, is nevertheless on the increase among the troops.

Matters are about as usual in Manilla tho startling news from there is expected at any time.

High Praise For the Negro Soldiers in the Field and Hospital.

A private letter received in this city from the front gives the following description of scenes among the wounded after the hard fighting near Santiago:

"Siboney, July 6.

"The misery here is simply indescribable and the suffering of the hundreds of wounded soldiers is terrible to behold. Yet in it all the men are brave and patient, and not a voice of complaint is heard even from those who are mortally hurt. The Red Cross nurses are working here heroically, but last night the women nurses were so exhausted that they asked for volunteers to relieve them, and every one has turned in to help the wounded.

"There is nothing but the warmest praise heard for the fighting of the negro soldiers in the face of fusilades of Mauser bullets Kenneth Robinson of the Rough Riders, who had a bullet go through his body and lodge in his arm, said to me last night: 'There isn't a man in the Rough Riders but takes off his hat to the negroes. They not only fought like devils, but they were the readiest to come to our help when we were wounded.'

"The negro soldiers also show remarkable bravery in the hospital tents, where many of them have been under the surgeon's knife Their pluck is the talk of the surgeons, and they show more nerve than many of their fellow soldiers of light or line."—New York Sun.

We desire to introduce to our readers Col. Jas. H. Young, of the Third North Carolina Regiment, and Col. John R. Marshall, of the Eighth Illinois. Our congratulations to the States of North Carolina and Illinois, and also to these our highly honored brethren! The Colored American, in last week's issue, in urging "Ex-Governor Pinchback for a colonelcy" says: "Up to date, we have no officer higher than the rank of major." We beg to remind our contemporary that Col. Young of North Carolina has already been mustered into service and hope Col. Marshall has undergone the same necessary ordeal. He has certainly been appointed by Gov. Tanner. Nevertheless we have no objection to the American's securing the appointment of Ex- Governor Pinchback if possible.

Eighty-three colored men recently presented themselves at Columbia, S. C., for enlistment; seventy-eight of this number could read and write and were pretty well up on the history of the country. We think this is remarkable, don't you?

PERSONAL AND GENERAL.

Miss Maud E. Cuny, of Galveton, Tex., is summering in Boston and vicinity.

Mr. Levin C. Handy, a prominent and useful member of St. Mark's, New York City, died on 15th inst.

Dr. Geo. T. Mains preached the opening sermon at Merrick Camp meeting, Long Island, last Sunday.

Miss Eddie Butler, a prominent member of our church in Jackson, Miss., is visiting in Washington, D. C.

Wesleyan University has conferred the degree of Doctor of Divinity on Rev. S. P. Cadman, pastor of Metropolitan Temple, New York.

Dr. Edward W. Blyden, of Lagos, West Africa, has a valuable article in the last week's Christian Advocate on "The African in America."

Rev. J. H. Reed, A. M., professor of mathematics in Wiley University, is in charge of a summer normal for the training of teachers, at Huntsville, Tex.

Dr. Ernest Lyon, pastor John Wesley Church, Baltimore, has been elected professor of Church History and Systematic Theology in Morgan College, Baltimore.

President Henry A. Buttz, D. D., of Drew Theological Seminary, preached the baccalaureate sermon of Mount Union College, on Sunday, the 24th inst.

"They are calling Rev. Dr. S. C. Swallow, editor of the Pennsylvania Methodist, 'the fighting parson.' He is running for governor on the platform, 'Thou shalt not steal.'"

Rev. W. L. Duncan, P. E., informs us that Rev. Jesse Jones, of Hockly, Tex., is sick and has been for some time. We sincerely trust Bro. Jones may be speedily restored to health.

Hon. J. P. Dolliver, who so ably represented us in the recent General Conference of the M. E. Church, South, was renominated for Congress by acclamation by the Tenth Iowa District.

Mr. R. A. Trapp A. B., a native of British Honduras, and a recent graduate of Harvard College is in the city, a guest of Mr. John B. Hall Jr. Mr. Trapp goes from here to Mexico City, to take charge of a coffee plantation.

Mrs. F. L. Landry, the wife of Rev. Pierre Landry, left the city last week with Lillian and Williard to spend a few days at the old home in Donaldsonville. We dare say the other part of the family has been looking her up ere this.

Rev. Luther Freeman, secretary of the First General Conference District Epworth League Convention, in his report at the recent session held in Bangor, Me., showed that there were in his district 722 chapters with over 41,000 members.

Hon. Charles Andrews, brother of our beloved Bishop Andrews, and the retired chief justice of the Court of Appeals of the State of New York, was honored with the degree of Doctor of Laws at the recent commencement of Yale University.

Dr. J. W. Hamilton, corresponding secretary of the Freedman's Aid Society, and Bishop Fowler, who went abroad as fraternal delegates to the General Conferences of Irish and English Methodism, will not return to this country till about the middle of August.

Rev. B. M. Hubbard, B. D., has erected one of the most beautiful churches at Napoleonville, La., to be found in his conference. He is now happy because he feels that he has accomplished just what God wanted him to do. The present indebtedness on the building is only about $600.

We desire to congratulate most heartily Rev. V. D. Jenkins, of Kings, Ga., on his appointment as presiding elder to succeed the late Rev. J. C. Hunt. Bro. Jenkins is an enthusiastic, thorough going worker, hence we confidently expect him to make a most successful presiding elder and push every interest of the church

Mrs. Atkinson, wife of the president of New Orleans University, left the city a few days ago to spend her vacation in Indianapolis, Ind. The doctor himself hopes to follow in a few days, that he may spend the month of August in well deserved rest, which is absolutely necessary before he begins to prepare to open school Oct. 1st.

We are leased to learn that Prof. F. B. Smith, who is making a tour through the State of Louisiana in the interest of the Southwestern, is making a good impression for the paper wherever he goes. He has done well at several points, but we expect the North Louisiana brethren to assist him in capping the climax.

Dr. L. G. Adkinson, president of the New Orleans University, is now visiting the district conferences of the State in the interest of the university. He is making an effort to secure money to enlarge his building facilities, and on this subject is making some strong and eloquent addresses. The doctor expects much fruit as the result of his labors.

Rev. M. C. B. Mason, D. D., corresponding secretary of the Freedman's Aid Society, passed through the city this week en route home from attendance on the District Conferences in this State. He seems much encouraged with the success attained. The doctor has lectured lately at the Iowa Epworth League Convention and at Ocean Grove.

Rev. G. W. W. Jenkins, presiding elder of the Baltimore District Washington Conference, wishes to notify both pastors and members on his district that he desires to have them and all the League Chapters, and the children as well, go to work at once to help raise the balance due on the missionary debt. The hope is to cancel this whole debt before the General Missionary Committee assembles in November.

Lieut. C. W. Filmore, who came down from Ohio to join the Ninth Immune Regiment, has been appointed first lieutenant of Company L. He has a soldierly bearing and is quite gentlemanly in deportment. Having been a major in the Ohio National Guard, he is perfectly at home in the performance of his present duties. The regiment has received its guns and expects shortly to be ordered to Santiago to do garrison duty.

Gilbert Academy, of which Dr. A. E. P. Albert is president, is the oldest institution of any of our schools. That is to say, the orphanage was organized in 1863, out of which has grown the academy. Now the orphanage has 700 acres in its own right and the academy has 500 acres. The school has had the largest enrollment during the past year it has ever had since its divorcement from the public school. The school has an endowment of $40,000. Dr. Albert is visiting all the district conferences of the State, and hence expects a greatly enlarged attendance next session.

Without any doubt Rev. C. D. Shallowhorne, our pastor at Thibodaux, is a prince among hosts. No one knows better than he how to entertain a guest and no one will put himself to more trouble to do so. Last week when Drs. Mason and Adkinson, and Revs. W. R. Butler, J. F. Marshall, M. B. Franklin, B. M. Hubbard, D. S. Sloan, the editor of the Southwestern and our host himself drove through the country from the district conference at Napoleonville, La., and reached Donaldsonville at 3 o'clock a. m., the party was piloted directly to Bro. Shallowhorne's spacious residence. There we found a light in the window and Mrs. Shallowhorne catching a nap while she awaited our coming. She and her fat, jolly husband had the whole party in bed for a two hours' snooze, in less time than it takes to tell it. While we slept they had prepared a refreshing lunch and hot coffee, which we consumed in time for all to take the 6 o'clock train to New Orleans. While all were greatly jaded from the long muddy drive after service on a dark night, the hospitality of Rev. and Mrs. Shallowhorne refreshed the whole party and sent us on our way rejoicing.

The presiding elder of the Navasota District, Texas Conference announces reduced rates to the District Conference next week. His notice comes too late for publication.

A GLORIOUS DAY AND A GREAT CROWD.

On Wednesday of last week, July 20th, there took place in this city the most patriotic demonstration that it has ever been my privilege to witness. It was the occasion of the formal presentation of the regimental flag, the National colors, and a Red Cross flag to the Ninth Infantry Regiment of United States Volunteers by the Afro-American citizens of New Orleans.

Fully 10,000 people took part in what has been said to be the most enthusiastic gathering around the Nation's flag that has ever assembled in the Crescent City for years, if ever before.

Political parties, and denominational antagonisms were lost sight of in the fixed purpose to do honor to our boys in blue. It was thrilling, inspiring, to see a thousand "black soldiers" standing in line before the grand stand with eyes to the front and ears attentive to the words of the speakers.

The committee on programme had done well their work in selecting such an array of talent for the occasion. The Hon. J. Madison Vance was master of ceremonies; the grace and dignity with which he conducted the exercises were worthy of the occasion.

Rev. W. R. Butler, pastor First Street M. E. Church, led in a fervent and earnest prayer for the protection of our boys and the success of our arms.

Rev. Dr. Scott, editor of the Southwestern, was the orator of the day. His speech was scholarly, burning with eloquence, full of patriotism and words of advice for the black boys in blue. Again and again he was interrupted with wildest applause by the vast concourse of people.

I am sorry that space forbids the giving of the whole address. I simply give this excerpt. He said:

"We shall always look to you as our regiment, our boys. We are glad to see you here, glad to have you respond so readily to your country's call, glad you had the opportunity to do so. We present this flag, hoping it will ever signify to you the interest we feel in you, and impress you with your responsibility to your country and your race. We are a part of a great nation, and there are many reasons why we should be patriotic and true. The strength of a nation is largely measured by its patriotism. If the citizens of a country are devoted to the highest and best interests of that country, there is little cause to fear. Patriotism enlists armies and developes martyrs."

The flag was presented by Dr. L. H. Reynolds, editor of the African Methodist, published in this city. Dr. Reynolds is gifted as a speaker and the thrilling occasion warmed his heart—his words, patriotic and weighty, stirred the entire assembly which cheered him to the echo.

At the conclusion of the address, Mr. Vance introduced Maj. Armand Romain "as a remarkable son, from one of the best homes of the south," who received the beautiful and costly flag with well chosen words. As the flag was unfolded the cheering was deafening. The officers and soldiers joined with the people in cheering the colors of the 9th Regiment. This flag was purchased by a committee of ladies and gentlemen organized for that purpose.

The red cross flag was presented by Miss Emma M. Williams, representing the donor, "the Phillis Wheatley Club," and was received on behalf of the Regiment by Lieut. Barnett. The National Colors were given by the Israel Lodge of G. U. O. of Odd Fellows, and presented in a happy speech by Rev. R. A. Alston of this city. Maj. Harrison in his characteristic and earnest way received the colors for the Regiment, amid great applause. Col. Crane, Maj. Harrison and the other members of the staff were called forward and given three cheers most heartily.

Rev. T. A. Wilson, on behalf of the A. M. E. Church presented the Regiment with a number of small Bibles and song books. Resolutions pledging to President McKinley and the country loyal support were unanimously adopted.

Among others who served on the program were, Miss E. V. Edwards, Miss Ida Cohen, Miss Naomie Kitchens and Mr. A. Lewis.

The soldiers seemed happy over the way their friends and loved ones had remembered them, and I am sure they will sustain the confidence of the friends at home, never letting the old flag touch the ground. R. E. J.

At the flag presentation to the 9th U. S. Volunteers, Wednesday July 20th, 1898 at 4 P. M. at Fair Grounds, the following program was carried out:

Hon. Jas. Madison Vance, master of ceremonies; music, America, by band; prayer, Rev. W. R. Butler; music, band; address, Dr. I. B. Scott, editor S. W. Christian Advocate; flag presentation, Dr. L. H. Reynolds; response, Major Armand Romain; music, band; christening flag, Rev. T. A. Wilson; sponsors, Lieut. L. I. Barnett, and Miss E. V. Edwards; song, Break the news to Mother, Miss Ida Cohen; essay, Naomie Ketchens; music, band; address, A. Lewis of Algiers; benediction, Rev. W. R. Butler.

Chairman, Frank Williams; vice, J. B. Rousell; secretary, W. H. Penn; treasurer, Rev. W. R. Butler; grand marshal, Green Raby; genl. manager, Wm. L. Thompson.

Committee of arrangements—Wm. L. Thompson, chairman; J. E. Porter, secretary; T. J. Edwards, Dr. I. B. Scott, Rev. L. H. Reynolds, Mrs. R. Jarvis, Miss L. Daspit.

Committee on program—Rev. W. R. Butler, chairman; J. E. Porter, John Pocheln, Mrs. W. A. Gorham, Miss E. V. Edwards, Miss A. Rosier.

Reception committee—John Pocheln, chairman; Theo. Butler, Wm. Jones, Parker Loving, C. S. Scott, J. M. Adkinson, E. W. Behen, A. F. Gabriel, E. D. Foster, Athos Claude, F. Farrell, T. McKeethan, R. C. Commack, I. G. Wynn, J. R. Cheeks, T. P. Woodland, E. A. Higgins, G. Hutchinson.

THE FALL CONFERENCES.

At this time of the year we have no means of forming an accurate estimate of receipts from the Fall Conferences, as compared with last year. The bulk of missionary money is always paid in at the time of the Conference sessions. With these Conferences this is just before the meeting of our General Missionary Committee in November, and at the close of the fiscal year. We are receiving almost daily reports from many of the presiding elders and pastors, however, and they are full of encouragement. We hope that unusual diligence will be used this year in collecting missionary money from every pastoral charge in the Fall Conferences. Do not allow a shrinkage in the pledges already made—collect every dollar if possible. A few dollars may seem to be a small matter with a pastor; but the failure to collect five dollars each on the subscriptions now made would mean a loss of at least fifty thousand dollars in the ten thousand charges of the fall conferences. Let us glean for the last dollar. We ought to have a large increase this year in our aggregate receipts. Only four months remain until the record is finally made and the books are closed. The great need of the kingdom of God today is gold—gold—gold. The next great revival epoch in the Christian Church will be the consecration of money for the conversion of the world.—World Wide Missions.

The camp meeting will begin at Hamburg Miss. Aug 3. A large attendance of preachers and people are expected.

Rev. James M. Harris, who attended Gammon Theological Seminary last session, is now serving as pastor of St. James M. E. Church, Coffeyville Kan. Address him Box 610.

Our friend Taylor, of the Appeal, is, in his last issue, a little hard on the man "Bruce Grit" for some of his recent vaporings. We must say we doubt whether that plucky little editor can be one bit too severe. Bruce Grit is the same who spent a few days in Nashville, Tenn., during the late Exposition, and then went North and wrote articles reflecting on the citizens of that educational centre by holding up to public gaze certain rowdies with whom he happened to meet while there. No objection would be raised had he been equally industrious in advertising the good people and creditable things to be found there. But such was not the case. He simply attempted to justify the way our people are regarded by some of their white neighbors by what he saw of these rowdies and held them up as race representatives.

While in the parish of St. Charles last week attending the district conference at Hahnville, we had opportunity to learn a few things about that quiet parish, which never has any political troubles and has been represented in the State Legislature by a colored man for fully twenty years. A large majority of the citizens are Negroes, and it is in this class of Louisiana parishes where most of the political difficulties usually occur. But not so in St. Charles. Here the best citizens of both races have an understanding that certain offices are to be filled by white men and certain others by Negroes. On this basis we found Hon. C. A. Bourgeois the representative in the Legislature. In three of the five wards of the parish there are Negro justices of the peace and constables, in the other two these officers are white. Mr. Nimrod Kyles, who is now a constable, was for a number of years a justice of the peace. He is a prominent member of our church.

Mr. Robt. Pierre, who is also a Methodist, was formerly a constable, but is now and has been since 1884 a deputy sheriff, the other being a white man. Mr. Pierre owns a rich cane farm and good stock to cultivate it. The citizens of St. Charles parish are happy.

The Washington and Deleware Conference have organized a Summer Institute Auxilliary to the itinerants movement. The Institute will meet for its first session, Aug. 17, to 22, at Dover, Del. It is intended to discuss Theology, Science, Sociology, Art and the current issues of the day. The following are the officers.

Rev. H. A. Monroe, D. D., president; Rev. Matthew Clair, Ph. B., vice president; Rev. Ernest Lyon, A. M. D. D., dean; Rev. M. J. Naylor, B. D., Rev. J. W. Cotton, A. B., secretaries; Rev. N. M. Carroll, P. E., treasurer; Rev. W. Jason, A. M. B. D., Rev. P. O'Connell, Ph. D., lecturers.

We regret our inability to accept the invitation to be present.

The United States Senate Committee which investigated the Book Concern claim of the Church South, handed in a very charitable report. It exonerates the Church from the charge of having deceived the Senate in order to secure the appropriation which that body made to satisfy its war claim, but condemns the Book agents and Stahlman, the lobbyist, whom they employed. As it strikes us that is a difference without any distinction. To condemn the authorized agents of the church comes about as near to condemning the church as if it had been done. It reminds us of blowing up the Maine without affecting the United States Navy. It is evident, however, that the church does not approve of the conduct of those who represented it.

His many friends will be interested to know that Mr. John H. Whitaker, the son of Dr. Geo. Whitaker, formerly president of Wiley University, Marshall, Tex., was on June 8th married to Mrs. Emily E. Yselman at Singapore. Rev. H. L. E. Luering, Ph. D., officiated. It will be remembered that Mr. Whitaker went to Singapore some months ago to teach in the Anglo-Chinese School. His address is Singapore, S. S., in care of the school.

Subscribe for the Southwestern.

DOINGS OF THE WORKMEN.

Paul Narcise, P. C., Belle Place, La.—A corner-stone was laid at St. James Church July 10, and we had a happy time. The presiding elder, V. Chapman, was with us and preached a noble sermon. The people say he must come again. War is declared against the enemy at this place and we are fighting. Sister Mary Narcise gave about 11 dollars that day. We have painted our church and built an altar. Collections for the day, $56.50.

Rev. N. R. Clay, P. C., Macon, Miss.—The financial effort of my people, by classes, for the pastor, was as follows: Class No. 1 collected $4.25; No. 2, 5.5; No. 3, $5.25; No. 4, $4; No. 5, $3.75; No. 6, $4.25; No. 7, $3.75; No. 8, $12; No. 9, $6; No. 10, $6.30; No. 11, $3.95; No. 12, $2; public, $3.95; total, $63.

W. M. G. Lipscomb, Missionary, Miss.—My second quarterly conference was held at Spring Hill M. E. Church, June 18-19, with Presiding Elder A. M. Trotter in the chair, and all the members present except two. Business was conducted in high spirit, so that it made the elder speak very encouraging words as to future success. Collected for F. A. and S. E. Society, $13; for Mission, $2; paid presiding elder, $14.50; for pastor, $46.15. One yearly subscriber, which you will find enclosed.

J. O. Richie, P. C., Austell, Ga.—Our quarterly conference was held July 9 and 10, presided over by Elder J. Sames. We had a glorious time at Mullen's Chapel. The elder preached a soul-stirring sermon at 11:30 and three souls were converted to God. God speed the time when Elder J. Sams can come again.

A. Butler, P. C., Paulding, Miss.—Our second quarterly conference was held on time with the presiding elder, A. M. Trotter, in the chair. The brethren were present with written reports, which showed the work to be in a fair condition. The elder preached a good sermon and administered sacrament to seventy communicants. We have six subscribers and are working hard for more.

G. H. Pettis, P. C., Churchville and Hill City, Tenn.—Sunday, July 10, was our rally day. Glad to say that S. Cooper and wife, J. W. Bogges, Millie Thompson, E. Cardwell, Nada Earls, C. Allen and the writer all paid a dollar; others from five cents to a dollar We had a good time both spiritually and financially. Total collection $16. We are working to have a good report at the annual conference.

Mack Henson, P. C., Dallas, Tex.—We know that our many friends saw it flashed through the columns of the Southwestern that St. Paul Church was to have a big tribal rally May 29, and have waited patiently to know the results. We are grateful for the timely assistance rendered to make possible the success which crowned our efforts. The trustees, the people and pastor are thankful that we had the presence and able aid of the Rev. W. H. Logan, P. E., Marshall District, Texas Conference. His sermons were replete with truth and instruction, fine illustrations, well delivered and well received. The presence of Rev. D. C. Lacy, P. E., Dallas District, added interest to the occasion from beginning to end of that memorable day. His able counsel has proved a wonderful tower of strength to your humble servant in his effort, amid untold difficulties by which we are beset. In order to comply with the wishes of those who have joined hands in the great battle, and to push the banner of the cross to the front, we publish the reports of the captain of each tribe, as follows: Tribe of Simeon, E. M. Kemp, captain, $5.35; Joseph, Mrs. Hester Kinney, $6.10; Zebulon, E. J. Davis, $9; Benjamin, Mrs. Mattie Butler (with only two in her tribe), $10; Judah, Mrs. Bettie Brown, $10.70; Nephthalim, Mrs. D. M. Hall, $13.60; Levi, Mrs. Ada Adam, $15.30; Reuben, Thos. Cole, $28.60; Manasses, Mrs. Y. A. Newsome, $28.90; Aser, Mrs. Sallie Cooper, $48.60; Issacher, Mrs. Louisa Smith, $53.50; Gad, Mrs. Hannah Collin, $74.65; the pastor's tribe Rear Guard, Prof. H. S Thompson, gleaner, $17.35; received from public collections, $9.45; collected on June 26, $19.80 grand total, $350.90. Failing to bring in an excursion to our three days' barbecue at Shady View Park, it was a financial failure. However, they were days of advertisement and good things. We had a splendid balance, after paying all expenses, of $297.01. We needed $326.92 to pay off a $600 note and now need only $29.91. This note will be paid after the rally for July 24, under the management of one hundred captains. The minimum amount expected of any captain is $5 and the maximum $10 or more. The people have a mind to work and the pastor likewise. With feelings of gratitude to the faithful members and friends for their timely assistance we trust we may ever live deserving their confidence and merit their aid in future efforts. When this note is paid it will be the first one of the four six-hundred dollar notes taken up in three years, or since Rev. D. C. Lacy was pastor. It will soon be paid and "still there is more to follow."

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Hall's Family Pills are the best.

William Bell, Belle, Miss.: My third quarterly conference was held on the 12th, with Rev. P. O. Jamison, P. E., in the chair. A few of the members were present with well prepared reports. The elder made a strong speech touching each man's obligation to the church, and the various benevolent enterprises of the church, and at night he preached the sermon of his life, which made us all happy. A goodly number took of the Lord's supper.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

Starkville, Miss., H. Y. Saulter, P. C.—During quarterly conference the three children of H. Y. Saulter, P. C., were baptized by Rev. B. H. S. Ferguson, P. E. Willie Lee, Mary Ollen and Mattie Olina Saulter, and Mr. George Cook's baby. Yours in Christ,

---

Renew your subscription.

C. L. Kyle, P. C., East Mission, Memphis, Tenn.: After being asleep for about nine months, we had a grand basket dinner on the third Lord's day, July 17th. G. D. Fields preached the opening sermon, followed by J. Z. White, J. L. Massey, W. A. Rogers. All of these divines rendered valuable service. The committees spared no pains in making everything pleasant for the occasion; the visiting friends are invited to call again. Closing remarks by C. L. Kyle. Rev. G. D. Field took the colection with the aid of his members. Total collection, $9.25.

J. J. Ohee, P. C., Alexandria, La.: On Tuesday night after we had retired, a band of friends and members of the church, accompanied by the presiding elder and Mrs. Walker, stormed the parsonage. They were led by Mrs. Sallie Varner, Martha Washington, Mrs. Britt, and some forty more whom we know would be glad to do the like again. After lively conversation for a while, Rev. F. Walker led in prayer. The pastor thanked the friends and members for the hundred pounds and invited them to call again.

C. R. Perry: The third quarterly conference held at Bessemer, Ala., July 16-17. Bro. B. G. Smith held his quarter and we had a grand session; he preached three sermons. Every heart was made happy. Our assessment is $125 and for three quarters we have paid him up in full. We earnestly hope and pray for more such men as Bro. B. G. Smith.

Wm. Smith, president, Fowlkes Station: I wish to say something about the good things our young people of Merry Workers Chapter are doing. They gave a grand social on the fourth Friday night in June, conducted by their fourth vice-president, Miss Ophela Pritchard. $2.00 received. We are marching on.

A. Beeks, Frederick, Md.: Frederick county is situated in Western Maryland, near Harper's Ferry, W. Va. It is said to be one of the richest counties in the United States. Our church has a strong hold in the county, with Frederick City, Asbury Station, Frederick Circuit, Middletown Circuit, Libertytown Circuit, New Market Circuit, and other circuits on the North Baltimore District. Rev. G. W. W. Jenkins is the presiding elder. Although young he is able and instructive in his ruling, and perhaps has the largest district of colored Methodism of any denomination—533 probationers and 7111 full members, and some of the largest churches of the Negro race. Frederick, Asbury, raised in our rally $120 to pay off debts. We are preparing to build a new church or enlarge the old one. Frederick Circuit raised in her May rally, at Point of Rocks, $125, which cancelled the debt on their new church. Mr. William Paker gave a a one-acre lot to build a church and parsonage on at Buckeyestown, at the June rally, when $130 was raised. Hope Hill raised $100; Rev. C. Coltens is the pastor. Middletown Circuit has built a new church at Brodocks Heights worth $600; about $100 in debt. The pastor, William Brown, is bringing this work up to its place again. Libertytown Circuit raised in her Martha Washington entertainment about $200, and paid off the debts on the new parsonage. This circuit is out of debt. B. Bace is pastor. New Market Circuit has enlarged her parsonage, Rev. R. J. W. William, P. C., having the largest wife on the district. $2 raised for it.

A Leather Lesson

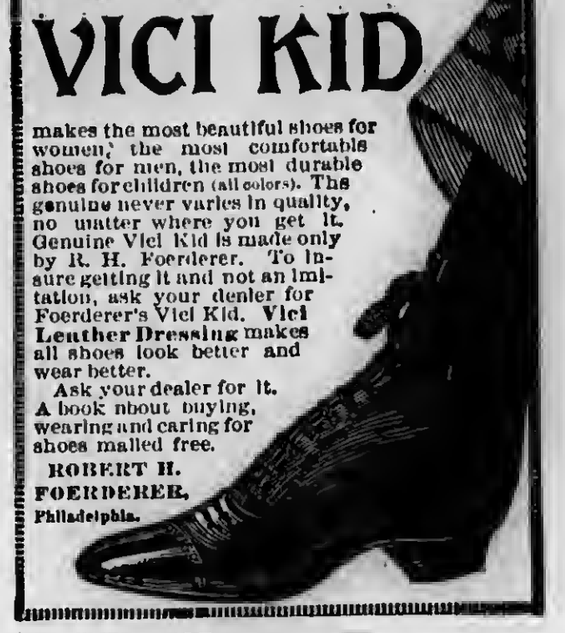
Thick leather isn't always durable. Thin leather isn't always comfortable. Oily leather isn't always waterproof. Dear leather isn't always best. Low price leather isn't always cheap. Vici Kid is always reliable. This is the reason it is fast superseding all other leathers. Vici Kid is the only leather that repels the cold, yet absorbs no heat. It is the only leather free from oil, yet impervious to water. It is the only leather soft enough for comfort, strong enough for any kind of wear.

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Ask your dealer for it. A book about buying, wearing and caring for shoes mailed free.

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NOTICE.

The Epworth League Congress of the Greenwood District will convene at Ebenezer (Galilee Church) Aug. 25-28. Conveyances will be at Lexington on the 25th. Everybody come first day. Each chapter will send two delegates, and 50 cents for expenses.

W. E. Mask, P. E.

NOTICE.

Crawford, La., July 16, 1898.

Dear Pastors of the Alexandria District, Louisiana Conference—Will you please send me the number of delegates from your charges who expect to attend the district conference to be held here Aug. 10 to 14, 1898. By so doing we will have time to provide homes for the delegates.

C. W. Reeves, P. C.

NOTICE.

To the Delegates and Visitors of Atlanta District Conference to be held at Grantville, Ga., August 10:

Arrangements have been made for reduced rates on the certificate plan.

Every delegate member and visitor who attend the conference will purchase a ticket and get a certificate with the same at the starting point, paying full fare, and they will be returned for one-third fare, providing the required number attends the conference.

Let the pastors see that we have full attendance of delegates and members.

R. T. Adams, Sec'y.

Presiding Elders ...Endorse...

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WE RECENTLY wrote 500 Presiding Elders to tell us how the preachers and people were pleased with the Epworth Organs and Pianos in their churches and homes. We have received hundreds of answers, stating that our Methodist people in all parts of the U. S. are delighted with the fine cases, easy actions and sweet, pure tone of the Epworth. We have no agents, but sell direct to the people. This plan saves you enough to pay for a goodly number of music lessons. No money wanted until instruments are tested and found as represented.

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CHILDREN'S DAY REPORTS.

A. Handy, Crown Pt. Miss.: This place is ten miles in the country. Used both programs and pictures. Exercises conducted by M. A. J. Rucker. Collection, $5.50.

Pauldlng, Miss.: Our Children's Day was in July, on account of not getting our programs in time. It is said to be one of the best we have ever had. Collection, $2.50.

E. Micheau, Corrigan, Tex.: Children's Day was carried out on all points on my circuit. We began with Jasserana on the first Sunday in June and raised $8.00; second Sunday at Corrigan, raised $4.15; the third Sunday in June we were at Bender Chapel and raised $7.10; the fourth Sunday at Moscow, and raised $11.65. Total, $30.90.

D. H. E. Harris, Magnolia, Ark.: Our Children's Day exercises were well carried out. The children seemed delighted to know that a day is set apart by the church for them. Collection, $6.

H. Y. Saulter, P. C., Rock Hill Circuit: Our Children's Day program was carried out up to date at both points. The superintendents worked faithfully. Singing at Rock Hill was conducted by Miss Rosa Thompson and Plair Chapel by Mr. Samuel Hamilton. We raised $21.83.

Wm. Bell, Belle, Miss.: Children's Day was carried out at two of my points. The exercises were grand. Mrs. E. E. Belle furnished music for Coleman's Chapel and little Clara Thompkin, daughter of Mrs. Bettie Thompkin, furnished music for Wesley Chapel.

Wm. T. Trammel, Dadeville, Ala.: Children's Day was carried out in high style. The music was excellent. The collection was good.

C. M. Singleton, Navasota District: Children's Day was grand. We were assisted by the Baptists. Collection, $5.20.

M. N. Langston, Saratoga, Ark.: Our Children's Day program was not carried out until the 26th of June. Though late the day was a decided success. We collected $10.15 for the cause of education.

C. M. Whitehead, Forrest City, Ark.: Children's Day was of unusual interest. Rev. J. M. Cox, A. M., B.D., was with us. The address delivered by him, has been a table talk throughout the country. His coming again will be halled with much joy. Our work is in good shape. Our collection up to date is in the advance of any previous year.

R. L. Carpenter, P. C., Quitman, Miss.: We observed Children's day according to program, and we also used the pictures. The pieces well recited. The pictures of Heroic Methodism, made the exercise very entertaining. Collection, $300. Total collection for the day $9.10.

Wm. L. Amos, Cottonport, La.: We observed the fourth Sunday as Children's Day. Owing to the inclemency of the weather our crowd of children were very small. They raised $2.55, which will be forwarded to its place at once.

Miss I. A. Cobb, Sunny Side Circuit: Children's Day has been observed with great joy and profit to all. Our pastor has his own way of raising benevolent money, and the way the young and old people give is enough to encourage any leader. So far we have raised $31 for benevolences.

I. C. Rucker, Union Church, Miss.: Children's Day was observed in each of my churches with great results. The program was carried out to the letter. Mrs. A. M. Winan, our teacher in the pubilc school, at Bell Hill, deserves much credit for her earnest assistance.

N. R. Bradford, Forrest City Circuit: Our Children's Day, conducted by Miss Clara Pearson of Wesley Chapel, was a grand and brilliant success, and reflects much credit to the moral power of Sister Pearson in this community. We raised our full assessment, and something over for Philander Smith College.

Lawrence Jackson, Equality, Ala.: The Sunday school of Fairfield observed Children's Day June 13th. There were quite a number of people present. The pastor in charge was there and made things pleasant. Collection for the board of education, $3.37.

Mattie I. Collins, Sturgis, Miss.: Our Children's Day exercises were carried out in good style. We used the regular program with pictures. We are better Methodists than ever before. Collection, $3.25.

C. H. Brown, Hickory, Miss.: We observed Children's Day June 12th. The exercises were carried out by Mrs. Brown and Supt. Gaddis. Collection, $5.10. The day was also observed at Newton; the collection there was $3.05.

A. B. McQueen, Elkton, N. C.: Children's Day was observed. The program was carried out to the letter. Every one enjoyed himself. Collection, $6.50.

G. W. Baker, Corinth, Miss.: Children's Day was celebrated on the circuit. Many who came from town said the exercices had never been surpassed. Hon. H. D. Hays, the leading colored merchant of Mississippi, made an excellent talk on the six pictures of "Heroic Methodism." Collection, $7.20.

J. A. Robbinson, Berryville, Miss.: We had a grand time on Children's Day. The program, prepared by the Board of Education, was well rendered. The papers prepared by Prof. B. H. Hutton, Mrs. L. P. May and S. H. Whisenton, deserves special mention, and also one prepared by Mr. T. J. Smith. Collection, $8.30. Miss Mollie Guyson aided in the collection.

P. J. Jacobs, Sharon, Tenn.: June 20th was a high day with us. We observed Children's Day in good style. Raised $4.20. The brethren are hustling to enlarge the church.

L. A. McCarty, French Camp, Miss.: Our Children's Day was observed June 10th. The program and pictures were used. Miss Alice Edwards spared no pains in making the program complete. The collection was good.

E. D. Reed, Greenville Circuit, Miss.: Children's Day was observed in good style. The program was carried out to the letter. Mrs. McKay read a well prepared paper, which was highly appreciated. Collection, $2.40.

We had a grand success on Children's Day. Collected $7. The colection would have been larger had it not rained so early that morning. Quite a number did not get to the church.

A. B. Venable, Bastrop, La. —Children's Dad was a grand one. The program was prepeared with much care. Everybody was wel pleased with the exercises.

PREACHERS' AID.

To the Ministers of the South Carolina Conference:

Dear Brethren—You will remember, at the last session of our conference, held at Beaufort, at a meeting of the Preachers' Aid Society, action was taken to revive, strengthen and build up the Society; In order that it may accomplish more fully the design of its promoters.

Already this year it has accomplished some good to the needy family of one of our deceased brethren.

Officers elected at conference: A. Middleton, president; Wm. McWillie, first vice president; F. L. Baxter, second vice president; J. B. Middleton, secretary; R. L. Hickson, assistant secretary; F. D. Smith, treasurer.

Directors: E. B. Burroughs, F. E. McDonold, H. L. Baxter, A. Lewis, B. G. Frederick, Wm. McWillie, M. V. Gray.

At a called meeting of the Board of Directors held at Florence, July 5, after a thorough examination of our Florence lot, we took action to sell the same at as early a day as possible.

The next meeting of the Board of Directors will be held at Florence, Tuesday, Sept. 20. Members of Board please keep advised.

A. Middleton, Pres.

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ILLINOIS CENTRAL R. R.

Announcements.

TOURIST RATES

The Illinois Central now has on sale, and will continue the same until September 30th, 1898, round trip summer tourist tickets from points on its lines in the South to a large list of summer resorts in the North. Its fast double daily service to St. Louis, Chicago Cincinnati and Louisville enables one to reach quickly and comfortably the mountain resorts of Virginia, the White Mountains and Seaside of New England, the Thousand Islands, the lake and forest resorts of Michigan, Wisconsin and Minnesota, the Hot Springs of Arkansas, the Yellowstone Park or the resorts of Colorado.

SOUTHERN HOMESEEKERS' GUIDE.

A new 1898 edition, entirely rewritten, and giving facts and conditions, brought down to date, of the Central's "Southern Homeseekers' Guide," has just been issued. It is a 264-page illustrated pamphlet, contains a large number of letters from northern farmers now prosperously located on the line of the Illinois Central Railroad in the States of Kentucky, Tennessee Mississippi and Louisiana, and also a detailed write-up of the cities, towns and country on and adjacent to that line. To homeseekers, or those in search of a farm, this pamphlet will furnish reliable information concerning the most accessible and prosperous portion of the South. Free copies can be had by applying to the nearest of the undersigned.

Tickets and full information as to rates in connection with the above can be had of agents of the "Central" and connecting lines.

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WEST TENNESSEE DISTRICT.

This conference will convene at Gallaway, Aug. 17.

To preach the opening sermon, C. L. Fields; alternate, H. Dunlap.

To preach the Missionary sermon, J. B. Booth; alternate, J. P. Price.

To preach the annual district sermon, J. Harris; alternate, G. J. Fields.

"Regeneration," J. A. Swift.

"Repentance," A. Porter.

"Baptism," F. J. Jacobs.

"The Lord's Supper," S. T. Miller.

"The Best Way to Hold Revivals," J. M. Moody.

"What is Prayer," A. Bland.

"Ought a Preacher to Stay on his Work?" A. C. Colman.

"The Epworth League and its Work," J. P. Price.

"The Need of Another District in West Tennessee," C. L. Fields.

"The Best Way to Get Up New Works," E. F. Douglass.

"The Necesity of an Educated Ministry," J. B. Booth.

"How to Get Subscribers to the Southwestern," H. Dunlap.

"Education," G. D. Fields.

"The Freedman's Aid," J. Harris.

"Children's Day," J. C. Clark.

"The Resurrection of Christ," W. M. Edwards.

"The Duty of Each Pastor to the P. E.," H. W. Key.

All local preachers and exhorters will choose their own subjects. The conference has been changed from Aug. 11 to the 17th. Let every brother come to stay over until Sunday, as Sunday will be a high day in Galloway.

Please let every one be on hand at roll call. Remember the benevolent collections.

H. W. Key, P. E.

E. F. Douglass, Sec'y Committee.

Monroe (La.) District convention and district conference will convene at St. James M. E. Church in Monroe, Aug. 17 to 21:

To preach opening sermons, A. B. Venable and H. A. Sorrell.

Missionary sermon, J. H. Thompson.

Revival sermons, J. S. Jones and O. J. Harvey.

Welcome address, Fanny B. Thomas, K. D.; response, H. A. Sorrel.

The Relation of the Church to Home Life, O. J. Harvey.

The Progress of the Colored Man in the M. E. Church, P. W. Clark.

The Benefits Derived from the W. H. M. Society, A. B. Venable.

The Need of the Spirit of Revival Kindled all Over the Land, J. S. Jones.

Our Duty to the Church, B. Carr.

Why the Charges Should Become Self-Supporting, H. A. Sorrell.

Strength of the Epworth League to the Church, J. H. Thompson.

The Best Way to Increase the Pastor's Salary, A. Jones.

Why Support the Southwestern Christian Advocate? M. T. Fairfax.

Can the Church Live Without Prayer Meetings? M. L. Lawson.

The Need of a Higher Educated Ministry, Geo. Washington.

The Love of the Church, A. Goulden.

What is Methodism? R. Hurd.

All local preachers are requested to select their own subjects.

The following anniversaries will be held: Stewards' Sisters, King's Daughters, W. H. M. Society and Epworth League.

Each Sunday school is entitled to one delegate for every 15 scholars.

Please send one dollar for Sunday School Union. Each delegate is requested to bring 25 cents for printing minutes.

J. H. Thompson, Chairman.

F. T. Chinn, Presiding Elder.

WEST TENNESSEE DISTRICT.

Literary exercise of the District Epworth League convention of the West Tennessee District, which will convene at Atoka, Tenn., Tuesday and Wednesday, August 9-10:

Welcome address by Miss Arleen Dunlap.

Opening sermon by R. H. Johnson and S. T. Miller.

Aim and Object of the League, Jesse P. Price.

Progress of the League on the District, H. W. Key, P. E.

The Spiritual Department, Joseph Harrison; opened by C. L. Fields.

Department of Mercy and Help, F. J. Jacobs, J. M. Moody.

Department of Literary Work, Mrs. Bettie Fields and D. W. Fields.

Department of Social Work, Mrs. Georgie Washington; opened by Miss G. Bandurant.

Department of Correspondence, Miss Ella A. Bandurant, Mr. Clate Harris.

Department of Finance, Mrs. Fannie B. White, Mrs. Sarah Rogers.

Social Relation of the Epworth League to the Young People, G. D. Field, John Booth.

Future of the Young People to the Epworth League, D. W. Field, H. Dunlap.

Relation of the Epworth League to the Church, G. C. Clark, A. Swift.

General work of the Epworth League will be discussed. Let all prepare, and each local chapter on the district is requested to prepare a short paper for the occasion.

Jesse P. Price, President.

Ella A. Bandurant, Sec'y.

NOTICE.

The Hot Springs District Conference will convene Aug. 17 in Owen's Chapel M. E. Church at Stamps, Ark., about 34 miles from Texarkana, on the Cotton Belt railroad.

All the preachers of the district, traveling and local, are expected to attend and make full reports of the work.

The local preachers and exhorters must come prepared to subscribe for the Southwestern, as this is one of the requisites to renewal of license. They should also prepare papers on subjects of their own selection to render as part of the literary program.

The district steward, one class leader, one Sunday school superintendent and one president of Epworth League from each charge should be present.

Literary program has been sent out to each pastor.

Rev. J. M. Cox, of P. S. College, will be present to represent his cause and it is hoped that pastors will come prepared to pay over to him all Freedman's Aid collections that have not been sent in.

The editor of the Southwestern has been invited to be present, also the presiding elders of the other districts are invited and some have promised to attend.

Brethren, the word "fall" cannot be found in the vocabulary of this district; come prepared to report that you have raised all of your benevolent money or that you can see the way thereto.

I have applied for special rates on the Cotton Belt railroad and will give timely notice of same.

Yours for success,

J. E. Toombs.

A GOOD OFFER.

You cannot get all the war news in this paper, neither can you get all our church matters in the Galveston News, but by having both these papers you will be well fixed. We will send the semi-weekly Galveston News and this paper, both one year, for $2.

THE SUCCESSFUL REMEDY FOR NASAL CATARRH

must be non-irritating, easy of application, and one that will by its own action reach the inflamed and diseased surface.

ELY'S CREAM BALM combines the important requisites of quick action and specific curative powers with perfect safety to the patient. This agreeable remedy has mastered catarrh as nothing else has, and both physicians and patients freely concede this fact. All druggists cheerfully acknowledge that in it the acme of Pharmaceutical skill has been reached. The most distressing symptoms quickly yield to it. In acute cases the Balm imparts almost instant relief.

By Absorption.

Catarrhal sufferers should remember that Ely's Cream Balm is the only catarrh remedy which is quickly and thoroughly absorbed by the diseased membrane. It does not dry up the secretions, but changes them to a limpid and odorless condition, and finally to a natural and healthy character.

The Balm can be found at any drug store, or by sending 50 cents to Ely Brothers, 56 Warren St., New York, it will be mailed.

Full directions with each package.

Cream Balm opens and cleanses the nasal passages, allays inflammation, thereby stopping pain in the head, heals and protects the membrane and restores the senses of taste and smell. The Balm is applied directly into the nostrils.

Philadelphia is a great manufacturing city. She has over 20,000 manufacturing establishments, with an invested capital of $439,000,000, and employs over 260,000 people in these establishments. She consumes each year over $311,000,000 of raw materials, and turns out in finished products over $600,000,000 annually.

According to an estimate in the Sun, clergymen in preaching average about ninety words a minute, campaign speakers one hundred and ten, and senators debate from one hundred and fifty to two hundred. Very rapid readers find difficulty in uttering intelligently so many as two hundred and seventy-five words a minute. And yet a story is going the rounds about a stenographer who is able to write four hundred and two words in sixty seconds. But of what practical use is such excessive rapidity?—N. Y. Obs.

Thomas W. Stanford, who has made a great fortune in Australia, is a brother of the late Leland Stanford, the California millionaire. Thomas has given $300,000 to build a library for the university

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It is desired to raise through the merchants of America one million dollars for the work of the American Red Cross Society, of which Clara Barton is president, and of the Central Cuban Relief Committee, appointed by President McKinley. A new and beautiful lithograph picture, "The Accolade"—a memorial of the present uprising in America—has been prepared, which will be given to everyone who gives one dollar or more. Donations will be received at this office, where a copy of the picture can be seen. We wish our people would make a liberal response.

$200.00 IN GOLD GIVEN.

For Selling "How Uncle Sam Fights, or Modern Warfare, and How Conducted."

International News and Book Company, of Baltimore, Md., offer $200.00 for selling 200 copies of "How Uncle Sam Fights, or Modern Warfare, and How Conducted." There is no book published like this. All about War, Army, and Navy; Spain's Army and Navy; Rules of Warfare; Use of Torpedoes; Deadly Air-guns; Ships in Action; Harbor Defences; Prize Money, etc., etc. Retail only $1.50. 100 illustrations. A book everybody needs and wants. Chance of a life-time with agents. One agent sold 46 copies in one day; another made $10.00 in five hours. Freight paid, credit given. Outfit free. Send 25 cts. for postage and packing. The book and prospectus contains a colored folding map of United States, Spain, Cuba, Porto Rico and the Philippines, which alone is worth 50 cts. Agents also wanted for our other books and Bibles. Write them immediately.

Send us a new subscriber.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them

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By A. O. COFFIN, PH. D.

This book gives an accurate description of the land and the people whose curious customs are so much at variance with our own, and the reasons why the colored people will never seek a home there by emigration.

Handsomly Bound in Cloth, 352 Pages, Illustrated. Price $1.00.

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THE EDITOR PUBLISHING CO.,

CINCINNATI.

UNITED FOR LIFE.

Slidell, La.—Elgah Alford, of Pearl River, and Miss Carrie Johnson, were joined in holy wedlock. May their efforts be crowned with success is the prayer of their friends. C. D. Crocket officiated.

Slidell, La., June 30, 1898.—Mr. James Harris and Miss Mary Fields were joined in holy wedlock. The residence was beautifully decorated with flowers. The ceremony was performed by C. D. Crocket.

THEY LIVE IN OUR MEMORY.



REV. S. J. McCRAY IS DEAD.

[We received two sketches of Brother McCray, and in accordance with an understanding with Rev. A. M. McCray, a relative of the deceased, we held them until the cut which he ordered was secured. We now publish such points in each sketch as do not cause too much of a repetition.—Ed.]

Rev. S. J. McCray was born in 1867, near Newnansville, Fla. He was converted at Hague, Florida, May 6, 1888, under the ministry of Rev. F. M. Spicer. He joined the church on probation long before Rev. F. M. Spicer came as pastor of the Hague Charge, under the ministry of Rev. Jas. Middleton. He received his first license to preach from Elder A. De Bose.

He took sick about the first of May, 1898, but was only in bed eleven days. It is said by his physician that he had typhoid fever. If all he said the last three days were published it would make a small volume; therefore I shall not attempt to write all he said. I shall speak of a few things only.

Monday, May 30, about 9:30 a. m., Rev. S. J. McCray preached from the Book of Revelation, 7:9.

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

Now he sees Paul! He spoke to him and said: "Stand aside Paul and let me preach to that number, for I will beat you preaching when I get there."

Then he called for his mother, his sister, his brothers and his friends to come in and help him sing, "Shall We Meet Beyond the River." Brother E. D. Williams, his cousin, walked in the room and said: "Brother McCary, do you know me?"

He turned his eyes to Brother Williams and said: "Do you know me?" "Yes," said Brother Williams. "Well," said he, "I know you, and I know a far better friend than you—I know Jesus."

Now his eyes seem to be fixed on the monster, death.

No one can attract his attention; he beckons and says: "Come on, come on."

Now it is Monday evening, 4 o'clock. He is dead! His soul returned to the God that gave it and to the Christ that redeemed it—into the living splendor of eternal things, where age is turned to youth, and the darkest "dreams" make their meanings clear.

A. M. McCray.

ASLEEP IN JESUS.

God calls and our homes and hearts are made sad, yet we bow our heads and in humble submission say, Father, thy will be done. Samuel J. McCray, a promising young man of our Church and ministry, was the son of Harry and Millie McCray, the parents of thirteen children, of which ten were boys; of that division seven are still living, and one of the girls, with the mother, to mourn the loss of so dear a son and brother. He attended the schools of the county until nearly a man, when he went to Bookman Institute in Jacksonville for the higher preparation of life's work and the ministry of the Gospel.

He was received on trial in the ministry of our Church at Jacksonville in 1895 by Bishop Fowler, and appointed to Mt. Vernon Circuit on the Gainesville District, where he was well received and served the Church with great success three years. In 1897, at the conference in Tampa, under Bishop Hurst, he was passed into full membership in the conference, ordained a deacon and returned to his former appointment greatly to the joy of his people. In 1898, from the conference held in Jacksonville by Bishop Andrews, he was changed from Mt. Vernon Circuit, on the Gainesville District, to Palatka Station, on Palatka District, where he was again well received and was doing good work up to the time he was taken sick.

He went home, where he could have the presence and care of a dear mother and other relatives, and there remained till his death. His end was a marvelous triumph.

While preaching his farewell sermon he passed into such a vision of heaven and heavenly beings as brought him face to face with them. After singing he fell asleep in Jesus; Blessed sleep from which none ever wakes to weep. A calm and undisturbed repose unbroken by the last of foes. Our loss is heaven's gain, and so we kiss the rod while we mourn a brother so dear.

P. Swearingen, P. E.

King Circuit, Miss.—Sister Eliza Byrd, our oldest member, died July 8, aged 80 years. She united with the church in early life, so when the messenger came rather suddenly she was ready and went forth to meet the bridegroom. In her prime she was always doing good and scattered seeds of sunshine wherever she was. In her home life she was loving, faithful and true. She lived in the sunshine of a bright faith and her life was a Christian spirit that rejoices always. It was hers to be happy, because she loved to do her Master's will and had the blessed assurance of her eternal life. Surely her good works will follow her.

I. S. Thomas, P. C.

Fayetteville, Texas.—Sister Lucy Preston, the daughter of Sister Jane Nickelson, departed this life July 12 in full triumph. She said to her mother a few days before she died that she would not be with them long for she was going home to heaven. Sister Lucy was good, quiet and peaceable. She was about 21 years old. She leaves a mother, eight sisters and one brother and a husband. Her funeral was conducted by A. Dickerson, the pastor, and Rev. C. Chase.

Meridian, Miss.—Brother G. A. Walker, a member of St. Paul Church, died June 28. He was a young man full of promise, and a graduate of Meridian Academy, Class '93. As a grocer he was prosperous in business; as a Sunday school teacher, he was faithful. He died in full faith. Aged 25 years and 8 days.

J. C. Hibbler.

Cuero, Tex.—Miss Susie Williams, after five weeks' illness, departed this life July 11. She was a faithful Christian, a teacher in Sunday school and a grand and noble worker for the Lord; also president of the Epworth League. She leaves a host of friends to mourn and a host of friends followed the body to the city of the dead.

E. Henderson, P. C.

Curryville, Mo.—Sister Margaret Brush departed this life July 4 in full triumph; aged 41 years. She was married to Joseph Brush January 15, 1883. To them seven children were born, of whom four are left to mourn. She had been a member of the M. E. Church 15 years. She and husband always threw their doors open to every pastor that came on the Curryville Circuit, and she was a faithful member until death. Her funeral was attended by her pastor.

Geo. Grady, P. C.

Algiers, La.—Adline Green, granddaughter of Rev. Nelson Benton, born Jan. 29, 1898, died July 13. She was a lovely flower planted in the home of her parents and is now transplanted in the garden of God where she will bloom in unfading beauty forever.

Mrs. Lucy Reed.

Forest, Miss.—Rev. J. D. Walden, one of the old traveling preachers of the Mississippi Conference, departed this life July 9 in full triumph of faith. He leaves a wife, five children and a host of friends to mourn. The largest funeral that ever took place in Forest was that of Rev. J. D. Walden. Peace to his ashes.

J. K. Comfort.

Richmond Tex.—John Q. A. Potts died July 15, aged 51 years. He was born in Louisiana, but has lived in Texas since '62, always an exemplary citizen, supporting his mother and family. He was taken sick in Galveston last January, where he was at the head of a prominent benevolent order. Just before losing his speech he said he was studying the map of Paradise, a new and beautiful country where he was going. He died in triumph

Appropriate resolutions were passed by the faculty of the Richmond Normal School, as Mrs. G. Graves, a sister of Brother Potts, is a member of that faculty.

S. W. Jordan, P. C.

Shreveport, La.—Sister Savannah Allison, a member of our church for a number of years, died July 18th. Her end was peaceful. Her funeral was conducted by the writer at the St. Paul Church.

J. A. Tircuit, P. C.

Bunkie, La.—Brother Steven Green died July 11, after having suffered for four months.

Thos. Williams, P. C.

Aberdeen, Miss.—On July 10, Sister Mary Grimm, aged 25 years, departed this life, leaving a husband and many friends to mourn.

Brother John Eckford, aged 92, departed this life July 16; was converted at 12 years of age. His record is unspotted, and he died in full triumph.

N. H. Williams.

NOTICE.

All members, delegates and visitors to the Birmingham District Conference to meet at Oxford, Ala., Aug. 10; reduced rates have been granted on all railroads in Alabama on the certificate plan. When you buy ticket have agent furnish a certificate, showing you have paid full fare to Oxford, and you will return at one cent a mile. Have certificate signed at Oxford by Wm. Leonard, railroad secretary; without this you will have to pay full fare both ways.

Wm. Leonard, R. R. Sec'y.

WANTED—Persons to sell "Scott's Magic Hair Straightener and Grower." It makes short, kinky hair long and straight; and "Scott's Face Bleach and Beautifier." It removes every discoloration of the face. Can make $75 to $150 per month. You will find ready sales for these articles. Write for instructions to agents. Scott Remedy Co., P. O. Box 570, Louisville, Ky. 2t

FREE TRANSPOETATION TO ATTEND THE ANNUAL MEETING AT CHICAGO. SOME INTERESTING FACTS.

In order that stockholders of the Illinois Central Railroad Company may more readily attend in person the annual meetings, there has been posted in each station of the Company a notice to the effect that in accordance with a resolve of the Board of Directors, there may be issued to each holder of one or more shares of the capital stock of the Illinois Central Railroad Company, as registered on the books of the Company, a ticket enabling him or her to travel free over the Company's lines from the station of the Illinois Central Railroad nearest to his or her registered address, to Chicago and return, for the purpose of attending, in person, the next Annual Stockholders' Meeting of the Company, which will be held at its General Office in Chicago on Wednesday, September 28, 1898, at noon. Details as to the necessary procedure to obtain such ticket, the date of its issue and its limit, are fully set forth on the posted notices referred to. In this connection, it will be interesting to note that since, in 1862, the capital stock of the Company became full paid, a cash dividend, ranging from 4 per cent. to 10 per cent. per annum, has been paid semi-annually to every holder of stock and that it is now twenty years since the Company, in any year, paid less than 5 per cent., the present rate of distribution.

UNCLE SAM, M. D.

As "the season" at Hot Springs is now at its height, don't you think it would be well to arrange to go there? Write for pamphlets, rates, etc., to any agent of the Iron Mountain Route, or to H. C. Townsend, G. P. & T. Agent, St. Louis, Mo.

A new tourist car now runs from St. Louis to Portland, Oregon, leaving over the Missouri Pacific Railway every Tuesday. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

The Texas & Pacific are now running the finest Chair Cars in the South—seats free.

FARM AND FIRESIDE.

Geo. O. Marsball, Sunny Side, Texas.

Fidelity in little things is one of the surest tests of character.

After all, says the Express, the best trade in the world for a young man to learn is farming. Neither war, strikes nor boycotts keep farm products from growing or the stock from fattening. Learn to farm and stick to it for it is an independent life. Far too many boys leave the farm for the allurements of the city, and realize when it is too late, their mistake.

The United States paid $382,000,000 the last fiscal year, says the Secretary of Agriculture, for sugar, hides, fruits, wines, animals, rice, flax, hemp, cheese, wheat, barley, beans, eggs, tea, etc., $6,000,000 for chicory, castor beans, lavendar, licorice, opium, poppy, sumac, etc., and $2,000,000 for bulbs, nearly all of which could have been raised and prepared for use at home.

It is not too early to consider where you will rent lands for the crop of 1899, if you are a renter; or to scan about for a desirable tract to buy, if you are looking out for your family in the most substantial way possible—the owning of your own hearth. In case you are renting enter into a contract at this date if you can secure fair terms at the hands of the landlords, for in this you will be able to make a choice of the most fertile soil and comfortable houses, begin early to plan for the coming years' work, and also relieve your mind of the anxiety of obtaining a suitable location at a reasonable value.

If you are intending to buy the land on which to farm next year, you want a number of months in which to arrange for your new effort, there will be the repair of fences, the erection of barns, dwellings and sheds, the digging of wells, and the most of all the removal of your effects to your new quarters.

Think about these points because they pertain to your vital interests if you are a farmer.

An American farmer can grow horses as cheaply as he can grow cattle. It is profitable to raise both and of as high grade as he can reach.

EDUCATION IS NECESSARY.

And it seems to me, says a writer in an exchange, that the farmer who is not well acquainted with a few good agricultural books, and does not have several good agricultural periodicals to stimulate him and remind him, prompting him to better thoughts and actions must soon be dropped out. For public opinion is daily assuming a more intelligent and determined attitude in regard to the adoption of better methods in farming. An ignorant man cannot become an ideal farmer, neither can he become a valuable citizen. This is the conviction of the thinking men of to-day. There is being a great effort put forth to educate the masses along the line of better methods. But how it does grate on our ears to hear our agricultural writers criticised when those criticisms are prompted by prejudice, ignorance and shiftlessness. An indolent farmer never cares to listen to the gospel of better methods simply because it is easier for him to float with the current than it is for him to turn and paddle against it. My experience has taught me that farming to be made profitable must be conducted on the most exacting plan of economy, and every day develops the fact that education and training pay the farmer as they pay others elsewhere in life. And he who would be a successful farmer of the future must do it through the channel of a more thorough agricultural education.

Many farmers object to the diversity idea because they say they have no regular market for other things like they have for cotton. The trouble is they want to raise too much of other things, just as they do of cotton. The diversity of crops that will pay best need not extend so far as to raise anything besides cotton for sale. The farmer who raises on his own farm every article of home consumption possible to be produced there can well afford to raise cotton for his money crop. —Ex.

LITERARY NOTES.

The Naval Problems to be Solved in the War are discussed by the English expert, Mr. H. W. Wilson, in an article which The Living Age of July 30 reproduces.

"An Artist With Admiral Sampson's Fleet" is the title of an article written for the August Century by Walter Russell. Mr. Russell was on the despatch boat Somners N. Smith during some of the exciting experiences of the fleet, and he furnishes drawings of the capture of prizes and the engagement at Matanzas from sketches made upon the spot. Surgeon-General George M. Sternberg, of the United States Army, will contribute an article on "The Sanitary Regeneration of Havana."

S. A. L. PHOTOGRAPHS.

The Seaboard Air Line has for distribution to its friends and patrons, some typical pictures. These are photographs, 22 x 28 inches, and handsomely framed. To cover part of the cost of photographs and expressage, they are sold at $2.00 each. They can be secured from the representatives of the Seaboard Air Line or upon application to T. J. Anderson, General Passenger Agent, Portsmouth, Va., who will also be glad to send printed matter relative to rates, summer resorts, &c.

"Seeking Christ," is a new book by Nannie Hearn, of which Rev. Sam P. Jones says: "It is splendid. I commend it heartily to all who are interested in knowing and loving Christ." Price per copy, 20 cents; 3 copies, 50 cents, postpaid. Nannie Hearn, Pelham, Ga.

LEAGUE ENTERTAINMENT.

The Epworth League is alive at Mt. Jordan Circuit. We gave one of the grandest entertainments on the 14th inst. in the history of our church. Our program was very interesting. Devotional exercises were conducted by Prof. E. A. Chapman. A paper was read by Miss Mattie Price—"The Negro Race is Rising." Select reading by the writer, "Economize Time;" solo by Miss Dollie L. Oliver; debate, "Resolved that the Boy Should Have the Best Education;" affirmative, P. J. and Wm. Treadwell, Robt. Washington; negative, Joe Oliver, N. W. Presley and Jasper Price.

We then went from labor to refreshments, which consisted of cream, cake, etc. We have secured money enough to purchase some books.

P. J. Treadwell, Sec'y.

Subscribe for the Southwestern.

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OFFER No. 1.

For only thirty-five (35) subscribers we will give one Flagon, one Baptismal Bowl, two Plates and two Goblets—six pieces—worth $35. (See cut.)

OFFER No. 2.

For only thirty (30) subscribers, we will give one Flagon, two Plates and two Goblets—five pieces—worth $30.

OFFER No. 3.

Twenty five (25) subscribers secures a gift of one Flagon, one Bowl, one Plate and one Goblet—value $25.

OFFER No. 4.

For twenty (20) subscribers we will send one Flagon, one Plate and one Goblet—worth $20

OFFER No. 5.

For twenty (20) subscribers and ten dollars ($10) cash we will send the full $35 set.

☞All subscriptions to be at the full rate, $1.25 per year; three and six months' subscribers at regular rates will be counted as fractions—four 3 months or two 6 months making one annual subscriber.

Terms and prices on one or more pieces will be sent on application.

This splendid Communion ware is the best Rogers quadruple-plate (no better made), and is fully warranted. No Church in our Methodism need be long without a Set on the liberal terms we offer.

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ANOTHER FINE PREMIUM.



We have the finest Fountain Pen in the market, fully worth $2.50, which we sell for $1.00. No one would part with it for twice the money. The pen is of 14 kt. solid gold.

Those who have used a Fountain Pen know its value, if they have a good one. The "Diamond Point" Pen Co. makes a good one at a low price. Those who never have had one should not hesitate a moment. Here is a first-class pen, always ready, writes beautifully, never leaks and will last for years.

Do not say that it cannot be a good pen for such a low price. We have fully tested it. Others in our office have used it. It is a wonderful bargain; such, perhaps, as you never will get again.

Make sure of your chance to-day—now!

This most excellent Fountain Pen will be given free to any one sending us $3.75 for three yearly subscribers, or for $2.00 with one yearly subscriber. We will send it, postpaid, to any address for $1.00.

EPWORTH LEAGUE CONVENTION.

Program Epworth League convention to be held at Meridlan, Miss., Sept. 22-25:

Thursday, Sept. 22, 2 p. m., devotional exercises, conducted by Prof. E. A. Chapman; 7:30, welcome address by Prof. J. L. Wilson, B. D.; response by Mrs. C. H. Brown, of Hickory.

Friday, 9 a. m., devotional exercises, conducted by Miss Lillie Fikes; business session and sermon to the Junior Leaguers by Revs. S. H. Cannon and P. S. Robinson: 3 p. m., "The League—Its Relation to Missions," Revs. J. C. Hibbler, W. N. G. Lipscomb; "The Theory of the Epworth League," Mr. E. A. Flourney and Mrs. M. E. McCann; "League Socials and How to Conduct Them," Misses Mary Flowers, J. Toles and Lillie Fikes; 7:30, sermon by Revs. H. R. Irby and R. L. Brooks.

Saturday morning, devotional exercises by J. W. Isabel; business session and sermon by I. W. Davis and A. Butler. Afternoon, devotional exercises, led by Misses S. J. Doly and E. C. Price, and Messrs. H. B. Morgan and B. R. Pollock; "The Best Method of Raising Public Collections for Distrlet Expense," general discussion; "Loyalty of the Epworth League to the Merldian Academy," general dlseussion; 7:30, anniversary of the League; "The Work of the Junior League and Epworth Guards," Miss I. V. Andersou, Mr. J. W. Isabel and Prof. S. T. Gavins.

Sunday,the 25th,sunrlse prayer meeting, conducted by D. B. Wadkins; 9 a. m.,Sunday school; 10 a. m., Leaguelove Rev. A. M. Trotter, P. E.

A. Buckley, Chairman Com.
E. C. Price, Sec'y.

EPWORTH LEAGUE CONVENTION AT WHEELING, W. VA., JUNE 25-29.

About one thousand Leaguers and representatives were present at the fourth conference district. It was lmpossible to accommodate the people until the tent was occupled and about 5000 were present each evening. The entertainment was grand aud sociable. If there was ever any doubt about the social relation between races it was settled there foreger so far as Methodism is concerned. No one kuew or concerned theuselves to what race they belonged. The League at Wheeliug did its part with other Leagues in raising means for the entertainment. who contributed 50 cents each to the of the Washington Conference, raised $55, but was asked to raise $50. This League has a membership of about 120 who contributed 50 cents ea ch to the cause. Members of this League were appointed on each committee on entertainment and the social relation was so pleasant that it surprised the writer, and not an adverse comment was heard. The Methodists are proud of their colors in this respect and are true, although petty papers often speak of her being faulty on this line.

The New Board of Control met in Thompson Church and each vice president was asked by the president, F. T. Cartwright, to do all in their power to work up the League in their conference, and I being selected third vice president (as the office fell to the Washington Conference), please allow me space now and then to speak to the presiding elders, preachers and presidents of Leagues through your organ. Each presiding elder is asked to talk up and make new Leagues. Each pastor is asked to increase the mebership in their Leagues and keep them alive and active. Each president of League is asked to organize Junior Leagues of boys and girls under 17 years of age. Each League in the conference is asked to raise 50 cents once in two years and send it, through their presiding elder, to the treasurer of the Fourth District Conference League at the next session at Chatauqua, N. Y.

A. Beck.

Frederick, Md.

MEETINGS TO BE HELD.

Waco (Texas) Groesbeck, Tex., July 26.

Austin (W. Texas) Georgetown, Tex. July 27.

Griffin (Atlanta) Kings, Ga., July 27.

Waynesboro (Savannah) Waynesboro Ga., July 27.

Savannah (Savannah) Brunswick, Ga., July 27.

Griffin District E. L. & S. S. (Atlanta) July 27.

Aberdeeu (Up. Miss.) Lexington, N.

Merldian (Miss.) Hickory, Miss., July 27.

Jackson (Miss.) Canton, Miss., July 27.

C., July 27.

Winston (N. C.) Lexington, N. C. July 27.

Marlon (Cen. Ala.) Eutaw, Ala., July 27.

Shreveport (La.) Mansfield, La., July 28.

Natchitoches (La.) Natchitoches,

Bristol (E. Tenn.) Greenville, Teun., July 31.

La., Aug. 2.

Atlanta (Atlanta) Grantville, Ga., Aug. 10.

Alexandria (La.) Glencoe, Aug. 10.

Sedalia (Cen. Mo.) Sedalia, Mo., August 10.

Indiana (Lex.) Anderson, Ind., August 10.

Rome (Atlanta) Rome, Ga., Aug. 17.

West (Tenn.) Galloway, Tenn, August 11.

Cumberland River (Tenn.) Mitchellsville, Tenn., August 11.

Marshal (Texas) Texarkana Ark., Aug. 24.

E. L. and S. S., Starkesville District (Up. Miss.) Louisville, Miss., August 25.

Washington (Wash.) Mulrkirk, Md., September 6.

Houston (Texas) Richmond, Texas, Sept. 9.

S. S. Convention, Willis, Tex., July 20.

S. S. and E. L. Convention, Brinkly, Ark., July 31.



Oh, what a warm welcome the first little traveler whom Heaven guides to the door of a woman's heart receives from the happy mother. Every thought and care is given to the comfort and well being of the new comer after it has entered into the portals of life and taken its place at the family fireside.

Yet during the time when baby is expected few women do all they should to insure the little one's constitutional strength and vigor. No mother wants to have a puny, weakly, sickly baby yet unless she herself is entirely healthy in the special, delicate structure which makes motherhood possible, the baby is certain to suffer in some way for her weakness or neglect.

The surest way to avoid this is for the mother to reinforce her own strength by the use of Dr. Pierce's Favorite Prescription during the time of anticipation. It will make her perfectly healthy. It will lighten and brighten the time of waiting. It will make the ordeal of motherhood absolutely safe and comparatively free from pain and will insure a strong, healthy constitution for the baby.

Mrs. Nannie J. Taylor, of Lovelace, Hill Co., Texas, says: "I am the mother of eight children. I suffered from female weakness. I tried physicians with no avail. When I last became with child I saw the advertisement of Doctor Pierce's Favorite Prescription. I bought two bottles and took according to directions. When baby was born I had a very easy time and have not suffered one hour since, from female weakness. Baby is as fat and healthy as can be."

Prospective mothers should send to the World's Dispensary Medical Association, Buffalo, N. Y., for a copy of Dr. Pierce's Common Sense Medical Adviser, which will be sent *free* on receipt of 21 one-cent stamps *to pay the cost of mailing only*, or 31 stamps for cloth-bound copy.

Railroad Time Table.

Illinois Central.

Arrive—	Leave
Local mail .....10:00 pm	Local mail.....7:00 am
Chicago limited, 7 45 pm	Chicago limited,9:00 am
Fast mail..... 8 30 am	Fast mail.....7 20 pm
Louisville and Cincinnati.	
Fast mail.... .8:30 am	Fast mail.. 7:20 pm
Lonisville and Cincinnai, Limited.	
No. 3.. .....7:45 pm	No. 4.....9:00 am
McComb City Ac.... .....9:30 a m	McComb City Ac... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No 5, Memphis Express..... 11:30 a m	No, 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Batgn Rouge acc'o..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7 40 am	No. 6, fast mail..7 55 am
No. 7, coast acc 8.'0 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... . pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Ga. ex .. 6 55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp'gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7:20 pm

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Cincinnati and New York ... 8: 0 am	Cincinnati and New York.....7:10 pm
No. 3, local .....2:20 pm	Local.....8:10 am

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California ex.. 6:55 am	Texas & Mexico fast mail. .8:35 pm

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PUBLISHER'S NOTICES.

Cash Remittances.

July 18 to 25.

Atlanta and Savannah—V. D. Jenkins *1.

Central Alabama—N. H. Speight 5, O. W. Trammell *1, C. R. Perry.

Central Missouri—D. G. Franklin 1.

Delaware—P. O'Connell *1.

Louisiana—St. Charles Ave. Church, H. J. Wright 1, L. H. Reynolds, H. Taylor, C. Powell E. H. Clark *5, J. J. Obee 2, Mrs. M. A. Bassett, Wm. Murray, Peter Good, Ben. Hall, W. H. Pritchard, J. Benn 1, H. D. Robinson, N. R. Randolph, R. C. Barrows (Jr.), A. J. Proctor.

Mississippi and Upper—J. M. Frazier, N. Grooms, E. L. Jackson, G. Burton, O. C. Peters, James Levi, W. McDonald 1, *2, P. S. Bowie, D. M. P. Hazeley, J. C. Hibbler *1, H. C. Norman 1.

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Southwestern and the Semi-Weekly Galveston News, $2.00.

Southwestern and the Woman's Home Companion, $1.60.

ABOUT CHANGE OF ADDRESS.

We have learned from long experience that when we have attempted to change the address of our pastors according to appointment as read out at Conference, they in very many cases are not correct as to post office address, and they have to be changed again before the right office is reached. Then in case of circuits, how are we to know on which charge the pastor will reside unless he tells us? The best way is for all who desire a change to request it. A postal will do it, or the postmaster will send us a notice on his blank form, without any expense, whenever requested. Another good plan is for each presiding elder to send us a list of all his his pastors, including supplies, with their correct post office address. It will save a deal of complaint and trouble if this should be done.

NEW ORLEANS SOUTH DISTRICT.
Third Round.

Woodlawn	July 25
New Orleans:	
First Street	July 31, Aug. 17-18
Mallalieu	July 31, Aug. 1-2
William	Aug. 4-5-7
Haven	Aug. 7-8-9
Simpson	Aug. 10-11-14
Camp Parapet	Aug. 12-14
Donaldsonville	Aug. 20-21-22
Island	Aug. 23-24
Charenton	Aug. 27-28
Baldwin	Aug. 28-29-30
Verdunville	Sept. 4-5
Centreville	Sept. 4-6
Franklin	Sept. 8-9-11
Morgan City & Berwick	Sept. 12-13-14
Shriever	Sept. 15-18
Thibodaux	Sept. 16-17-18
Beatieville	Sept. 11-12-13

See to it, brethren, that the various departments of your church work have your undivided attention. Yours truly,

Valcour Chapman, P. E.

GAINESVILLE DISTRICT.
Third Round.

Newnansville	Aug. 6-7
Fort White	Aug. 10
Sanpalaski	Aug. 13-14
Liberty Hill	Aug. 20-21
Otter Creek	Aug. 25
Cedar Keys	Aug. 27-28
Williston	Sept. 3-4
Fatevlile	Sept. 7
Mikesvilic	Sept. 10-11
Micanopy	Sept. 14
Long Pond	Sept. 17-18
Freedom	Sept. 20
Old Town	Oct. 1-2
Lacrosse	Oct. 8-9
Pleasant Grove	Oct. 15-16
Free Canaan	Oct. 19
Pleasant Plains	Oct. 22-23
Pineville	Oct. 24
New River	Oct. 26
Gainesville	Oct. 28-30

District conference will convene September 22-25, 1898, at Alachua, Florida. Brethren, strive to do as you have been asked on the line of the benevolences, collections for district conference expenses, conversions, the paper in which you see this notice and other interests. I am yours faithfully,

J. P. Patterson.

HOT SPRINGS (ARK.) DISTRICT.
Third Round.

Bearden	Aug. 13-14
Camden	Aug. 15
Magnolia	Aug. 20-21
Lewisville	Aug. 23-24
Canfield	Aug. 27-28
Texarkana (Wheeler)	Sept. 3-4
Texarkana (College Hill)	Sept. 4-5
Texarkana	Sept. 10-11
Wilton and H.	Sept. 17-18
Locksburg	Sept. 24-25
Center Point	Oct. 1-2
Bingen	Oct. 8-9
Caddo Gap	Oct. 11-12
Clow	Oct. 15-16
Fulton	Oct. 22-23
Hot Springs	Oct. 29-30
Gendon	Nov. 3

Dear Brethren—This round must determine what our report to conference shall be.

Collect all benevolent monies ere the close of this quarter that the fourth quarter may be devoted strictly to your own interest.

"Sixteen hundred dollars for Philander Smith College," and "Rev. J. M. Cox as the president" is now the district's watchowrd. The notes have been set and Prof. Cox is performing as he passes through the district; let every man step to the music. We must succeed.

J. E. Toombs, P. E.

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408 CARONDELET STREET, NEW ORLEANS, LA.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, August 4, 1898.—Vol. 33, No. 31. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

He who cares more for opportunity than for the responsibility which grows out of it will not have either very long.

* * *

There is only one way to solve what is called the race question in this country, and that is for every man to respect the rights of every other man.

* * *

In Union Church, Honolulu, Christian work is carried on every Sunday in five different languages, English, Portuguese, Chinese, Japanese and Hawaiian. If this instance of polyglottal labor under one roof can be paralleled elsewhere we have failed to note it.

* * *

August 19th is to be Negro Day at the Omaha Exposition. Regarding such an arrangement we desire to say with the quaint old preacher: "For such as like that kind of a thing we would suppose, that is the kind of thing they'd like." But for our part any other day will suit just as well.

* * *

Spain has asked through the French Minister at Washington, what America will require of her to secure peace. After consultation with his cabinet the President has notified her, but no authoritative announcement has as yet been made as to the terms required. It is said however, that the independence of Cuba, the cession of Porto Rico and other West Indies Islands will be required. And to cede also coaling stations in the Ladrones, Caroline and Phillipine Islands. If this is correct it would seem to indicate that the purpose of our Government is to abondon the Phillipine Islands to the cruel Spaniards. In our judgment, this country is morally bound to see that the insurgents are properly dealt with.

* * *

The Twenty-fourth Infantry which took such a conspicuous part in the battle of Santiago, July 1st and 2d, and every one of its captains shot down except one, and he, Capt. Dodge, has since died of yellow fever. It is to be expected, and we think justly so, that the surviving lieutenants will be promoted to the vacancies occasioned by the death of the twelve captains. These are all white men and are no doubt deserving of promotion, but what of the black non-commissioned officers who served under them and who rank next to them? What are these men to get? We note an announcement to the effect that President McKinley intends to look up the sons of the dead captains and appoint them to the vacant lieutenanteies. We certainly do not object to seeing the worthy sons of brave men cared for in some way but really we should like to know whether the brave Negroes of this magnificient Negro regiment are not to receive some recognition at the hands of the authorities? Is a man less deserving because he is black.

We are glad to learn that six Sergeants, two of the Ninth Cavalry and four of the Twenty-fifth Infantry, have been promoted to lieutenanteies in immune regiments, just organized for service in Cuba. This is as it should be, even though they were not given place in their own regiments. But with such an excellent opportunity as is presented by the excessive mortality among the officers of the Twenty-fourth ,the President can settle the standing of the Negro soldier in the regular army once for all. We hope he will do so.

MISSISSIPPI NEEDS HELP.

Poor old Mississippi is a victim of her own prejudices! She has been trying for many weary weeks to recruit her third regiment. Her own dear white boys will not enlist and she says it will forever ruin the Negro to accept him as a soldier, so she labors and waits. Quite a number of recruits have come in from Chicago and a few have been secured from New Orleans, but despite these accessions her quota is still incomplete.

Some give as a reason for her white boys' evident lack of patriotism the fact that there are some Negro officers in the United States service and they abhor the idea of having to come in contact with such officers and be compelled to treat them as superiors. This is sad, indeed! The Negro and his friends should have been more considerate than to push his claims as a citizen of this country when it is so distasteful to these most ardent patriots of Mississippi.

Others give as a reason for the white boys' indisposition to go to war, the fear that the Negro would be only too glad to take advantage of his absence to despoil his home. We know of no reason for any such fear and do not believe there can be found five sensible Southern white men of any one thousand who know the Negro, who entertain any such fears. If the Negro were really to be so greatly feared, it seems to us the wise thing to do would be for the State to send every one to the war who will consent to go. But to the contrary, the State authorities have absolutely refused to accept a single one for service. The result is, it looks as though the war will be over before the State is through recruiting a sufficient number of men for her third regiment. Meanwhile the Negro is busy making the best corn and cotton crop he has had for several years.

*

A DAY AT CHICKAMAUGA.

In the issue of the Central Christian Advocate of July 20th, Dr. Young, the editor, tells interestingly of a visit to Chickamanga, the great national camp where thousands of young United States soldiers have been assembled since the war began. We make two brief excerpts from his letter and we are sure they will greatly interest our readers. He says:

"Our first glimpse of Chattanooga brought us face to face with evidences that drunkenness and other vices are at work among the soldiers assembeld in the vicinity. The station was filled with men in uniform going to and fro, coming in from camp or trying to catch outgoing trains. I saw a half dozen soldiers drunk on the floor and on the benches, and others tending toward that condition, staggering back and forth or under the care of sober comrades who were trying to get them back to camp. The faces of some of these indicated that they were old in vice and that this experience was habitual to them, but here and there among the crowd I saw the faces of striplings, whose fair complexion and general expression of countenance betokened that they had been well trained and were now apparently taking their first step in the direction of tampering with liquor. The sight of these boys, not yet out of their teens, flushed and reeking with drink, made one's heart ache." * * * *

"The wastefulness of the ordinary soldier, so far as his finances are concerned, is something to be commented upon. It is a feature of military life that meets the eye of even the ordinary observer. Some of the men, and many of them in fact, seem to be under a burden of discomfort after pay day, until they can spend their money. They make it fly, literally. The amount of cash wasted in gambling (which although forbidden is secretly carried on), and expended for needless articles of food and in different kinds of dissipation, is hardly to be estimated. On the other hand, much money after pay day was sent by soldiers to their homes. In one Missouri regiment, the chaplain and colonel combined in a plan whereby it became very convenient for the men to send their funds for safe keeping back home. They secured the presence of a banker of repute, who made out drafts on the spot for the men who wished to transfer their money for safe keeping into their home neighborhood."

*

HIS COLOR WOULD MAKE NO DIFFERENCE.

We clip the following from the Christian Recorder, official organ of the A. M. E. Church. That paper says:

"A correspondent informs us that the Rev. J. F. Cox, pastor of our church at St. Joseph, La., has been honored with the degree of Bachelor of Divinity by a school of the M. E. Church, that State. The Rev. Cox pursued a course of study by correspondence and the authorities of the school granted him the degree, thinking him a white preacher. When too late the mistake was discovered, but the deed was done, and could not be undone."

Relative to this piece of information, we desire to say we fear the Recorder and its correspondent, too, have been imposed upon. According to the best information we can secure the M. E. Church has no school in this State with authority to confer a degree, that would be the least embarrassed to do so, because of the color of the applicant. The fact is the only chartered college we have in the State is run for Afro-American pupils. We fear the Rev. Mr. Cox has fallen in with some school which exists only on paper, or else he is trying to magnify himself before his church.

*

STRUCK BY LIGHTNING.

We have a card from the Rev. Wm. Perry, of Mantua, in Green county, Alabama, who writes us of the experience of fifteen men one day last month, who had spent the Sabbath in the woods gambling, till a shower of rain drove them in a house. As soon as they entered the house it was struck by lightning and all fell as dead men. Later all recovered except one, who was killed outright. The others proceeded at once to give away their ill-gotten gains and to plead with God for mercy.

Bro. Perry adds that fifteen goats that had taken refuge under the old house were killed also. This was hard on the goats and their owner as well. But whether this may be considered a natural occurrence or as an evidence of the displeasure of the Almighty, it is truly remarkable and worthy of thorough and serious consideration.

*

The way our contemporary, the Tribune, does score the Times-Democrat and the States, all of this city, for their incendiary articles against Negro soldiers and Negroes in general! The Tribune very pertinently asks: "Do they believe that such doctrines being disseminated among the masses are destined to make good citzens out of either Caucasians or Negroes?"

*

Subscribe for the Southwestern.

OUR CONTRIBUTORS.

IS OUR EDUCATIONAL SYSTEM WRONG?

Prof. Wm. L. Bulkley, Ph. D.

[The following article is suggested by Prof. Booker T. Washington's very interesting discussion: "The Industrial Training of the Negro" in "The Independent" of Jan. 20th and Feb. 3rd this year. Prof Washington, as is well known, takes an extreme view on the kind of education which should prevail in the South.

No one appreciates more fully than I, the rare ability of Prof. Washington, as manifested in the building of his large plant; but admiration of him should not obscure errors which may, and do affect the whole people.]

So very much has been said during the past few years in favor of the industrial training of the Negro, so much in discouragement of his higher education that an erroneous impression is likely to be made, to the effect that the majority of the Negroes are forsaking manual labor and rushing to the colleges. In consequence of such impression, it is possible that there may follow a lack of interest in these institutions founded and supported in a large measure by the philanthropic in the North, a result which in the uplift of the Negro would be truly lamentable.

If it is agreed that the Negroes should not become preachers, teachers, physicians, lawyers and dentists, then there is no debate But if that it not granted, is it not reasonable to demand, that if he preach or teach, or practice medicine or law, that he should do so to the very best of his ability? On this supposition I base the following arguments:

When Grant and Lee settled their differences at Appomatox, the Christian-hearted people of this nation were brought face to face with a fact that was no less important than the bodily freedom of the slave; a fact which would require many more years to accomplish, and it was not so exhilarating as the bugle blast, the music of the regimental bands, the clash of arms.

Slaves of yesterday, wards of the nation today, men and citizens to-morrow. A part of the drama has been played, a master-stroke has been laid upon the hydra-headed monster; another act followed.

How was this race to be educated to meet the demands of the future? It was necessary for these missionary schools to train the thousands of teachers and preachers that were needed for the most speedy uplift of these freedmen and their children. At best they could accomodate only a very small part of the ignorant horde. The masses would continue to farm, to build houses, to shoe horses, and to paint, as they before had done. One dollar spent by these schools in the education of the head, in the developement of the soul was worth one hundred that might have spent upon making an artisan. The crying need then as now, and now as then, is more thoroughly equipped leaders. Though we are a generation from the war though these missionary schools have done so much, the public school is too often a farce and the church a circus where the man behind the pulpit is the clown.

The missionary schools reach only a small part of the youth of this Southland; and that they should continue to bend their energies to the training of leaders and not to the training of laborers, I hope to prove by the following facts compiled from the report of the Commissioner of Education for the year 94-95 (the last at my command) which is recent enough for the purpose before us.

During the scholastic year there was a total Negro Population, between five and eighteen years, of 2, 723, 720. There were enrolled in the public schools 1,441,282, about one-half of the total school population. In the schools supported wholly or partly by the North in the 15 Southern States (including W. Va.) and the District of Columbia there were 25,613 scholars, divided as follows: elementary, 17,251; secondary, 6,554; collegiate, 1,295. We therefore find that the missionary schools were reaching directly only one out of every 56 children enrolled in school and only one out of a hundred of school age.

The report also shows that in schools supported wholly or in part by Northern money, there were 1,295 students in all different colleges of belles-lettres, law, medicine and theology. In the colleges and academies 553 were studying Latin and Greek. One student in college to 19 in the elementary and secondary departments of the missionary schools; one to 1,100 in the public schools; one out of 2,200 in the total school population. One student of Latin and Greek, to 44 of the elementary and secondary grades enrolled in the missionary schools; one to 2,800 enrolled in public schools, and one out of 5000 of school age. And these figures include to a large degree only those who are preparing to practice medicine or law, to preach or to hold principalships or professorships.

Probably as many students of Latin and Greek in one college of the North as among the whole Negro race in the South! Does the storm raised against the study of the classics arise from an ignorance of the facts? I do not attempt here to discuss the wisdom or unwisdom of the usual college curriculum, such as is in favor in the best institutions in the whole land; but, if Latin and Greek are necessary to give beauty and accuracy and polish to the minds of the white young men, why should it not be a good thing for the black brother, who does not enjoy inherited brain-power—the result of the centuries— and as a consequence, needs vastly more chiseling and sand-papering and thumb-nailing?

The missionary schools and colleges are doing the right kind of work; and it would be a powerful lever in the elevation of the race, if their number could be doubled, trebled, aye quadrupled; for, at their best, there were graduated from these schools that year only 500 normal students, 291 of them being female; and 120 college students, 34 being female.

The whole number of colored men and women graduated in all the state and missionary schools in the Southern States and Illinois, Indiana, Ohio and Pennsylvania included, was only 844 normal (487 being female) and 185 college (35 being female) the state schools furnishing 200 of the Normal and 13 of the college graduates.

For the speediest race uplift there is needed a much larger number of thoroughly trained men and women each year to take the place of incompetent preachers and teachers, to go out into sections of this land where the Bible is a sealed book and the speller is almost unknown.

That the masses of the Negro race in the U. S. are in a very unfortunate condition, no one who knows the fact can deny. That only the few are making any marked advancement along social, intellectual and financial lines is apparent. That many are not in any of these respects in advance of the condition where the Proclamation of Emancipation found them, is not hard to see. But this backwardness is not the result of, nor in the least attributable to the methods of education that have obtained in the missionary schools.

I have endeavored to show that, even if these schools had tried to furnish only the teachers, preachers and professional men and women of the race, they would have been far short of the demand. If they should make the head and heart culture secondary to the hand, it would retard immeasurably the Negro's advancement. That they can and should as far as possible harmoniously unite the training of the head, heart and hand is not only possible but desirable. And here I emphasize, this is the true education for not only the Negro but for any race; this developement of man's tripartite nature. Such education does not aim primarily to make a race of artisans but to lift labor from the menial position in which slavery cursed it, up to companionship with thought and reason. It ennobles toil. It contemns foppery. It developes the physical man not for the good it may be to the physical man per se, it broadens him out and gives the brain a chance to grow; it is the "mens sana in corpore sano." Long ago the trustees of many of these missionary schools saw the force of this argument and established next door to the chapel and the class-room a manual-training department, humble though it may be. That such is wise is proven by the fact that the young man, who cons his geometry, his theology, his Latin and Greek, during that same day is found in the shops. He receives his diploma as A. B. or L. B. or M. D. and leaves college capable of working at his trade, in case schools have closed, criminals are scarce, or the health of the community is painfully good.

That these schools which have college, classical, and normal departments do not prejudice their students against industrial work can be proven by the fact that several of the graduates of such colleges as Atlanta, Clark, Central Tenn. College and Claflin are following their trades as finished workmen and some are superintendents of Manual Training departments in different institutions, North and South.

Further, the schools which make the industrial feature most prominent do not send a very large number of their graduates out into the mechanical world. A comparison of the following institutions is not uninteresting.

Tuskeegee—teachers, 83; preachers, 5; physicians, 3; lawyers, 2; U. S. Govt. service, 5; business, 6; carpenters, 6; painters, 1; printers, 1; blacksmiths, 3; farmers 13; Industrial school supts. and teachers, 21; editors, 1; music teachers, 2; other trades and professions, 19.

Clark University—Teachers, 36; preachers, 8; physicians, 1;U. S. Govt. service, 6; business, 5; carpenters, 5; printers, 2; blacksmiths, 2; Industrial school supts. and teachers, 4; other trades and professions, 2.

Atlanta University—Teachers, 152; preachers, 11; physicians, 3; lawyers, 2; U. S. Govt. service, 10; business 6; Industrial school supts. and teachers,1; other trades and professions, 2.

Claflin University—Teachers, 138; preachers, 30; physicians, 12; lawyers, 5; U. S. Govt, service, 6; business, 8; carpenters, 2; painters, 1; printers, 1; blacksmiths, 1; farmers, 13; Industrial school supts. and teachers, 10; editors, 2; music teachers, 4; other trades and professions, 20.

The majority of the graduates in all these schools become, as is natural and right, teachers or preachers or other professional men. Only a few continue their farm work or labor at the trades.

The following statements of Prof. Washington in The Independent of Feb. 3rd seem to me humorous. Said he, "One of the saddest sights I ever saw was the placing of a $300 rosewood piano in a country school in the South that was situated in the black belt." He proceeded to show that the people were poor and should have been allowed no such luxury for fear that some fond father would mortgage his all for an organ or a piano for his ambitious daughter. That seems to me to be straining at a gnat. Why, then, show the poor unfortunates anything of refinement? Why not let them trudge in the same old way till some time, somehow they emerge into light.

People are lifted up with ennobling things. If a man is so foolish as to go into inextricable debt to buy a piano, a horse, a wagon, a house or anything else because he sees another with one, he will not have sense enough to acquire property moderately and within reason, if such temptations are removed. The piano was a means of uplifting the souls of these poor, benighted people of giving them a glimpse of a more elevated sphere of life than they had known before. A man or woman whom such an opportunity damages would be a simpleton under any conditions.

Prof. Washington advertises in his catalogue, that, at the Tuskeegee Institute, they have "eight pianos, one cabinet organ and a library of music" as well as "a choir of at least forty voices," "a glee club of forty male voices," "a glee club of twenty female voices," "a male quartette" and "a choral society of one hundred voices organized for the study of the masters." I have been led to wonder if the one piano in that country-school caused him

the superlative of sadness, whether he has not a pang or two at this imposing array in his school located in that same poor, black belt.

Again he spoke of a colored minister's getting out his sermon according to the New England style, while sitting in a "broken-down, leaky, rented log-cabin." I dare say his sermon was broken-down, leaky, and rented, (for that occasion at least.) The schooling which that preacher had, did not make him so shiftless; it was in him by nature. I know one or two more like him. A man who is trifling after going through a course of study would loaf on the corners or sit in the shade, if he had never seen a school and could not read a word. Pratt Institute would not make him a mechanical genious or even a reliable workman. Finally the chief trouble with the industrial status of the Negro is not in the schools, but rather out of them. The carpenters, painters, blacksmiths, &c, come from the large Negro population who attend school but a little. Such is the case with the laborers among other races. From this class they will come in the future. If there is a tendency not to give the young Negroes a trade (and I confess I have not noticed it in any surprising degree,) the fault lies with the parents. In such case the ministers, teacerehs, and other leading Negroes should arouse them to a duty in which they are derelict. The schools can only supplement that too in a very limited way.

The reason that the man who wanted a house built before the war consulted his Negro mechanic was not because he was particularly fond of dealing with him; but (1) because it was cheaper to use him than to get any one else; (2) because the poor white man was disinclined to labor as a Negro would do, and moreover, he found that field pretty well filled by the slaves.

Since the war, the Negro is his own property. The poor white man has entered into the trades. The foreigners have one by one migrated to the South. The Negro now finds that to get a job he must enter the race of competition. The white man who wants a house built will not employ the Negro now any more than before, because he is so thoroughly devoted to him, but he either gets him cheaper or finds he can do the best work.

My own state is in evidence here. I remember the time full well, when nearly all brakemen of firemen on trains, barbers, porters, carpenters, blacksmiths, painters, tailors, &c were Negroes. But to-day many of the same men still capable of as good work, are crowded to the wall, merely eking out an existance, because the poor native white man and the foreigner have entered the race and they are preferred on the theory that "blood is thicker than water."

The conclusion then is, that the jobs are not lost to the Negro because there are none to do the work, because the schools are not turnnig out artisans fast enough. He must learn also that there is no job in the South that he can call his terra propria. He must learn, as have the Germans, the Italians, the Chinese and every other race, that life is a struggle, is the survival of the fittest. He should be taught on every possible occasion lessons of thrift, of economy, of thoroughness, of accuracy. The school-room, the pulpit, the press, everybody everywhere should arouse him to his condition. The missionary and the public schools should teach the children the dignity, the importance, aye the absolute necessity of labor. So far as the missionary schools can do so without neglecting the mental, they should teach manual training. It would be a good thing, if we had a thorough manual training plant in every state from each of which a hundred well-trained artisans were yearly sent forth; but the schools that now exist cannot supply the demand for competent professional men and women and should not be side-tracked to train laborers.

What an inspiration and help to this work, if the institutions already founded were put upon a firm financial foundation! With all the money that has been sent into the South, perhaps only one (a theological school) has sufficient endowment to make it sfuture existance an assured fact. The work has only begun. No greater mission field in the world than the South. May God continue to incline the hearts of the people to this our sore need.

Claflin University,
Orangeburg, S. C.

THE TALENT OF SILENCE.

By T. C. RANKIN, A. B.

(Continued from last week.)

Silence is often the key to ones success. Human nature does not expend itself wholly upon the outer world. There is a world within, a world of ideas in which man is also a worker. We carry with us searchlights which we are constantly flashing into the faces and souls of others and do not remember to turn the light inward. Man must learn to commune with himself; to know himself; to live amid the phenomena of his own spiritual being. When this habit of introspection has been gained the investigation of mental facts become not only possible, but facile and delightful. No one who, in silence, interrogates his own conscience and with the eyes of his imagination looks abroad on the world and scans the field of history can fail to be impressed by the process. How sweet to look inward and attend the whispers of one's own love, to silently live beforehand the life of tomorrow, to place one's self on trial and prove himself good, noble and true and as possessing a virtue among men.

Oft in quiet meditation one's very heart seems stilled with the intensity of his abstraction. He does not see the shifting of the sunbeams, the gradual falling of the flowers, nor does he hear the chimes of sweet music near by; but he thinks many, many thoughts. Such as no words could express, and experiences feelings such as no speech could render; thoughts which arise only when the intellect is as if quickened by the stir of inward feeling. Thoughts of life and its deep meaning; of death and its dark mystery; of the strangeness of man's destiny; of the purpose of his being; of the limits of the human will; of the eternal consequences of human actions, and of the glory and beauty of all human achievements. The silence becomes profound and continues to grow. The bosom heaves to that degree you half believe it must get rid of what it knows. Then the commencement of life is begun. It is the dawn, the vestibule of our being. And we are confronted by the great question as to how to improve life, and at the same time ourselves attain unto the highest spiritual worthiness. Let us turn our lights upon the inner world, that little but wonderful kingdom—the soul.

Language, the only method by which nature enables and directs us to communicate our thoughts, is in its very nature ambiguous—liable to abuse. So much so that every man can deceive and betray by it. The more man studies the variations in the meaning of the common words, the more he will be convinced of the dangerous nature of the tools he has to use in all his communications and arguments. Nor is it easier to give assurance by word of mouth. Who is not familiar with the old adage, "Actions speak louder than words?" The meaning to be conveyed is often too delicate for words. Only the unspoken language of manners and bearing could express it with the desired effect. Many a loving couple has detached itself from a mirthful gathering and for the most part silent but contended, if not more than happy, and full of more unspoken poetry than the world ever dreams of.

How easy it is for us to screw our courage up to the speaking point; but what a task and how few are able to screw it down to the point of keeping silent. Knowledge, of late, increases rapidly, why should we not quicken our steps? Life is becoming richer and the spirit of the times more liberal. Finally has come the supreme test, that of common sense, which requires us to keep in perception of what to say and when to say it; and what is harder, when to keep silent. And when we have nothing to say, say it! What a blessing that there are many instances in which our sense of duty and dignity serve to keep us silent. The acquisition of the talent of silence ought to be the paramount object in the efforts of all mankind.

Brute creatures are impressed and actuated by various instincts and propensities; so also are we, but in addiiton we have a capacity for silently premeditating or reflecting upon characters and actions and making them an object of our thoughts. We naturally and unavoidably approve some under the view of their being virtuous and of good desert, and disapprove others as vicious and of ill desert. As when one throws a stone, after it has gone forth from him, he has no more power over it, indeed; but while it is yet in his hand he gives it force and direction and has full control over its movements. So it is with our thoughts, whether good or evil, once having gone out from us in the form of words we have no power over them; but while they are yet our own (known only to ourselves), we are able to ponder over them, rectify them and perfect them. For this reason Carlton has well said:

"Boys flying kites, haul in their white-winged
birds;
You can't do that when you are flying words."

The author of a work is necessarily revealed in the work he has done. In every product of thought and skill we read the existence and mind of the producer. From the rudest mechanism to the highest and most complex production of invention; from the roughly shaped arrow-head of savagery to the electric motor of modern advancement, all are voices containing and reflecting the thought and idea of their maker. Their exclamation is fixed and legible. Whatever a man, in the creative energy of his will, does in this world, and the guidance of his intelligence, not only bears witness to his existence, but expresses his design, skill and character. The works of men reveal them even more surely than do their words. Our activity is our life, made up wholly of deed, thoughts and experiences, not of words or sayings. For this reason the world has cultivated a keen eye and a tenacious memory for every true act that is taken and every noble deed that is done, and it proudly calls for "deeds not words!" from every man who seeks to serve his present age.

In all ages of the Christian Church it has been claimed that nature is the visual language of the great universe, speaking to us of its author; exhibiting his wisdom, goodness and power. All movements, laws and relations of both organic and inorganic nature, and the whole realm of the human mind are silent interpreters loudly proclaiming our guidance by a divine governor. "The heavens declare the glory of God and the firmament showeth His handiwork." The universe with all its grandeur presents to us His noiseless self-disclosure.

What a beautiful illustration of the powers silently at work is found in the quiet but mighty changes carried on in the operation of growth and decay which are controlled by the genial sunshine which does its work quietly, harmoniously and without bluster. Who are the men whose influence for good is most widely felt in this world? Not he who blusters, frets and fumes, but the man who quietly, day by day, pursues his calling and does it for God and his present age. Thus it is always—the causes producing the most far-reaching effects are over those which, acting silently but everywhere and at all times, are scarcely recognized except by the thoughtful mind.

The talent of silence is the handmaid of virtue and happiness. It is the good genius whose presence, if entertained, will guide our footsteps along the paths of prosperity and success until we enter that (deathly) silence which awaits us all.

New Orleans University.

THE LIFE OF FAITH.

THE LIGHT OF LIFE.

Heavenly Father, when the tempests
  Beat across our lonely way,
When the shadows quickly gather,
  Shutting out the light of day,
Let us feel Thine arm sustaining,
  Let Thou presence cheer our path,
And some rays of Thy great glory,
  Penetrate the clouds of wrath.

Earthly trials shall but strengthen
  Him who truly trusts in Thee;
Woes and sorrows shall but heighten
  Heavenly joys, full, rich and free.
In this faith the soul finds comfort,
  Wisdom shows Thy ruling hand,
Lord, remove our sin and blindness,
  Pure before Thee may we stand.

Oscar B. Smith.

In New York Observer.

THE CHRISTIAN PARADOX.

The religion of Christ presents some strange paradoxes. "He that findeth his life," said our Lord, "shall lose it." "When I am weak," wrote Paul, "then am I strong." And no more striking illustration of the Christian paradox can be instanced than is presented in the words of the same great apostle, "I am the chief of sinners." He who penned these words was one of the holiest men of his time. Did he not know that he was leading a life separated by the diameter of the universe, from the formal Jew, from the Roman, hard of heart and bloody of hand? Was he not flying right in the face of facts when he said "I am the chief of sinners," a greater sinner than the men who crucified the Lord, a greater sinner than the monster of lust and cruelty, the shame of humanity, who then sat on the throne of the seven hills?

Spiritual estimates are not to be measured by the yard stick, or weighed in the balance. The utterances of the heart may have an essential truth while, apparently, they are inconsistent with facts. Paul looked within his own soul. He listened to the testimony of conscience and memory, illuminated by the divine Spirit. He recalled many acts, many feelings, many impulses, many desires, which he would not dare to avow to his fellow men. He might say, "These men I do not know much about, but I do know myself, and I do not see how any one can be worse than I."

More than this, guilt is the resultant of two factors, conduct and knowledge. He remembered, perhaps, the words of the Lord about the guilt of Capernaum, as compared with the guilt of Sodom. He remembered the many stripes and the few stripes. He knew that he had enjoyed the best religious knowledge of his times, both before and after his conversion. At the noon-day, near Damascus, and every day since, his path had been flooded with light, and he had attained to the ideal which the Divine Man had set before him. He might say, as compared with Caiaphas and Nero, "I have had the full sunlight. It is the disparity between opportunity and attainment that determines everything." A paradox, it may be, judged by the head; yet a divine truth, weighed by the heart, and appealing to the illumined experience of every disciple who has looked deeply into his own soul.—The Examiner.

THE NAME OF JESUS.

Sometimes a name represents a memory, and sometimes it represents a hope, and sometimes a principle. Some names are degraded. They have been tarnished by those who once bore them, and the stain clings to the name as it descends to the generations following. The name of Judas is the synonym of treachery. We seldom write it or speak of it or hear it without thinking of the man whose sole distinction is his treason; and if any one should be so unfortunate as to be called by that name, he would always feel that those who gave him the name placed on him a stigma.

There are many honorable names which have been made noble by the conduct and character of those who once bore them. These great and good men and women have transmitted a halo of glory with their names. The name of Washington suggests patriotism; the name of Harvard, philanthropy; the name of Grace Darling, heroism. These are honorable names, exalted names, fragrant names.

What a splendid list of names the Bible furnishes! Each one of these names represents some worthy principle. The name of Abraham, represents faith; the name of Moses, meekness; the name of Joseph, purity; the name of Solomon, wisdom; the name of Nehemiah, heroism; the name of Jeremiah, tenderness; the name of Daniel, fidelity; the name of Samuel, integrity; the name of Paul, courage. But the name of Jesus outranks them all, for He exemplified, not one great virtue, but all the virtues, and that, too, in the highest conceivable degree of development. His name stands for faith and courage and tenderness and fidelity and heorism, and every noble quality that can enter into the character of a great and good man.

Write down the names of all the great and good whose deeds are recorded in the Bible and in all history, and opposite each name write the peculiar feature of goodness which distinguished him, and then above them all, far above them , you may write the name of Jesus, for His name represents every good principle known to man. Besides all this, there is no spot on His name. While the best names recorded in the Bible and in history represent many good qualities, each one represents some weakness. Every one had faults. But Jesus was singularly free from sin and weakness. He was altogether lovely. His name is above every name in respect to the character which that name represents. It is like ointment poured forth.

"How sweet the name of Jesus sounds
  In a believer's ears!"

—Christain Advocate.

It is a remarkable thing that the sharing of our happiness with others increases it. Charity is twice blesses—blessing him who gives and him who receives. For others to be glad and happy with us quickens our own pulse and intensifies our own exhilaration. Happiness multiplies by division.—Texas Advocate.

The Communion set offered is the best made.

Begin now and you will have a new Communion set in 30 days.

THE TENTH DIME.

"Have your shoes shined?" sang out a small boy near the Union station, among a group of people just from the train. A young man who heard the cry stayed his steps, hesitating; for he had not much more money in his pocket than he had blacking on his shoes. But to hesitate was to fall into the shoeblack's hands, and the brushes were soon wrestling with splashes of rural clay.

When the shine was completed, the young man handed the boy a dime and felt that he had marked his way into the great city with an act of charity; for at his heart he did not care how his boots looked. But, as he was putting himself together for a new start, he saw the boy who had cleaned his shoes approach the blind beggar who sits behind the railroad fence, and drop a dime into his cup.

"What did you do that for?" asked the young man.

"Yer see," said the boy, "tnar was the tenth dime terday, an' me teacher at Sunday-school told me I oughter give a tenth of all I makes to the Lord. See? An' I guess that ol' blind man wants a dime more than the Lord, so I give it to him. See?"—Selected.

WOMAN'S DOMINION.

LEMON BATH.

In the West Indies a lemon bath is almost a daily luxury. Three or four limes or lemons are sliced into the water and allowed to lie for half an hour in order that the juice may be extracted. A remarkable sense of freshness and cleanliness is given to the skin.—Ex.

Cut slices of brown bread about half an inch thick; do not remove the crusts. Rub half a pint of cottage cheese to a smooth paste, then press it through a fine sieve; add slowly, beating all the while, two tablespoonfuls of melted butter, half a teaspoonful of salt, and two tablespoonfuls of thick cream. Spread each slice of bread thickly with this cream mixture. Put on top a very thin slice of white bread, and on top of this another thin layer of cheese. Cover with a slice of brown bread and trim into shape.—Home Journal.

HINTS FOR HOSTESSES.

The perfect hostess, remarks McCall's Magazine, needs a sympathetic heart, infinite tact, delicacy, and discrimination; needs to be Argus-eyed, so that, while she is having a chat on her pet subject with a favorite visitor, she can see some one behind her who is left alone and looks dull. Then she must leave her pleasant companion, or present him to the other. A good hostess does not throw those together who are unlike in tastes. Then there is the large army of long-winded people who hate to be patiently dealt with, so that they can go away feeling how much they have contributed to the brightness of the occasion. A woman to entertain well, must be unselfish, never minding fatigue if her guests are only happy. She must listen courteously to the long stories of others, and thus gain the reputation of being a brilliant talker without effort, and perhaps she may be rewarded by having a chance to wag her tongue on her theories at somebody else's tea. Thus will she keep her guests amused and happy, and gain for herself a reputation for brightness and good-fellowship by the expenditure of a little tact and courtesy.—Omaha Advocate.

MAKING OVER A WOOLEN GOWN.

The average black woolen gown is a simple one to remodel this season, as the combination of two foundation materials is a settled fashion. Colored accessories may also be used. If a black serge has been cleaned, or a colored one dyed, the skirt is likely to be short in which case the lining should be cut the proper length and the outside pieced down, covering the join with two rows of black braid, or if pieces are unobtainable lengthen with two bias folds of black taffeta silk. Use a five or seven gore skirt not over four yards wide. If the old sleeves were large cut them down to a moderate coat shape having a small puff at the top, and trim the wrists with taffeta folds or braid. If the quanity is too scant to permit of the puff make a plain round or pointed cap of silk, and edge with folds or braid if for the waist. The jacket will need a moderate coat sleeve and should fasten with a fly or under piece on the edge concealing the buttonholes; the black should fit snugly, the side seams be deeply curved and the fronts loose and short in effect. Have narrow turnover collar and small revers. Braid may be used to trim the edges to correspond with the skirt. Some of the handsomest coat suits have but two rows of stitching on the edges. The collars or revers may be of taffeta or satin. If an entire silk lining is beyond the purse, at least face the fronts to a width of eight inches with taffeta silk. For a person of stout build a very becoming jacket has a longer skirt piece, six inches below the waist-line, and single darts, with the fronts pointed on the edge and loose from the darts, showing a pointed vest of black satin, the jacket meeting over the bust or at throat only. Small collar and revers like those on a man's coat are much liked. To some women it is very becoming to have the vest cut

out in a V at the top so that a linen chemisette and colored silk tie may be worn.—Home Journal.

THE IDEAL WIFE.

Pure, chaste and refined, yet "not too bright nor too good for human nature's daily food;" educated and fond of good literature, yet domestic and fond of home; amiable, gentle and in love with her husband, yet spirited and not languishing with love; neat, yet not fastidous; witty, yet not sarcastic; faithful, tender and true through life to him, yet not gushing nor selfish in her devotion; considerate and charitable in all things, yet not easily imposed upon; cheerful and optimistic, yet not flippant nor wanting in deep feeling; self-reliant and strong-minded, but not bold, mannish nor obstinate; healthy and vigorous in constitution, yet without the least suggestion of grossness. Add to this symmetry of form and beauty in feature, and as the diamond is to the ring so crown all these qualities of mind and heart with an unfaltering trust in and devotion of God, as incarnate in Jesus Christ, and to my mind you have the ideal wife.—Louisville Post.

THE BEST FOOD FOR CHILDREN.

"If mothers only knew how to prepare their children for the hardships of life these conditions might be easily avoided," writes Mrs. S. T. Rorer, of "The Best Diet for Bloodless Girls," in the August Ladies Home Journal. "At a very early age they should be taught to eat food to build muscle, brain and nerve, and to give force and heat—not simply to satisfy appettie, a scientific rather than a haphazard operation. It is not necessary, however, to hold long conversation with the child as to what she should and should not eat. As a rule, the first dish of oatmeal the mother gives to her first child is simply covered with sugar. In a little while the health gives out, and the child has indegestion.

"Then, too, the child thus trained from infancy feels that fat is objectional, and at the age of fifteen or sixteen, when an anaemic condition comes over her, fat, the one necessary article to her salvation, is the most difficult to take, and it is frequently necessary to resort to oil baths or oil inunctions. You will no doubt call to mind that cod-liver oil is the first thing added to the ordinary dietary. Butter and cream may be used in as large quantities as the patient can convienely digest.

"All fried foods must be strictly avoided. Potatoes may be eaten twice a week, and should always be baked. Boiled rice may be taken once a day; but all bulk foods, such as turnips, cabbage, carrots and parsnips, should be avoided. I fully believe that special feeding in any disease will bring about a cure unattainable by medicine alone. By special feeding for different diseases I mean living on precisely such food as the patient in that condition can thoroughly digest and assimilate; or upon the best foods to repair the diseased tissues, rejecting all others."

GOD KNOWS.

My life is not what I would have chosen. I often long for quiet, for reading, and for thought. It seems to me to be a very paradise to be able to read. To think, go deep into things, gather the glorious riches of intellectual culture.

..God has forbidden it in his providence. I must spend hours in receiving people who wish to speak to me about all manner of trifles; must reply to letters about nothing; must engage in public work on everything; employ my life on what seems uncongenial, vanishing, temporary waste. Yet God knows me better than I know myself. He knows my gifts, my powers, my failings, and weakness; what I can do and what not to do. So I desire to be led, and not to lead; to follow Him. And I am quite sure that He has thus enabled me to do a great deal more in ways which seemed to me to be almost a waste of life, in advancing His kingdom, than I would have done any other way. I am sure of that.—Norman McLeod.

OUR YOUNG FRIENDS

A CHILD'S QUESTIONS.

By M. V. Maxwell.

Mamma, why did God make our world so bright?
And all the flowers so sweet?
And make the sun to give us light?
And place the grass beneath our feet?

The trees all grow so very tall,
The birds fly through the air;
I'm sure that he must love them all,
Since he has shown such care.

Mamma, are flowers God's children, too?
And does he love them all?
And do they all obey his voice?
And answer to his call?

Dear child, to show our Father's love,
He clothed our earth so bright
With beauty like to heaven above,
And filled it with his light.

—Christian Observer.

PAPA'S SPELLING LESSON.

"Why don't you study your reading lesson, Frances?" that little lady's papa asked severely, according to Judge.

"The words are hard to pronounce, papa," replied the small student. "I don't believe you can say them yourself."

"Oh, nonsense! Spell the words and divide them into syllables."

Then the spelling began.

"G-r-a-n-d. What's that, papa?"

"Grand. Go on."

"Grand f-a-t. What's that?"

"Grand fat. What next, Frances?"

"Grand fat h-e-r. What does that spell, papa."

"Why, her, of course. Go on."

"Grand fat her is—is—is"

"Do let me see the book, Frances. Who ever heard of a fat her? You surely haven't spelled the word correctly."

And then mama laughed from her corner:

"Did you ever hear of Grandfather, papa?"

And Frances cried triumphantly:

"I told you those words were hard, papa. You see, you can't pronounce them yourself."

A BRAVE DRUMMER-BOY.

Rev. T. T. Shore,
Canon of Worcester, England.

As every tree does best and becomes best fitted for the particular use to which its material can be turned, not by trying to grow like something else, but by growing as it is and where it is, so is it with human lives. Do not be over longing, my young friend, for some other kind of nature than that which God has given you. Do not, if you are strong, oak-like nature, be sighing for the life and nature of a flowering shrub. You may have storms to face in life which only such a nature as you have been given can resist and which, were you a flowering bulb, would sweep away all your blossoms to destruction before ever they had reached their fullness of beauty. While it is a very grand thing to be like the great monarchs of the forest, yet little trees have their own peculiar use and beauty, too, if they will remember that they also, as well as the mightiest, are "the planting of the Lord."

There has been splendid heroism shown by some of the humblest of these little trees, as well as by the greatest. Once, many years ago when the Austrians and French were fighting each other, the former were in possession of the famous old town of Heidelberg. The only means of expelling them and so recapturing the town was for the French to pass over a bridge which spans the Neckar, on which river Heidelberg is situated. It was, however, almost impossible, brave and gallant as the French soldiers were, for them to cross this bridge. The Austrians, knowing very well where the danger lay, had so placed that the fire from them would have swept away any person who ventured on that path.

Again and again the gallant French soldiers rushed impetuously at the bridge; again and again they were mowed down in hundreds by the Austrian cannon, as corn falls in heaps before the sweep of the mower's scythe. The French general remembered how often soldieres have been inspired to deeds of reckless daring by the influence of martial music; and so, when he determined on one final effort to capture the bridge, he ordered the band of the attacking regiment to advance with it, playing a martial air which had often stirred the blood and kindled enthusiasm of the armies of France.

With a wild shout they once more dashed forward, the strains of inspiring music being heard above the roar of the cannon and the harsh rattle of musketry. But again the fierce storm of cannon shot and the pitiless leaden hail of bullets swept them back. One alone now remained—a little drummer-boy determined to die rather than retreat; he jumped up on the parapet of the bridge and while below him there surged back a great torrent of wounded and defeated troops, he stood undismayed, bravely beating the "advance" upon his drum. With fixed bayonets glittering in the sun, the Austrians pursued their routed and retreating foes and one cruel soldier, as he passed stabbed the brave little drummer with his bayonet. Back fell the little hero with his drum into the torrent, already crimsoned with the blood of brave men, but with no blood that was purer and nobler than his own! As he fell, one wild cry rose high from his lips—heard on earth above the din and roar of battle (heard, may we not fondly believe and hope, in heaven, too?): "My mother! my mother!"

And still as the peasants cross that bridge of an evening and gaze upon the surging torrent below, they hear in loving imagination that cry which came from the pale dying lips of that brave young boy. He was a little tree planted at the post of duty on the blood-stained ramparts of that bridge. He did not say to himself: "If I were a general, or a colonel, or even a full-grown private soldier, with a sword or a gun, how much I might do bravely for my country!" he felt that even as a little boy, armed only with his drum, he could do his duty; and he did it bravely and he nobly died.—Northwestern.

EDUCATIONAL.

WASHINGTON NOTES.

The National Educational Association closed its meetings July 12. The principle theme, of the association, was to have teachers, from all parts of the U. S. meet and give suggestions as to which were the best methods for the promotion of the education of the youth.

The various departments of educafion discussed were: The National Council, Kindergarten, elementary, secondary, higher, art, manual and industrial, musical, business, physical, biolgical, deaf, dumb and blind.

Suggestions on normal schools were given. Elequent and pointed addresses were delivered at all the meetings. The convention was well superintentended by the various committees and the visitors felt highly honored.

Dr. Thomas's family has left the city for their vacation.

I thank those who congratulated me.

Hoping soon to send subscribers.

Bertie E. Beard.

GEORGE R. SMITH COLLEGE.

This valuable institution founded in Sedalia in 1888, although the main building was not complete until 1894. The twenty-four acres of land which the college now covers was presented to it by two well-known Sedalia ladies, to whom the town itself owes much of its present welfare and prosperity. We refer to Mesdames Smith and Cotton, who in presenting this land to the College have carried out the plans of their father, the late General George R. Smith. This gentleman was the original owner of the land upon which Sedalia is built, and it was named in honor of his dapghter.

The College which bears the name of its founder is located a short distance from the center of the town on a commanding site, where the air is always pure and healthful. The main building is of brick with stone trimings, and the interior is finished in hardwood throughout. The building has a frontage of 120 feet by a depth of 40 feet, with an ell 75x40 feet in dimensions. There are four stories besides the basement, and, is an imposing structurs that will serve as a lasting memorial to its founder. The building contains 62 rooms, and excellent accomodations are afforded for seventy-five boarding students.

The large chapel has a seating capacity of abont four hundred. There are in the college recitation rooms, dining hall and kitchen, laundry, office, parlor, guests' room, music room, etc., and a handsomely furnished society hall.

The building costs $40,000, and the grounds are valued at $20,000. The object of this college is to provide a thorongh and systematic education for colored youths, combining a moral and industrial training, and at the same time emphasizing the necessity of a Christian life added to culture and refinement.

A fine campus affords ample grounds for base-ball, foot-ball, croquet and tennis, and military drill.

The expenses of the college have been placed upon a most reasonable basis to enable students of limited means to avail themselves of its benefits, and the rate for each month is but ten dollars and fifty cents, of which two dollars can be paid by labor at the school if desired. This moderate rate includes tuition, with furnished room, board, heat and light. Those wishing to perfect themselves in instrumental music or voice culture can do under competent teachers at an expense of $2.50 per month (of four weeks,) or eight lessons.

The president of the college, the Rev. E. A. Robertson, A. M., is a gentleman of scholarly attainments and of long experience in educational work. After his graduation from colelge he occupied the chair of Latin in the U. S. Grant University, Chattanooga, Tennessee, for seven years. He resigned to pursue a special course in the University of Chicago, and was elected to his present position in 1895. Under his vigorous, progressive and skilful administration this institution has grown from an enrollment of thirty to nearly two hundred students. Its rapid growth in favor and influence foretokens a brilliant future.—American Journal of Progress.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

MISSIONARY MAPS.

Bishop Vincent writes as follows the maps prepared by the Missionary Society:

I want to call your attention, and the attention of your readers everywhere, to the remarkable series of maps just published by the Missionary Society at a nominal price. There are seven of these maps. Each map is 26x40 inches in size, brightly colored, giving the apointments in our particular mission fields which receive aid from the Missionary Society and from the Woman's Foreign Missionary Society. They will awaken an intelligent interest in our missionary work and furnish an incentive and an aid to geographical and historical lectures at prayer meetings and special missionary meetings. I know of nothing in the whole range of missionary appliances so attractive and useful as this new device of Secretary W. T. Smith. Think of having seven large colored maps forwarded by post, protected by a pasteboard cylinder, and costing only seventy cents for the whole set, postage included. Let this new cluster of misionary stars shine in every church.

HOME MISSION NOTES.

The Rev. J. L. Burehard who has long and faithfully labored among the Indians of California,, reports to the Woman's Home Missionary Society (which is in part responsible for his support,) that during a single month 120 persons sought religions instrucitons at the Mission. He has 64 Indian Church members, and a Sunday-school numbering 180.

One well acquainted with the work of this earnest misionary says of him: "He has a wonderful influence over the tribes on the Reservation. He is not only their spiritual helper, but he is really the umpire in all matters of importance. The Indians have such entire confidence in him that his word is law to them."

Perhaps the secret of his success among the noble red men, is unconsciously revealed in the following extract from a letter which he wrote to a friend. Speaking of his beloved work, he says: "There are two classes of preachers. One class preach and work all the time to create a sentiment—to make the people know, I work to get people to do what they already know: to do something every day for Jesus and the race."

One of the strong outposts of the Woman's Home Missionary Society is at the Jesse Lee memorial Home in Unalaska, Alaska. Between 30 and 40 children are being rapidly civilized and christianized there. At a recent entertainment in the Home the children sang their Gospel songs, recited Psalms, and in various Christian ways entertained their cosmopolitan audience. That the audience was both large and well pleased, is evidenced by the fact that the collection of $67.00 was taken.

The Woman's Home Missionary Society, through its Cor. Sec., Mrs. E. L. Rust, calls attention to the probable providential opening of new fields for cultivation by the Society at an early day. Says Mrs. Rust ,"Hawaii, Cuba, Porto Rico, or the Philippine Islands may, one or more of them, come under our flag at an early date and appeal by their needs for educational, industrial, and moral teaching. In that case the opening of our work by the establishment of Industrial and Deaconess Homes and the employment of trained workers would be imperative." Will not every motive of patriotism inspire the women of our church who have not yet joined this grand organization to come forward at this time and volunteer to give one dollar a year for this object.

An appeal comes for books for the library of the Lucy Webb Hayes Training School for Missionaries and Deaconess at Washington, D. C. Pupils and professors join in this appeal. Reference books for the classes in Bible training, church history, social science, nurse training and general literature, are solicited. Alumnae and friends of the Cincinnati Wesleyan College for Women, where Mrs. Hayes graduated, are requested to send one or more books each, to be placed in the alcove that will bear the name of the college. Contributions may be sent by mail or express to the Training School, 1140 North Capitol St., Washington, D. C.

Woodland seminary, the school for whites at Clarkson, Miss., has been under the auspices of the Freedman's Aid Society. In connection with this the Woman's Home Missionary Society has maintained Bennett Industrial Home, and has recently erected Dickson Memorial Hall, for the accomodation of students. The entire property, consisting of school buildings and 250 acres of land, has been leased to the Woman's Home Missionary Society for a period of 99 years with a rent obligation of $1.00 a year. The intention of the society is to maintain an industrial school for both sexes. The farm will be operated by the young men, and will furnish a considerable revenue for the support of the school. This is the only school for whites under the auspices of our church in that section, and furnishes almost the only opportunity for education. The work already accomplished has furnished a great uplift for the people.

EPWORTH LEAGUE.

By Rev. Daniel W. Shaw, Ph. D.

August Topic: HOW TO ENJOY RELIGION.

Topic, August 7th—Giving to God. (Luke 21: 1-4.)

As a rule men will cleave unto those things they enjoy. The world to-day, as never before, is going after comfort and enjoyment. The modern home, as well as the modern appliances of travel, indicate man's search after enjoyment. The cars that speed their way from State to State withtheir tons of human freight, are calculated not only to furnish means of transportation but enjoyment with it.

Given: two railroads, by means of which the passenger can reach his destination, and he will take the road that will furnish the larger amount of enjoyment during the trip.

When men take up religious schemes of life and seek out church affiliations they do not go where they may be most needed, but where they can get the largest return socially and religiously and, therefore, the largest amount of enjoyment.

To-day thousands of homes in our cities and towns are locked up and the families gone—to the seashore, to the springs, to see friends, looking for enjoyment. The man who in his business can assure the people enjoyment can as a rule get the people to go with him.

To-day we are to study the relation of the enjoyment of religion, to giving to God. There are multitudes of people who, if their actions are any index to their thought and belief, would say, there is no relation between men. I think of a man now, whom I know, a great, big, hardy son of toil, who has not so far as he knows, or anybody else, given a cent to the church where his name is enrolled, for years. That man evidently would say—there is no enjoyment in giving. But he does not stand alone! Would to God he did. I wish he were the last man who lived after that plan; but, alas! Every pastor whose eye may chance on these lines will have maybe, a score of that class of individuals cross his mental vision.

That was a magnificent spectacle that attracted the gaze of Jesus as he sat over against, or opposite the treasury as the people came with their offerings. All classes came. I love to think of that. The upper classes, the middle classes, the lower classes—all came with an offering to God. Because of this the temple was always well provided for and those who came there for worship had the enjoyment of a religious service without being harrassed about money.

Much of the enjoyment of our religious devotion in the churches is blasted by the everlasting appeal that continues, to secure money. There is a real joy in giving, but it is a hidden joy from most people. They fail of the joy because they give to the wrong object and with the wrong spirit. Most people who give, do not give to God. Here I know there will be a protest—but wait a minute. Let me tell you what I know. The people who give, give as they will tell you, to the preacher, the trustees or to the church, as a human institution. I say the people who give, I mean a vast majority of the people who give. Once in a while a soul rises up to the light and lays down a dollar for God, regardless of whether it goes into the home work or the foreign work. When a man puts down his first dollar after this plan, he draws near to his first blessing as a result of giving.

We shall have a return from heaven if we give to God. Mal. 3: 10.

If we will give to God, we have the assurance that the least we give, even out of our poverty, is well received. Mark 12: 43-44.

If we give with the wrong spirit and to the wrong object, we shall fail both of the blessing and enjoyment. Gifts to God and for the glory of God will win enjoyment. Gifts to the church as a human institution and for the name that one may get in so doing, will not afford any real en-

joyment. Yet too often this is the case. As proof positive that many people give to the wrong object and with the wrong spirit I call attention to the people in every church who, when they do not like a preacher, or are removed from the official board, stop giving their money. What has their office or their likes or dislikes of a man to do with their giving to God? I have known men who were so small and niggardly as to forsake the church and apparently forsake God and his work, because they did not like a preacher or were no longer in official station. Put now the scene that engaged Christ's attention over against this sort of a thing as it goes on to-day, and they stand apart by immeasurable spaces.

Look at that poor woman who out of her living cast in two mites. It was not her interest in the priest or the church as a human institution that prompted her, but her love to God. I imagine that as she turned from this deed of sacrifice for her Lord, she heard the angel songsters in her soul as they echoed, yea brought to her the rejoicings of heaven which filled her own soul with joy. No man can enjoy as he ought, the religion of Jesus Christ who has not learned to give liberally to his cause.

ASSISTANT SEC'R'Y PENN IN TEXAS.

The Methodists of Texas are giving Assistant Secretary Penn a royal welcome to the State. At Marshall, Palestine, Huntsville, Willis and Navasota the Epworthians have given receptions in his honor while the public meetings, Cabinet Department Conferences, have been largely attended. Literature is being widely distributed and Epworthians are everywhere enthusiastic. Besides the reception by the League at the Huntsville District Epworth League meeting, the teachers of the Summer Normal School at Willis, Texas, led by the conductor, Prof. Blackshear, who is principal of the State Normal School, tendered Bro. Penn a reception in behalf of the teachers.

In the next two months Bro. Penn will cover the entire two conferences by visiting every district meeting. The following is his itineracy through Texas:

Waco District Conference, Groesbeck, Tex, July 26; Austin District Conference, Georgetown, Texas, July 28; Dallas, Texas, Aug. 2; Dallas District Conference, Sherman, Texas, Aug. 3; Novasota District League, Yarborough, Texas, Aug. 5; Palestine District League, Fairfield, Texas, Aug. 9; Columbus District Conference, Yoakum, Texas, Aug. 16; San Antonio District Conference, Ottive, Texas, Aug. 19; San Antonio, Texas, Aug. 22; Austin, Texas, Aug. 23; Marshall District League, Texarkana, Texas, Aug. 24; Tyler, Texas, Aug. 30; Paris District Conference, Honey Grove, Texas, Aug. 31; Conrals, Texas, Sept. 4; Houston Union Meeting, Hontson, Texas, Sept. 5; Houston Union Cabinet Meeting, Houston, Texas, Sept. 6; St. Paul, Galveston, Texas, Sept. 7; Tabernacle, Galveston, Texas, Sept. 8; Honston District League, Richmond, Texas, Sept. 9.

Bro. Penn is speaking nearly every night, preaching on an average of twice every Sunday and meeting cabinets and talking with them every afternoon. Thus he is pushing the work.

SUNDAY SCHOOL HELPS

By Rev. G. N. Jolly, Kentueky Conferance.

Lesson VII, August 14th, 1898.

THE SHUNAMMITE'S SON.

2. Kings 4: 25-37.

Golden Text—"Cast thy burden upon the Lord, and He shall sustain thee." (Psa. 55: 22.)

At Jericho Elisha healed the water and made the barren land productive. As he passed on to Bethel little children came out and mocked him. He cursed them in the name of the Lord. Soon two bears came out of the wood and destroyed them. At Bethel he multiplied the widows oil till all her debts were paid, and she had some left whereon to subsist.

I. The life of this child. (8-17). 1. The woman's kindness. Shunem was a city on the southern slope of the Little Mt. Hermon. It was about forty miles north of Bethel. Elisha's home was chiefly at Mt. Carmel, but in visiting the schools of the prophets at Gilgal, Bethel, Jereeho and other places he often passed through Shunem. In that city dwelt a woman great in wealth, godliness and charity. She perceived that Elisha was a "holy man of God." She had observed him as he passed to and fro through their city. The eyes of the world are upon the church. The pure in heart often, without any effort on their part, win the favor of others. She invited him into her home. He often ate at her table. We should not be forgetful to entertain strangers. She did not at once place great confidence in him. He grew into her favor. Lay hands suddenly on no one. She built for him a room. She was well able to do this, yet she would not begin without speaking first to her husband about it. She spoke of the prophet's virtues, and then expressed her desire to build for him a chamber on, or against, the wall of their house, and furnish it in a substantial way. This was no doubt approved by her husband, for the room was built. We help the Lord and ourselves, too, by acts of kindness to His children.

2. Elisha felt grateful for her kindness. One day he was resting on the bed she had arranged for him. He did not desire to enjoy such solid comfort for nothing. He told Gehaza his servant to call her. When she came and stood before him he spoke of her kindness, and expressed a desire to do something for her in return. He wished to recommend her or her husband to the king for a government appointment. This she modestly declined. When she had withdrawn, he asked Gehaza what could be done for her. He told him she had no child to comfort her heart, brighten her home, and inherit her wealth. He had her recalled, and told her that at a set time, according to the course of nature, she should embrace a son. This would have been very sad news indeed to many of our married women in this age, but to a Jewess of that age it was news too glorious to be believed. Hence she cried out: "Do not lie unto thine handmaid." All of Elisha's words came true. Note—Places of rest for the "way-worn traveler" along the path of life are very comforting. He is an ingrate who does not appreciate acts of kindness from God and man. We should desire to do just as large for others as our means will allow. Contentment with godliness is great gain. Servants often know more about the inner life of a family than does the master of the house. If we cannot help a person in one way we may in another. Some truths are too great to be at first believed. Every promise of God, where man has not prevented it, has been, or will be, fulfilled.

II. The death of this child. (18-21.) When he became a lad large enough to go into the fields and small enough to be carried in the arms he went out where his father and the reapers were at work. The heat overcame him. He cried out to his father: "My head, my head." The father ordered a young man to carry him to his mother. He sat on her lap till noon and then expired. The mother took him up to the prophet's room, laid him on his bed, passed out and closed the door. Note—Children enjoy an out door life. They are tender and much more easily overcome with heat or cold than grown up people. Sunstroke is a common affliction in all warm climates and often kills. The mother is the child's best friend. Death is the extinction of life, an exile, a separation. It is the common lot of all, and is often very sudden. It shows weakness and unbelief, to sorrow as those who have no hope, over our dead. We should believe in and arrange for a resurrection from the dead.

III. The resurrection of this child. (22-37). Going to the "Man of God." The mother never once said her child was dead, or acted as though she thought it would not be brought to life. There is no expression of grief from her. She called to her husband, who was yet in the field, to send one of the young men to her, that he might drive her to the "man of God," and she would return again immediately. The husband was surprised at this because it was not the Sabbath, or the time of the new moon. Yet he did not oppose her plan, but did as she directed. All arrangements were completed and she set out on her journey. Note.—A wife and husband should know each others plans and help each other in their work. We should have set days for worship and attend to our religious duties on those days. The Sabbath should be a day of rest and of devotion. The return of the new moon was a day of festivity among the Jews. Business and piety mas exist in the same heart. Some women can love like a Jonathan and command like a David.

2. In the presence of the "Man of God." From Shunem to Mt. Carmel was only about ten miles. The distance was soon traveled. Elisha saw her coming and sent Gehaza to meet her. He inquired about her health, the health of her husband, and that of the child. She told him all were well. When she came to the Prophet she fell at his feet and worshiped him. Gehaza came near to thrust her away, but Elisha who saw the bitterness of her soul, and perceived that God had hidden the cause of her grief from him, bade him let her alone. She did not tell him the cause of her sorrow, but from her conduct he knew the child was dead. Note.—We may go or send others, to meet our friends when they come to call on us. We should be concerned for them and ask them about their health. We may be resigned to God's will and answer "all is well" when those we love tenderly are asleep in Jesus. We should not tell to servants what we would to the head of the family.

3. "Returning with the man of God." Elisha told Gehaza to gird his loins, take his staff go quickly and lay it on the face of the child. He was not to salute any one on the way. The servant did as he was directed. The mother told Elisha in language equivalent to an oath, that she would not leave him. He then arose and followed her. Gehaza placed the staff on the child's face, but there was neither voice nor hearing. He returned to meet Elisha and told him they were not sufficient to awake the child out of the sleep of death. Note.—Elisha's conduct here is hard to be understood. Did he believe he could not raise the dead, and desired to dismiss the whole matter in this way? Did he think his staff and prayers would be sufficient to bring back the dead? Did the mother's unbelief prevent Gehaza from rising the dead? Did the fact that Elisha changed his mind and decided to go with the mother prevent the miracle of Gehaza? We know not. It takes a prophet's hand to wield a prophet's staff. The man behind the sermon or the prayer has much to do with its effects.

4. Raising the child to life. Elisha entered the chamber of death alone and closed the door. He thus prayed earnestly to the Lord. After this he stretched himself upon the child till its flesh became warm. He then walked to and fro over the house till his blood circulated again freely. He returned and stretched himself on the child again. It sneezed seven times and opened its eyes. The mother was called She fell at the prophet's feet in humble thankfulness for what he had done, bowed herself to the ground, took up her child and went out. Note.—The race is dead in sin. Jesus in the atonement has stretched Himself beside man's nature, and gives warmth and spiritual life to it.

Adam Hudson, the Negro janitor of the Stevens building, in New York, left a fortune of $30,000. He had been an employee of the Stevens family for over fifty years, and was the autocrat of the building of which he was janitor, having more to say than any tenant, or even, at times than the owners themselves, who stood by him through thick and thin. His salary was $1,800.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

WAR ITEMS.

The invasion of Porto Rico is proceeding without any difficulty whatever. The people have, thus far welcomed the coming of our army and the Spaniards have offered very feeble resistance. Ponce, a city of some size has surrendered, and Gen. Miles has hoisted the American flag over it. San Juan will doubtless be attacked as soon as sufficient force arrives, and Gen. Wilson thinks the whole thing will be over inside of three weeks.

Matters in Cuba are about as usual except for the fact that the yellow fever continues to spread among our troops. Of 4279 sick soldiers, 3406 have fever. There were 696 new cases reported for last Friday. Hood's regiment of Immunes (supposedly) of this city has gone to Santiago. We dare say a majority of them will soon need yellow fever nurses.

Gen. Merritt has reached Manila, Phillipine Islands, and the surrender of the city was to have been demanded last week. While nothing official has been heard since, it is reported through other sources, that Gen. Augusti, the Spanish governor, has refused to surrender. If this be true of course it means fight, and we doubt not that ere this is read by our readers, Manila will be in the hands of our forces.

NEGRO BRAVERY REWARDED.

Washington:—Six colored non-commissioned officers who rendered particularly gallant and meritorious service in the face of the enemy in the actions around Santiago on July 1 and 2, have been appointed second lieutenants in two of the colored immune regiments recently organized under special acts of congress. These men are Sergeants William Washington, Troop F, and John C. Proctor, Troop I, of the Ninth cavalry, and Sergeants William McBryar, Company H; Wyatt Hoffman, Company G; Mason Russell, Company H, and Andrew J. Smith, Company B, of the Twenty-fifth infantry, commanded by Col. Daggatt. These two negro regiments were in the thick of the fierce fighting at El Caney and San Juan, and won high praise for their courage and efficiency. The Ninth cavalry was also with the Rough Riders at La Quasina.—Ex.

Rev. Dr. E. Benjamin Andrews, for nine years president of Brown University, Rhode Island, who had a serious break with the trustees of that institution some months ago, has been elected superintendent of the City Schools of Chicago. Judging from what are understood to be the financial views of the authorities of that city who are responsible for his election, the selection of Dr. Andrews may be taken as an indorsement of his free silver ideas to which Brown University objected. If such is really the case he may be superintendent only as long as the political complexion of that city continues to be what it now is . In our judgment this is unfortunate, to say the least, for a superintendent should be chosen for his peculiar fitness for the office rather than the political views entertained by him. That should be above politics.

Bishop Hartzell is calling for two experienced teachers for the work in East Africa among white Europeans.

FILL THE COLLEGES.

Bishop Mallalieu is always philosophical and practical in his dealing with present day needs. We give herewith a word of advice which the good Bishop has given out through the columns of Zion's Herald:

"It is only a little thing, and yet a word of advice from the pastor may change the whole course of one's life. A ten minutes' talk on the sidewalk at Wilbraham, on the 14th of March, 1853, with dear old Professor Buzzell, sent me to Middletown and through Wesleyan University.

"A pebble in the brooklet cast
Has turned the course of many a river."

God only knows the power of a word rightly spoken at the pivotal hour in personal destiny.

Probably every preacher who reads these lines has within his reach some young man or young woman who has ideas and aspirations, but they know not how to realize them. What such young persons need, in very many cases, is that the pastor should call their attention to the great privilege and advantages offered by our conference academies and seminaries. Many of our young people only need a bit of good advice and encouragement, and they would find a way to enter some one of those schools the coming fall, and so commence a career that would take them through a full college course and help them to lives of honor and usefulness in the church and in the world.

If all our pastors will heed the above suggestions and give a few hours to applying them to actual cases, I am sure that hundreds of new and unexpected students will be found gathering in our conference schools. Methodism needs to multiply her educated young people."

We are quite sure our pastors could double the attendance of our colleges and academies during the next year, if they would put forth energy just along this line. Brother, try it!

Rev. Wm. McMorris, presiding elder of the Vicksburg District, Mississippi Conference, is making a determined effort to have his district stand with the leading districts of the conference. Already he has raised more benevolent money in six months than was raised for the whole of last year. He reads the Southwestern closely and canvasses for it faithfully. Nearly every local pracher and exhorter on the district takes the paper.

Both the pastor, Rev. Dr. F. Parker, and Prof. H. B. Pemberton, of Marshall, Tex., write interesting accounts of the visit of Assistant General Secretary I. G. Penn to that city. His lectures and services in general are greatly appreciated by the people and Prof. Pemberton, who is State President of the Epworth Leagues, thinks the chapters thus far visited have been greatly quickened. Bro. Penn is to spend two months in the State. While at Marshall, he was entertained by Mr. and Mrs. C. A. Johnson.

We are pleased to have a copy of the American Journal of Progress, Sedalia, Mo., which contains an elegantly illustrated article on our George R. Smith College. The article is reproduced in the educational column of this issue. President Robertson is to be congratulated on the magnificent success of his work.

Our people at Bolton, Miss., where the District Conference of the Vicksburg District was held, are greatly rejoicing over the completion of their beautiful new church. Rev. D. D. Goodwin, their pastor has wrought well and is justly proud of what has been accomplished. He expects now to turn his attention to the Southwestern and send in a goodly number of subscribers before the Annual Conference assemblies.

The first issue of the Mississippi Sentinel, with Prof. T. A. Green as editor and manager, is before us. It is quite newsy and well "gotten up." Success to the Sentinel!

How to secure a full attendance at the prayer-meeting? This question was fully discussed after a paper was read last week in the Jackson (Miss.) District Conference, by Rev. H. M. Craft. Many hints were dropped that ought to prove helpful, but after the discussion had pretty well spent itself, Presiding Elder Houston said, "Let all brethren who attend the prayer meeting regularly raise their hands." The response was so weak that it was evident many of those who spoke had been discussing their own cases.

The choir of St. Paul M. E. Church, Jackson, Miss., is certainly a credit to that church and the community. They not only sing any of the metres of the hymnal readily, but render many difficult selections with an ease and grace that are highly commendable.

The S. W. C. Advocate makes the following statement which needs to be differently worded:

If you are inferior it is because you so decree it. For though God is your creator, you are your own maker.

[That is New Orleans theology, Bro. Scott.] —Dallas Express.

So it is my Texas friend, but it is good for the whole country.

Rev. E. M. Jones, presiding elder of the Montgomery District, Central Alabama Conference, is joyously happy. 'Tis his fourth, and it's a girl.

Rev. E. H. Clark dropped in the office last week en route to the district conference, and left us five annual cash subscribers. Bro. Clark is perfectly loyal to the interests of the Southwestern.

Bishop Waldon gives the votes of two foreign conferences on the question of equal lay representation as follows: Switzerland, 1898, yea 28, nay, 17; 1897, yea, 2, nay 28. South Germany, 1898, yea, 34, nay 35; 1897, yea, 16, nay, 48.

While in Albany, N. Y., to deliver the annual address before the Convocation of the regents of the University of New York, Prof. Booker T. Washington was the guest of Mrs. Jno. F. McElroy, the sister of Ex-President Arthur, who was mistress of the White House during his administration.

Fortune & Scott is the name of a publishing house now established in New York City. T. Thomas Fortune, the editor of The Age, is the senior member of the firm, and Emnett J. Scott, private secretary to Booker T. Washington, is the junior member. The Southwestern wishes the gentlemen success in this enterprise.

The good Catholics of Louisiana, and for that matter we suppose those of the whole country, are still praying for the dead American soldiers. Some denominations are of so little assistance to the living in the matter of preparing for the repose of their souls, that they ought to spend some time after death in atoning for their spiritual negligence.

The Nebraska Epworth Assembly has a well arranged programme for this summer's session. Among those who will deliver addresses are: Bishop Bowman, Chancellor McDowell, Drs. Bowen and Berry.

It is stated that by "building operations extending the residence area" of the city of Philadelphia the valuation of taxable property for '99 has been increased $23,503,131, which brings the total valuation up to $840,496,650.

Prince Bismarck, the aged and noted general and statesman of Germany, is dead. He passed away last Saturday night. Such a character as he deserves a more extended reference, which we hope to give later.

Tho Epworth Era (Church South) is to be enlarged to a 16-page paper Aug. 4th. Editor Du Bose on a recent trip received 700 subscribers for the Era.

How few are Elijah's recorded words! And those are the utterances of but five or six occasions. . . He speaks for a moment; he is dumb for a triennium. "All real work," some one has said, "is quiet work." The silent Elijah accomplished the regeneration of his country.—Joseph Hammond.

The Louisiana Conference claims to be the wealthiest of any of the colored conferences of the Methodist Episcopal Church. The estimated value of its Orphans' Home property is $15,000; New Orleans University and Gilbert Academy, including endowment, $250,000; church and parsonage property $375,209. Total, $640,209.

King Home, Marshall, Texas (Wiley University), under the auspices of the W. H. M. S., has twenty-seven finished rooms and four more expected to be completed during the year. The average number in the home during the last year was thirty-three, with 122 in the sewing department, and a graduating class of fourteen. A beautiful gold medal was given by the State of Texas to one of the beneficiaries, for the best poem written on "Texas Independence."

"The Christian Advocate" gives a tabulated statement showing the condition of our Methodism in the city of New York, which includes the boroughs of Brooklyn, Queens and Richmond. It shows that we have in Greater New York 154 organizations and 43,826 members, including probationers. The property valuation is $8,782,700, with an indebtedness of $1,315,993. There are in the Sunday schools 5,390 teachers and officers with 53,310 scholars.

We still hear reports of the magnificent success attending the labors of Rev. D. W. Shaw, our pastor at Charleston, W. Va. His audiences continue large and appreciative, all services are marked for the deep spiritual feeling manifested and the evident presence of the Holy Spirit. The people, too, are giving with greater liberality; since the 15th of March they have contributed an average of $47 per week, or a total of $857. This we consider a most excellent showing.

L. T. Miller, M. D., a talented young phisician, Yazoo City, Miss., is making quite an enviable record for himself in the successful performance of difficult surgical operations and the further fact that he has succeeded in curing a number of chronic cases which had long been given up even by his white brothers of the profession. The doctor was born in Natchez, Miss., and completed his medical studies at Meharry Medical College, Nashville, Tenn. He has a large and constantly growing practice.

Dr. C. H. Payne intends to make an official visit to the following conferences this fall: The Colorado, Idaho, Columbia River, Puget Sound, Oregon, California, Southern California, Arizona Mission, New Mexico, Spanish; New Mexico, English, and Oklahoma. He will give special attention to the important problems relating to our educational interests in the sections visited.

Mr. A. V. Roman, who was such a devoted and successful Epworth League worker in Union Chapel, this city, has enlisted as a corporal in Company L of Col. Crane's Regiment of Immunes, which was raised for the most part in this city. Bro. Roman's wife has gone to Santiago as a yellow fever nurse and they hope to join each other in that Cuban city. Bro. Roman was president of the League Chapter at Union Chapel, and will be greatly missed. He is an enthusiastic Christian gentleman and his was the best chapter in the whole conference. He is now doing good work among the soldiers.

PERSONAL AND GENERAL.

Rev. W. R. Butler is spending a few days at Pensacola, Fla.

General Merritt is a member of the Methodist Episcopal Church. He is now in charge of the troops in the Phillipine Islands.

Mrs. E. F. Ross and daughter, Miss Beatrice, of Bay St. Louis, Miss., will spend this month in Shreveport, La., with Mrs. Ross' daughter, Mrs. Dr. Frank Smith.

Mrs. Scott, the editor's wife, and the children left the city last week for a few week's stay in Brookhaven, Miss. They are the guests of the family of Rev. B. L. Crump at their pleasant home.

Prof. W. H. Strickland, of Arkansas, writes us that the State League Convention has been changed from Sept. 8, 9, and 10, to Sept. 15, 16 and 17 at Pine Bluff, Ark. We published the program a few days ago.

Rev. R. H. Patton, pastor of Green Hill Circuit (Miss.), has just built a nice five-room cottage at Bolton, Miss., where his family lives. His house is well located and is as neatly planned and constructed as any other in the town.

Mrs. L. P. May, the wife of the popular pastor of Benton Circuit, is quite successful in working in her husband's charge for the Southwestern. Mrs. May is a graduate of New Orleans University and quite a polished and excellent lady.

Dr. L. G. Adkinson left this week for Philadelphia, where he will spend a while visiting relatives and friends, enjoying the hospitality of the "Quaker City." The Doctor's address will be, No. 1011 St. Bernard Place, Philadelphia, Pa.

The Students Orchestra, under the directorship of Prof. W. J. Nickerson, favored the "boys in blue," at Camp Corbin, with a select programme one evening last week. That they enjoyed it was shown by their enthusiastic applause.

Mrs. C. A. Goodwin, wife of the pastor of our church at Bolton, Miss., makes a specialty of painting and needle work. She received a gold medal for the display of her work made at the Shelby county (Tenn.) Fair, and a certificate from the white fair at Vicksburg, Miss.

Mr. J. L. A. Thompson, a prominent member of our church of Bolton, Miss., is a young man of very great promise. He has a plantation 3 1-2 miles from town, consisting of 180 acres. Of this he has 100 acres in cultivation, which he superintends himself, and this year expects to make 45 or 50 bails of cotton.

Miss Beatrice Ross and Miss V. C. McArthur, two talented and charming young ladies of Bay St. Louis, Miss., were in the city last week and we were pleased to have them call. They are both teachers and enthusiastic Methodists. Miss Ross is connected with the Sunday-school at the Bay and is constantly laboring and planning to enhance its interests.

Rev. J. C. Houston, who has just closed his District Conference at Canton, Miss., though not fully recovered from the painful operation which he underwent last Spring in the removal of the tumor which was cut from his back, is hard at work on his district and expects to make a first-class report at the next session of the Annual Conference.

Bishop Wm. Taylor is spending delightful days in Santa Clara, the guest of J. M, Kinberlin, a brother of Mrs. Taylor and one of the pillars of our church there. Recently the Bishop preached a strong and helpful sermon for Dr. Heacock's people. Still his voice is inadequate to protracted speaking. His general health is good.—California Christian Advocate.

Mr. R. D. Pickett, the superintendent of our Sunday-school at Jackson, Miss., is a successful blacksmith and wheelwright. He learned his trade at Toogaloo University and since he opened for himself in Jackson his business has increased to such an extent that he employs two workmen. Bro. Pickett is a reader of the Southwestern and expresses himself as being highly gratified with the paper.

THE CLAIMS OF THE SOUTHWESTERN.

One of the mightiest educational factors of today is the press, it may exert an influence for good or for evil, it, in a very great measure, determines the course of human events and it plays a mighty part in the evolution of history.

The press is a great unifying force, shaping and directing human thought and action and bringing discordant elemants into harmony; elevating and preserving the masses of humanity, indeed the press vies with the pulpit in dissemenating light and truth throughout the world; it is doing much towards bringing the world to the feet of the immaculate Lamb; it instills right principles and right thonghts into human minds and hearts and lifts men up to a higher and better plan of citizenship and right living.

No one can estimate the amount of good that a Christian newspaper accomplishes; many a soul has been brought from darkness into light by reading some good church paper. The Christian newspapers of to-day are generating and setting in motion waves of blessed influence that shall touch the shores of eternity and tune the harps of glory to loftier hallelujahs.

I feel safe in saying that good newspapers will do more towards lifting up our race than any other agency. Sad to say the great mass of our people are in ignorance—not, however, because of their non-ability to learn—that theory has long since been exploded—but because of the limited means that have been afforded them for acquiring an education. A great and mighty problem looms up before us to-day. How can we reach the masses of our people—how can we elevate and save them, get them to imbibe the spirit of the age.

I than God that, in an opportune time, the Southwestern Christian Advocate has come upon the stage of action; it lives, moves and has its being in Methodism. It was started in 1873 by Dr. (now Bishop) Hartzell, and three years later adopted by the Genl. Conference; it is therefore, an official organ of a great church representing the colored membership of a great church; it is our paper; edited by one of our own men; it is a star of the first magnitude that has arisen in the south-west; it is steadily mounting upward, dispelling the dark night of ignorance and superstition which like a pall, hangs over this southland. It is destined to out shine all other stars in the literary firmament. it is a light and it sends its radiant beams far out into the night and signals to an oppressed race, that the morning cometh; aye, more than that; it carries with it the gospel of the Son of God and points men to the Lamb of God, who taketh away the sins of the world. Then too, it is a race paper, it fights boldly for our rights and does not hesitate to denounce any unjust measures that are imposed upon our people; it is a sturdy champion of the rights and liberties of our people.

Such a paper ought to live—it will live, we cannot, we will not do without it, we must not let it die; its future success depends upon the degree with which the colored membership of our great church rally to its support. There are two hundred and fifty thousand colored members in the M. E. Church; we are an intergral part of a magnificient whole, and it does seem that we ought to be able, and more than willing to support the paper that represents our interests in the great church of our choice. The Southwestern should be in every home: none of us can afford to be without it; no loyal Methodist will be without it; it enables us to keep up with the movement of our church; it makes us intelligent Methodists, it defines our position and tells us who and what we are. I assert that it is our duty to take our church paper, rally to its support; no man should be allowed to hold any office whatever, in this or any other church who does not take his church paper. Subscribe for the Southwestern and your homes will be made brighter and your hearts lighter aside from the happy consciousness of having done your duty.

C. R. Brown,

Greenville, S. C.

DOINGS OF THE WORKMEN.

M. Q. A. Fuller P. C., Palestine, Tex.—My third Quarterly Conference was heid on the 15-17th instant. Rev. W. A. Fartson was present. This quarter has been a good one spiritually; nine have joined the church; peace and harmony reign between pastor and people; reports good. Sunday was a great day with us. Revs. I. G. Penn, assistant secretary of the E. L.; O. I. Jones, S. S. agent and Thomas Cole, of Tyler, were present. Rev. Penn organized an E. L. Chapter at Pleasant Hill and preached at 11 a. m., after which the Sacrament of the Lord's Supper was administered by the P. E. At 3 p. m. Rev. O. I. Jones preached at St. Paul Church in town to a quite and attentive congregation. At 8:30 p. m. Rev. Penn preached.

I C. Clemons, P. C., Natchitoches, La.—Our rally on Sunday, July 17th, was a great success. We succeeded in raising the following classes: No. 1, $3.75; No. 2, $2.35; No. 3, $26.90; No. 4, $10.95; No. 5, $3.50; No. 6, 19.00; No. 7, $29.20. Cash $95.65; material $32.50. Total $128.15. The Lord is with us, and we must succeed.

Mr. J. W. Cook, P. C., Parsonburg.—We seem to be moving along so far on this charge better than last year; we have had Prof. L. L. Blair, of Savannah, Ga., with us. He displays a fine exhibition with his phonograph and lanterns, and he delights our people of both colors; furthermore we esteem him as a gentleman and wish him success wherever he may go. We are arranging for two camp meetings: one at Union, Aug. 6, and another at Bishops, Aug. 13. We are trying to get together a few subscribers for the Southwestern, as we esteem it as a great paper of the Church and our race, with a great man of the Church and of our race as editor.

Rev. F. O. Carroll, P. C., Hagerstown, Md.—We are getting on finely in church work at this place, both spiritually and temporally. The kind members and friends gave us a surprise at the parsonage on Friday evening, July 22, led by Brother and Sister Kyser. We are preparing to give our annual picnic at Mount Altar Park, Aug. 10.

C. W. Kershaw, P. C., Pineville, La.—I desire to give thanks through your paper to the good people of Pineville Church for the surprise and the many good things given us, led by Mrs. L. Green and others. Come again, friends.

Lake Providence, La.—Mrs. S. Knox, superintendent of Knox Mission Sunday School, and Miss Ella Bradley, tendered Rev. F. T. Chinn, P. E., a very pleasant reception at the residence of Mrs. Bradley, which was attended by many of our best people. Songs and addresses were delivered. Sunday, the 17th, was a grand day at Knox Mission. The Children's Day program was carried out, the Baptist people taking part. Rev. Chinn was with us and spoke words of encouragement to the Sunday school. We raised $2.35.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind

G. W. Thompson, P. C., Gurdon, Ark.—Children's Day was a success from beginning to end and we raised our assessment for education. We are growing in interest in our work and our church has received a handsome swinging lamp as a present from one of our Gurdon friends. We have had six accessions to the church this year and have secured about $22 for improving our church. I have not forgotten to work for subscribers. I read my paper and hand them out to officers of the church to interest them in the paper as much as possible. The membership of the church is small—had dwindled to almost nothing when we took charge two years ago, but we are glad to say it is improving.

S. M. Bolden, P. C., Hempstead, Tex.—We have enjoyed spiritual blessings, and, notwithstanding hard times, our finances have been fairly good this quarter. Our third quarterly conference was held July 16 and 17. W. L. Duncan, P. E., and all the officers were present with written reports which showed that they had been faithful. Our Sunday school, with Prof. Wm. Drake superintendent, and Epworth League, A. F. Freeman president, are doing a good work. The Sunday school and Epworth League use our own Church literature; therefore are accomplishing greater good for the cause of Christ. On Sunday the presiding elder preached three good sermons and administered the communion to 194. Fourteen joined the church this quarter and eight were baptized.

Collection for presiding elder $30.25. We are preparing to attend the Sunday school and Epworth League Convention and anticipate a grand meeting.

advantages and some of its dangers, as well as its gradual adoption throughout the country as an important means of education, are pointed out.

J. J. Johnson, P. C., Hernando, Miss.—Our second quarter was held July 2-3. W. McDonald, P. E., was at his post. At 11 a. m., he stormed the forts of sin, and when he was through every one was happy and praising God. Collection this quarter $65. On the night of the 27th, a band of young people stormed the parsonage, led by Misses Laura Baldwin, Della Robinson, Davierella Baldwin and others. They brought many good things which made the hearts of the pastor and family rejoice. Call again, young ladies.

Wm. Harrison, P. C., Bedford, La.—We are still on the onward march for success. On Sunday, the 24th, we had a rally for missions and raised $32.65. We have raised all of our mission money—$42, and expect to report the same at the district conference. Sunday school in good shape.

T. J. Ross, P. C., Oswego, Kan.—We are an humble people, but like to be spoken of. Our church is moving along nicely. Both spiritually and temporally we entered upon our duties April 1. We are glad to say that the death messenger has stayed his hand from us except in one case. He came Saturday evening and took from our ranks our beloved mother and sister, the oldest Methodist possibly in this part of Kansas, Sister Mariah Gill. She was born in the State of Tennessee, joined the Church in the latter sixties, and was a faithful member. Mother Gill was conscious until the end. She said to her pastor the day before her death: "Brother Ross, I am only waiting for the Master's call.' She leaves three sons and one daughter. G. W. Wynn, her youngest son, is P. C. at Mound City, Kas. She was 92 years old. Rev. N. C. Robertson assisted the pastor at the funeral which was largely attended.

JACKSONVILLE (FLA.) DISTRICT.

The twenty-second session of the Jacksonville District, Florida Conference, will convene in Simpson Chapel M. E. Church at Jacksonville, Fla., Sept. 15, 1898. All traveling ministers, local preachers, exhorters, district stewards, one Sunday school superintendent, one Epworth League president and one class leader from each pastoral charge in the district are members of this conference, and are earnestly requested to attend.

The Conference Board of Examiners will be present to examine any candidate for admission on trial, or in each of the four years' course of studies of the annual conference. We advise those who come under this head to come prepared to take the examination. Each auxiliary to the Woman's Home Missionary Society in the district is requested to send a delegate to the district conference for the purpose of organizing a district association of the W. H. M. Society for the Jacksonville District. The superintendent of Boylan Home is expected to be present at this meeting, and will give much needed information and will otherwise assist in perfecting this great work. The presiding elders of the Gainesville and Palatka Districts are expected to be present, also the president of Cookman Institute. Everything possible will be done to make this conference a success. We desire to have full reports from every department of the church work. Therefore we call upon each pastor to assist us in making this conference a grand success. Sincerely yours,

Stephen A. Huger, P. E.

COLUMBUS DISTRICT.

Dear Brethren—You are hereby notified that there will be reduced rates on the certificate plan to the district conference to convene in the city of Yazoo, Aug. 16-22. Please notify all delegates and visitors to call for certificate when purchasing tickets and them over to the secretary.

Let there be a full attendance. We will have present some of our general conference agents—Dr. Penn, Dr. O. I. Jones, and we greatly desire Dr. I. B. Scott, editor of the Southwestern Christian Advocate, to be present. Brethren, come prepared to render reports of the amounts raised for our Samuel Houston College. We hope every chapter of the Epworth League will be fully represented. Dr. I. G. Penn, who has charge of the League work, will be present with us on Wednesday night, and will entertain us on this line of work. We hope to have Dr. I. B. Scott, the editor of the Southwestern, to give one of his great lectures on the cause he represents. Last, but not the least, Mrs. E. S. Spriggs, of the W. H. M. Society, will be present to look after that branch of the work. We are expecting to have a grand time. Yours in Christ,

B. F. Smith.

LOST FRIEND.

I would like to find my sister, Fanny Johnson. When last heard of she was in New Orleans living at Gravier and Franklin streets. Was sold from Louisville, Ky., by Dr. Yardell. My mother's name was Letty Johnson. Any information will be thankfully received at 2712 Armour avenue, Chicago, Ill.

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NOTICE.

All persons attending the San Antonio District Conference, to convene on the Belmont Circuit, near Ottine, Texas, will ask the agent for certificates on purchasing tickets, which will secure reduced rates for return at one cent per mile. Tickets will be on sale Aug. 16 to 20. Buy tickets to Ottine and you will be conveyed from there to seat of the conference free. Any one coming from the West over the Southern Pacific desiring to go through without laying over, I have arranged with Mr. Oscar, the livery stable man here in Luling, to take you through day or night for 50 cents or $1 for round trip, the distance from Luling, 12 miles.

Conference will open Aug. 17, at 9 o'clock a. m.

Harry Swann, P. E.

July 22, 1898.

NOTICE.

Rates on the Santa Fe Railway to the convention, the 3d to 7th of August, will be one and one-third fare on the main line and the branch. Agent of Houston & Texas Central don't think it will pay them to give reduced rates. However, those coming over that road will ask the ticket agent.

Pastors, instruct your delegates to ask agent for rates and be on hand the first day. Let all of the pastors and delegates be present. Let no local preacher or exhorter remain at home.

W. L. Duncan, P. E.

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HOLLY SPRINGS (MISS.) DISTRICT CONFERENCE.

The first district conference of the Holly Springs District convened in Vincent Church, Grenada, Thursday, June 23, at 9:30 a. m. The first spiritual blessing was a love feast, conducted by Revs. W. C. Clay and J. W. Winbush. W. McDonald, P. E., presided. He was in his usual mood, looking with no lack of interest after the benevolence of the church and the Southwestern. All of the pastors, with one exception, were present.

J. W. Winbush was elected secretary; G. J .Dobson and Prof. M. C. Boone, assistants; W. C. Clay, statistical secretary.

The disciplinary committees were appointed and the business of the conference was dispatched in such a way that spectators believed that the officials were parliamentarians. Several dignitaries of our sister churches were introduced to the conference—Revs. Mr. Argyle, P. E.; J. A. Caren, P. E.; Rev. Mr. Thurmond and Rev. G. W. Parker, of the A. M. E. Church, who took an active part in the discussion of the topics.

Friday evening was known as the anniversary of the Southwestern Christian Advocate, and it had the right of way, with Dr. Jones as its chief engineer. He electrified the large audience which assembled to hear him, the result of which was 30 subscribers.

The reports of pastors and other officials were healthy and encouraging, which prognosticate a bright future for the district. Sunday schools well attended, Epworth Leagues are taking on more life, churches are built up both spiritually and financially, benevolent monies are being collected. C. C. Rosemond was granted a local preacher's license.

The following divines preached acceptably during conference: L. F. Jones, B. F. McEwen, J. A. Slate, J. J. Johnson, F. H. Chisholm, and G. J. Dobson.

Sunday was a very great day for the Grenadians. The Model Sunday School at 9:30 a. m. was conducted by W. McDonald, P. E., Brother J. H. Phillips, superintendent, and the assistant superintendent. At 11 o'clock Rev. W. Clay, pastor of Holly Springs Charge, preached a historic sermon and captured the entire congregation. At 3 o'clock p. m., Rev. Prof. G. G. Logan preached to the satisfaction of all. Sacrimental services followed this sermon. Rev. R. E. Jones, B. D., was at his best at 8 o'clock p. m.

Grenada goes down on record as having some of the most hospitable people on the I. C. Railroad, and Rev. C. W. Walton, the much beloved pastor, leads the way.

Miss Bennie Z. Phillips, one of Rust graduates, accomplished in music, and the excellent choir of Grenada furnished music for the occasion. This closed one of the most profitable and pleasant sessions of the Holly Springs District conference.

Water Valley is the place for the next meeting.

J. W. Winbush, Reporter.

WANTED—Persons to sell "Scott's Magic Hair Straightener and Grower." It makes short, kinky hair long and straight; and "Scott's Face Bleach and Beautifier." It removes every discoloration of the face. Can make $75 to $150 per month. You will find ready sales for these articles. Write for instructions to agents. Scott Remedy Co., P. O. Box 570, Louisville, Ky. 2t

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SHUBUTA (MISS.) DISTRICT CONFERENCE.

This conference convened in Hattiesburg, June 29, at 9 a. m. Rev. J. M. Shumpert, D. D., in the chair.

After devotional exercisese nineteen members answered present. Quite a number were absent, being quarantined. A. J. McNair was elected secretary; W. H. Smith assistant; A. C. Lacy, statistical secretary; F. T. Adams, assistant.

The usual committees were appointed and business was dispatched with much care and accuracy.

The literary exercises were seasons of great interest and profit to all. On the second day the presiding elder read a well written and carefully prepared report which indicated progress and prosperity. New churches are being built at every station on the Gulf & Ship Island Railroad. All the pastors and members present made good reports.

Saturday afternoon was devoted to the Epworth League and Sunday school work, which was very inspiring. Regardless of inclement weather the conference was largely attended.

J. L. Wilson, A. B., B. D., principal of the Meridian Academy, was present and spoke in the interest of the academy and electrified the conference.

It was voted that each pastor raise his assessment for Freedman's Aid and send it to Prof. Wilson by August 1.

John Buino, Albert Button and Jack McCree were licensed to preach. Resolutions were reaffirmed that no local preacher have his license renewed who did not subscribe for and read the Southwestern. Two local preachers subscribed at once. Rev. Pollard H. Mason of the Baptist Church and Rev. Oliver of the A. M. E. Church and Prof. Talkner were introduced. Sermons preached through the week were by J. Walker, F. Smith and A. C. Lacy.

The conference was interrupted on Friday by a storm, but the secretary made his escape in time and saved the books and records.

Sunday was a high day in Hattiesburg. At 10:30, love feast; 11, Rev. L. W. Price, A. M., Ph. B., preached a very delightful sermon, which was enjoyed by all; 3 p. m., Rev. A. J. McNair filled the sacred rostrum, while, though rain fell in torrents, there were hardly seats for the people, and at 8 p. m., Rev. W. H. Smith, of Pearlington, preached.

Money raised in the conference $101.-62.

Shubuta was chosen as the seat of the next district conference.

Pastor Logan and his good people nicely cared for the conference.

A. J. McNair, Sec'y.

NOTICE.

Brethren of the Natchitoches District—Please bring all of your benevolent money with you; let no one say they left it at home.

Our meeting will be in the town in a lot adjacent to the church where Bro. Clemens will stretch a large circus tent with seats to accommodate seven hundred and fifty. The Texas & Pacific Railroad will sell tickets on the certificate plan Aug. 1, 2, 4 and 7, good to return Aug. 8. When purchasing ticket be sure to ask agent for certificate to conference. Then on returning you will be entitled to one-third fare between Mansfield and Alexandria. Pastors will please make this plain to your people and save trouble, bearing in mind we must have 50 certificates in order to get the reduction on the T. & P. road. Those who take the train at Cypress pay one fare for round trip to the city and back.

H. J. Wright, P. E.

NOTICE.

Marshal, Tex., July 24, 1898.

Texas Epworthians:

We are pleased to announce that the Rev. I. Garland Penn, assistant general secretary of our Epworth League, is in the State to remain two months. We heartily commend him to you and ask that you give him a royal reception and that you get all possible good out of his visits. He will visit all district conferences in the State. Fraternally yours,

H. B. Pemberton, State Pres.
C. D. Johnson, State Sec.

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Morristown, Tenn.

ILLINOIS CENTRAL R. R.

Announcements.

TOURIST RATES — The Illinois Central now has on sale, and will continue the same until September 30th, 1898, round trip summer tourist tickets from points on its lines in the South to a large list of summer resorts in the North. Its fast double daily service to St. Louis, Chicago Cincinnati and Louisville enables one to reach quickly and comfortably the mountain resorts of Virginia, the White Mountains and Seaside of New England, the Thousand Islands, the lake and forest resorts of Michigan, Wisconsin and Minnesota, the Hot Springs of Arkansas, the Yellowstone Park or the resorts of Colorado.

SOUTHERN HOMESEEKERS' GUIDE. — A new 1898 edition, entirely rewritten, and giving facts and conditions, brought down to date, of the Central's "Southern Homeseekers' Guide," has just been issued. It is a 264-page illustrated pamphlet, contains a large number of letters from northern farmers now prosperously located on the line of the Illinois Central Railroad in the States of Kentucky, Tennessee ,Mississippi and Louisiana, and also a detailed write-up of the cities, towns and country on and adjacent to that line. To homeseekers, or those in search of a farm, this pamphlet will furnish reliable information concerning the most accessible and prosperous portion of the South. Free copies can be had by applying to the nearest of the undersigned.

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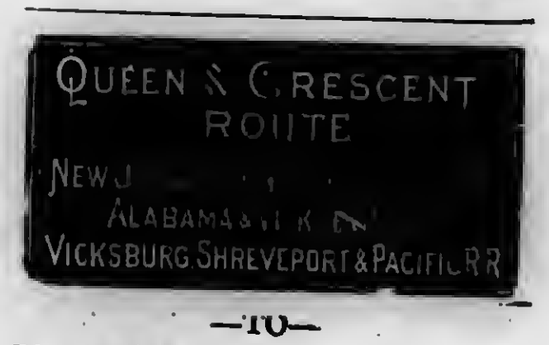
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SUNDAY SCHOOL AND LEAGUE CONVENTION.

The Sunday School and Epworth League Convention of the Hot Springs (Ark.) District convened in Ebenezer Chapel, July 7. The president, Rev. J. E. Toombs, presided.

Bessie M. Booker was elected secretary.

A large number answered to their names at roll call.

The regular business of the convention was dispatched with much accuracy during the entire session.

A most excellent literary program was rendered covering almost every phase of our work, being a part of every session, which was very refreshing and broke the monotony of business.

On the second day Rev. J. M. Cox, president of P. S. College, and Rev. I. G. Penn, assistant general secretary of the Epworth League, arrived.

Friday evening being the anniversary of the Epworth League, Rev. Penn addressed a large audience of young people.

Saturday evening was observed as the Freedman's Aid anniversary and a very large crowd turned out to hear Prof. Cox, who delivered a powerful addresses. At the close of his speech many subscribed money, quilts and other furnishings for use at the college. Much life is imparted to our people by the addresses of these distinguished gentlemen.

Sunday was a high day with us. Rev. Penn preached a powerful sermon at eleven o'clock and many rejoiced. Rev. J. M. Johnson preached at three o'clock and Rev. J. T. Brown at eight o'clock.

The convention was verily pleased with the royal reception and entertainment which the good people gave. The pastor, Rev. J. C. Adams, his noble wife and people looked after every interest and arranged to care for all who came.

The people furnished conveyance to and from the railroad, a distance of about seven miles, and thus attested their appreciation of our presence.

It can be truly said that this was the most successful session in the history of the district.

Mrs. E. L. Pratt, of Texarkana, rendered excellent service as director of music.

The following were elected to represent the district in the State convention at Pine Bluff some time in the month of September: Professors A. Gray, A. D. Jacques, R. B. Taylor, Revs. J. M. Johnson, J. J. Freeman, M. N. Langston, Misses Hattie Wesson, Katie and Mary Whitemore and the writer.

Center Point was selected as the place for the next session of the convention.

Bessie M. Booker, Sec'y.

CHARLESTON DISTRICT.

The Preachers' Meeting, Sunday School Institute and Epworth League Convention of the Charleston District was held in Washington Chapel, Charleston, S. C., July 7. J. F. Page was elected secretary; J. B. Middleton, I. H. Fulton, assistants.

The opening sermon was preached by L. L. Thomas, of Kingstree.

The presiding elder reported the condition of the district, which showed decided advancement along all lines. The reports of the different pastors were extremely encouraging.

The district, if not in the lead, is not a whit behind the chiefest in the South Carolina Conference.

The annual sermon was preached by the writer to a large audience.

On the second day J. F. Page, P. C., of Wesley Church, city, read a very able essay on "Practical Christianity." This, with the masterly production of H. E. Trohock, on the "Scriptural Meaning of Predestination," the profound logic of J. B. Middleton on "How to Prepare a Sermon" the suffrage question which was so ably handled by N. T. Spencer, will cause their names to be revered. The conference voted that they should each be published. "Christian Science" was discussed by J. B. Middleton, A. Lewis and Brother Johnson and given due consideration. At 3:30 p. m., sermon sketches were taken up. At 8:30, the missionary sermon was preached by J. R. Townsend with charming eloquence.

On Saturday the Sunday School Institute was held. Mr. J. H. Holloway presented a very able paper on "Promptness and Element of Success in the Sunday School," which was largely commented upon by the brethren and was voted to be published. Jackson Gordon presented a very interesting paper on "How to Make a Sunday School Attractive."

The Question Box was conducted by the presiding elder during which some valuable information was given.

The afternoon was devoted to the Epworth League.

Sunday the rain prevented the attendance; however, the presiding elder was at his post, and at the appointed time mounted the rostrum and preached. Two much credit cannot be said by way of commendation of this young Josbua of the Charleston District. He is leading his men on to victory. "Go forward" is our motto.

Wm. Daid, Reporter.

GREENVILLE (MISS.) DISTRICT CONFERENCE.

This conference convened at Belton, July 13, and was in session until the 17th.

Our beloved presiding elder, Rev. James A. Brown, presided. Rev. Jas. D. Mitchell, as usual, served us as secretary; Rev. Greer acted as his assistant.

All reports showed marked progress. The financial committee did better work than ever and in less time.

Great spiritual interest was manifested. One conversion.

The literary life of this conference was full. The best talent on the district was seen here. The papers read afforded a rare intellectual treat.

"The Claims of the Southwestern," by Mr. C. K. Brown, was never more ably sustained. This paper aroused more interest than ever in this great factor of modern civilization.

One of the strongest papers ever presented here in defense of the Negro race was read by Mrs. McLeod. This and the paper of your reporter are to be published in pamphlet form.

The Chautauqua salute was given little Lida Logan for the excellent paper on "The Junior League and its Aim."

"The Swift Feet of Prayer," by Miss Hennie E. Mack, melted the house to tears.

The excellent papers of Misses Jenkins, Langley, McCurry and Thompson will appear in the Colored Preacher.

Among our distinguished visitors were Revs. Bowen, Lowery, Brown, Thompson, Dr. Buikley and L. A. Earle, M. D. The addresses by these gentlemen and the one by Miss L. A. Jenkins were among the most interesting and instructive we have listened to.

The license of all local preachers and exhorters will not be renewed unless they are subscribers of the Southwestern.

Come and see us in our district Epworth League convention at Seneca, S. C., Sept. 15, Mr. Editor, and you will see for yourself that "we are rising."

(Miss) A. B. McLeod, Reporter.

Anderson, S. C.

EPWORTH LEAGUE CONVENTION.

The second general conference district, comprising New York, New Jersey, New York East, Newark, Troy, Wilmington and Delaware conferences, convened at Saratoga Springs, N. Y., July 14-18.

Our party, consisting of nearly three hundred, left New York City on the morning of the 14th and stopped in Albany long enough to visit the capitol building, the most imposing and costliest in the United States.

On one of the columns of the western staircase there looks down upon the visitor the carved features of Frederick Douglass, Abraham Lincoln and Ulysses S. Grant, a trinity of great men.

On to Saratoga—and there is but one. The pastor, in his welcome address, represented Saratoga as being next door to heaven, advising all travelers for the celestial city to go by way of Saratoga.

Taking everything in consideration perhaps this is heaven's nearest rival.

We met several persons who left us years ago, whom we fondly thought had reached their final destination, and to our surprise had gotten no further than Saratoga. Worse still, they seem to have given up all thoughts of their original intention and were lustily singing, "My willing soul would stay in such a place as this."

Of the convention, I think the mental and social element predominated over the spiritual. The addresses of Drs. James M. Buckley, Levi Gilbert, T. P. Frost, Henry Baker, David A. Downey, Robert Watts, for sacred eloquence, legal learning, poetic beauty, patriotic fervor, spiritual power, will seldom be equalled, perhaps never surpassed.

Dr. H. A. Monroe, of the Delaware Conference, was elected secretary by a large majority. The vote was significant when it is known that there were only nine colored persons in the convention, and also that the constitution was so changed that only one secretary allowed instead of two as formerly.

W. H. Brooks.

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It is desired to raise through the merchants of America one million dollars for the work of the American Red Cross Society, of which Clara Barton is president, and of the Central Cuban Relief Committee, appointed by President McKinley. A new and beautiful lithograph picture, "The Accolade"—a memorial of the present uprising in America—has been prepared, which will be given to everyone who gives one dollar or more. Donations will be received at this office, where a copy of the picture can be seen. We wish our people would make a liberal response.

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Send us a new subscriber.

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If you get the one made for your lamp, more light besides.
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UNITED FOR LIFE.

Shelbyville, Tenn., July 24, 1898.—Mr. Eddie Gill was married to Miss Lala Burkeen by H. Primm, pastor of Scotts Chapel. May God bless them.

New Orleans, La.—Mr. B. F. Clark and Miss Ella James were joined in holy wedlock July 14, at the home of the bride. Mr. Clark is a commissary sergeant in the Ninth Regiment, U. S. V. H. Daniels, P. C.

THEY LIVE IN OUR MEMORY.

Alcot, S. C.—From July 3rd to 10th, the reaper, death, was in our midst and took four of the best members of this charge.

On Sunday, July 3, at 11 o'clock a. m., Sister Mary Spann, wife of Brother Madge Spann, died "leaning on the everlasting arms." Ten children, a loving husband and a host of relatives are left to mourn. May God comfort them.

The same day at 4 p. m., Sister Koreene Kelly, a faithful church member and an Epworth League worker fell sweetly asleep in Jesus. She said to those around her: "I am a holy, sanctified child of God, ready, willing and waiting to go; you all must meet me for I am going where congregations ne'er break up and Sabbath has no end." She leaves a husband and a little babe.

On the 7th Sister Betsy Richardson, who had been sick for three years, was taken where "sickness and sorrow, pain and death are felt and feared no more." While life was fast ebbing away she said: "I have crossed over safe and want all of my family to meet me in heaveu. I am resting in the arms of Jesus." She was 65 years old.

Sister Mintey Williams departed this life July 10 at the age of 43. She had lived for Christ 14 years. Just before she died she called her children to her bedside and asked them if they saw that beautiful angel at her bed. Eight children are left. She had been married twice, but both husbands have preceded her to the world beyond.

The funerals were conducted hy the pastor, Rev. J. T. Wilson, before a large concourse of people.

(Mrs.) I. A. B. Wilson.

Seay's Chapel, Tenn.—Sister Leothie Johnson departed this life June 23, 1898, age 16 years. She professed faith in Christ in '96, and joined Seay's Chapel, and since that time to her death she was a faithful member. She was one of the vice presidents of the Epworth League. She said that she was ready and willing to die. None knew her but to love her. She leaves a mother and three sisters to mourn her death.

E. F. Carter, P. C.

RESOLUTIONS IN MEMORY OF WILLIAM M. TAYLOR.

We are brought again to a realization of the uncertainty hy the death of the little William M. Taylor.

No sadder spectacle was ever witnessed in this city than that of June 27, which caused the immediate death of this very promising child. It was a day of mourning and true sorrow. The shadow of a great calamity seemed to darken every face.

Whereas, The great and supreme Ruler of the universe has, in His infinite wisdom, removed from among us little Wm. Taylor, the son of our worthy and esteemed fellow-clergyman, Rev. Henry Taylor; therefore be it

Resolved, That in deep sympathy with the bereaved parents of the deceased, we express our hope that even so great a loss to them may he overruled for good by Him who doeth all things well.

We know how impossible it is to silence grief with words. Our hearts plead for utterance.

Feeling that while the ripened fruit may be gathered, it seems cruel that the bud should be taken before it has even opportunity to unfold its blossom. But in nature fruits fall, and so do blossoms and buds. In the ways of kind nature this is perhaps best; and in the taking from us this little one we will try to accept the cross and hear it, believing that the bud will yet blossom and bear fruit in the angel land whither the spirit of this pure child has so early flown.

New Orleans M. E. Preachers' Meeting—Committee: A. B. Harris, chairman; S. Duncan, P. E.; Eugene Baptist, W. R. Butler, H. C. Armsted.

Nashville, Tenn., May, 1898.—The following brethren of the Tennessee Conference of the M. E. Church, L. M. Moores, Dr. J. Braden, A. Phillips, M. Williams, E. J. Guthrie and C. E. Alexander, met in Thompson Chapel, Central Tennessee College, at 9 o'clock a. m., and drew up the following resolutions expressive of our deep loss to the church and conference in the death of Rev. C. Pickett, one of the pioneers of the conference:

Whereas, the hand of Divine Providence has removed from our midst by death, which came to Rev. C. Pickett, Friday night, April 29th, 1898, in New York City, caused by the sad accident of fire in a hotel in which he was stopping;

Whereas, Bro. Pickett was one of the pioneers of the Tennessee Conference, and has served for over thirty years as pastor and presiding elder; and

Whereas, the Tennessee Conference and the church has lost a faithful and true worker in the very sad death of Bro. Pickett,

Therefore, be it resolved, That we sincerely condole the family and friends of our deceased brother in the ministry in their hour of trial and affliction and devoutly commend them to the keeping of Him who looks with pitying eye upon the widow and the fatherless.

Resolved, second, That in our natural sorrow for the loss of a faithful and beloved husband, father and brother, we find consolation in the belief that it is well with him for whom we mourn.

Resolved, third, That while we deeply sympathize with those who were bound to our departed brother in the ministry by the nearest and dearest ties, we share with them the hope of a grand reunion in that better world, where there are no partings, and where bliss forbids the shedding of a tear.

L. M. Moores, Chair'n.
C. E. Alexander, Sec'y.

Pleasant Hill, La., July 19, 1898.—Sister Millia William, a member of St. Matthew M. E. Church, has passed away happy. She shouted as she crossed Jordan. Her last words were: "The old ship Zion is standing at the landing. She was 84 years of age and was a member of the Methodist Church for 70 years. She leaves three children and a host of friends.

D. Shelby, P. C.

Handsboro, Miss.—I desire to give the testimony of Sister Josephine Williams, who departed this life on the 19th instant. She was 22 years and eight months old. She called her husband to her bedside three days before she died and told him that she was going to die, and that she wanted him to meet her in Heaven. Her husband asked her how did she know that she was going to die. She told him that the Lord had shown her that she was going to die, and then she asked her husband to meet her in Heaven. He promised her he would. She said over and over, "Whatever you do, meet me in Heaven."

She said that she was willing and ready to go, and wanted to go. She had seen what pleasure and joy there was in Heaven, and she was just waiting on the Lord. She often spoke of the chariot at her bedside. She said that she went to a picnic and there were no lamps or lights there, and she asked about the lights; at that time a man came up, and wherever he was it lightened up brighter than the sunshine of day; and I asked the man how shall I get home, and he told me that I was already at home in Heaven. She was a true wife and mother, Christian and neighbor.

She leaves a husband, three children two sisters, mother and a host of friends to mourn her departure. It is our loss, but Heaven gains a precious jewel.

Her funeral was largely attended. She was a true member of the Turkey Creek M. E. Church. Sleep on, my Sister in Christ. The funeral sermon was preached by the writer.

R. N. Jones, P. C.

Wabbaseka, Ark.—On the morning of July the 24th the spirit of Brother Ephriam Evans was wafted to that hetter land. Bro. Evans said to his wife before he died: "I am going to leave you to-night," and she asked, "Where are you going?" and he said, "To Heaven." Then he said to his wife, "Take the children and do the hest you can."

Bro. Lushy asked him if the Lord should call him, would he be ready and prepared to meet his God, and Bro. Evans said "Yes; I am all right."

Just about ten minutes before the death angel came Bro. Lusby asked him if he was praying, and his last words were, "Yes, I am still praying."

Bro. Evans was a consistent Christian and a faithful member of Wesley Chapel, M. E. Church. He was born in Monroe county, Miss. There he married, and with his family moved to New Gasony, Ark,, and after a few years moved to Wahbaseka, Ark., and there he stayed until death came. Bro. Evans was ahout 49 years of age. He leaves a wife, ten children and a host of friends to mourn his loss. The church loses a member, hut our loss is Heaven's gain. His remains were laid in Wheeling Cemetery. May the Lord bless us all!

Emma Lusby.

A sad death came to Enterprise on the 26th of May. Edward Campbell got shot at Laurel, Miss. He was the son of Mrs. S. C. Campbell. Very sorry death. Minnie McMillon.

Rev. J. C. Hunt, P. E., of Rome District, Atlanta Aunual Conference, died Saturday, June 25th in full triumph. The end came earlier than we expected, but he lived a Christian gentleman and died the same. The following Saturday his only child died and was buried by his side. M. M. Alston.

Jacksonport, Ark. — Sister Anna Wright, a member of Merrill Chapel M. E. Church, departed this life July 19th, aged 26 years. She leaves a husband and three children, mother, father, five sisters and four brothers and many friends. She was a native of South Carolina.

C. A. Taylor.

Crockett Mills, Tenn., July 21, 1898.—Sister Allice Hill, a faithful member of Moses Grove, departed this life in peace with God. She leaves a husband and host of friends to mourn her death. Her funeral was conducted by James Fielder, a local preacher, and J. M. Moody, P. C.

NOTICE.

Houston, Texas, July 18, '98.

Rev. Frank Walker,
Box 463, Alexandria, La.

Dear Sir:

I have yours of the 15th inst., and in reply beg to say that we will authorize our agents between Lake Charles and Morgan City and points on the Alexandria branch to sell, on August 9th and 10th, round trip tickets to Glenecoe at rate of one and one-third fare, with limit for return August 19th.

I trust this will be satisfactory to you.

Yours truly,
L. J. Parks, A. G. P. & T. A.

FREE TRANSPORTATION TO ATTEND THE ANNUAL MEETING AT CHICAGO. SOME INERESTING FACTS.

In order that stockholders of the Illinois Central Railroad Company may more readily attend in person the annual meetings, there has been posted in each station of the Company a notice to the effect that in accordance with a resolve of the Board of Directors, there may be issued to each holder of one or more shares of the capital stock of the Illinois Central Railroad Company, as registered on the books of the Company, a ticket enabling him or her to travel free over the Company's lines from the station of the Illinois Central Railroad nearest to his or her registered address, to Chicago and return, for the purpose of attending, in person, the next Annual Stockholders' Meeting of the Company, which will be held at its General Office in Chicago on Wednesday, September 28, 1898, at noon. Details as to the necessary procedure to obtain such ticket, the date of its issue and its limit, are fully set forth on the posted notices referred to. In this connection, it will be interesting to note that since, in 1862, the capital stock of the Company became full paid, a cash dividend, ranging from 4 per cent. to 10 per cent. per annum, has been paid semi-annually to every holder of stock and that it is now twenty years since the Company, in any year, paid less than 5 per cent., the present rate of distribution.

A new tourist car now runs from St. Louis to Portland, Oregon, leaving over the Missouri Pacific Railway every Tuesday. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

You must not go into debt, said Henry Ward Beecher. Avoid debt as you would the devil. Make it a fundamental rule: No debt—cash or nothing.

The extension of the free delivery of postal matter in country districts will relieve life in those districts of much of its monotony, and bring the people who live on the farms into quicker and closer touch with the rest of the world. In every country except the United States and a few of the South American republics the mails are delivered at the residence of every addressee either with some slight charge for additional postage or at the ordinary postage rates.

Fourteen years ago Robt. Sapp took one dozen oranges to his uncle who owns a small farm near Beaumont, Texas. After eating the oranges he stuck the seeds in the moist land near the well. They in due season sprouted and the uncle set out the young plants to see what they would do. Seventeen of them have grown to be prolific bearers and yield annually an average of three bushels to each tree, or about $12 per ton. By mere accident the owner now has a steady income from them of $200 a year.

WIDE-TIRED WAGONS.

A hard thing to understand is the repugnance shown by so large a proportion of our farmers to the wide-tired wagon. If it could be exclusively used for all carting, or all heavy loads. In any single township for a year, the results would be so gratifying that their use would immediately become quite general. In sections where roads traverse clay lands and where they are so often very badly rutted, the wide tires would be a benediction. They would accomplish more good than the road machines, though we rate the machines highly. A road cannot well be rutted with wide-tire wagons, no matter how heavy the loads that are put upon them—on the contrary, they will obliterate ruts and give a smooth road-bed if nothing else.—Ex.

The recent fall in wheat—a dollar a bushel or more—brings clearly to view the vast influence of speculation on prices. A shortage in the wheat supply of the world justified some advance in its price, but this cause was harped upon and magnified by speculators, until it had very much more than its legitimate effect. The result was, that while the farmers in wheat growing States were benefited by increase of price, the consumers who were not wheat-growers (and they constitute much of the larger portion of the people) had to pay an unnecessary and unreasonable price for flour. Bakers reduced the size of the loaf of bread, and charged the same price for it. Everybody except the wheat raisers had to pay tribute to the speculator. In all cases of the kind the consumer bears the heat and burden of the day. Speculation as now carried on is a great and growing evil; how to correct it is a very difficult problem to solve under a free government. How to do it without violating the principle of the largest liberty in individual business, free trade and no discrimination, the wisdom of our statesmen has not yet made manifest. The right to buy and sell is at the very basis of all trade. To single out and prohibit the buying and selling of any special thing is discrimination and class legislation. To put prohibitive taxes on any business is virtually the same thing; but we see no escape but to do this under the "general welfare" clause of the Constitution. The clause has been so stretched as to permit the doing of a great many questionable things; it can not do much harm to stretch it once more to correct one of the greatest evils of the times, to-wit: speculation. Fortunately for our farmer friends, if they act wisely they become very largely independent of the speculator if they raise their bread and meat, artificial rise in the prices of these do not affect them. If they make cotton strictly a money crop, they are not forced to sell on a depressed market. If money traders make a corner in money market, they can snap their fingers at them, for they can live comfortably without handling much money. Alas, how many farmers fail to realize this happy state! How many are forced to sell their cotton in November and December when the market is glutted, and with the small returns buy Western flour and meat.—So. Cultivator.

LITERARY NOTES.

As usual, the August Ladies' Home Journal is largely given up to short stories, there being nine in the one number, and all by well-known writers. There is genuine humor in Robert J. Burdette's "Tongueless Liars," "Shall Our Girls go to College?" is answered by Edward Bok. Mrs. S. T. Rorer tells what is "The Best Diet for Bloodless Girls." There are practical articles in needlework, millinery and on a variety of homely topics. The Curtis Pub. Co., Philadelphia. One dollar per year; ten cents per copy.

The complete novel in the August Lippincott's, "The Last Rebel," is by Joseph A. Altsheler, now well known as a writer of war stories. The scene is a lonesome post in the southern Alleghanies, held for the Confederacy by a chivalrous monomaniac after the unpleasantness had ended. The prospects of "The United States as a Colonial Power" are considered by Fred. Perry Powers. He thinks that this is our manifest destiny.

Under the title "Episodes of the War," Scribner's will give in each number brief and vivid accounts of dramatic incidents. Mr. Spears contributes "The Winslow Affair." J. F. J. Archibald, of the San Francisco Evening Post (who was wounded in the fight while leading a squad of regulars) describes the actual "First Engagement of American Troops on Cuban Soil." Mr. Elmendorf was also there, and furnishes photographs to supplement the author's own sketches.

In the opening article in the August Harper's Stephen Bonsal gives an account of his personal studies of the convict system in Siberia. In his judgment, the Russian convict system has been greatly belied, and instead of being an engine of monstrous cruelty and oppression, it is sane and humane, and is in a way to become one of the most efficient in the world. The article is fully illustrated after the author's photographs.

"Liquefield Air," the workings of which read like a fairy tale, is the subject about which George F. Barker, M. D., LL. D., is perfectly familiar, and his article on this subject in The Chautauquan for August will furnish its readers a rare treat.

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under it, a seeming paradox, but nevertheless true. This point and many other equally instructive ones to intending builders are taken up by Mrs. H. M. Plunkett in "What Constitutes a Perfectly Sanitary House," in Harper's Bazar for July 23.

The account of the Battle of Manila Bay which has been written for the August "Century" by Joel C. Evans, gunner of the Boston, refers especially to the bravery of the Chinese servants whom Admiral Dewey has just recommended for citizenship. Mr. Evans says: "The Chinese servants, ordinarily used for fetching and carrying, were impressed into service, and showed courage and skill. They showed as much nerve as the Americans. They toiled at the whips and in lifting and carrying the ammunition. Their faces were as impassive as when serving dinner in Hong-Kong harbor. They chattered to each other in their own language, and laughed in their celestial way, when a shot striking the foremast, shook the ship, caused the paint to scale off a foot from us, and the angle-lines which strengthen it inside to rattle loudly. 'Velly good,' said one, and mechanically resumed his task. They, too, were curious; and when some man would sing out from the ports that we had struck a Spanish ship they were as happy as we."

The extremely important question of the education of women for domestic life will be discussed by Mary Roberts Smith in Appleton's Popular Science Monthly for August. Mrs. Smith shows that a special training is just as desirable and as necessary to efficiency in domestic life as it is in any of the other professions. The Manual Training School is the subject of Professor Henderson's third chapter. Its great

ABERDEEN DISTRICT.

Fourth Round.

Columbus	Aug. 13-14
Caledonia	Aug. 13-14
Columbus Circuit	Aug. 16
Athens	Aug. 20-21
Aberdeen	Aug. 27-28
Crawford	Sept. 3-4
Brooksville	Sept. 6
Mashularville	Sept. 10-11
West Point	Sept. 17-18
Macon	Sept. 24-25
Macon Circuit	Sept. 24-25
Hickory Grove	Sept. 25-26
Shuqualak	Oct. 1-2
West Point Circuit	Oct. 8-9
Moon Valley	Oct. 15-16
Rising Sun	Oct. 19

My Brethren of the Aberdeen District—I hereby notify you that on my third quarterly round you will respectfully be requested to report what you have done in the way of getting subscribers to the Southwestern Christian Advocate, our much appreciated Church organ, which is now one of the ablest and most satisfactory church organs of the M. E. Church. You remember that at the beginning of this conference year each pastor was required and promised to obtain a certain number of subscribers and the time having arrived when in our section of the country we find it more convenient to succeed on this and other similar lines. I doubt not that we shall find that success has crowned you efforts in the same. Let us redeem the pledge made and make a new start for that paper. Your brother and friend,

H. R. Revels, P. E.

MEETINGS TO BE HELD.

Atlanta (Atlanta) Grantville, Ga., Aug. 10.

Alexandria (La.) Glencoe, Aug. 10.

Sedalia (Cen. Mo.) Sedalia, Mo., August 10.



A man in the darkness of hopeless disease is of all men most miserable. When doctors and medicines innumerable have been tried and found wanting, and loving friends vainly urge upon him the food he cannot eat and which brings him no nourishment or strength, what is to be done?

Men and women who have sunken so far into weakness and disease that the whole body seems to be permeated and poisoned by it have found health, strength and vigor through the transforming, electrifying power of that wonderful "Golden Medical Discovery" which Dr. R. V. Pierce, of Buffalo, N. Y., proffered, thirty years ago, to sick and suffering humanity.

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Dr. Pierce's Pellets cure constipation.

Indiana (Lex.) Anderson, Ind., August 10.

Rome (Atlanta) Rome, Ga., Aug. 17.

West (Tenn.) Galloway, Tenn, August 11.

Cumberland River (Tenn.) Mitchellsville, Tenn., August 11.

Marshal (Texas) Texarkana Ark., Aug. 24.

E. L. and S. S., Starkesville District (Up. Miss.) Louisville, Miss., August 25.

Washington (Wash.) Mulrkirk, Md., September 6.

Houston (Texas) Richmond, Texas, Sept. 9.

UNCLE SAM, M. D.

As "the season" at Hot Springs is now at its height, don't you think it would be well to arrange to go there? Write for pamphlets, rates, etc., to any agent of the Iron Mountain Route, or to H. C. Townsend, G. P. & T. Agent, St. Louis, Mo.

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Illinois Central.

ARRIVE—	LEAVE
Local mail ....10:00 pm	Local mail.....7:00 am
Chicago limited, 7 45 pm	Chicago limited, 9:00 am
Fast mail..... 8 30 am	Fast mail.....7 20 pm

Louisville and Cincinnati.

Fast mail.... .8:30 am	Fast mail.. 7:20 pm

Louisville and Cincinnal, Limited.

No. 3 .....7:45 pm	No. 4.....9:00 am
McComb City Ac.... ..... 9:10 a m	McComb City Ac... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No 5, Memphis Express..... 11:30 a m	No, 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7 40 am	No. 6, fast mail..7 55 am
No. 7, coast acc 8:50 am	No. 4, fast ex...11.15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 am
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal ex .. 6 55 pm	No. 53, Cal. ex..4:15 am
No. 51 Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7.20 pm

Queen & Cresoent Route.

Cincinnati and New York.... 8: 0 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am
California ex.. 6:55 am	Texas & Mexico fast mail. .8:35 pm

PORTLAND.

Tuesday, February 22d, and weekly thereafter a new line of Pullman Tourist sleeping cars will be operated over the Missouri Pacific Railway between St. Louis and Portland, Oregon. This service is of especial advantage for travelers to the Klondike. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

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8 Coast acc'm..3.45 p.m	1 Lim. Ex.....7.15 p.m
2 Lim. Ex....7.40 p.m	5 Fast Mail.... 8.10 p.m
Sunday Ex..... a.m	Sunday Ex..... p.m

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PUBLISHER'S NOTICES.

Cash Remittances.

July 25th to August 1st.

Atlanta and Savannah—A. W. McCary.

Central Alabama—Montgomery Dist. Conf. 14, W. H. Speight 1, *3.

Central Missouri—C. P. Thompson 1.

Delaware—Robt. Wheeler.

Little Rock—G. D. Deck.

Louisiana—John H. Whaley, F. B. Smith *1, M. T. Fairfax, S. Duncan *1, Joseph White 1, D. G. Pharris, W. R. H. Harvey, L. F. Carter, S. J. Woods, A. Moore *1, H. J. Speight, Wm. Harrison 1, John B. Hall, W. R. Randolph, L. W. Price 1, M. J. Dyer *1, O. J. Harvey.

Mississippi and Upper—L. F. White *5, R. S. Thomas 1, J. B. Starkey 1, O. O. Coffin, E. H. Holmes, W. H. Smith 1.

Lexington—Mrs. Belle Adams.

New York—W. H. Brooks *2, Miss F. B. English.

North Carolina—Prince Johnson, M. J. Bullock *1, M. C. Rogers 4.

South Carolina—H. E. Frohock *7, 1, Miss A. B. McLeod 1.

Texas and West Texas—F. Parker *3, L. H. Barnett, G. G. Doggett 2, W. A. Holmes.

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Southwestern and the Semi-Weekly Galveston News, $2.00.

Southwestern and the Woman's Home Companion, $1.60.

ABOUT CHANGE OF ADDRESS.

We have learned from long experience that when we have attempted to change the address of our pastors according to appointment as read out at Conference, they in very many cases are not correct as to post office address, and they have to be changed again before the right office is reached. Then in case of circuits, how are we to know on which charge the pastor will reside unless he tells us? The best way is for all who desire a change to request it. A postal will do it, or the postmaster will send us a notice on his blank form, without any expense, whenever requested. Another good plan is for each presiding elder to send us a list of all his his pastors, including supplies, with their correct post office address. It will save a deal of complaint and trouble if this should be done.

GREENVILLE (MISS.) DISTRICT.

This conference convened at Helm in Mallalieu Church, July 13, with Rev. L. F. White, P. E., presiding.

The first day was devoted to the Epworth League, of which Rev. A. J. McAllister is president. Reports from the various chapters showed them to have been at work this year, for they made one pull on the wheel of the missionary debt, not with cents but dollars. Conference business began on the 14th. The report of the presiding elder showed the district to be in a prosperous condition and that there is more good things to follow. Rev. and Prof. G. G. Logan, of Rust University, was with us Thursday night and preached a strong and masterly sermon.

The local preacher that preaches in the Greenville District must subscribe for the Southwestern or no license.

The writer preached the opening sermon. The following brothers preached soul-stirring sermons: A. J. McAllister, J. B. Starkey, W. H. H. Gallion, C. A. Jordan and J. W. Davis.

Next district conference will be at Ittabena.

G. W. Hunt, Sec'y.

LEXINGTON (KY.) DISTRICT CONFERENCE.

The forty-first session of the Lexington District Conference met at Falmouth, Ky., July 20.

Rev. Dr. Stanley called the conference to order. Rev. Dr. Tolliver, of the M. E. Church South, delivered the welcome address which was highly appreciated. Rev. Jesse Thomas made the response.

Rev. D. E. Skelton was appointed reporter for the Southwestern. The presiding elder made his report of the district and it showed the work to be progressing nicely. Twenty-three pastors made their reports, showing the work to be in a healthy state. There have been quite a number of conversions in the regular services and quite an increase in benevolent collections.

In the afternoon of the first day the Sunday School Institute was organized with Miss Mattie B. Snall as president. The essays and speeches were superb.

At night Rev. Dr. Courtney preached a very fitting sermon.

The second day reports were continued, and in the afternoon the District Conference Epworth League was organized. Miss Maud Fletcher, president, and Miss Lizzie Furgerson, secretary.

At night E. L. Gilliam, presiding elder of the Indiana District, preached a very effective sermon on "My Mother's Prayers."

Dr. Hammond, of Louisville District, was to have been with us, but on account of the sudden illness of his wife could not be present. Rev. Skelton, second vice president of Conference Epworth League, was on hand and made several speeches relative to that work. Rev. Skelton is an Epworthian from his heart.

The conference session proved to be a very profitable one and nearly all of the pastors were present. Eighteen local preachers and six exhorters had their licenses renewed.

The following brothers preached during the conference: Dr. Courtney, Rev. E. L. Gillion, D. E. Skelton, B. J. Colman, Felix Ross and Ben Bradley.

The members of Falmouth are deserving of much credit for the way in which they entertained the conference.

The conference adjourned to meet in Georgetown, Ky., next year.

D. E. Skelton.

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NOTICE.

Franklin, Tenn., July 21, 1898.

Dear Dr. Scott:

The Tennessee River District Conference is in session at this place. The presiding elder, Rev. S. B. Danley, is presiding. Brothers Ellison and Reasonover are secretaries. The business of the conference has been despatched as rapidly as talkative brethren will permit. The charaeter of the local brethren has been passed and license renewed. The sermons preached have been spiritual and spirited. The discussions have been lively and kind. The resolutions adopted have been wise. Rev. Hiram Robinson, one of the oldest members of the conference, was brought to Franklin on his way from Laurenceburg to Dickson, his home on the 18th instant, and on the 20th he quietly feel asleep.

This afternoon a memorial service was held, in which Brothers Ellison, Summerville, Pickett, Gregg, Braden, Wilson and Lauley too part. Bro. Robinson has been in the conference for twenty-three years. He was a preacher who did his work cheerfully and delighted to offer salvation to all who would believe. He had the desire of his heart, which he had often expressed, that he might die on the field. His remains were sent on to Dickson this evening.

The conference will continue in session for two days longer. The examining committees are beginning to get written examinations, in accordance with the disciplinary requirement. The new method of examination by a standing committee will have the effect to raise the standard of preparation for entering the annual conferences. This will be a blessing to the pews and will increase the respect in which the pulpit is held.

J. Braden.

Franklin, July 29, 1898.

SUMMER TOURS VIA BIG FOUR ROUTE. TO THE MOUNTAINS. LAKES AND SEASHORE

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HOW SOME OF OUR READERS CAN MAKE MONEY.

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OPPORTUNITY MEANS RESPONSIBILITY.

If everyone who so diligently seeks this or that opportunity in life realized how certainly is every opportunity accompanied by its corresponding responsibility, there would not only be fewer failures but a more honest estimate of one's ability in comparison with the responsibilities of the position sought. Many persons seem absolutely incapable of looking at both features at the same time. Hence they seek place or opportunity without once thinking of the responsibility which such a position will bring with it. They see the position simply and want it, and can think of nothing else. They have no special plans to make success; they have made no honest measurement of their resources, their ability. The point is, there is such a position with so much salary attached and selfish humanity says, "I want the position; I want the salary." Seemingly the thought never occurs, "Can I, will I pay the price; will I measure up to the responsibilities attached?"

We have no desire to encourage timidity or lack of a proper degree of self-reliance in any one. Such a weakness is greatly to be deplored, no matter who the victim is. But equally deplorable is that degree of presumption which constantly over-estimates self without due regard for the difficulties and responsibility to be met.

Here is an individual who has never taken time and care to do even a little thing well, and yet he contends to be entrusted with a larger. When laboring in the smaller position, he was so intent on getting the larger that he failed to meet the responsibilities in such manner as to entitle him to the commendation, "thou hast been faithful over a few things." He has really despised the day of small things, and yet insists on being made "ruler over many." In the sight of the Master no honorable position is mean, however small or insignificant it may seem. Though it is small, it is an opportunity, and as such has responsibilities which the faithful must not and will not ignore.

When David, the shepherd boy, assumed to contend with Goliath, the giant, it is evident he had a well defined plan in his mind and that plan was based on the success he had achieved in smaller things. He reasoned it thus: "I have never contended with a great giant who was able to defy a whole army, but I have slain a lion and a bear while I was protecting my father's sheep." He was able to say that to himself and he was able to say it to the people and to the King. To be able to say it to himself gave him confidence in himself and evidently increased his faith in his God. Thus he had reason to believe in his own ability and he was willing to assume the responsibility and take his chances with the giant. To be able to tell the soldiers and the king what he had accomplished as an insignificant shepherd boy gained for him this new opportunity. The fact is it was his only recommendation. He had never occupied any great position, he had never been heard of. He had no influential friends to speak to the king and recommend him, but he had been a shepherd boy and met faithfully the responsibility connected with that insignificant position. In answer to the query which was no doubt being made on all sides as to who he was, he could only say: "I am David, the son of Jesse, who slew a lion and a bear, and I believe I can slay that uncircumcised Philistine." That was a very brief recommendation, and he had to give it himself, but he felt it his duty to do so, and did it. He gave the king further to understand that he had unwavering faith in God, but meant to do his part faithfully. The king was certainly well pleased with the spirit of the young man, for he not only gave him his blessing, but armed him with his armor. Here David's experience and common sense again assert themselves and he prefers to fight Goliath in his own way. He had thought the matter over, realized the great responsibility which rested upon him and had planned out the whole thing. He was not seeking the king's armor, he simply sought his permission, or, in other words, an opportunity to show what he could do. No man should be expected to ask less; no man should ask more. But the trouble is, so many get the opportunity and do not seem to realize it. It is not exactly what they want, hence they do not regard it an opportunity. They do not like being the little shepherd boy, and, therefore, take no interest in the position. The lions and bears slay the flock, but because the flock is small the shepherds give them no attention. No, indeed, they are too great for so small a job, they ought to be kings in Israel. They lose sight of the responsibility which rests upon them, neglect duty and accomplish nothing to recommend them. Another such opportunity may never be offered, or they may never be considered worthy of an opportunity, not merely because they have no one to recommend them, but because they have done nothing by means of which to recommend themselves.

Those who complain most bitterly and loudly in this life are as a rule those who, like the prodigal son have thrown away their opportunity. But unlike him they lack the good sense or courage to change their course. He who seeks opportunity should always face bravely the responsibility which invariably accompanies it.

It is gratifying to note how prosperously and peacefully our people and their white neighbors are getting on in and about Bolton, Miss. It has been a long time since we saw more marked evidence of prosperity and contentment in any community. Afro-Americans own thousands of acres of land, and we can not say when we have seen such an immense number of horses, mules and other stock in their possession.

A HIGH COMPLIMENT FULLY MERITED

In his report of the Epworth League convention held recently in Huntsville, Texas, Rev. W. Hartly Jackson gives these significant words from a brief address delivered by Prof. E. L. Blackshear, A. B., principal of the Texas State Normal School. He responded to an address by Secretary Penn, and as Bro Jackson says: "He acknowledged, though a Baptist, that the Methodist Episcopal Church was doing more for the negro morally and socially than any other church in the world; that it was the only church trying to solve the race problem, if there is a problem, and trying to save all nations."

Such a statement is indeed a high compliment to our church, but we believe, nevertheless, fully deserved. The church is not operating with the long pole of a finely spun theory, but the shorter one of actual practice. This will be more appreciated as our people learn to look at facts through unprejudiced eyes.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

July 25th to August 1st.

Atlanta and Savannah—A. W. McCary.

Central Alabama—Montgomery Dist. Conf. 14, W. H. Speight 1, *3.

Central Missouri—C. P. Thompson 1.

Delaware—Robt. Wheeler.

Little Rock—G. D. Deck.

Louisiana—John H. Whaley, F. B. Smith *1, M. T. Fairfax, S. Duncan *1, Joseph White 1, D. G. Pharris, W. R. H. Harvey, L. F. Carter, S. J. Woods, A. Moore *1, H. J. Speight, Wm. Harrison 1, John B. Hall, W. R. Randolph, L. W. Price 1, M. J. Dyer *1, O. J. Harvey.

Mississippi and Upper—L. F. White *5, R. S. Thomas 1, J. B. Starkey 1, O. O. Coffin, E. H. Holmes, W. H. Smith 1.

Lexington—Mrs. Belle Adams.

New York—W. H. Brooks *2, Miss F. B. English.

North Carolina—Prince Johnson, M. J. Bullock *1, M. C. Rogers 4.

South Carolina—H. E. Frohock *7, 1, Miss A. B. McLeod 1.

Texas and West Texas—F. Parker *3, L. H. Barnett, G. G. Doggett 2, W. A. Holmes.

Tennessee and East—H. Prinum.

World's Medical Association, C. H. Fuller's Adv. Agency.

*Yearly.

CLUBBING RATES.

Southwestern and Atlanta Weekly Journal, $1.75 a year.

Southwestern and Twice-a-Week Times-Democrat, of New Orleans, $1.75.

Southwestern and Home and Farm, Springfield, O., $1.50. The Home and Farm is a splendid family paper, clean and bright.

Southwestern and the Weekly Picayune for $1.75.

Southwestern and the Semi-Weekly Galveston News, $2.00.

Southwestern and the Woman's Home Companion, $1.60.

ABOUT CHANGE OF ADDRESS.

We have learned from long experience that when we have attempted to change the address of our pastors according to appointment as read out at Conference, they in very many cases are not correct as to post office address, and they have to be changed again before the right office is reached. Then in case of circuits, how are we to know on which charge the pastor will reside unless he tells us? The best way is for all who desire a change to request it. A postal will do it, or the postmaster will send us a notice on his blank form, without any expense, whenever requested. Another good plan is for each presiding elder to send us a list of all his his pastors, including supplies, with their correct post office address. It will save a deal of complaint and trouble if this should be done.

GREENVILLE (MISS.) DISTRICT.

This conference convened at Helm in Mallalieu Church, July 13, with Rev. L. F. White, P. E., presiding.

The first day was devoted to the Epworth League, of which Rev. A. J. McAllister is president. Reports from the various chapters showed them to have been at work this year, for they made one pull on the wheel of the missionary debt, not with cents but dollars. Conference business began on the 14th. The report of the presiding elder showed the district to be in a prosperous condition and that there is more good things to follow. Rev. and Prof. G. G. Logan, of Rust University, was with us Thursday night and preached a strong and masterly sermon.

The local preacher that preaches in the Greenville District must subscribe for the Southwestern or no license.

The writer preached the opening sermon. The following brothers preached soul-stirring sermons: A. J. McAllister, J. B. Starkey, W. H. H. Gallion, C. A. Jordan and J. W. Davis.

Next district conference will be at Ittabena.

G. W. Hunt, Sec'y.

LEXINGTON (KY.) DISTRICT CONFERENCE.

The forty-first session of the Lexington District Conference met at Falmouth, Ky., July 20.

Rev. Dr. Stanley called the conference to order. Rev. Dr. Toliver, of the M. E. Church South, delivered the welcome address which was highly appreciated. Rev. Jesse Thomas made the response.

Rev. D. E. Skelton was appointed reporter for the Southwestern. The presiding elder made his report of the district and it showed the work to be progressing nicely. Twenty-three pastors made their reports, showing the work to be in a healthy state. There have been quite a number of conversions in the regular services and quite an increase in benevolent collections.

In the afternoon of the first day the Sunday School Institute was organized with Miss Mattie B. Snall as president. The essays and speeches were superb.

At night Rev. Dr. Courtney preached a very fitting sermon.

The second day reports were continued, and in the afternoon the District Conference Epworth League was organized. Miss Maud Fletcher, president, and Miss Lizzie Furgerson, secretary.

At night E. L. Gilliam, presiding elder of the Indiana District, preached a very effective sermon on "My Mother's Prayers."

Dr. Hammond, of Louisville District, was to have been with us, but on account of the sudden illness of his wife could not be present. Rev. Skelton, second vice president of Conference Epworth League, was on hand and made several speeches relative to that work. Rev. Skelton is an Epworthian from his heart.

The conference session proved to be a very profitable one and nearly all of the pastors were present. Eighteen local preachers and six exhorters had their licenses renewed.

The following brothers preached during the conference: Dr. Courtney, Rev. E. L. Gillion, D. E. Skelton, B. J. Colman, Felix Ross and Ben Bradley.

The members of Falmouth are deserving of much credit for the way in which they entertained the conference.

The conference adjourned to meet in Georgetown, Ky., next year.

D. E. Skelton.

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NOTICE.

Franklin, Tenn., July 21, 1898.

Dear Dr. Scott:

The Tennessee River District Conference is in session at this place. The presiding elder, Rev. S. B. Danley, is presiding. Brothers Ellison and Reasonover are secretaries. The business of the conference has been despatched as rapidly as talkative brethren will permit. The character of the local brethren has been passed and license renewed. The sermons preached have been spiritual and spirited. The discussions have been lively and kind. The resolutions adopted have been wise. Rev. Hiram Robinson, one of the oldest members of the conference, was brought to Franklin on his way from Lawrenceburg to Dickson, his home on the 18th instant, and on the 20th he quietly feel asleep.

This afternoon a memorial service was held, in which Brothers Ellison, Summerville, Pickett, Gregg, Braden, Wilson and Lauley too part. Bro. Robinson has been in the conference for twenty-three years. He was a preacher who did his work cheerfully and delighted to offer salvation to all who would believe. He had the desire of his heart, which he had often expressed, that he might die on the field. His remains were sent on to Dickson this evening.

The conference will continue in session for two days longer. The examining committees are beginning to get written examinations, in accordance with the disciplinary requirement. The new method of examination by a standing committee will have the effect to raise the standard of preparation for entering the annual conferences. This will he a blessing to the pews and will increase the respect in which the pulpit is held.

J. Braden.

Franklin, July 29, 1898.

SUMMER TOURS VIA BIG FOUR ROUTE. TO THE MOUNTAINS. LAKES AND SEASHORE

Special Low Rates will be in effect to Put-in-Bay, Islands of Lake Erie, Lake Chautauqua, Niagara Falls, Thousand Islands, St. Lawrence River, Adirondacks, Lake George, New England Resorts. To the Great Lakes via Cleveland, Sandusky, Toledo, Detriot or Benton Harbor. To Mt. Clemens, Mackinac and Michigan resorts. To the Northwest and West via St. Louis and Chicago. For rates, routes, time of trains and full particulars apply to any agent "Big Four Route," or address

Warren J. Lynch,
Ass. Gen. Pass. & Tkt Agt.
E. O. McCormick,
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We have no desire to encourage timidity or lack of a proper degree of self-reliance in any one. Such a weakness is greatly to be deplored, no matter who the victim is. But equally deplorable is that degree of presumption which constantly over-estimates self without due regard for the difficulties and responsibility to be met.

Here is an individual who has never taken time and care to do even a little thing well, and yet he contends to be entrusted with a larger. When laboring in the smaller position, he was so intent on getting the larger that he failed to meet the responsibilities in such manner as to entitle him to the commendation, "thou hast been faithful over a few things." He has really despised the day of small things, and yet insists on being made "ruler over many." In the sight of the Master no honorable position is mean, however small or insignificant it may seem. Though it is small, it is an opportunity, and as such has responsibilities which the faithful must not and will not ignore.

When David, the shepherd boy, assumed to contend with Goliath, the giant, it is evident he had a well defined plan in his mind and that plan was based on the success he had achieved in smaller things. He reasoned it thus: "I have never contended with a great giant who was able to defy a whole army, but I have slain a lion and a bear while I was protecting my father's sheep." He was able to say that to himself and he was able to say it to the people and to the King. To be able to say it to himself gave him confidence in himself and evidently increased his faith in his God. Thus he had reason to believe in his own ability and he was willing to assume the responsibility and take his chances with the giant. To be able to tell the soldiers and the king what he had accomplished as an insignificant shepherd boy gained for him this new opportunity. The fact is it was his only recommendation. He had never occupied any great position, he had never been heard of. He had no influential friends to speak to the king and recommend him, but he had been a shepherd boy and met faithfully the responsibility connected with that insignificant position. In answer to the query which was no doubt being made on all sides as to who he was, he could only say: "I am David, the son of Jesse, who slew a lion and a bear, and I believe I can slay that uncircumcised Philistine." That was a very brief recommendation, and he had to give it himself, but he felt it his duty to do so, and did it. He gave the king further to understand that he had unwavering faith in God, but meant to do his part faithfully. The king was certainly well pleased with the spirit of the young man, for he not only gave him his blessing, but armed him with his armor. Here David's experience and common sense again assert themselves and he prefers to fight Goliath in his own way. He had thought the matter over, realized the great responsibility which rested upon him and had planned out the whole thing. He was not seeking the king's armor, he simply sought his permission, or, in other words, an opportunity to show what he could do. No man should be expected to ask less; no man should ask more. But the trouble is, so many get the opportunity and do not seem to realize it. It is not exactly what they want, hence they do not regard it an opportunity. They do not like being the little shepherd boy, and, therefore, take no interest in the position. The lions and bears slay the flock, but because the flock is small the shepherds give them no attention. No, indeed, they are too great for so small a job, they ought to be kings in Israel. They lose sight of the responsibility which rests upon them, neglect duty and accomplish nothing to recommend them. Another such opportunity may never be offered, or they may never be considered worthy of an opportunity, not merely because they have no one to recommend them, but because they have done nothing by means of which to recommend themselves.

Those who complain most bitterly and loudly in this life are as a rule those who, like the prodigal son have thrown away their opportunity. But unlike him they lack the good sense or courage to change their course. He who seeks opportunity should always face bravely the responsibility which invariably accompanies it.

It is gratifying to note how prosperously and peacefully our people and their white neighbors are getting on in and about Bolton, Miss. It has been a long time since we saw more marked evidence of prosperity and contentment in any community. Afro-Americans own thousands of acres of land, and we can not say when we have seen such an immense number of horses, mules and other stock in their possession.

A HIGH COMPLIMENT FULLY MERITED

In his report of the Epworth League convention held recently in Huntsville, Texas, Rev. W. Hartly Jackson gives these significant words from a brief address delivered by Prof. E. L. Blackshear, A. B. , principal of the Texas State Normal School. He responded to an address by Secretary Penn, and as Bro Jackson says: "He acknowledged, though a Baptist, that the Methodist Episcopal Church was doing more for the negro morally and socially than any other church in the world; that it was the only church trying to solve the race problem, if there is a problem, and trying to save all nations."

Such a statement is indeed a high compliment to our church, but we believe, nevertheless, fully deserved. The church is not operating with the long pole of a finely spun theory, but the shorter one of actual practice. This will be more appreciated as our people learn to look at facts through unprejudiced eyes.

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OUR CONTRIBUTORS.

THE NEED OF REFORMATION IN THE CHURCH.

By Rev. N. H. Speight, D. D.

I.

There can be no doubht of the need of a reformation in the Church, and this reformation needs to come quickly.

Reformation is not only needed among the laity, bnt in the ministerial and local official ranks. To see the need of a reformation one will only have to look back to the early days of Methodism, the davs of the fathers, when the word Methodist with them meant revival, and the preaching of the Gospel meant salvation to souls. Then look from thence to the present and compare the two periods. The days of onr fathers were days of heroism; the days of woods and field preaching. The days of toil, study and perseverance. They preached on the roadside and in log cabins; they went in search of sonls. The earth was often their bed and the sky their cover. Teir library was in the old fashioned saddle bags. They traveled over hills and through swamps and lived on the poorest salaries. They organized societies and each society became a mighty flame. They preached with power, and each man felt he was bonnd, and that it was his dnty to carry the lines of battle before him and storm everyone of Satan's forts.

These were stormy days. They looked with pride to the day when the banner of the cross would float from the tops of the momntains and hills, and the camp fires of the army would be aglow in every valley. Our fathers are dead, but lived to see the wheels of the Church in splendid operation. Now might we say: "Blessed are the dead who die in the Lord." I have heard young men say that onr fathers were ignorant. Grant that many of them were not so learned as many of our young men of to-day who now attend the many schools and institutions of learning that were planned and built by the fathers; but one thing is certain, they had common sense, and nsed it. That fact is established beyond contradiction. They were full of holy zeal, and walked with God. They were holy men with pnre lives and motives, and they knew and preached the Bible truths, the Word of God. They preached the Gospel which is the power of God nnto salvation. When they struck it was fire that burns and not air that eools.

At this writing I have in mind some of the old heroes that took part in the battle of reconstrnction days. Some of them are gone, some of them still live bnt are not in the active ministry. I feel it my duty when I meet them to take off my hat and bow before them as my fathers. I think they are worthy of all the honor I can give . But the days of the fathers are past and the pulpit and pew have pnt on a new garment. What is that garment? It is pride and formality. There must be a mighty change along these lines. The pulpit and pew is fast forming a social circle instead of a soul-saving circle.

There are nnmbers of ministers and pastors seeking popularity and not the salvation of souls. Many of them now are encourging dancing parties, social games in the parlors, cirens and theatre going, while they themselves are a set of well dressed dudes in ministerial garb, instead of being ministers of God.

"Awake Jerusalem, awake,
No longer in thy sins lie down,
The garment of salvation take,
Thy beauty and thy strength put on.
Shake off the bands of sad dispair
Zion, assert thy liberty,
Look up, thy broken heart prepare
And God will set the captive free."

Huntsville, Ala.

There are people who claim to be praying for the heathen who never take anything bigger than a two-cent piece to church.—Ram's Horn.

LINES OF DIVISION.

Rev. A. E. P. Albert, D. D.

Taking it for granted that the Louisiana Conference decides to divide at its next session, I can conceive of but one of three lines npon which it might reasonably divide.

The first is that which would make the Mississippi State line the northern boundary of the Southern or New Orleans Conference, and the western bonndary of the parishes of Point Coupee, Iberville, Assimption and Terrebonne its western, and the Gulf its Sonthern boundary; leaving the balance of the State in the Northern or Louisiana Conference. Snch a division would leave 6600 members in the New Orleans and 6100 in the Louisiana Conference.

Another line that might be reasonably adopted would be the thirty-first degree of latitnde, which is a continnation of the Mississippi State line straight across to our western border on the Sabine river. Snch a division would give the Northern conference the whole of the Shreveport, Monroe and Natchitoches Dictricts, with their 3684 members, all of which, until recently, were included in the Shreveport District, together with the 504 members of Alexandria, Pineville, Avoca, Le Compte and Cheneyville, of the Alexandria District, a total of 4188; and leaving in the Southern Conference 8598 members. Snch a line of division, however, wonld involve many inconveniences, for the reason that it leaves the parishes of Avoyelles, Rapides and Vernon partly in both conferences.

A more reasonable line, therefore, would seem to be to allow the southern boundary of the Northern Conferenee to include and reach down to the sonthern boundaries of those three parishes, and the thirty-first degree of latitnde at the Mississippi State line. Such a division would encroach fnrther upon the Alexandria District, and pnt Booneville, Bunkie, Cottonport, Eola, Evergreen and Snnflower, with their 323 members, in the Northern Conferenee; so that there would then be 4511 members in the Northern and 8275 members in the Southern or New Orleans Conferenee. To come down further South to remedy difference in proportion of membership a propferenee. To come down fnrther South to remedy difference in proportion of membership and property would be unnatnral and cnmbersome, unless we come to the line propsed in the first proposition.

Personally, any line would snit me. I had jnst as readily be in the one as in the other conference. In either case, I would be among friends and brethren that have never failed to encourage and support me in every effort I have ever pnt forth in the spread of our work and the defense of our people. I had much rather we remain together. But if divide we must, we ought to carefully consider the lines of division.

Whatever the line adopted, New Orleans would be the commanding figure in the one conference, as it should take that name. The other, while necessarily smaller in mebership, would cover at least two-thirds of the territory of the State, and should bear its name; the Lonisiana Conference of the Methodist Episcopal Church. These are but sparks from our anvil, which I trnst may prompt others to more fully discuss the question that has so long vexed and disturbed us.

Gilbert Academy and Industrial College.
Baldwin, La.

THE LAYMEN'S MEMORIAL.

Memorial from the Laymen's Association of the Baltimore Conferenee to the Fall Conferences of the Methodist Episcopal Church, praying for favorable aetion on the Rock River Conference Proposition for Equal Ministerial and Lay Representation in the General Conferenee:

Dear Fathers and Brethren:

The Laymen's Association of the Baltimore Conference begs to tender you its sincere Christion greetings, its hearty congratulations upon the successes of your labors during the year nbout closing; and its earnest pravers for yet greater conquests for God and Methodism through your instrumentality.

While professing, and now avowing, our interest in and devotion to our beloved Methodism, and sincerely desiring above everything else her largest nsefulness, we are thoronghly convinced that some changes in her polity would develop interest in, strengthen attachment for, intensify devotion to, and materially increase the effectiveness of our beloved Church.

As a resnlt of this conviction, we respectfully and most earnestly petition the members of the Fall Conferences to sanction, by their votes, the proposition coming before them at the approaching session to so amend the Restrictive Rule that the General Conference shall be composed of an equal nnmber of ministerial and lay delegates.

In nrging favorable action upon this proposition, among the many reasons that mgiht be assigned, we snbmit the following:

1st. The principle of lay delegation was magnanimonsly conceded by the ministry in 1872, when lay delegates for the first time were admitted to the General Conference. Power is one of the latest things that men surrender, yet the Methodist ministry eheerfully surrendered the exclusive right to govern the Church, and admitted the laity to their councils. All prelatical notions and hierarchical pretensions of Church government were exorcised from Methodism by that glorions act. Since the principle of lay representation has been admitted, it is not now a qnestion of principle bnt merely of plan. The question is: Shall the present plan of not more than two lay delegates from any annual conference continne, or shall it be so changed as to allow the two and a half million lay members, delegates equal in number to the delegates sent by the seventeen thousand ministers?

2nd. That the present plan is unsatisfactory, and that a change from minority to equal representation is nnquestionably wanted by the Church at large, is unmistakably shown by the fact that three successive general conferenees, in response to the demand, submitted the question of equal representation to the annual conferences for their action. It is further evidenced by the large number of Lay Electoral Conferences, Conference Laymen's Associations, State Conventions of Laymen, and other Lay Associations, whose voice has been, and is, almost unanimous for the proposed change. This appeal has been gathering volume and force through twenty-six years, until now it is heard from every quarter, as the first and most important matter of Church legislation, and refuses to be quieted till the ministers, who by the constitution of the Church solely have the right to change the plan, shall concede this privilege with the same magnanimity as the principle was granted by the ministry in 1872.

3rd. That the present plan of minority representation is unjust to the conferences, in that it gives to sixty-seven (67) conferences equal representation, and to fifty-five (55) conferences unequal, when the sixty-seven (67) conferenees with their ninety-one (91) lay representatives have only about five hundred thonsand (500,000) members, and the fifty-five (55) conferences with their one hundred and ten (110) representatives have over two million (2,000,000) members.

4th. That the present plan of minority representation is unjust to the Church, in that it deprives the General Conferenee of the services of a large number of intelligent, influential and devoted members, whose wisdom, practical knowledge and business experienee should be made tributary to the spiritual power and highest business efficieney of the legislative and governing body of our great Church.

5th. Is not the present plan unjust also to the laity of the Chnrch? Are they not equal in intelligence, experience, capacity, piety and zeal to the members of the other Protestant as well as the other Methodist denominations? And yet every other Protestant denomination, including

the various divisions of the Methodist family in this country and Canada, and Great Britain, now have equal lay and ministerial representation, while our Church grants but partial lay representation. Is not this distinction invidious? Does not this discrimination against Methodist laymen tend to hinder the progress of Methodism? They further submit.

6th. That it is expedient to grant equal representation at this time.

1st. Because it is right. Right is always the highest expediency. Nothing that is right can be inexpedient. What ought to be done can be done. All imaginary or real difficulties disappear in the march of right and justice.

2nd. Because it will put the Church more in accord with the genius of our country, and the republican spirit of the age. Is it not too late in the Christian era and in the history of republican institutions to ignore, or even disparage the force of this argument? The constituency of Methodism is, in its spirit, the most democratic of all the Churches, and its growth will be accelerated by concessions in harmony with the democratic spirit of this age and country.

3rd. Because it is up for settlement and will not down until it is settled upon the principles of right and justice. Why protract the controversy when the probability is that the sense of unfair treatment will engender unkind feelings and strained relations, a result almost sure to follow a further defeat of the proposed change in the restrictive rule.

It must be seen by our brethren of the ministry that the laity really desire this change in our polity, and that the time has come when it should be granted. We think the arguments we here advance unanswerable, and that they present the question as fairly and honestly as can be desired by any mind open to conviction.

Is not this the opportunity to settle the question? With religious earnestness we appeal to you, dear fathers and brethren, to give your generous support to the proposition to change the Restrictive Rule adopted and sent around the conferences by the unanimous vote of the Rock River Conference at its last session.

In closing this memorial we are religiously proud to invite attention to the fact that our own beloved Baltimore Conference, having had the question submitted to it at its last session by our association in a memorial largely identical with this paper, by a vote of 148 for and 18 against the Rock River Proposition, indicated to the Church at large its approval of the proposed change. This action was so largely endorsed by the Spring Conferences in general that when the last one of them had voted it was found that they had given the constitutional vote required to change the Restrictive Rule with more than a hundred votes to spare.

May we not, as loyal laymen, believe that when the last Fall Conference shall have cast its vote on this question the record will show that the ministry at large have said, in sufficient numbers, that equal representation in the General Conference shall hereafter be the law of the Church?

With loving loyalty to the doctrines and institutions of our beloved Methodism, we sincerely pledge you our cheerful, constant and devoted support and co-operation in every good word and work.

President, J. S. Rawlings, Baltimore; vice presidents, Chas. W. Slagle, Baltimore; L. M. Bacon, Philopolis; Jas. E. Ingram, Baltimore; Alexander Ashley, Washington; J. S. McCartney, Hagerstown; secretary, Walter Kirwan, Baltimore; corresponding secretary, R. V. Belt, Washington; treasurer, A. Roszol Catheart, Baltimore.

Additional Members of Executive Committee —Dr. D. H. Carroll, Baltimore; Wm. T. Conn, Baltimore; E. F. Simpson, Washington; Alexander Adams, Cumberland.

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PRAYING FOR THE DEAD.

New Orleans, La., July 25, 1898.

The Roman Catholic archbishop, P. L. Chapelle, in face of so many Protestant ministers and readers, with the evident purpose of keeping the Roman Catholics in perpetual blindness about the truth of the Gospel, in a letter published July 13, quoted a false translation of an apocryphal book, and said:

"After gaining divers victories over the enemies of his people, the most valiant Judah Maccabee had a sacrifice offered for the sins of those that had been slain, thinking well and religiously concerning the resurrection. He considered that they who had fallen asleep with them, for it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins.—II Maccabees xii, 42-46.

"In like manner, we Catholics must pray that the Lord God may give eternal rest, light and peace to our noble sons who have fallen in their country's service."

The religious press should not remain silent, as the selfish and mercenary public press is, in the presence of such a literary crime of an eminent prelate, who does not care to deceive everybody in justification of offering their venal prayers for the dead. When a priest from the pulpit may very easily quote an apocryphal, or as they say, a "deuters-canonical" book in confirmation of a pagan theory, it is tolerable. But when an eminent prelate, ignoring that the same Cardinal Bellarminus (De Purgot lib. 1, cap. 3) admits that the translation of the vulgate is not according to the original, should sign his name on a recognized error, it is worthy of observation and comment. In a locality where the majority of the readers are Protestants, the people may be deceived by the assertion of a man who is supposed to be a doctor in ecclesiastical and dogmatical history. Therefore will you please publish the true translation of those same words as it can be found in "Desanctis" and other writers:

"And (Judah Maccabee) having made a collection of two thousand drachmas of silver, sent it to Jerusalem to offer sacrifice for sin, thinking well and honestly of resurrection. For had he not hoped that those who die would rise, it would seem superfluous and vain to pray because of the dead. Considering that those who die in godliness have a great grace laid up, which is a holy and wholesome thought. So he made the purification because of the dead, in order that they (the living ones) may be loosed from sin." In the original there is no idea of praying for the dead. History itself shows that they did not pray at all for the dead, because they believed that only those who die "in godliness have a great grace laid up for them." And for fear that also the living ones might die in their sins and be lost, they sent to Jerusalem to have performed the sacrifice for the sins of the people according to the prescription of the Law, and not for the sins of the dead. In the battle that Judah had with the Governor of Idumea, he unusually lost many men, under whose clothes, while they were buried, many idols of gold and silver were found, and so the cause of their death was discovered. They committed the great sin of violating God's absolute prohibition in Deut. VIII. Judah, fearing that for the great sins of those who died, the wrath of God would come even against all the people so as to renew the fact of Acan (Joshua VII), gathered the people and showed to them the right judgment of God; then he made up the collection, which was not twelve thousand but two thousand, in order to have offered the sacrifice, and made the people think of the resurrection, and of dieing in godliness, not in sin. It would have been absurd for Judah Maccabee to pray for those who had "great grace laid up for them."

We trust that the eminent prelate who quoted the book of the Maccabees will remember that the writer of that book said in his last words to be "pardoned" if he "had not done well in his narration." We pardon the writer of that book for its mistakes, of course, and the prelate for his mistaken translation.

In the meantime we Protestants need not pray for the dead, but prepare ourselves to die in godliness according to Judah's exortation, because "Blessed are the dead who die in the Lord."

Those who have given their lives for the country must have a great deal of godliness, and surely they are "blessed before God and men."

Joseph Vital,
Pastor Italian M. E. Church.

THE LIFE OF FAITH.

GOD'S PROVIDENCE.

"God's providence is mine inheritance?" I read
The quaint old legend on a rainy day,
When gray and thick the clouds hung overhead,
And mists were folding close about my way.

God's providence? Then wherefore should I fear?
My Father's love is roof and inn for me;
Forever, since my Father holds me dear,
His goodness shall my guard and shelter be.

Another, heaven-endowed with wordly gain,
May count his wealth and gaze his acres o'er,
May reap his harvest fields on hill and plain,
And heap in barn and bin his fragrant store.

And I may own no inch of tilth or foot
Of fallow in this great wide earth I tread;
Yet I am rich, and need no pledge to boot,
Save God's clear stars above my lifted head.

God's providence is mine inheritance. Coms loss
Or change or grief, whatsoe'er God send,
All things shall work for blessing, and the cross
Be gladly borne, if shared with Christ, my Friend.

—Margaret E. Sangster.

DUTY.

In times of trouble and danger they fare best who think most about duty and least about safety. In a shipwreck the terror-stricken passengers are the most likely to perish first. When plagues are raging the most fearful are likely first to catch the disease. A calm spirit, trusting in God and conscious of a noble mission, is always most likely to escape disaster and achieve success. We cannot live always. While we do live we should seek to accomplish something. He merely exists who has no supreme life motive. He cannot die who chooses a life motive as high as heaven and as lasting as eternity. The body may drop into the grave, but a character swayed by principles of right and by the elements of revealed truth takes on immortality this side of the grave. To be able to say, "For me to live is Christ, to die is gain," is to become superior to the worst calamity that can befall a man on earth. The storms may beat, the fires may devour, disease and death may destroy, but the soul bent on duty and reaching after God can defy the elements.

"The thing that must be, must be for the best.
God helps us do our duty and not shrink;
And trust his mercy humbly for the rest."

It is needless to expect that we shall emerge from our sorrows the same. None can pass under the hammer and remain as they were. But even if we are left without chastisement something is passing from us, daily passing—that something which comes with youth and hope and love. After a great baptism of sorrow none is the same; but what we should pray and strive for is that we may emerge better, richer, more faithful, more helpful, more filled with a heartfelt delight in God's will, more able to make a true answer to God's great wonders of love. The skies above us are at best April skies; our path will not be always smooth, even though we seem to have suffered more than our share; but we poor men and God's wealth are stored together in God's pavillion and the place where they are both safe is God himself. We cannot be poor when close beside us are the infinite riches given so freely to all who need.—Northwestern.

WOMAN'S DOMINION.

TO CLEAN COOKING UTENSILS.

Old porcelain-lined pots are made white with soda or borax, or with a weak solution of potash, and then washed well.

The best way to clean polished iron spiders is with vinegar and salt. Save old vinegar from pickles for this purpose. To a pint of vinegar add a handful of salt, and let the mixture boil in the spider for about half an hour. Rub every portion of the inside of the iron with a cloth dipped in the salt and vinegar. This will touch the edges beyond where the boiling mixture reaches. Finally scour the iron thoroughly after this with any good sand soap, or with sand and soap. The most blackened spider will shine like a new one.—Southern Cultivator.

RATTAN FURNITURE.

Housekeepers usually send the rattan and willow furniture to the professional cleaner to have them renovated, but they may be successfully treated at home at a trifling expense. Take the chair upon the porch, prepare a warm suds, and wash the article thoroughly, using a brush for all crevices, also cane seats. You will be surprised at the color of the water.

Rinse off with clean, warm water, and wipe as dry as possible, using soft absorbent cloths, and letting the sun finish the drying. When all is clean and dry, varnish with the varnish that comes for this special purpose, setting in a clean place to dry, where no dust can interfere; after which it will look as fresh and new as when bought from the furniture dealers.—New York Observer.

TRAINING HOUSEWIVES.

Belgian authorities recognize the fact that one of the best qualifications for a wife is the ability to manage a well-ordered home, and have undertaken to supplement home training in housewifery by the establishment of classes in both the primary and secondary schools, where the whole system of housekeeping is taught, beginning with the smallest children and continuing until the girls are graduated.

One of the largest of these classes is held in the basement of a Brussels house. One room is set apart for lecture purposes, and in it lectures are given on domestic economy, nursing, care of children and invalids, and hygiene. Another room is furnished as a kitchen, and the cooking utensils are precisely such as would be found in a cottage of any respectable workingman. On the walls are odd-looking pictures of joints of meat, with price attached, and notes stating whether it would be most economical to roast, boil, stew or fry in each case.

Members of the class take turns in cooking the dinner every day. They are made to go through the form of purchasing all materials for the meal, which must cost under two shillings, and must be sufficient for six persons. But judgment and economical management are required to feed six persons at a cost of about twenty-five cents, but it is stated that the girls turn out very fair meals, each dish being well made in every way.

The girls go through a regular course in the laundry as well as in the kitchen, and order everywhere is especially insisted upon. Two hours a week are given to instruction in making dresses, darning stockings, and all kinds of needle work. Lessons on how to take care of children are also given. They are taught in other classes how to bind up wounds, dress burns and treat the simple kinds of ailments. The result of all this is that when a Brussels maiden marries she is more likely to be a success as a wife than any other girl in Europe.

Ice Cream.—One quart of cream, one pint of milk, two cupfuls of sugar, any preferred flavoring. Whip the cream until stiff; dissolve the sugar in the milk, add it to the cream, and whip again; add flavoring, and whip still again. Freeze. Remember to turn the freezer very rapidly at the last. Cream made by this recipe is as smooth as that having gelatin in it. In selecting flavors do not forget how refreshingly stimulating is coffee ice cream (add to above one cupful of very strong black coffee), nor how particularly nice is caramel and also pineapple. In fruit flavorings use only the juice, excepting in the case of peaches, which may be cut fine and added when the cream is frozen, before packing. Always make frozen desserts some hours before using, that they may "ripen" after the freezing.

Sherbet.—One quart of milk, grated rind of one lemon, two cupfuls of sugar, juice of four lemons and the beaten whites of four eggs. Boil the milk, lemon-rind and one cupful of sugar in a double boiler for twenty-five minutes. When cold put into the freezer, and half freeze; now add the lemon juice, the other cupful of sugar, the whites of four eggs, and freeze hard. By adding (with the eggs) a pint of whipped cream to the above it makes a most delicious dessert, as rich as ice cream.—Woman's Home Companion.

Cooking soda is recommended for prickly-heat. During the hot weather put a little soda in the bath water for the little ones, as a preventive.

The rolls should be perfectly fresh, and should be rather small, with a tender, crisp crust. The round graham rolls are exceedingly nice for this purpose. Remove from the top of the roll a piece of the crust the size of a silver dollar, and with a blunt knife or spoon take out the centre. The space may be filled with any highly seasoned chopped meat, fish, lobster, crab, or even fruit, the lid replaced, and the sandwich served in a pretty basket.

Tongue sandwiches may be made by either chopping the tongue or cutting it into thin slices. Where the tongue is chopped it should be rubbed as described in the receipt for chicken sandwiches, and highly seasoned.

THE GAIN OF SUFFERING.

The apostle, in writing of the Captain of our salvation, said that he was made perfect through sufferings. He was a man of sorrows and acquainted with grief. His life was one of toil, poverty, privation. Notwithstanding it all, there was a joy set before him which inspired him to endure the cross and despise the shame. Therefore as children and heirs of God, and joint heirs with Christ, we are called to suffer with him, that we may be also glorified together. For the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. The fruit of the Spirit develops and ripens more rapidly in the shade of trial or sorrow than in the sunshine of health and prosperity. It becometh the divine Husbandman to cut back and prune with severity the branches of the true vine that they may bring forth more fruit. We are in school, under tutors and governors, until the time appointed of the Father. Many of the lessons we receive are hard and test our faith and patience to the utmost, but if we "endure as seeing the invisible," the cloud, as it passes, will wear a silver lining, and at eventide it shall be light.

As Ian Maclaren aptly expresses it, "It is not by the way of learning but by the way of suffering that we come unto knowledge, and he was right who, being asked how he came to know so much, pointed to the crucifix. They who sail on the surface of a summer sea gain no treasures, but they who, weighed down with sorrow, fear not to sound the depths, return to the light with pearls in their hands. One vigil in Gethsemane with Christ teaches more than can be heard in all the synagogues, than all we gather in our pleasant days. We learn at last to say, "Thy will be done," and to make our final surrender; and if it be that hearts pass through misery's presses, heaven is already bending over us in benediction, and the angels of God are making haste to be our ministers.—Christian Uplook.

OUR YOUNG FRIENDS

IF I COULD BE A BOY AGAIN.

By Bishop Vincent.

"If I were a boy?" Ah, if I only were! The very thought sets my imagination afire. That "if" is a key to Dreamland.

"If I were a boy"—well, if I were a boy such as I was, of the same sort, with the same beginnings, the same home (blessed home), the same classmates, the same accidents, the same interior opinions, passions, and conflicts—should I have come into the same life, by the same path, with the same experience and outcome? Could I have made the product different?

If I were a boy, with my present knowledge of the end, or the state of present progress toward the end, with my memory of the past and my man's view of a boy's life—what would I do?

First, I should have an early conversation with my parents. I should bring my later wisdom to bear on them. I am older now than my father was when I was a boy, and I might give a word of advice even to him.

If I were a boy I should want a thorough discipline, early begun and never relaxed, on the great doctrine of will-force as the secret of character. Faith in God, is, I know, the foundation. But it must be true fear, and not wretched terror; the fear which is a reverent and holy love for a loving King who is a Father, and who is gentle as a mother, and who loathes selfishness, falsehood, and meanness. If I were a boy, I should want my teacher to put weight of responsibility upon me; to make me know and feel that God furnishes the material and the conditions, but that I must do the work of building my character; to fill me with the thought that I am not a "thing," a stick, a stone, a lump of putty, but a "person," a "power," a "cause," a "creator," and that what I am in the long run, in the final outcome, I am to make myself.

Father and mother, older brother and sister, pastor and teacher, neighbor and best friend, books and periodicals are good teachers. Classes for letter-picking and word-building, for difficult spelling and reading, are very good. Classes in numbers, for mental problems and drawing geometrical lines, are excellent. But the best class, to be earliest organized and longest sustained, the class in which a two-year-old should be an advanced pupil, the class that never graduates, is the class in which a boy is trained to say, "I ought; I can; I will."

If I were a boy with my man's wisdom, I should eat wholesome food and no other. I should chew it well and never bolt it down. I should eat at regular hours. I should never touch tobacco, chewing gum, or patent medicines; never once go to bed without cleaning my teeth; never let a year go by without a dentist's inspection and treatment; never sit up late at night, unless a great emergency demanded it; never linger one moment in bed when the time came for getting up; never fail to rub every part of my body every morning with a wet towel, and then with a dry one and never drink more than three or four tablespoonfuls of ice water at one time. But all this takes will power. Yes, but that is all it does take.

I should never speak a word to anyone who might be worried about it, and only kind words of others, even of enemies, in their absence. I should put no unclean thoughts, pictures, sights, or stories in my memory and imagination. I should want to be able to say, like Dr. George H. Whitney, "I have never pronounced a word which I ought not to speak in the presence of the purest woman in the world." I should treat little folks kindly, and not tease them; show respect to servants, and be kind to the unfortunate.

I should play and romp, sing and shout, climb trees, explore caves, swim rivers, and be able to do in reason all the manly things that belong to manly sports; love and study nature; travel as widely and observe as wisely as I could; study,

with a will when the time came for study; read the best books; try to speak accurately and pronounce distinctly; go to college and go through college, even if I expected to be a clerk, a farmer, or mechanic; try to be a practical, every-day Christian; help every good cause; "use the world, and not abuse it;" treat older men and women as fathers and mothers, the young as brethren and sisters in all purity.

Thus I should try to be a Christian gentleman, wholesome, sensible, cheerful, independent, courteous; a boy with a will; a boy without cant or cowardice; a man's will and wisdom in me, and God's grace, beauty, and blessing abiding with me.

Ah, if I were a boy!—Success.

SOME NAVAL DEFINITIONS.

Fathom—A measure of six feet.

Turret—A tower for the protection of the gunners.

Crow's Nest—A perch for the lookout at the masthead.

Armament—A term expressing collectively all the guns of a ship.

Barbette—A fixed circular belt of armor for protecting the guns in a revolving turret.

Monitor—A low, nearly flatbottomed armored vessel with one or two turrets, each carrying two guns.

Jacob's Ladder—A short ladder with good rungs and rope sides.

Capstan—A machine used on board ship for lifting heavy weights.

Bow Chaser—A gun mounted in the bow to fire on retreating vessels.

Bulkhead—A partition separating compartments on the same deck.

Cable—A long, heavy chain used to retain a ship in place at anchor.

Binnacle—The compass-box of a ship, with a light to show it at night.

Gangway—The aperture in a ship's side where persons enter and depart.

Displacement—The weight in tons of the volume of water displaced by a ship's hull.

Knot—A nautical mile of 2025 yards, equal to about one and one-eighth statute miles.

Bridge—A platform above the rail extending across the deck, for the convenience of the ship's officers.

Conning Tower—An armored tower, where the wheel, engine, telegraphs, etc., are located, and from which the captain is supposed to direct his men during a battle.—Baltimore Herald.

A WORD TO PARENTS AND TEACHERS.

During the past year my duties as secretary of the Evangelical Alliance have brought me into contact with the pastors of nearly two score cities. In almost every city they have spoken to me of the deplorable prevalence of vice among children and young people. Facts have been brought to light which are shocking in the last degree. I am not speaking of children of the slums whose heredity and environment have both been vicious, but of children who belong to good homes, often Christian homes, whose parents refuse to believe evil of them until confession forces conviction.

Statements have come to me from California, Minnesota, Michigan, Ohio, Pennsylvania, New Jersey and Connecticut which indicate that this corruption is widespread and exceptional at the present time.

The exceptional cause of it would seem to be the wide circulation of vicious literature. Salacious French fiction whose sale has long been a crime in England, and is now outlawed even in Paris, may legally corrupt American youth. But doubtless the worst source of contamination is the obscene literature, often illustrated with photographs, which, though forbidden by law, finds easy access to the mails, and is surreptitiously distributed by hand often on the platforms of railway stations, sometimes on the play grounds of children.

One who has never seen this obscene literature can form no notion of it. A Christian imagination simply cannot conceive of it. It might have come from the cesspool of perdition. This poison has repeatedly been found in public schools, academies and colleges. In some cases every boy and every girl in the school has confessed to having read it; and the vice which pastors are deploring is the perfectly natural result.

Two things, it seems to me, can be done and ought to be. First, let parents and teachers break the conspiracy of silence, into which they seem to have entered. Rare are the parents who do not leave their children to learn from vicious companions the most sacred facts of their physical life. I do not believe one father in twenty does his duty by his boy, in this particular. If he does not know how to speak on so delicate and difficult a subject, let him put into his boy's hand a judicious book like "What a Young Boy Ought to Know," one of a series of dollar books by Sylvanus Stall, D. D., of Philadelphia, admirably adapted to be the needs of parents and teachers, and which has received eminent endorsement everywhere.

Secondly, the curfew ordinance which has been adopted in many western cities with admirable results would throw a shield around the children during the hours of greatest temptation.

Pastors who have seen the working of this ordinance tell me that it has wrought a great reformation where it has been adopted, and city officials are loud in its praise.

If we give our children less liberty and more light, there will be less vice.

New York. Josiah Strong.

FAMOUS TREES.

The Charter oak is in Hartford, Conn., and concealed th echarter of the colony for several years from 1687.

Washington took command of the army under an elm tree in Cambridge.

The Treaty elm, under which William Penn signed the famous treaty with the Indians in 1682, was upon the banks of the Delaware. It died in 1829.

The great linden in Wurtemburg was 800 years old. The city of Neustadt was for many years known as the city near the linden. In 1408 a poem was written about it. It was propped by sixty-seven stone pillars; in 1664 these were increased to eighty-two; in 1832 to 106. Its trunk then measured thirty-seven feet. It was wrecked in a gale that year.

There is a walnut tree 1200 years old in the Baider Valley, near Balaklava. It belonbs to five Tartar families. It still yields nearly 100,000 nuts, which are divided between the five owners.

The famous banyan tree is in Ceylon on Mount Lavinia, seven miles from Colombo. There are two roads through the stems. Its shadow at noon covers four acres.

The famous cedars are on Mt. Lebanon. There were sixteen that measured more than thirty feet in circumference in 1696.

The walnut was originally called the gaulnut in England because it came from France (Gaul). Walnuts played an important part at the siege of Amiens, near the end of the sixteenth century, when a party of Spanish soldiers, dressed as French peasants, brought a cartload of nuts to sell and, as the gates opened for them to enter, the nuts were spilled upon the ground, and sentinels stooped to pick them up, when the Spanish soldiers pounced upon them, killed them and guarded the gates while the Spanish army entered.

The fig-tree leaves were sacred as a crown for Solomon.

The black mulberry was dedicated to Minerva because of its slow growth.—School Record.

Simon Peter was worth ten Andrews, so far as we can gather from sacred history, and yet Andrew was instrumental in bringing him to Jesus. You may be deficient in talent and yet be the means of drawing to Christ one who will become eminent in grace and service.—Spurgeon.

Plan of Episcopal Visitation

Conference.	Place.	Time.	Bishop.
N. Montana Mission	Belt, Mont	Aug. 4	Mallalieu
Montana	Anaconda, Mont	" 11	Mallalieu
Utah Mission	Ogden, Utah	" 18	Mallalieu
Colorado	Greeley, Colo	" 25	Mallalieu
Idaho	Idaho Falls, Idaho	" 25	McCabe
Nevada Mission	Carson, Nev	" 25	Hurst
St. Louis German	Quincy, Ill	" 31	Warren
Norwegian and Danish	Racine, Wis	" 31	Joyce
Cincinnati	Xenia, O	" 31	Newman
Columbia River	Pullman, Wash	" 31	McCabe
California German	San Francisco, Cal	Sept 1	Hurst
Wyoming Mission	Wheatland, Wyo	" 1	Mallalieu
Black Hills	Edgemont, S Dak	" 2	FitzGerald
Northwest Indiana	Plymouth, Ind	" 7	Warren
Kentucky	Mayeville, Ky	" 7	Ninde
Puget Sound	Tacoma, Wash	" 7	McCabe
Western Swedish	Clay Center, Kan	" 8	Andrews
Northwest Nebraska	Gordon, Neb	" 8	FitzGerald
N. Swed. Miss. Con	Ironwood, Mich	" 8	Joyce
Central Swedish	Chicago, Ill	" 8	Newman
Michigan	Lansing, Mich	" 14	Merrill
Central Illinois	Kankakee, Ill	" 14	Warren
California	Pacific Grove, Cal	" 14	Hurst
West Wisconsin	Eau Claire, Wis	" 14	Ninde
Des Moines	Creston, Ia	" 14	Vincent
West Nebraska	Holdrege, Neb	" 14	FitzGerald
East Ohio	Barnesville, O	" 14	Goodsell
Oregon	McMinnville, Ore	" 14	McCabe
West German	Kansas City, Mo	" 15	Andrews
Chicago German	Kenosha, Wis	" 15	Newman
Erie	Frank in Pa	" 21	Merrill
Detroit	Mt. Clemens, Mich	" 21	Andrews
Central German	Evansville, Ind	" 21	Warren
Southern California	Santa Barbara, Cal	" 21	Hurst
Illinois	Charleston, Ill	" 21	Ninde
Northwest Iowa	Emmetsburg, Ia	" 21	Vincent
Nebraska	Fairbury, Neb	" 21	FitzGerald
Central Ohio	Sidney, O	" 21	Joyce
North Ohio	Millersburg O	" 21	Goodsell
Wisconsin	Waupun, Wis	" 21	Merrill
Ohio	Athens O	" 28	Andrews
Northwest German	Giard Ia	" 28	Warren
Central New York	Ithaca N. Y	" 28	Foss
Indiana	Princeton, Ind	" 28	Ninde
Iowa	Montezuma, Ia	" 28	Vincent
North Nebraska	Schuyler, Neb	" 28	FitzGerald
Minnesota	Winbago City, Minn	" 28	Joyce
Pittsburg	Braddock, Pa	" 28	Goodsell
Arizona Mission	Tucson, Ariz	" 29	Hurst
West Virginia	Mannington, W. Va	" 29	Fowler
N. Pac. Ge. Miss. Con	Tacoma, Wash	" 29	McCabe
Rock River	Chicago, Ill	Oct. 5	Warren
Upper Iowa	Marion, Ia	" 5	Vincent
Northern Minnesota	Hutchinson, Minn	" 5	Joyce
Southern Illinois	Du Quoin, Ill	" 5	Goodsell
N. Mex. Eng. Miss	Silver City, N. Mex	" 6	Hurst
Atlantic Miss. Con	Morehead City, N. C	" 6	Newman
West'n Nor.-Danish	Tacoma Wash	" 6	McCabe
Oklahoma	Kingfisher, Okla	" 12	Merrill
Genesee	Medina N. Y	" 12	Foss
Tennessee	Murfreesboro, Tenn	" 12	Ninde
N. Mex. Sp. Miss. Con	El Paso, Tex	" 13	Hurst
Holston	Elizabethton, Tenn	" 13	Vincent
Northern German	Chippawa Falls, Wis	" 13	Joyce
North Carolina	Lenoir, N. C	" 13	Newman
Central Tennessee	Lawrenceburg, Tenn	" 19	Ninde
Dakota	Parker, S. Dak	" 19	McCabe
East Tennessee	Bristol, Tenn	" 20	Vincent
Blue Ridge	Marion, N. C	" 20	Newman
Southern German	Llano, Tex	Nov. 26	Fowler
Austin	Austin, Tex	Dec. 1	Fowler
Alabama	Anniston, Ala	" 1	Goodsell
South Carolina	Anderson, S C	" 7	Foss
West Texas	Denison, Tex	" 7	Fowler
Atlanta	Palmetto Ga	" 8	Andrews
Central Alabama	Gadsden, Ala	" 8	Goodsell
Texas	Clarksville, Tex	" 14	Fowler
Georgia	Rock Springs, Ga	" 15	Andrews
Savannah	Macon, Ga	" 15	Foss

Foreign Conferences.

Switzerland	St Gallen	June 8	Walden
South Germany	Frankfurt	June 22	Walden
North Germany	Hamburg	July 6	Walden
Japan	Yokohama	July 6	Walden
Denmark Mission	Copenhageo	July 13	Cranston
Norway	Larvik	July 27	Walden
Sweden	Upsala	Aug 10	Walden
Korea Mission	Seoul	Aug. 11	Cranston
Fiel'd & St. P'b'g Mis	Helsingfors	Aug. 24	Walden
North China	Peking	Oct 5	Cranston
Foo-Chow	Foo-Chow	Nov. 2	Cranston
Hinghua Mis. Conf	Hinghoa	Nov 24	Cranston
Cen. China Mission	Kiukiang	Dec. 15	Cranston
West China Mission	Chungking	Mar. 99	Cranston

EDWARD G. ANDREWS, Secretary.

AN ENORMUS DIVIDEND.

The Pullman Palace Car Company, through its board of directors, has declared a quarterly dividend of $2 a share and a special dividend of $20 a share. In addition a stock dividend of $18,000,000 is recommended. To carry out this latter recommendation it will be necessary to increase the capital stock of the company to $54,000,000, and every shareholder will receive one-half a share as a dividend on each share he owns. The reports of the officers of the company show that the watered stock will be able to maintain a dividend at the rate of six per cent. per annum. —Ex.

To endure hardness as a good soldier of Jesus Christ you must have a strong, pure heart, a clear and single eye, and spiritual health so complete that Satan's maladies cannot get a working germ into your system. Sin, like yellow fever, attacks those first whose nature is weakened by excesses, by "softness and needless self-indulgence."—Michigan Advocate.

An intrepid courage it at best but a holiday kind of virtue, to be seldom exercised, and never but in cases of necessity. Affability, mildness, tenderness, and a word which I would fain bring back to its original significance of virtue, I mean good nature, are of daily use; they are the bread of mankind, and staff of life.—Dryden.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

There is a wealth descending from the sky,
That falls on every loyal gift we bring,
A heavenly fragrance that can never die,
Breathing through all our true heart-offering:
If with each gift unselfish love we weave,
"More blessed 'tis to give than to receive."

Our Chili work has more than fifty representatives of our board sent from this country.

A pastor in Blue Ridge Conference writes to the Missionary Office: "Please find enclosed $1 for the missionary debt. We are very poor, but we want to do something."

In teaching his disciples to pray, Jesus taught that it is of more importance to ask for the salvation of the whole world than it is to ask for our own breakfast. We are to say, "Thy Kingdom come" before we say "give us this day our daily bread."

Missionaries in India are generally agreed that the benevolence of the Christian world as exhibited during the last year, especially the fact that relief has been extended to all classes alike without reference to creed or caste, will greatly help in future missionary enterprises in that needy land.

Given Christianity, and how soon the position of women begins to rise. The king of Uganda recently sentenced an offender to pay as a fine so many cattle and sheep and two women. Immediately a Christian chief interposed: "But Christians do not give men or women; they give cattle and goats, not human beings." The king forthwith altered his sentence, and a new principle in Uganda jurisprudence, let us hope, was established.

Reid Christian College, in Lucknow, India, is doing a most important work. The number of students is constantly growing, in spite of the scarcity of funds. A desire for education pervades all classes alike, Hindus, Mohammedans, as well as Christians. Christian students, as a rule, come from humble homes their parents and guardians can pay little, if anything, toward their support, while many Hindu and Mohammedan students are far from being wealthy. There ought to be at once 150 permanent scholarships in that institution. It requires but $30 to support a student for an entire year.

The self denying deeds of Sarah Hosmer, of Lowell, are worth telling again and again for an example. She heard that a young man might be educated in the Nestorian Mission Seminary for fifty dollars. Working in a factory she saved this amount and sent it to Persia and a young man was educated as a preacher of Christ to his own people. She thought she would like to do it again, and did it five times. When more than sixty years of age, living in an attic, she took in sewing until she had sent out the sixth preacher. She was a missionary in the highest sense.—Missionary Bulletin.

A CLEAR STATEMENT.

Dr. S. W. Gehrett, one of our pastors in Philadelphia, has sent a printed circular to every family in his church, asing for a contribution for the payment of the debt of our Missionary Society. He tersely says:

"Methodist people all over the land are making an offering for the missionary debt. As yet we have not responded. Let us arise and do our part. The obligation is a personal one, which we as Methodists cannot repudiate. It is an honest debt that could not be avoided without a sinful sacrifice of God's work and workers. The honor of our great church is at stake until this obligation is met. Every member of our church should give something."

WHY HE BECAME A MISSIONARY.

A beautiful little story was told not long ago by a young missionary, who is just leaving this country, as to how he was influenced to become a missionary.

When a child he used constantly to walk through a certain churchyard, and on one of the gravestones which he passed close by, erected to the memory of a little boy eight years of age, bore the following strange inscription:

"Mother, when I grow to be a man I should liko to be a missionary. But if I should die when I am still a little boy will you put it on my tomb, so that some one passing by may read it and go instead of me?"

Through reading this inscription so often there grew up in his mind this thought: "I must go in the place of that little boy." And so he has been trained for the work, and will soon commence it. It was only a little boy's wish that influenced him and led him to become a missionary. Now, if a wish can do so much, what may not a word and deed do?

GROWTH IN JAPAN.

"It will soon be twenty-five years," says The Central Advocate, "since Dr. R. S. Maclay, as our pioneer representative, opened our Japan Mission; this was organized later into an Annual Conference, which now includes nine presiding elders' districts. Starting with nothing, we have accumulated three valuable school properties, a publishing house, churches and parsonages worth $56,000, a list of members aggregating, according to the latest published reports, 3524, with 1198 probationers, and over 8000 Sunday-school scholars, marshaled by 428 officers and teachers. The quarter-centennial celebration of the Mission will be held during the coming summer, possibly in connection with the next conference session, which Bishop Cranston is to hold. The first list of appointments, made when the mission was organized by Bishop Harris, in August, 1873, included the names of the Rev. Messrs. R. S. Maclay, I. H. Correll, Julius Soper, M. C. Harris and John C. Davison. All of these are still living. Dr. Maclay, after many years of missionary service in China and Japan, resides in southern California, where his life is a continuous benediction; Dr. Harris, enriched with years of experience in Japan, is presiding elder in charge of the Japanese work on the Pacific coast and in Honolulu; the others are still actively identified with the mission. It is the hope of Dr. Harris to join Bishop Cranston in June and visit the field of his former toils and share in the inspirations and fellowships of the coming celebration."

A SIGNIFICANT LETTER.

Baldwin, Parish St. Mary, La., July, 1898.

My Dear Bro. Vital:—Please accept thanks for your Ideal American. It gives real pleasure to read it. I read with matchless interest your wonderful conversion from Romanism to Protestantism. It inspires our faith and strengthens hope that truth will ultimately prevail to the freedom of the multitudes that now sit in the darkness and shadows of death of Roman as well as heathen superstition and sin. Praying for and hoping for your most abundant success, believe me to be, my dear brother,

Yours sincerely. A. E. P. Albert.

We must take time to be alone with God. The closet and the shut door are indispensable. We must escape the din of the world to become accustomed to the accents of the still small voice. Like David, we must sit before the Lord. Happy are they who have an observatory in their heart-house to which they can often retire beneath the great heart of eternity, turning their telescopes to the mighty constellations that burn beyond life's fever and reaching regions where the breath of human applause or censure cannot follow.—F. B. Meyer.

EPWORTH LEAGUE.

By Rev. Daniel W. Shaw, Ph. D.

AUGUST TOPIC: HOW TO ENJOY RELIGION.

Topic, August 14—Helping Others. (Isaiah 41: 6-7.)

The context develops the fact that the people whose action is held up here as an example of the altruistic spirit, were idolaters and image makers. When they saw what God had done for his chosen people they became the more ardent in their devotion to their gods. The magnificent leadership of God which protected and guided the people in the maze of their early wanderings, did not awe the idolaters into a cessation of their idolatry, but rather led them to be helpful to each other in their evil way. Why the topic makers should have taken this passage I do not know, for the teaching is adverse; and the illustration of helpfulness is of a contrary kind from that which we seek to hold up. The lessons which we wish to teach can be gotten only by inference, thus: If idolaters and image-makers show such devotion to their gods, which are unable to help them in any way, how much more helpful ought we to be to each other who worship the true and the living God?

And I suppose the pagan worshipping his god of wood or stone feels better in his heart when he knows that he has fulfilled that simplest courtesy, of being helpful to others.

Every life has a certain value to human society and that value comes to its highest reach as the life becomes helpful to others. The humanity of a man is brought out and betrayed as you see him in the midst of human relations.

When Jesus laid down the principles which were to govern those who claimed discipleship, he said, in substance, take your cross, deny yourself and follow me. Multitudes will boast of what they are willing to endure for Jesus, but to the cross-bearing must be added "self-denial" and the "following." The first two are dramatic, but the third is climacteric. The "following," this is the highest test of character. No disciple of our Lord can calmly sit down and allow the life of Jesus to pass in review before him, with the feeling that he is to follow him, without feeling the weight of that responsibility. How earnest, consecrated and helpful was that life! His was the example of what ours ought to be. A life so full of helpfulness to others. Our topic makers have here hit upon one of the real ways of enjoying religion. Every Christian life is a helpful life.

Let us see how we can help others.

1. By being real good ourselves. We shall thus by the influence of our life be encouraging others in goodness. Whoever encourages another in goodness has given no mean help.

2. By doing good. Here the field widens infinitely. Doing good to others and thus helping others is a wide and exhaustless realm.

(1) Let us pray for each other. There is to the average Christian no full realization of the value and helpfulness of prayer. Many men are following Jesus to-day who were won by prayer and reached by way of the throne. I know a preacher who twelve years has done notable service for God and the church, whose conversion was the result of the prayers of a dozen godly men and women. I have heard of a mother whose son went out from her, and in the midst of a wild career was lost in the maze of the world. That mother prayed earnestly and constantly for him. One night after the lapse of years, she lay dying in the city of New York; as her soul in its last strong agony for her son broke away from the body and went up to its God, her son, that wayward boy, was brought to the Cross, and at the mourner's bench in a Cincinnati church gave his heart to God. Who can tell the power of prayer. 1 Kings 18: 36; 41-46. James 5: 13-15.

(2) Speak an encouraging word. This is

very inexpensive, and yet very helpful. It is not necessary for a man to do well, in the light of the best that can be done, but that he does the best that he can. This done, he is worthy of your encouragement. If you will encourage men instead of blaming them, you will be surprised at "the good you all may do, while the days are going by."

(3) Help your fallen brother rise. Develop the altruistic, rather than the selfish spirit. Take hold of men wherever they are and seek to lift them toward heaven and God.

(4) Help others by showing that you have been faithful to your own task. Isa. 41: 7. A faithful man is always an inspiration to another.

There is no better way for our League presidents to develop the League than by helping each other. Let the first vice president lend a hand to the second, the second to the third, and so on, until the big Epworth wheel turns with power.

To sit down at the close of day, or at the close of life, with the feeling that we have been helpful to others, is a consummation devoutly to be wished. Gal. 6: 2.

Charleston, W. Va.

WAYS OF ANSWERING PRAYER.

In reply to the question, "What place has prayer for temporal blessings in your system of natural law in the spiritual world?" Professor Drummond, as reported, said in one of his talks at Lakeview: "A large, splendidly-equipped steamship sailed out from Liverpool for New York. Among the passengers were a little boy and girl, who were playing about the deck, when the boy lost his ball overboard. He immediately ran to the captain, and shouted, "Stop the ship, my ball is overboard!" The captain smiled pleasantly, but said: 'O no, my boy! I can not stop the ship, with all these people, just to get a rubber ball.' The boy went away grumbling, and confided to the little girl that the captain didn't stop the ship because he couldn't. He believed the ship was wound up some way in Liverpool, and she just had to run, day and night, until she ran down. A day or so afterwards the children were playing on deck again, when the little girl dropped her doll down into the engine room, and she supposed it too, had gone overboard. She said: 'I will run and ask the captain to stop the ship and get my dolly.' 'It's no use,' said the boy; 'he can not do anything. I've tried him.' But the little girl ran to the captain with her story and appeal. The captain came and peeked down into the engine room, and, seeing the doll, said, 'Just wait here a minute.' And while the ship went right on, he ran down the stairway and brought up the little girl's doll, to her delight and to the boy's amazement. The next day the cry rang out, 'Man overboard!' and immediately the bell rang in the engine room, by order from the lever in the hands of the captain; the great ship stood still until boats were lowered and the life was rescued. Then she steamed on until she reached her wharf in New York. As soon as the ship was tied up, the captain went up town and bought the boy a better ball than the one he had lost. Now, each of the three prayers was answered. The little girl received her request without stopping the ship; the little boy, by a little waiting, received his also; and yet for sufficient reason the ship was stopped by a part of the machinery itself, not as an afterthought, but something put into the ship when it was made."

Every duty, even the last duty, involves the whole principle of obedience. And little duties make the will dutiful—that is, supple and prompt to obey. Little obediences lead into great. The daily round of duty is full of probation and discipline; it trains the will, heart and conscience. We need not to be prophets or apostles. The commonest life may be full of perfection. The duties of home are a discipline for the ministries of heaven.—H. E. Manning.

SUNDAY SCHOOL HELPS

By Rev. G. N. Jolly, Kentucky Conference.

Lesson VIII—August 21, 1898.

"NAAMAN HEALED."

(2. Kings 5: 1-14.)

Golden Text—"Heal me, O Lord, and I shall be healed; save me, and I shall be saved." (Jer. 17: 14.)

Elisha went from the home of the Shunammite to Gilgal, healed the pot of pottage, and fed a 100 of the sons of the prophets, with a few loaves and some ears of corn. In this lesson we have Naaman and the little maid; Naaman and the king, and Naaman and the prophet.

I. Naaman and the little maid. (1-3). 1. Benhadad. Syria lay to the northeast of Canaan. Damascus was its capital city. It is the oldest and one of the most beautiful cities in the world. When and by whom it was founded is not known. It existed in the days of Abraham. It stands in an extensive plain, and is watered chiefly by the Abana River. Its climate cannot be excelled. Apples, apricots, oranges, olives, peaches, plums and many other kinds of fruit grow in abundance there. It has been noted for its fine silks and laces. The most valuable steel in the world is made there. It has to-day a population of about 175,000, six or seven thousand of whom are Christians. Benhadad II was king of Syria at this time. Long wars with Israel characterize his reign.

2. Naaman. His name means pleasantness. He was commander-in-chief of the armies of Benhadad. He was honorable, or a man of polished manners. The Lord had given him victory in many battles. And he was a man of valor, or of great courage. But he had one mighty drawback—"he was a leper." Note—Politeness is a part of godliness. Jehovah is often with people when they know it not. Cowardice is of Satan. All human bodies are subject to the same laws of health. Leprosy is a type of sin. (1) It begins in the center and works its way to the surface. (2) It is subtle: a person may be afflicted and slowly dying with it and yet not know it. (3) It is defiling; in Israel those who had it were excluded from the pure. (4) It is hereditary and contagious. (5) It is incurable; so far man has not been able to heal those afflicted with it. (6) It works death; the person possessing it dies slowly, joint at a time, till life is extinct.

3. The little maid. The Syrians were constantly making war with Israel. On one occasion they carried away a little girl into the country. She was taken into the home of Naaman, the leper. She no doubt learned to love the large-hearted general, and was grieved at his affliction. She knew of the miracles of Elisha, and supposed he was able to heal the leper. She told her mistress of him, and expressed regret that Naaman did not go to see him. Note—Children should be taught the will of God when young, and when from home, or in foreign lands, they should stand by the same. Joseph in Egypt, Daniel in Babylon, and the little maid in Damascus, were true to the Lord.

II. Naaman and the king of Israel (4-7) 1. The leper and the king of Syria were informed of the assertion of the little maid. They had no doubt heard of the mighty works God had done for the children of Israel. They had likely been told of the miracles of Elisha. By these they were ready to believe the story of the little maid. Note—Knowledge of the goodness and power of God must go before all efforts to be benefitted by him.

2. Sending Naaman to the king of Israel. It is likely the introduction, or words of flattery, so common to letters of this kind, are omitted by the sacred historian. The letter requested the king of Israel to heal Naaman of his leprosy. The presents he took with him amounted to more than $60,000 of our money. He likely traveled in royal style. These facts show the high esteem in which he was held by his government. Note—When we learn our duty we should quickly do the same. Letters of introduction are very ancient. The custom of giving presents to those in authority is very common in the east. But we can bring no acceptable gift to the King of Heaven except ourselves.

3. Receiving the letter. Naaman's servant likely handed it to the king of Israel When he read it he was greatly excited. He rent his clothes and said, "Am I God to kill and to make alive?" He believed leprosy to be a fatal disease and incurable by man. To rent, or to tear the clothes was an expression of great grief and fear. He felt that the king of Syria was seeking a quarrel with him. They were enemies and the Lord had time and again given Benhadad victory over him. Jehoram greatly feared him. Note—It is very common for us to misjudge the conduct of others. We often seek for salvation along the wrong lines. Some look for it through the works of righteousness; others through their forms of worship; others through the piety of their parents, and others through their knowledge of good and evil. All these are helps. They point to the right way; but are powerless in themselves.

III. Naaman and the prophet. (8-14). 1. Message. Elisha was at this time dwelling in Samaria. News that the king had rent his clothes soon reached him. He learned the cause, and then directed that the leper be brought to him. The king shall know, in spite of his ignorance and stubbornness, that there is yet a prophet in Israel. He had forgotten, or seemed to forget, the miracle in the wilderness of Edom by which he gained a victory over the Edomites. Naaman went with his retinue from the palace of the king to the cottage of the prophet. He alighted from his chariot and stood at Elisha's door. The man of God sent a messenger unto him, saying: "Go wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." There was no virtue in the murky waters of the Jordan, but Naaman's faith should be strengthened and his pride humbled. Note—The ancient Hebrew prophets stood above their kings and priests. If we would be helped we must go to those who are able to assist us. Persons are often spoken of as doing what they cause others to do. God's message comes to us through his servants.

2. The message rejected. Naaman was wroth and went away. He thought—well, what did you think, Naaman? (1) That he would "come out to me." My exalted manners, brave deeds, great wealth and high honors, demanded as much. (2) That he would "stand" before me, and thus respect my superiority. (3) That he would call on the name of "Jehovah, his God," and not attempt to heal me in his own strength. And (4) that he would "strike his hand over the place and recover the leper" by enchantment. The idea of going down and washing in the Jordan seven times. Are not the rivers of Damascus better than all the waters of Israel? Note—Sinners are often greater in their own eyes than they are in the eyes of God. The simplicity of the Plan of Salvation has caused many to stumble. We sometimes have wrong views of the dealings of God with us.

3. The message received. Naaman's servants understood him perfectly. They drew near and said, "My father." This showed tenderness, submission and obedience. If the prophet had bid thee do some great thing, as conquer a nation, take a city, or make a great present, would you not have done it? Then how much more so when he says, "Wash and be clean." Naaman changed his mind. Nothing could be lost, and much might be gained by doing as the prophet directed. He turned back and dipped himself in the Jordan seven times, and his flesh returned like the flesh of a little child, and he was clean.

The shortest cut to the masses is to get all the sinners in the church converted.—Ram's Horn.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

A FINAL EFFORT TO PAY THE DEBT.

We will publish next week an address from the Missionary Secretaries to all members and friends of the Methodist Episcopal Church. The address sets forth two very important facts which we trust each of our readers will note: First, that the whole debt of $186,000 has been provided for except $33,197.84. Second, that all money thus far pledged is conditioned on the whole debt being paid; hence not to raise the last dollar of the small balance now needed is to leave the whole debt just what it was at first, that is $186,000.

The fact that the amount now needed to cover the entire debt is so small should be, and we dare say is exceedingly gratifying to all who love this great cause. Nevertheless, it should be remembered that to fail to raise that small balance will cause the Society to lose the whole of the $152,802.16, the amount subscribed by various churches and individuals up to August 1st. This would be not only a very great but a very sad loss. With a constantly increasing missionary field, neither the society as an organization nor the Methodist Episcopal Church, as the great Missionary Church, can afford such a loss. It would be like taking $152,000 out of the treasury and giving it away to no purpose whatever. Such an act would show neither good religion, common sense nor proper business qualifications.

Now, then, to help raise that small balance of $33,197.84, is to help save to the great missionary cause of the church $152,802.16. Will you help do it? If so, will you do so now? The secretaries feel that what is done should be done before the fall conferences begin to assemble. Hence we urge that every pastor in our territory proceed at once to take a collection, whether it be large or small, and send without delay to the treasurer of the society. If any pastor is so situated that he cannot set aside a day or even a service for a debt-paying collection, let him take an after collection. We are sure there are hundreds of people who will be only too glad to give something to this cause if the case be clearly stated. No loyal Methodist can afford to have our church fall behind in its missionary work; no one can afford to have the society crippled when God in His providence is opening new fields on every hand, neither can any one who desires the salvation of the world afford to do less than his whole duty.

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The corner stone of the New James M. E. Church, Germantown, Philadelphia, Pa., was laid on the afternoon of Sunday, July 24th.

The services were in charge of the brilliant pastor, Rev. J. F. Molock. The stone was laid by Dr. H. A. Monroe presiding elder of the district, assisted by, Dr. Stansbury of the African Methodist Episcopal Church, and Dr. J. A. Lippincott of the Philadelphia Conference.

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Dr. Joseph Parker of London has celebrated the semi-centennial of his career as a preacher and the quarto-centennial of his services at City Temple.

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The 49th birthday of Presiding Elder Rev. Stephen Duncan will be celebrated at Scott Chinn M. E. Church, this city, Aug. 18.

BISHOP HARTZELL ON THE PHILIPPINES.

The New York Correspondent of the Chicago Recorder telegraphs to that paper the opinions of a number of distinguished churchmen, statesmen, and financiers on the question of the United States retaining the Philipine Islands. Among the first class we find the opinion of our own Bishop Hartzell as follows:

A strong type of vigorous Americanism is furnished by Bishop Hartzell of the Methodist Church, and his views on the disposition of the Philippine islands are as positive as on every other subject. "God has lifted us out of our exclusiveness and isolation," he said to-day, "and is bringing us face to face with the responsibilities of our greatness as a nation. President McKinley's instructions to Gen. Shafter that he is to protect all citizens of Santiago in their business and religious rights is the first intimation of civil and religious liberty ever spoken in Cuba since the discovery of America, and I presume that the instructions to Gen. Merritt are similar. This is not a war of conquest, but its purpose was to relieve the oppressed and to secure a liberal and stable government and the light of Christian civilization for the people of Cuba. In the providence of God it has been placed in our power to obtain the same blessing for the people of the Philippine islands, and can we as a nation decline to accept that opportunity and turn away from our duty simply because we only intended to do so much good and no more? Shall we refuse to relieve two communities from Spanish despotism because we expected originally to relieve only one? We cannot abandon the people of the Philippine islands. When Admiral Dewey took possession of that harbor and furnished arms and ammunition to the insurgents we became responsible for the welfare of that island, and we cannot shrink from our responsibilities.

Bishop Hartzell showed me a letter he had just received from Earl Grey, one of the foremost statesman and philanthrophists in England, who said: "I am heartily with you in what you say as to the benefits which will result from the cementing of the Anglo-American friendship. It has always been my fondest hope that America would soon see her way to emancipate herself from the apron strings of the Monroe doctrine—which, however necessary it may have been in the earlier stages of your career, I have always regarded as tainted with selfishness—and to step forward boldly and take her rightful position in the society of nations. There is a great work to be done in the world outside America, and it is only right that America should rise to the high level of her responsibility and take her place with England in civilizing mankind. The recognition of her mission, and of the duties which that mission entails, cannot fail to be a source of inspiration which will have the best effects on the character of your people and their politics."

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We acknowledge the receipt of neatly printed programmes, announcing the exercises of the District Conferences, Sunday-school and Epworth League Conventions of the Marshall District, Texas, Conference at Texarkana, Texas, Aug. 24-25, and of the Little Rock District, to be held at Morrilton, Ark., Aug. 17-20. The Association of the Woman's Home Missionary Society will be held at Texarkana at the same time.

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Bishop Bowman was in a railroad accident a few days ago, as he was en route to a district conference. The engineer was killed and three men were injured. In all the bishop's travels this was his first experience in a railroad wreck.

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The State Department at Washington has received information of the death of Mrs. Ophelia Coleman, the wife of the President of Liberia, Africa. She was a native of Arkansas, U. S. A., having gone to Liberia in 1895, where she married the following year.

WAR ITEMS.

The reports from Porto Rico indicate that the American troops are enjoying for the most part a kind of triumphal march through the Island. A number of the smaller towns have been taken and the people receive them gladly. The campaign is being pushed with the utmost vigor and the troops are heading for San Juan, the capital city, which is on the northern coast, the most strongly fortified city of the whole island. There some fighting must be done.

Latest reports from Manila indicate that our troops and the Spaniards have had an engagement, in which there were nine Americans killed and forty wounded. The loss of the Spaniards is said to be much larger. Spaniards were repulsed but have not surrendered.

In Cuba nothing is being done except that American soldiers are being brought back to America and Spanish prisoners deported to Spain.

The Rough Riders and a few other troops have embarked for Montauk, Long Island. Eight hundred Spanish prisoners were shipped home last Tuesday. This was the first shipment and others will follow rapidly. The Spanish company, which has the contract, is to be paid $30 each for privates and $60 for officers.

Tho yellow fever is still spreading among our troops, the bulletin for Aug. 7 is, total number sick 3334, total number fever cases 2498, new cases 412. There are between 400 and 500 new cases reported daily with a death rate of from 8 to 12. The result is that Gen. Shafter's army is to be brought away as rapidly as possible and immune and colored regiments sent to take their place.

PEACE NEGOTIATIONS.

At this writing, Tuesday morning, nothing definite is known of the import of Spain's reply to President McKinley's terms of peace. It is reported that the reply of the Spaniards is in Washington in the hands of the French Minister Cambon, but has not been submitted to the president. It is useless to give our readers the speculations of the daily newspapers, for no one will know whether Spain accepts or rejects our terms till announcement is made from headquarters. It is reported, however, that she accepts.

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First Lieut. J. T. Beckam, of the 9th Regiment of Immunes, now in this city, was promoted from first sergeant of the 24th Infantry, now in Cuba. Col. Crane, who is the commander of the 9th, was a captain of the 24th and thought so highly of his colored sergeant, whom he considers one of the finest drill masters in the service, that he sought his promotion to the position he now holds. Lieut. Beckam greatly appreciates his promotion, but is still much interested in his old regiment and regrets that he was not with tho "boys" in the now famous battle of Santiago. Though a quiet and unassuming man, he never tires talking of the 24th, with which he served for ten years. He says no one needs be the least uneasy, for Gen. Shafter and Gen. Kent, both of whom were promoted from the 24th, will see that tho colored troops have full credit for the part they bore in the great fighting about Santiago. He is not surprised that the troops fought so enthusiastically, for, said he: "Every one of the regulars whom I met from the time our regiment left Salt Lake City, till I was ordered from Florida to this place last June, had the most bitter feeling against the Spaniards for the destruction of the Maine." The lieutenant is a great admirer of Chaplain Allensworth, of the 24th, whom the boys call "Holy Joe." He says no man works harder for the promotion of the best interests of that regiment than their devoted chaplain. "Why, he was at work for us when we were all asleep, and his influence was felt for good."

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We call the attention of all members of the fall conferences to the Laymen's Memorial, published on the second page of this issue.

OUR STRENGTH IN THE U. S. ARMY.

We have been asked recently to publish a complete list of the Afro-American regiments enlisted in the United States Army. The following is the list:

Regulars.

9th and 10th Cavalry.

24th and 25th Infantry.

These four regiments took part in the Cuban war and were prominent in the great battle of Santiago. They are still in Cuba.

Volunteers Accepted by Governors.

3d Regiment, North Carolina.

8th Regiment, Illinois.

1 Battalion, Ohio.

1 Company, in the 6th Massachusetts.

2 Companies, Indiana.

2 Battalions, Virginia.

3d Regiment, Alabama.

The Alabama regiment is not yet complete. The commissioned officers all being white men seems to make it more difficult to secure recruits.

We understand there is a battalion in Kansas also, but having no definite information on the matter we omit same from the list.

Immune Regiments.

In addition to those we have given, four of the Immune Regiments are composed of Afro-Americans, including all 1st and 2nd lieutenants; other commissioned officers are whites.

7th U. S. Volunteers.

8th U. S. Volunteers.

9th U. S. Volunteers.

10th U. S. Volunteers.

We are sure we have given all regiments, but if any of our exchanges or readers know of other battalions or companies, we shall be glad to be informed. We learn, too, that Virginia will increase her two battalions to a full regiment.

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OUR SOLDIERS IN CUBA.

It is now painfully evident that President McKinley was right when he urged Congress to authorize the call of 25,000 Negro troops to do service in Cuba. Not that such troops would not have to become acclimated, nor that many of them would not have and even die with yellow fever. but past experience has proven that the Negro is better able to stand such climatic conditions than his white brother. As it is, many brave boys, regulars and volunteers, are suffering and even dying with fever, after having passed safely through the fearful ordeal before Santiago July 1st and 2d. And what is worse, if the yellow fever there pursues the same course which it does here, it will strengthen with age and hence grow more virulent as the season advances. Then, too, for the most part the soldiers there are Northern men or men who, as is true of some of the regulars, have been located for years at Northern posts and will doubtless suffer the more for that reason. They are asking to be brought home, but we doubt whether it can be done in time to prevent their having the fever. For America can not wholly withdraw her army from Cuba as long as Spain's forces are so numerous there. To withdraw Gen. Shafter's army at present without a sufficient force to take its place would be regarded by the enemy as equivalent to evacuation and would both encourage and strengthen him. And the fact is we have no considerable number of troops that would be willing to replace the forces now smitten with fever. Hence there seems no remedy except to take the best care possible of the brave boys who deserve so well of their country and who are now on the ground and wait till they pass through their siege of acclimation and yellow fever. Some will die, of course, but since the present stage of the war demands their presence and the country is not prepared to relieve them, their hardship will have to be endured and regarded as belonging to the fortunes of war. At any rate, to our mind, one thing seems clear, that if our troops are withdrawn Spain's backbone will be strengthened and there will be no peace just yet, anyway.

PERSONAL AND GENERAL.

Mrs. Jennie Jones, of Simpson Chapel, this city, is spending the summer at Lakeland, La.

The wife of Rev. G. J. Rogers Schriever La., has been quite sick for more than three weeks. She is improving.

Dr. Homer Eaton and Mrs. Eaton having spent two months abroad, have returned to this country reaching New York City, Aug. 5th.

Rev. W. W. Lucas, A. B., B. D., will spend the month of August lecturing in New York State. Mr. Lucas is an entertaining, polished and scholarly speaker. We bespeak for him success.

Henry A. Salzer, La Crosse, Wis., a member of the general Book Committee, recently gave $1,000 to the German Deaconess Home at Cincinnati and $3,000 to his conference college, the Charles City college.

Bishop Hartzell has many appointments for August in Illinois, Pennsylvania, Michigan and Iowa, to lecture on "Africa in the Twentieth Century," and to preach at Chattanooga and Camp meeting Assemblies.

Miss Eddie Butler, a prominent teacher in Jackson, Miss., is spending a while with Rev. and Mrs. L. W. Price at Ellisville, Miss. She has just returned from Washington, D. C., where she has been attending the National Teachers' Association.

We are informed by Bro. J. A. Reddix that Rev. J. M. Bryan, pastor at Barrow, La., is very low indeed and not expected to live. He is anxious to see his brother, whom friends are trying to reach with the information.

Rev. J. C. Ensan, B. D., was up from the lower coast of Louisiana last week, where, at Daisy, La., his mother lives, with whom he is spending the summer, awaiting the assembling of the fall conferences, when he expects to return to Texas and join the traveling connection.

Dr. A. M. Brown, of Birmingham, Ala., as an immune, has been appointed a physician to the fever-stricken army in Cuba. God lives, and our friends are wide awake; it looks as though our trouble is going to be to keep up with our constantly developing privileges.

Next Monday, Aug. 15, will be the 15th wedding anniversary of Bishop and Mrs. John Holliday, of the A. M. E. Zion Church. Their crystal and variety wedding will be observed at Asbury Park, N. J., and the Southwestern appreciates an invitation to be present. We extend most hearty congratulations.

Rev. J. J. Scott, of Montgomery, Ala., has been appointed chaplain of the colored regiment just recruited at Mobile. We have the honor to know the Rev. Mr. Scott, and believe him in every way worthy. When he was appointed the papers announced that Gov. Johnston appointed a colored man because requested by the president to do so.

Miss Lizzie B. Dogan, A. B., who has held an important chair in the Rust University, Holly Springs, Miss., is spending the summer with her married sister in Canton, Miss. She is a well-educated and polished young lady. Her brother, Prof. M. W. Dogan, A. M., is president of Wiley University, and he has secured her services to teach in that institution next session.

S. H. Wallace of Moss Point, Miss., gave us a call on Monday, while returning from the session of the grand lodge, I. O. of O. F. at Yazoo City.

He reports that children's day was duly celebrated at Moss Point, and a good time had. Six persons gave their names as subscribers. They are working for a communion set.

Rev. J. D. Chavis D. D. president of Bennett College, Greensboro, N. C. Has been making a complete canvass of the state in the interest of his school. The districts have pledged themselves for an extra $1000.00 to clear the new building of debt.

After a brief rest of two weeks, Dr. Chavis will likely go north for a few weeks work.

We could not have a representative at the Opelika District Conference, hence the Rev. H. N. Brown, presiding elder of the district, appointed as our representative Rev. E. Frazier, who has since sent us in a goodly list of subscribers. We certainly appreciate this far more than had we been present, for it shows that degree of loyalty which will greatly strengthen our cause, if practiced by every presiding elder and district conference.

Rev. J. C. Sherrill B. D. and wife of Little Rock Arkansas have been appointed by Bishop Hartzell to the pastorate of the First Methodist Episcopal Church Monrovia Liberia. True to his pledge the Bishop is asking for the best from among our men and women for Africa. Brother Sherrill is a graduate of Clark University and Gammon Theological Seminary. The prayers of many thousands will follow our dear brother and his wife to their new and important field of work.

This office is placed under renewed obligations to Mrs. P. O Jamison, the wife of the untiring presiding elder of the Tupelo District Upper Mississippi Conference. We did not find it convenient to send a representative to the District Conference of Pontotoc, so Mrs. Jamison took charge of the interests of the Southwestern and secured fifteen cash subscribers. We take off our hat to this fleet lady and express the hope that her kind may be greatly multiplied throughout our Methodism.

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"THE MAN OF IRON."

Bismarck, the great German soldier and statesman, whose death we announced in our last issue, was one of the few men of our time whose force of character and general make-up, coupled with his situation in life, enabled him to make an ineffacable impression on men and nations. He was without doubt one of the greatest men of his time, and his life and deeds are so intertwined with the history of Germany, and for that matter with that of continental Europe, that is is absolutely impossible to blot out his name and his memory from the records of the past which have and will be written. The following items will give a summary of his life:

Born at Schonhausen, April 1, 1815.

Created a Count Sept. 16, 1865.

Created Prince von Bismarck March, 1871.

Became Member of Prussian Diet 1846.

Represented Prussia in the old German Bund (Frankfort) 1848.

Ambassador at St. Petersburg 1850 to 1862.

Went as ambassador to Paris 1862.

Remodeled the map of Europe 1862 to 1872.

Died at Friederichsruh July 30, 1898.

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All our soldiers who fell in the Cuban war are to be brought home for final interment. This work, according to Secretary Alger, will be begun after the heated term. Even those who die of fever will be brought at such future time as is considered safe to do so.

Bishop Fowler and Dr. J. W. Hamilton, fraternal delegates of the Methodist Episcopal Church to the Wesleyan Methodist Conference, have delivered their messages and will soon turn their faces homeward.

A writer in the Methodist Times says of the brethren:

"Bishop Fowler presents the type of countenance we usually associate with the citizens of the United States—gray hair and chin beard. with smoothly shaven upper lip, a good firm mouth and a twinkle in his eye, which reveals something of the humorous spirit that dwells behind it. His accent is transatlantic, and he does not disdain to make use of those vigorous colloquialisms which give a point and zest to the conversation of the natives of the great republic.

"'The second of our two visitors, the Rev. Dr. Hamilton, presents also a striking example of that other American type, which is not unfamiliar to us. Tall and slender, with a mass of grizzled hair he possesses a beautifully clear-cut profile, with, mobile, clear- shaved mouth, and a strong chin unadorned with beard.'"

Macbeth lamp-chimneys save nine-tenths of the chimney money and all the trouble. But get the right chimney. Go by the Index.
Write Macbeth Pittsburgh Pa

DOINGS OF THE WORKMEN.

A. Alexander, Hearne, Tex.—We had great success in revival in Hamilton Chapel. Members of this church are alive and in the love and grace of God. For one week they prayed and asked God to move all the stumbling blocks and hindering causes out of the way. We preached two weeks.

Rev. R. Hilliary and Rev. Sims of the A. M. E. Church rendered assistance. The result was 17 coming to the church, saying that they felt Jesus in their soul, and where He led they intended to follow.

On Sunday we had baptism and closed out with a large number of mourners at the mercy seat.

We ask the prayers of all, for our success.

E. Holliday, P. C., Columbia, Texas—We are yet alive, and moving upward. A great storm passed by July 29th, and lodged at the parsonage, about 11:30 P. M. with many good things for pastor and family.

The singing was lead by sister Jenny McCullough.

Many thanks to the brothers and friends

E. Troupe, P. C., Minter City, Miss.—Our third quarterly conference was held July 23—24. Our presiding elder, Rev. W. E. Mask being absent, Rev. S. R. Gipson of Greenwood presided. Officers presented written reports. The work is in better condition than it has ever been in the history of the church. The good people have put a hay window in the church at a cost of $50 and for all purposes have raised this quarter. $201.10.

Rev. S. R. Gipson preached two able sermons and administered the sacrament to 119.

Wm. Brooks, P. C., Millican, Tex.—Our third quarter was held by Rev. S. M. Bolden who was on time, also the brothers with their reports.

We had a nice quarter and on Sunday the P. E. preached one of his old time sermons and made us all glad. Paid to the P. E. this quarter, $12.95.

The Sunday school is in fine fix and the League is doing well.

I have sent you two subscribers for the Southwestern this year, and I am talking all the time for the paper and for every department of the church.

J. B. L. Williams, P. C., St. Augustine, Fla.—My work is doing well. Everything moves along pleasantly and Successfully. Enclosed find a subscriber.

J. D. Williams, P. C., Poplarville, Miss.—The third quarterly conference was held at Pine Grove, July 23—24. Presiding Elder, J. M. Shumpert. Business was conducted in high spirits.

The text was: "Keep your house in order.".

Paid P. E. $5.35; P. C. $15.85.

Aaron Taylor, Clarksville, Tex.—We have closed up a glorious revival with 56 accessions and conversions. Bro. Hamilton and Bro. H. R. Smith were with me and did good work, thank God. Clarksville is alive. The revival was felt 20 miles around. The officials are preparing to entertain the conference in December. Pray that we may have success. All of my benevolence has been raised. We have a committee on the Southwestern; they are going to get 50 yearly subscribers this fall. We have nothing before us but the Southwestern and the Texas Annual Conference, and every body in Clarksville is at work, looking forward to that end. (Bro. Taylor, we are shouting. Ed.)

J. E. Toomb, P. E., Hot Springs Dist.—I finished the second round, July 30-31, with Rev. J. M. Johnson pastor at Hot Springs.

I am glad to note that the entire round was far more satisfactory than was expected.

The churches are full of spiritual life and every wheel is turning to raise benevolent assessments.

Hot Springs being the seat of next session of conference, I am glad to inform all concerned, that the pastor has made all necessary preparations for their coming.

He has made many improvements on church and parsonage and has raised every dollar of his apportionment.

We are hopeful of making a good report from all the charges on the district.

S. M. Bolden, P. C., is conducting a revival and is having great success. He has, up to date, taken in forty-five and among this number are some of the worst sinners. Great work is being done in this revival. The meeting still goes on with hope of a number of others. Hempstead, Tex., is moving.

S. Q. Kelley, P. C., Park Circuit, Tex.: Hamilton Chapel had a rally July 21, with a general discussion of the lesson. At 11 o'clock a. m. a sermon was preached by the P. C. to the children. At 3 o'clock p. m. we had an educational programme. Address by Prof. J. E. Range; essay by Miss M. E. Adams; paper by Miss Ophelia Hamilton. It was grand; twenty minutes were given for discussion. Mrs. S. E. Branch of Texarkana, spoke words that will never be forgotten. A good debate followed. Prof. J. E. Range is president of the Epworth League; Miss Amanda Adams, secretary. Total collection for the day, $2.

O. W. Trammell, R. S., Five Points, Ala.: Our third quarterly conference was held at Mt. Zion Church July 16-17th, by H. N. Brown, P. E. The brethren had written reports, which showed marked improvement. Sunday at 11 o'clock the P. E. preached one of his soul stirring sermons, which made a lasting impression. An hundred persons partook of the Lord's supper. Paid pastor this quarter, $52.83; P. E., $13; on education, $4. I sent one yearly subscriber from Mt. Zion Church who cannot read, but he has a daughter who reads for him. Five Points Charge will not be what it ought to be until more of its officers and members take and read the Southwestern.

A. William, Mallalieu Chapel, Marshall, Tex.: We have had a glorious revival for a week. Twenty-one souls have been brought to Christ and joined the church. The old war horse never fails.

J. A. Rush, P. C., Winston, N. C.: St. Paul Church has surpassed her own record and is closing out the greatest year in her history. Sunday night, July 31st, Rev. I. Wells, presiding elder of the Greensboro District, and the hero of the North Carolina Conference, visited this church and preached. He told the eight hundred people who had packed in to hear him that he once walked around in the briars where he then stood to preach the gospel. At the close of the sermon the pastor asked for the closing benevolent collection of the year, and in less time than it takes to tell it, the collection was taken and the happy announcement rang out "two hundred and fifty-five dollars for the year." The great congregation sang as never before, "Praise God from whom all blessings flow." We will sing again over the closing collections of pastor and presiding elder before October 13th. This church loves any pastor who can and will lead, but who does not attempt to drive them.

E. F. Carter, P. C., Seay, Tenn.: My fourth quarterly conference was held at Smith chapel July 23-24th. The P. E. could not be there but sent Rev. Thomas Belcher, who preached soul-stirring sermons to a crowded house. Twenty-six came to the altar for prayer. Raised for P. E. $12; P. C., $32.71. Every interest of the church is looked after. Benevolent collections, $4.25, with thirty members.

W. C. Gibson, Superanuate, Hamlet, N. C.: I wish to give my testimony to the healing of my body and the restoring of my sight, trusting that it may strengthen the faith of some one who is striving for the healing of the body. I am seventy-seven years of age and have been in the ministry fifty-two years. For twenty-five years my eyes were so affected that I was compelled to wear glasses, and finally I could not see clearly with them. And praise the Lord, one month and a half ago, Elder Collett came here and held a revival meeting and preached and taught Divine healing. He laid his hands on me and offered prayer for the restoration of my sight, and now I can see to read fine print without any glasses at all. Praise the Lord. My sight began to come at once as soon as prayer was offered for me. Oh, we had a grand meeting. Many were healed of various diseases through the laying on of hands and prayer by Elder Collett, both white and colored. May God bless the good work in which brother Collett is engaged, and may many others take Christ as their great physician.

W. H. Smith, Pearlington, Miss.: July 17th was a grand day with us. The dedication rally was a success. We had with us on that occasion Rev. R. E. Jones, B. D., and J. M. Shumpert, D. D. We had a grand Sabbath school with an excellent address by Bro. Jones, and an old-time speaking meeting at 3 o'clock. Rev. Jones preached the dedication sermon, then came the collection. The pastor called the captains of the companies: No. 1, J. Graves, raised $25; No. 2, P. F. Peters and N. Grooms, $37.50; No. 3, C. Henry, $20; No. 4, Miss H. L. Peterson, $18.50. Then came the dedication of our new church by R. E. Jones and J. M. Shumpert. At night Dr. Shumpert preached a short but powerful sermon to a crowded house. We had as visitors Revs. Facite of the M. E. Church South, and F. Gilmore of the A. M. E. Church. The good people of this charge came to the parsonage and gave us an ice cream reception. They left the table loaded with many good things to eat. It was lead by the stewards.

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W. R. Davis, P. C., Pisgah Circuit, Md.: Emory Chapel, one of the oldest churches in Charles county, has been remodeled and beautified. It is now the pride of the circuit. The members, though few in number, have worked hard, and made many sacrifices. The re-dedicatory services were held July 24th. The people gathered from all points to witness and enjoy the occasion which was solemn and impressive. At 3 p. m. sermon by Rev. John H. Griffin of Washington, D. C. Rev. Mr. Ward of the Baptist Church, also preached. The congregation manifested their appreciation and delight by their contributions. Collection by cash, $79.70; in reliable subscriptions, $27. There remains a debt of only $20. We do not stop because the war is in progress.

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FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.
FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.
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AUSTIN DISTRICT CONFERENCE.

This conference met in St. Paul Church, Georgetown, Texas, July 27.

Rev. C. Hart preached at 9 A. M., the introductory sermon.

Rev. Moses Smith, P. E. in the chair. Rev. A. Foster was elected Sect. and Miss J. D. Organ and B. I. Adams statistical secretaries. Miss I. V. Norris reported. Mrs. E. S. Spriggs cor. sect. of the Woman's Home Missionary Society, made a few appropriate remarks.

The following officers were elected for the W. H. M. S.

Miss I. V. Norris, dist. pres.; Miss J. D. Organ, sect.; Mrs. Octavia Jefferson, cor. sect. At night Mrs. Spriggs addressed a large audience.

Bro. Moses Evans preached an interesting sermon.

On the Second day, T. D. Huff preached at 9 A. M.

Reports from pasters and Presiding Elder were made, also the local preachers and exhorters.

At the evening service an interesting address by Mrs. Spriggs was delivered.

The conference met pursuant to adjournment, Rev. Smith presiding. The praise service as usual. On the third day, Rev. T. S. McNorris delivered an interesting sermon.

Bro. I. G. Penn sect. of the Epworth League was introduced and made timely remarks.

The Austin District Epworth League met in second days session, with Mr. W. R. Morrow, 3rd vice president, and pres. of S. S. Convention presided.

The following officers for the ensuing year were elected. Pres., Miss I. V. Norris; 1st vice pres., Rev. Moses Evans; 2nd vice pres., Mrs. M. E. Parker; 3rd vice pres., Mr. W. R. Morrow; 4th vice pres., Miss O. M. Rentfro; sect., Mr. L. F. Bradley of Leltig; master of finance, Mr. E. M. Warren; supt. of Junior League, Miss J. D. Organ; supt. Epworth Guards, Rev. W. E. Blackston.

At 8:30 P. M., a reception was tendered the delegates and visitors.

On Sunday Mr. W. R. Morrow, pres. of Austin Dis. S. S. Convention, conducted a S. S. assisted by others. These exercises were much enjoyed.

At 11 A. M. Bro. Penn preached an interesting sermon. Bro. W. F. Waters preached at 3:30 P. M.

At 8:30 P. M. Rev. R. H. Duncan, delivered the missionary sermon. The choir, under the leadership of the organist, Miss I. V. Norris was assisted by Bro. Penn during his stay among us.

The worthy Comfort Committee, Miss Ollie M. Rentfro, James Steiner and W. H. Moses, did all they could to see that all were well cared for.

The next session of the conference will convene in Lulling.

I. V. Norris, reporter.

MERIDIAN DISTRICT CONFERENCE.

This conference was called to order by Rev. A. M. Trotter, P. E., at Hickory, Miss., July 27. Rev. C. W. Ivy was elected secretary, and J. C. Gillespie and P. W. Baldwin assts. E. A. Chapman was elected statistical secy. and reporter for the conference.

The presiding elder read his report which showed the district to be in a prosperous condition.

The second day, devotional exercises were conducted by E. M. Shedd. The welcome address was delivered by Mr. G. W. Walton, a leading merchant of the town.

In reply J. C. Hibbler, spoke in the highest manner for his church, race and cause. The reports of the pastors, gave glowing accounts of the work done during this conference year. Everybody seemed to be full of the Holy Ghost. The program was carefully looked after by the P. E. and each brother showed by the discussion of the topics to be up to date, and preparing to meet future demands.

The earnest appeals of Rev. J. L. Wilsen, J. H. Brook, J. C. Hibbler and the P. E. for Meridian Academy and the Freedman Aid and Southern Educational Society, were forcibly made.

We were made to feel sad when we heard of the burning of Haven Chapel of which P. R. Crump is pastor; but all glory to God, she is planted again. Each day was filled with business. The P. E. called the attention of the conference to the Benevolent Collection, and the conference raised the amount asked for. All along the collections were good. Greetings from the Vicksburg District were received, and the conference sent greetings in reply.

Saturday at eleven o'clock Rev. J. C. Lodge preached an able sermon, after which he was received as a member of the conference. The Epworth League held a short session at one o'clock, the devotional exercises being led by the 1st vice of the district. The election of officers was left over to the Epworth League Convention which convenes at St. Paul's Church, Sept. 23rd.

Sunday was a great day, the weather had become fair, and early in the morning the people from the surrounding country began to pour in. Long before the time for services, the church was packed until the pastor announced that no more could get in; those who failed to get in rolled their wagons to the windows, which afforded them an opportunity to hear the matchless, J. C. Hibbler, when the Holy Spirit seemed to come down.

At 3 o'clock the P. E. preached a strong sermon much to the delight and satisfaction of all. We shall not forget the sermons of Revs. Howze, Lipscomb, Davis and McDavis, during the session. The pastor, C. H. Brown and his estimable wife know how to arrange for a district conference.

The next conference meets at Haven, Chapel. Collection $76.35

E. A. Chapman, Reporter.

DISTRICT CONFERENCE.

The Marion District Conference, convened in the St. Paul M. E. Church, Eutaw, Ala., July 27, at 9 o'clock A. M. The P. E., Rev. Frank L. Teague opened the conference.

The writer was chosen secretary with Rev. John W. Tate, assistant.

Welcome address by Miss Laura Jackson.

The afternoon sessions were devoted to literary exercises. Many of the papers were very interesting and productive of much good. "The importance of gathering the young into the Epworth League," by Miss Lucretia Lewis was ordered published.

Rev. Fisher of the Baptist church, Taylor of the C. M. E., C. C. Winston, Presbyterian, Tuscaloosa, Prof. A. M. Rice, city public school, Petty of Huntsville and W. W. Carlilse, Birmingham, were introduced. The report of the P. E. showed much progress, surpassing any year of labor on the district. Seven new churches having been built.

J. C. Chuman was recommended for reception on trial. Ed. Foster has completed the four years course of study.

Selma, was chosen for the next conference.

Memorial services of Rev. L. H. Mixon and Nimrod Snoddy were held Sunday.

Miss Mary Willis, teacher of the grammar department of Marion Institute, has offered her resignation to accept a position in the public schools of Decatur.

The report of the principal of Marion Institute, Rev. J. S. Todd, showed much labor and sacrifice and great good done. The usual resolutions were passed.

The conference from the beginning to the end was a success, business was expedited like the continuous singing of a sweet song.

D. B. V. Walthall, Secretary.

DISTRICT CONFERENCE.

The Tennessee River District, conference, met in Wiley Chapel, Franklin, Tenn, July 20, at 9:30 A. M., with Rev. S. B. Danley, P. E., presiding.

W. Ellison of Clifton and Savannah, was chosen sect. and reporter.

B. F. Whitly, of Wiley Chapel made the welcome address; response by Rev. J. P. Gregg, of Petersburg.

The presiding elder's report showed missionary advancements, but that he had been paid but $300.00, which leaves him a balance due of $400.00. This is discourageing since he has made his third round.

Reports from pastors, were encouraging, also from district stewards, local preachers and delegates.

Rev. S. J. Jenkins preached the introductory sermon.

W. Ellisen preached the missionary sermon.

Rev. C. B. Wilson, D. D., of Sealy Chapel, preached an interesting sermon.

The sad phase of the conference was the announcement of the death of Rev. H. Robinson, of Lawrenceburg, Ct. He fell at his post. Memorial services were held.

A collection of $8.05 was taken, to help pay burial expenses. Brother Robinson's remains were sent to Dickson, Tenn., where the bereaved family lives.

A resolution wka adopted recommending the 5th district in the Tenn. conference.

Rev. J. Braden D. D., gave lectures that will be long remembered.

The following district Epworth League officers were elected:

President, J. F. R. Summerhill; 1st vice president, W. Ellison; 2nd vice president, B. F. Whitley; 3rd vice president, Mrs. H. G. Winston; sect., Miss Mattie Sharber; recording sect., N. Pyles; treasurer, J. P. Gregg; executive committee, S. B. Danley, P. E., C. B. Wilson, D. D., Miss Georgia Sharber. W. Ellison, sect.

SHREVEPORT DISTRICT CONFERENCE.

The Shreveport District Conference, convened at Mansfield, Louisiana, July 28. Presiding elder Hampton James in the chair.

G. F. Huntly, was elected secretary.

The address of welcome was delivered by Miss Effie Simpkins, a student of Wiley University; Response by Rev. P. C. Colton of Vancevilie.

The report of the presiding elder was full and of great interest.

Church improvements and debt paying were special features on the district last year.

Not a few pastors reported that they were moving straight towards every debt.

D. J. Price was happy to state that St. James was out of debt.

Ample preparations for the reception of the conference had been made by Rev. J. O. Brown. He has built one of the finest churches on the district

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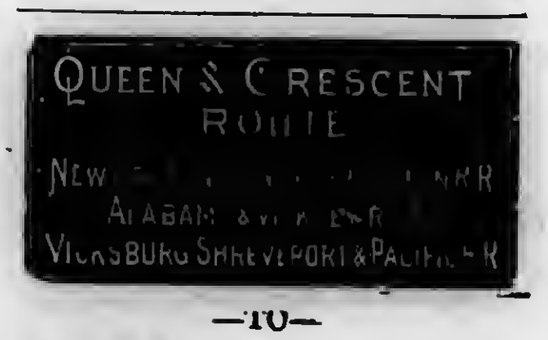
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at a cost of $2,500. They are now on the last $500 indebtedness.

About three acres of the best land in town belongs to the church. Near the center of the property is situated the depot of the Kansas City Rail Road.

Each day's session was well attended by the citizens of the town and country. Rev. H. J. Wright, P. E., of the Natchitoches District, Dr. A. E. P. Albert, president of Gilbert Academy and Prof. F. B. Smith, representing the Southwestern delivered addresses.

The anniversaries of the various branches of church work were fit occasions of putting Methodism before the people.

A district Epworth League was organized with Miss Olivia Thomas of Shreveport as president.

In the town of Mansfield every store employs one or two colored clerks and there is no separate car business in it either.

Mr. R. B. Simpkins, one of the trustees and stewards of our church has been fifteen years a clerk in one of the largest stores of the town. The largest market there is owned and run by Mr. William Simpkins. The young people are very enterprising and are nearly all Methodists.

Shady Grove is the seat of the next conference.

BRISTOL DISTRICT CONFERENCE.

This conference met at Greenville Tenn, July 27. Introductory sermon by J. M. Watson at 7:30 P. M.

Pastors, local preachers, exhorters and representatives were on time and were welcomely received by Rev. J. A. Guthrie, P. C. and his people. Thursday morning, our fatherly and beloved E. Provine, P. E. took the chair with a bright countenance.

The P. E. submitted a good report which showed his faithful and earnest work.

Pastor's reports were good, showing revivals and conversions, additions to the church and all the benevolent claims presented in proper form and much collected. Local preachers and exhorters reported faithful work and submissiveness to the pastors. Contagious diseases have been in the district this year which caused much excitement.

"Punctuality" was the theme of E. Provine's soul stirring paper. Other topics were discussed, by different brethren, who believe this to be the grandest session ever witnessed on the Bristol District.

Rev. J. A. Guthrie represented the S. W. C. Advocate and every department of league work was set forth.

Presiding elder, G. W. Staples of the Chattanooga District was a visitor of our conference and spoke many heart cheering words. Mrs. Wylie, president of the orphan home at Greenville, Tenn. of the M. E. Church South, visited our conference and spoke some very touching words about the slavery of our people and their emaucipation.

Sunday was a grand day in Greenville. Our ministers were called for to fill pulpits of the Friendship Baptist and the A. M. E. Zion churches.

The following brethren preached during the conference: Revs. J. M. Watson, J. P. Moore, W. S. Marley, J. W. Hawkins, G. W. Staples and A. Gilispie. J. M. Watson, Reporter.

To the members of the Nashville District Conference, which meets in Shelbyville, Tenn, Aug. 23—26, that are expecting to come in buggies and on horse back, will have to look out for your horses, as we will not have time to look out for them.

H. Primum.

CENTRAL ALABAMA CONFERENCE
OPELIKA DISTRICT.

The 23d annual session met in Roanoke, Ala., July 27th, 1898, in the Methodist Episcopal Church with Rev. H. N. Brown presiding elder in the chair. P. P. Wright was elected secretary. The committee on examination were appointed, the conference proceeded to dispatch the regular order of business.

We speak the truth when we say this has been the best ordered conference since our connection was organized here. The work done in each department has been of a substantial character. The pastors' reports show progress on all lines of church work.

The work done was creative and deepening a missionary spirit, among the masses of the people.

Reports also show efficient work done in the Master's cause. Much emphasis was put on a pure miuistry. Those seeking admission were urged to attend one of our schools of theology.

The mission cause was pushed to the very gates of success. The missionary convention met in connection with the conference, with a prepared literary program. Many papers were read by the young people on the workings of the different societies in the church.

This convention formed one of the most interesting features of the conference. Among the many interesting papers read deserving to be mentioned were those read by the following named persons: Miss Eliza B. Nash and Mrs. Mary Joiner. Revs. H. N. Brown, J. T. Martin and W. T. Trammell, also Miss Arta A. Brown.

Many other excellent papers were presented aside from those mentioned above.

The Southwestern Christian Advocate was well supported. Bro. E. Frazier was selected to solicit subscribers for the same. Many new subscribers were secured and will be forwarded to the office at once.

The presiding elder never sleeps over the interest of the church. Two years ago the Opelika District was in the rear on raising mission money, but now she is second to none. The following itemized statement gives some idea to our district:

For new church, $10.47; for presiding elder, 20.22; for printing program, $1.-50; for benevolence, $127.29. Total amount collected, $159. 48.

P. P. Wright.

DISTRICT CONVENTION.

The District Convention of the Epworth League and the Sunday School Institute of the Huntsville District, met in St. Thomas Chapel, Wilis, Tex., July 20th. Rev. A. C. Culbreath, P. E. called the twin convention to order. Rev. B. M. Taylor, District President of the League, conducted the devotional exercises. W. Hartley Jackson, secretary, called the roll, and a large delegation was present. The S. S. Institute work was done each morning and the Epworth League in the afternoon. Rev. I. Garland Penn, assistant general secretary, was introduced and made an address. Prof. E. L. Blackshear, principal of Prairie View State Normal School, responded to Prof. Penn's speech, and acknowledged (though a Baptist) that the Methodist Episcopal Church was doing more for the Negro morally and socially than any other church in the world ;that it was the only church that was trying to solve the race problem, if there was a problem; it was trying to save all nations. Rev. J. H. Anderson preached the Annual Sermon to the satisfaction of all. Rev. W. S. Curtis and his good people deserve great credit for the hospitable way in which they cared for the convention. Many prominent visitors attended the convention: Revs. O. I. Jones, S. S. Agent; J. O. Williams of Galveston; S. M. Bolden of Hempstead; T. H. Souley of the A. M. E. Church; Mrs. Rosa Simpson and Mr. A. W. Carr of Galveston. The Southwestern and Epworth Herald were endorsed. The Sunday service was grand. Model Sunday school at 9 a. m.; Rev. J. O. Williams at 11 o'clock stirred the hearts of the people; 3 p. m. Rev. T. Scott took the congregation by storm; 8:30 Rev. J. H. Reed, A. M., preached a magnetic sermon. Total collection during the convention, $88.36. The League and Institute each elected separate officers, but will meet together and divide time. League officers: Rev. Benj. M. Taylor, president; I. L. Bookman, 1st vce; Miss Victoria Silas, 2d vice; Mrs. H. E. Taylor, 3d vice; Mrs. T. C. Jackson 4th vice; Miss Lillie Wilson, recording secretary; Miss Susie E. Pitts, corresponding secretary; Rev. J. H. Anderson, treasurer. Prof. N. E. Martin, Jr. League president; J. W. Thomas, E. L. Guard president; Miss Alice Giles, supt. Epworth Guards.

Sunday school officers: John F. McGowan, District superintendent; John W. Strickland, assistant; Mrs. Katie J. W. Clay, corresponding secretary; Maria Moseley, recording secretary; Mrs. E. L. Bookman, treasurer; Miss Mary Stellivan, librarian.

This was the best session of the District Epworth League and S. S. Institute in the history of the Huntsville District.

W. Hartley Jackson, Secretary.

EPWORTH LEAGUE AND SUNDAY SCHOOL CONVENTION.

The first annual meeting of the Epworth League and Sunday School Convention of the Forrest City District, met in Wesley Chapel, Brinkley, Ark., July 21st. Papers were read by Miss M. E. Pinkston of Batesville; Miss Zoella McGinnis of Cotton Plant; Rev. J. W. Jackson; W. D. Johnson of Cotton Plant; Miss Ciuara Pearson of Forrest City; Rev. N. R. Bradford of Forrest City; Miss M. E. Higgins of Brinkley; Miss Henrietta Darby of Cotton Plant; G. F. Scruggs of Oak Forrest; Indiana Holliday, Cotton Plant; Miss O'Delia Turner of Marianna; W. H. Higgins, Jr., of Brinkley; Miss M. I. Jackson of Marianna; Miss B. I. Graveley of Batesville; Miss Ollie Sherrill of Cotton Plant; Miss Dixie Holliday of Cotton Plant; Miss Jennie Davis of Marvel; and Miss Lula Sisson of Cotton Plant.

Introductions: Rev. J. M. Cox, A. M. B. D., P. S. College; Rev. J. W. Whiting of the A. M. E. Zion Church; Prof. G. B. Crockett of the city public school; S. R. Cowan of the Presbyterian Church; Rev. Swann, P. E. of the A. M. E. Church; Rev. Dobbins, A. M. E. Church; Rev. Starks, C. M. E. Church; Rev. Hanna, P. E. in the A. M. E. Zion Church; Rev. Medlock, A. M. E. Church.

Who preached: H. M. Renfro of Crawfordsville, at 8 p. m., July 20th; N. P. Bradford, July 21st; J. M. Cox, J. W. Jackson and A. J. Phillips, lectured on July 22, 8 p. m.; A. J. Phillips, July 24th, 11 a. m.; C. W. Whitehead, 3 p. m.; and G. B. Donnelly, 8 p. m.

The convention wished to give $5 to Prof. Cox to be used at his own discretion. Collection was called and $5.15 was taken in less than five minutes.

Officers for ensuing year: Presiding Elder, President; A. T. Stephens of Epworth League; A. J. Phillips, Sunday School; E. J. Pinkett, secretary; L. G. Hodges, treasurer; C. W. Whitehead, W. H. Higgins and H. M. Renfro, board of directors.

The next convention will be held at Forrest City.

Delegates to State Convention: Miss Mattie I. Jackson, Miss M. Elizabeth Higgins, Miss O'Della Turner, Revs. E. J. Pinkett and C. W. Whitehead.

Usual complimentary resolutions were voted.

L. G. Hodges, Pdesident.

E. J. Pinkett, Secretary.

DISTRICT MEETING.

The preacher's meeting, Sunday school institute and Epworth League convention of the Beaufort District, met at Shaddy Grove Camp Grounds, St. George, S. C., Wednesday July 20.

Rev. Wm. M. Hanna, A. M., P. E., in the chair. The elder, Rev. H. H. Matthews, delivered the address of welcome and was responded to by Rev. W. S. White, D. D.

Revs. H. O. Frederick and C. H. Harceston were elected secretaries. Reporters for the several newspapers were elected.

The P. E. read his report which was full of interest and showed success all over the district. The pastors submitted their reports, which showed marked progress. Collections exceeded that of any previous year. Rev. A. G. Kennedy represented the Southwestern, urging all preachers on the district to subscribe to it or give up their charges.

Thursday's session was given almost entirely to the discussion of the rich literary program.

On Friday the S. S.I. and Epworth League convention here, organized by Rev. W. G. White, D. D., president of the district, and Miss Mattie Gray, supt. of Sunday schools.

The reports from the delegates representing the several chapters on the district here are very encourageing and shows marked improvement.

The convention elected officers for the ensuing year: President, Epworth League, Rev. W. G. White, D. D.; vice president, Epworth League, Rev. A. G. Kennedy; secretary, Epworth League, Rev. T. G. Robinson; corresponding secretary, Chas. S. Edmonston; dist. S. S., Miss Mattie Gray, supt.; treasurer, Miss Ella McMichael.

We all had a grand time and Methodism as exemplified at Shady Grove, will never be forgottten by any whose good fortune it was to attend.

Among the noted divines who visited the conference, were Dr. B. F. Witherspoon of Bennettsville, W. L. Bulkley, D. D., vice president of Claflin University and Rev. M. Stewart, of the Orangeburg dist. The business of the district meeting was closed on Saturday night.

Sabbath was a high day in Methodism, the elder preached the 11 o'clock sermon. It was able, eloquent and instructive. A vote of thanks was given to Rev. H. H. Matthews and the good people, for the royal entertainment.

Bamberg was chosen as the seat of the next meeting.

Chas. S. Edmonston, Reporter.

SUMMER TOURS VIA BIG FOUR ROUTE, TO THE MOUNTAINS. LAKES AND SEASHORE.

Special Low Rates will be in effect to Put-in-Bay, Islands of Lake Erie, Lake Chautauqua, Niagara Falls, Thousand Islands, St. Lawrence River, Adirondacks, Lake George, New England Resorts. To the Great Lakes via Cleveland, Sandusky, Toledo, Detriot or Benton Harbor. To Mt. Clemens, Mackinac and Michigan resorts. To the Northwest and West via St. Louis and Chicago. For rates, routes, time of trains and full particulars apply to any agent "Big Four Route," or address

Warren J. Lynch,
Ass. Gen. Pass. & Tkt Agt.
E. O. McCormick,
Pass. Traffic Mgr.
"Big Four Route," Cincinnati, O.

UNITED FOR LIFE.

Quincy, Miss., July 27th, 1898.—Mr. Jeff Williams and Miss Jimmie Boyles were joined in holy wedlock, at the residence of the bride. W. S. Leake, officiated.

St. Martinsville, July 30, 1898.—On the 26th day of July, 1898, Bro. Phillip Sennett and Miss Liddy Ford, were married by me, at the bride's residence. Bro. Sennett is a trustee in our church, and has been for 20 years. Miss Ford is a member also. He is 75 and she is 15. God bless them on their journey of life. Yours in the work, E. B. Richards.

Tazewell, Va., June 29, 1898.—Dr. A. Holley M. D. was joined in holy wedlock to one of our Tazewell girls, Miss Ellia Witter. The new couple will live at Bramwell, W. Va. J. F. Prigmore, officiated.

[The above was received at this office, Aug. 5th, 1898. Ed.]

THEY LIVE IN OUR MEMORY.

Cotton Plant, Ark., July 16, 1898.—Sister Louduskey Mayers, aged 26 years.

She told her mother that she was sorry to leave her, but she must go, "I am ready to go."

She leaves a father, mother, many sisters and brothers and a host of friends in mourning. The writer attended her funeral.

A. T. Stephens, P. C.

Corrigan, Texas.—Brother Henry Lampkin, a member of our church for 65 years, died in full faith July 26, aged 105 years. He said to his wife the day before he died "I am going home to rest."

He was brought to Texas from Georgia by his master in 1856. He leaves a wife and many friends.

E. Micheaux, P. C.

God has lent us the earth for our life. It is a great entail. It belongs to them who are to come after us, and whose names are already written in the book of creation, as to us; and we have no right by anything that we do or neglect to involve them in unecessary penalties or to deprive them of benefits which it was in our power to bequeath.—Ruskin.

Brinkley, Ark., July 30, 1898.—Sister Mary Alles Hawkens, departed this life July 28th, in full triumph of faith aged 25. She professed religion at the age of 14. She lived a faithful member of Wesley Chapel, M. E. Church 11 years. She leaves a father, mother, four sisters and a host of friends to mourn her loss. Services conducted by her pastor, W. H. Higgins.

Mobile, Ala., Aug. 1, 1898.—Sister Mary Lee, who has been a faithful member of the church for 53 years, departed this life July 27, 1898. She died in full triumph of faith.

W. F. Smith.

Five Points, Ala., Aug. 1, 1898.—A good old Bro. who was a deacon in the Baptist Church for 20 years, died a few days ago; he was about 73 years old when he died. He was not able to bury himself, and his church which is 300 members strong, paid only six cents of the money. Our church at this place paid the remainder.

J. W. Collins, Sr., is responsible for these lines. If you will publish this it would be a pleasure to him to read it.

By An Eye Witness.

SERVANT OF GOD WELL DONE.

In sorrow we gaze at the sad low moon,
And press our hearts against a pillow of grief;
We think the silver cord was clipped too soon,
And Heaven was hard to make his life so brief.

The good of earth will not remain long,
They die as quick as dies the breath of May;
When the saint in disguise in a human is strong,
The angels are even beckoning it away.

His life too bright to shine below the stars,
His voice too sweet below the angel's mirth;
His face too calm for sorrow's daily jars,
His soul to pure to catch the dust of earth.
of earth.

Our plea God is more feeble than thine,
Or ours dear Jesus, is no plea at all;
To thy good will we humbly resign,
And send the good man beyond a mourner's call.

Rev. J. C. Hunt, son of Mr. and Mrs. Britton Hunt, was born near Rome, in the state of Georgia, May 6th, 1858. He was a good boy from birth. His early education was had about the little village of Chubb-town, where he was beloved and respected for his youthful piety. At an early age he seemed to be set apart to do the work of the Master. He said, "when he would be inclined to do any thing wrong something would seem to tell him 'Remember you are called to preach.'"

Having been duly recommended by the class of which he was a member, he was authorized to hold meetings for prayer and exhortation on the Cave Spring and Chubbtown circuit, Aug. 1 1882, by Rev. S. C. Upshaw, the preacher in charge. He faithfully performed this mission, considering it a pleasure rather than a duty. His gifts, grace and usefulness becoming well known, he was licensed as a local preacher, in the M. E. Church by order of the district conference held at Savannah July 25th, 1883, Rev. A. P. Melton, P. E.

This license was renewed as follows: By order of the Rome District Conference, held at Shady Grove, Aug. 24, 1884, by Rev. A. P. Melton; by order of the district conference held at Cave Springs, Aug. 20, 1885, by Rev. C. O. Fisher; by order of the Rome District Conference, held at Suwanee, Ga. Aug. 26, 1886, by Rev. C. O. Fisher. Dec. 5, 1886, Bishop C. H. Fowler set him apart for the office of deacon in the M. E. Church. While preaching he also taught school to procure means by which he could attend the Gammon Theological Seminary, to prepare more fully for the ministry. February. 1, 1891, at Macon, Ga., he was set apart for the office of an elder by Bishop H. W. Warren. Finally he entered Clark University; from there he attended Gammon Theological Seminary; while there his first appointment was the South Atlanta Mission. After graduating from Gammon, Feb. 18, 1891, he was married to Miss Martha J. Samuel a student of Clark University, at the home of the bride, Rev. H. R. Allen officiating. He took charge of the M. E. Church at Palmetto, Ga., remaining there three years, each year faithfully performing his duty and growing in the favor and the respect of the people for his upright living.

From there he was called to Greenville, Ga. After spending one successful year, he was called to be presiding elder of the Gainesville District, from there was transferred as presiding elder of the Rome District—the home and neighborhood of his childhood.

The next transfer was to Glory, out of a life of earthly success to a life of perfect bliss. His last moments were spent surrounded by a loving and faithful wife, whose patience and fortitude were virtues seldom seen, relatives and other friends who spared no pains to make him comfortable. He was faithful to discharge his duty to the last day of his life and when he had not strength to write, he had his sister-in-law, Mrs. L. E. Samuel to write as he dictated. He was a good and faithful husband, loving and tender father and an upright and peaceful neighbor. And although he departed this life, June 25, 1898, yet his Christlike influence is about us and we have not realized fully that he is no more.

The memorial excercise over his remains, conducted by Rev. M. M. Alston assisted by members of the Rome District and other friends, was largely attended by a sorrowful audience. The casket was covered with flowers, hiding from view the beautiful words of "at rest."

When the trumpet shall sound he shall arise from Myrtle Hill Cemetery, and body uniting the spirit to meet its God in mid air.

St. Martin, July 30, 1898.—Sister Emiy Patterson departed this life on the 28 day of July, 1898. She crossed her hands on her breast and said to her pastor, "I am ready and waiting on the Lord." She died in full triumph of faith. She was a steward sister in the church 25 years; she was a good member true, tried and always abounding in the work of her Lord. Her age was 60 years; she was a member of the church for 40 years. Her funeral was largely attended by her friends. God bless her husband, Bro. Andrew Patterson and friends. Funeral conducted by the writer.

E. B. Richards.

The grim reaper of death, stalked in the midst of a happy household and with a merciless glee, cast shadow and gloom among the inmates, by severing the earthly ties of one who was the pillar of safety to those who now mourn his loss a thousand fold. Imbued with a divine attribute, and with the fealty of Christ anchored safely in his bosom, Mencer Collins Sr. departed this world on Saturday July 23, 1898 in Pass Christian, Miss, his native home, to that cellestial world above, there to mingle with the righteous and perfect. His life was indeed exemplary, inocluated with a strong Christian faith, his life was spent in its cause, laboring zealously to promote its principles and advising those whose inclinations were sinful. The dreaded Brights disease, soon made sad inroads into his system and soon he was its victim. He was a member of the Mexican Gulf Lodge, No. 64, F. A. M. and was past worshipful master at his demise. He also was a member of Simpson Chapel, M. E. Church and proved of much value in all of its affairs. His birthplace was Richmond, Va., year 1850 and resided the most of his life in Pass Christian, Miss., but for the past three years resided in New Orleans. His family, a wife and six children are unanimous in their praise of those who were so attentive to him during his illness and especially thank the Mexican Gulf Lodge, for their noble efforts towards him, also to St. Pauls Church of Pass Christian, Miss., for their attentiveness; also to the members of Simpson Chapel, and to No. 7 class, his class at his death.

May his soul rest in peace.

Wm. D. Skillman.

HOW ONE OF OUR LADY READERS MAKES A GOOD LIVING.

I have noticed the different ways in which some of your readers have been making money, and I wish now to give my experience. I am selling Bairds Non-Alcoholic Flavoring Powders, never making less than $3 a day, and I oftentimes clear over $5. These powders are much cheaper than the liquids and they go twice as far. From one to eight different flavors can be sold at most every house for flavoring ice creams, custards, cakes, candies, etc., and they give to any delicacy in which they are put that richness of flavor so common to the fruits and flowers they represent. Guaranteed to be perfectly healthful, I have not any trouble selling them, as everyone who sees them tried buys them. By writing to M. F. Baird & Co., Station A, Pitttsburg, Pa., they will give you full particulars and give you a start. I give my experience, hoping that others who are in need of employment can do as well as I have. —A Constant Reader.

LOST FRIENDS.

I wish to inquire for the whereabouts of my son whose name is Kentucky Isaac. I got missed of him on my way to Port Hudson. I was left at Dick Hall's place, my former home, during the war. His mother's name was Elizabeth Nelson at that time. He has a sister by the name of Rachel and a brother named Stephen.

Any information will be gladly received. Address me at Jackson, La. P. O. Box 45. Care of Rev. M. J. Dyer.

FREE TRANSPORTATION TO ATTEND THE ANNUAL MEETING AT CHICAGO. SOME INTERESTING FACTS.

In order that stockholders of the Illinois Central Railroad Company may more readily attend in person the annual meetings, there has been posted in each station of the Company a notice to the effect that in accordance with a resolve of the Board of Directors, there may be issued to each holder of one or more shares of the capital stock of the Illinois Central Railroad Company, as registered on the books of the Company, a ticket enabling him or her to travel free over the Company's lines from the station of the Illinois Central Railroad nearest to his or her registered address, to Chicago and return, for the purpose of attending, in person, the next Annual Stockholders' Meeting of the Company, which will be held at its General Office in Chicago on Wednesday, September 28, 1898, at noon. Details as to the necessary procedure to obtain such ticket, the date of its issue and its limit, are fully set forth on the posted notices referred to. In this connection, it will be interesting to note that since, in 1852, the capital stock of the Company became full paid, a cash dividend, ranging from 4 per cent. to 10 per cent. per annum, has been paid semi-annually to every holder of stock and that it is now twenty years since the Company, in any year, paid less than 5 per cent., the present rate of distribution.

A new tourist car now runs from St. Louis to Portland, Oregon, leaving over the Missouri Pacific Railway every Tuesday. For a Klondike folder write H. C. Townsend, General Pass. & Tkt. Agent, St. Louis, Mo.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

It pays to be honest with your customers. You will want to sell something again next year, and if they are not treated fairly they will very likely see the other vender next time.

Droughts in some sections, excessive precipitation in others, ball worm, Spanish flea, and Army worms, are now combining against the cotton planter in the Southern states. And to these discouragements should be added the prospect of selling the crop at three and four cents a pound.

This is a campaign, year and the average farmer is beginning to give evidence of his devotion to his country hy abondoning his farm duties two or three days in each week, neglecting his plants, animals, implements, buildings, fenees, family and creditors, while he busies himself promoting the welfare of the candidates for the various preeinct and county offieers. From now until the seeond week in November, should you have busines with these farmers, you will be more apt to find them on the street corners of the neighhoring town throughout the entire day discussing political issues, than on their farms. They have moved their place of husiness.

The vast importation of sugar from the Islands of Hawaii will be transported this year eastward across the eontinent from California ports by the Southern Pacific Railroad, instead of by the natural water route around Cape Horn to Atlantic and Gulf ports as heretofore.

SALT FOR SWINE.

Some farmers assert that salt is injurious to swine, and should never be left within their reach. This, however, depends on whether the swine have been properly supplied with salt. If they have, they will not eat enough to do them harm, no matter how much is carelessly put before them. If they are starved for it, they may not only eat enough to injure them, but to kill them—the latter experience being of eommon occurrence. It is a question of steady supply and demand, and not of keeping salt away from swine altogether. The same may be said of other animals. They all crave for it, and although they may live without it, they do not thrive as well as they do with it. The better way is to give them a regular daily supply. Then, under no conditions of aecidental getting at salt will they ever eat so much as to injure them. Pigs should have their food salted the same as we do our own. It makes the food more palatable, and prevents the direct contact of salt with the lining membranes of mouth and stomach. So far as possible—and it can be done in all cases where cooked food is given— it is better to give salt to all animals in their food or their drink. Used as a seasoning, it is in its best condition for assimliation with the other elements of nutrition. It is claimed that salt does not digest, and can be abstracted from the animal system as salt, and therefore does not undergo the chemical changes that sugar or starch does. The same may he said of water. It is never changed in its chemical composition from the time it enters the system until it leaves it. Other compounds may be similar, but it does not follow that they are injurious or useless.

LITERARY NOTES.

The Editor's Table is devoted to present social and political eondltions of Italy, where he thinks great wrongs are being done and great changes are imminent. He reviews in connection the history and results of Gladstone's Neapolitan Letters of 1851. Warren F. Kellogg, 5 Park Square, Boston, Mass.

, The American Monthly Review of Reviews for August, reviews the Santiago campaign by land and sea from start to finish. Winston Churchill, who wrote so acceptably on Admiral Dewey for June Review, describes in this number the wonderful battle with Cervera's fleet, and his article is illustrated in part frome Hemment's remarkable photographs of the Spanish ships taken the day after the fight. John A. Church, formerly of the Army and Navy Journal, contributes a full account of the Santiago land fighting, and his article also is illustrated from new photographs.

The Conferenee Examiner for August, edited and published hy Rev. C. M. Heard, D. D., Minneapolis, Minn., eontains besides the editorial on Religion and Theology the following, several good and timely artieles.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind

ILLINOIS CENTRAL R. R. Announcements.

TOURIST RATES

The Illinois Central now has on sale, and will continue the same until September 30th, 1898, round trip summer tourist tickets from points on its lines in the South to a large list of summer resorts in the North. Its fast double daily service to St. Louis, Chicago Cincinnati and Louisville enables one to reach quickly and comfortably the mountain resorts of Virginia, the White Mountains and Seaside of New England, the Thousand Islands, the lake and forest resorts of Michigan, Wisconsin and Minnesota, the Hot Springs of Arkansas, the Yellowstone Park or the resorts of Colorado.

SOUTHERN HOMESEEKERS' GUIDE.

A new 1898 edition, entirely rewritten, and giving facts and conditions, brought down to date, of the Central's "Southern Homeseekers' Guide," has just been issued. It is a 264-page illustrated pamphlet, contains a large number of letters from northern farmers now prosperously located on the line of the Illinois Central Railroad in the States of Kentucky, Tennessee ,Mississippi and Louisiana, and also a detailed write-up of the cities, towns and country on and adjacent to that line. To homeseekers, or those in search of a farm, this pamphlet will furnish reliable information concerning the most accessible and prosperous portion of the South. Free copies can be had by applying to the nearest of the undersigned.

Tickets and full information as to rates in connection with the above can be had of agents of the "Central" and connecting lines.

WM. MURRAY,
Div. Pass. Agent, New Orleans.
JNO A. SCOTT,
Div. Pass. Agent, Memphis.
S. G. HATCH,
Div. Pass. Agent, Cincinnati.

A. H. Hanson, G. P. A., Chicago.
W. A. Kelloud, A. G. P. A., Louisville.

GRAND PRESENTATION

Get a Communion Set for Your Church

FREE!



We have made arrangements with the WILLIAM ROGERS' MANUFACTURING COMPANY, whereby we can present to ANY CHURCH or individual a full six-piece best quadruple-plate COMMUNION SET, or any part thereof, on the following terms:

OFFER No. 1.

For only thirty-five (35) subscribers we will give one Flagon, one Baptismal Bowl, two Plates and two Goblets—six pieces—worth $35. (See cut.)

OFFER No. 2.

For only thirty (30) subscribers, we will give one Flagon, two Plates and two Goblets—five pieces—worth $30.

OFFER No. 3.

Twenty-five (25) subscribers secures a gift of one Flagon, one Bowl, one Plate and one Goblet—value $25.

OFFER No. 4.

For twenty (20) subscribers we will send one Flagon, one Plate and one Goblet—worth $20

OFFER No. 5.

For twenty (20) subscribers and ten dollars ($10) cash we will send the full $35 set.

☞ All subscriptions to be at the full rate, $1.25 per year; three and six months' subscribers at regular rates will be counted as fractions—four 3 months or two 6 months making one annual subscriber.

Terms and prices on one or more pieces will be sent on application.

This splendid Communion ware is the best Rogers quadruple-plate (no better made), and is fully warranted. No Church in our Methodism need be long without a Set on the liberal terms we offer.

EATON & MAINS,

429 Carondelet Street,
NEW ORLEANS LA.

ANOTHER FINE PREMIUM.



We have the finest Fountain Pen in the market, fully worth $2.50, which we sell for $1.00. No one would part with it for twice the money. The pen is of 14 kt. solid gold.

Those who have used a Fountain Pen know its value, if they have a good one. The "Diamond Point" Pen Co. makes a good one at a low price. Those who never have had one should not hesitate a moment. Here is a first-class pen, always ready, writes beautifully, never leaks and will last for years.

Do not say that it cannot be a good pen for such a low price. We have fully tested it. Others in our office have used it. It is a wonderful bargain; such, perhaps, as you never will get again.

Make sure of your chance to-day—now!

This most excellent Fountain Pen will be given free to any one sending us $3.75 for three yearly subscribers, or for $2.00 with one yearly subscriber. We will send it, postpaid, to any address for $1.00.

The Sub-District Epworth League and Sunday School Convention, composing Ebenezer, Wiley and Maliaiieu Chapeis of Marshaii and Clrcult, and Longview Circuit, met in McCabe Chapel, Longvlew, Tex., July 27th, and executed a spiendid literary and religious program.

The convention was organized by electing Prof. J. I. Lane president, Mr. I. S. Bagley, secretary; Rev. J. K. Betts, Miss S. B. Roberts, Mr. Wm. Brown and H. J. Swansan, vice-presidents; E. L. Coby, treasurer; Miss M. A. Pemberton, organist.

This is a mission appoinment with Rev. J. K. Betts as pastor, who is doing an acceptable work. He has just closed a revlval meeting that resulted in elghteen good members being added to his church.

The followlng subjects are among the many discussed by the delegates during the session: "Duty and prlvilege of the First Vice-President," "How to revive Epworth League Chapters on the Marshall District," " How can the League help the pastors in revivals," "How the demand for trained leadership be supplied," "To what extent does the success of the Epworth League depend upon the pastors," "Church loyalty," "Is the Epworth League a hinderance to the church numerically and financially," "Duty of church members to the Sunday school."

Presiding Eider Logan of the District, was present and rendered vaiuable services as did President M. W. Dogan of Wiley University. Resoiutions Indorsing their work were adopted and to Rev. J. K. Betts, his members and friends for their kind entertainment.

Wc meet next at Ebenezer Church, Marshaii. Prof. J. I. Lane makes a good presider. F. Parker, Reporter.

To the Minlsters and Leaguers of the Little Rock Conference:

Dear Brothers:—At the suggestion of many, the time of holding our State League Convention nas been changed from 8, 9, 10 to the 15, 16 and 17th of September.

We hope to have a cali from every minister and league president in the state by Aug. 15th or earlier, stating the probable number expected to be present and giving any information at hand. This is very important as it enables our local committees to work more intelligently. Let the presiding elders push our convention and induce a full attendance. Let each minister encourage organization. Let each president and as many as can, come and learn more about the workings of this great organization. Now, if you have no organization why just send two or three of your young people on, that they may learn something of it.

Let this be the greatest and most enthusiastic as well as the best representative reiigious body ever held in the state. Let all work to this end.

Truly, W. H. Strickland.

NATCHITOCHES DISTRICT.
Third Round.

Old River	Aug. 20-21
Pleasant Hill	Aug. 27-28
Bayou Rapides	Sept. 1-2
Village	Sept. 3-4
Lees Chapel	Sept.6-7
Provencal	Sept. 10-11
Allen St. Paul	Sept. 14-15
Prarie Bayou	Sept. 17-18
Bedford	Sept. 24-25
Lake End	Sept. 27-28
Campti	Oct. 1-2
Cane River	Oct. 4-5
Natchitoches	Oct. 8-9
Fort Jessup	Oct. 15-16
Columbus	Oct. 19-20

H. J. Wright, P. E.



Thoroughly healthy girlhood means happy wifehood and capable motherhood. A new fangled prudery prevents many girls from learning things that they ought to know before they assume the dnties of matrimony and maternity. Athletics alone will not make a young woman thoroughly healthy. The wise counsels of a good mother or some older woman are indispensable.

The best and noblest mission of a woman is to bear and rear healthy, intelligent children. In order to do this, she must be healthy and strong in a womanly way. Both the intellectual and physical futnre of her children depend largely upon the mother. Dr. Pierce's Favorite Prescription is the best of all medicines for maids, wives and mothers. It is intended to do but one thing and does that one thing thoroughly. It acts directly on the delicate and important organs concerned in wifehood and motherhood and makes them strong, healthy, virile, vigorous and elastic. Taken during the time of preparation, it banishes the trials and dangers of maternity. It insures the well being of the mother and the robust health of the child. It is the greatest of nerve tonics and nerve builders. Thousands of women have told the story of its marvelous accomplishments. Good medicine dealers sell it and will not advise a substitute in place of it.

In a letter to Dr. Pierce, Mr. C. A. McDonald, of No. 123 N. Chestnut Street, Los Angeles, Cal., says: "At Junction City I became acquainted with W. C. Lee, M. D., an old practitioner. He said he was a college chum of yours, but that you went to Europe to the best hospitals, while he commenced practice; that for thirty years you were considered one of the leading physicians in New York State, and he considered your remedies better than all others, and prescribed them daily in his practice. On the strength of this commendation I tried your 'Favorite Prescription' and the 'Pellets.' The 'Favorite Prescription' has acted like magic in cases of irregular and painful monthly periods, a few doses only being necessary to restore the natural function. The 'Pellets' have proven an infallible cure for sick and bilious headache."

In paper covers, 21 one-cent stamps; cloth binding, ten cents extra. Dr. Pierce's Common Sense Medical Adviser. Address Dr. R. V. Pierce, Buffalo, N. Y.

MEETINGS TO BE HELD.

Atlanta (Atlanta) Grantville, Ga., Aug. 10.

Alexandria (La.) Glencoe, Aug. 10.

Sedalia (Cen. Mo.) Sedalia, Mo., August 10.

Indiana (Lex.) Anderson, Ind., August 10.

Birmingham (Cen. Ala.), Oxford, Ala., Aug. 10.

Gainesvliie District (Atlanta), E. L. and S. S. Convention, Decatur, Ga., Aug. 11, 12.

Huntsvllie (Cen. Aia.), Oakland, Aia., Aug. 11.

West (Tenn.) Galloway, Tenn, August 11.

Cumberland River (Tenn.) Mitchellsville, Tenn., August 11.

West (Tenn.), Galloway, Tenn., Aug. 17.

Little Rock District (Little Rock), Morrliiton, Ark., Aug. 17.

Monroe District (Louisiana), Monroe, La., Aug. 17-21.

Hot Springs (Little Rock), Stamps, Ark., Aug. 17.

Rome (Atlanta) Rome, Ga., Aug. 17.

Marshal (Texas) Texarkana Ark., Aug. 24.

E. L. and S. S., Starkesville District (Up. Miss.) Louisville, Miss., August 25.

Marshall (Texas), Texarkana, Tex., Aug. 24-28.

La Grange District (Savannah), Columbus, Ga., Aug. 24-29.

Paris District (Tex.), Honey Grove, Tex., Aug. 31.

Forrest City (Little Rock), Crawfordsville, Ark., Sept. 1.

Washington (Wash.) Muirkirk, Md., September 6.

Houston (Texas) Richmond, Texas, Sept. 9.

State (Ark.), E. L. Convention, Pine Bluff, Ark., Sept. 8-10.

Jacksonville District (Florida), Sept. 15.

Golden Rule District, E. L. Convention, Meridian, Miss., Sept. 22, 23.

Gainesville (Florida), Alachera, Fla., Sept. 22, 23.

RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—	LEAVE
Local mail.....10:00 pm	Local mail.....7:00 am
Chicago limited, 7:45 pm	Chicago limited,9:00 am
Fast mail..... 8:30 am	Fast mail.....7:20 pm
Louisville and Cincinnati.	
Fast mail.... .8:30 am	Fast mail.... 7:20 pm
Louisville and Cincinnai, Limited.	
No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.... .....9:30 a m	McComb City Ac... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 11:30 a m	No. 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a.m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7:40 am	No. 6, fast mail..7:55 am
No. 7, coast acc 8:50 am	No. 4, fast ex....11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 54, Ft. Worth and Cal. ex...6:55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7:20 pm

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PUBLISHER'S NOTICES.

Cash Remittances.

August 1st to 8th.

Atlanta and Savannah—H. R. Allen.

Central Alabama—J. T. Martin 1, W. H. Jordan 4, E. Frazler *2,4.

Central Missouri—Kansas Historical Society.

Delaware—Miss M. E. Laws.

Florida—J. B. L. Williams 1.

Louisiana—E. W. Osborn, L. G. Adkinson, E. Baptiste 1, First German Church, N. R. Randolph, F. B. Smith *6, 17, E. B. Richards, Straight University, A. E. King, D. J. Price, J .A. Tircult *1, P .M. Burke, A. Moore, Barridge Dejoie.

Little Rock—T. R. Wamble.

Mississippi and Upper—D. Coburn, G. J. Dobson *1, H. L. Kennedy, E. H. Langston, R. N. Jones 1, J. K. Comfort *2, 1, R. N. Patton *1, P. H. Davis *1, I. R. Strother, Mrs. L. P. May *2, H. M, Craft 1, Wm. Payne *1, 1, S. Jossell, R. H. Overton, Willis Jones, J. T. Clarke, E. Hicks, H. H. Helm, Cal. Robinson, Minnie Coats, E. C. Collins, C. C. Spencer, Mrs. M. E. Hall, Mrs. L. B. Smith *2, O. W. Crump, J. Campbell, Mrs. P. O. Jamison *6, 9.

North Carolina—J. A. Rush *1, Chas. Harshaw.

Tennessee and East—E. J. Wilcox 1.

Texas and West—L. S. Allen, Wesley Brown, M. C. Cavines 9, M. M. Muldrew 1, J. M. Moody, Jas. Haynes, C. P. Westbrooks 1, Ed. Turner, A. Brown 1, James Hutchinson.

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Overcoming the world inplies overcoming a state of worldly anxiety. Worldly men are almost incessantly in a fever of anxiety lest their wordly schemes should fail. But the man who gets above the world, gets above this state of ceaseless and corroding anxiety.—Charles G Finney.

NOTICE.

The Epworth League convention of the Natchitoches District, will convene Sept. 9th to 11th, at Zion Chapel, Coushatta, La.

The secretary and president of each local chapter are delegates. All delegates coming by rail, will be met at Mansfield and conveyed to Coushatta and cared for, free of charge. All delegates are expected to prepare their own subject.

"The benefit of the League to young people," Rev. D. Shelby.

"The duty of the president," T. P. Norris.

"Reasons for the small membership in the Epworth League," W. L. Dyas.

"Necessity of every officer in the Epworth League attending his duty," J. N. Williams.

"Necessity for a union between the church and the League," I. C. Clemons.

"The League and its work," M. S. Goins.

"Importance of gathering the young people in the Epworth League," A. M. McGlocklin.

"Is the League satisfactory? If not, how shall we make it so," J. W. Lewis.

Introductory sermon, M. C. Harrison.

"How can we reach the drunkard and gambler?" J. Burrell.

"The duty of strong men in the League," J. F. Goins.

"How to increase the finance," G. G. Goldston.

"Why should our graduated young men prove helpful to us," H. J. Wright, P. E.

"What Has the League Done in Louisiana in these few years?" E. P. Harris.

"How to make a District League meeting a success," Wm. Ector.

"The home life of the Negro and its improvements," Wm. Horrison.

Brethren remember to meet on time with written reports. We expect our state president, Rev. C. D. Shallowhorne, to be present.

T. P. Norris, P. C., G. S. Casey, Manager.

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UNCLE SAM, M. D.

As "the season" at Hot Springs is now at its height, don't you think it would be well to arrange to go there? Write for pamphlets, rates, etc., to any agent of the Iron Mountain Route, or to H. C. Townsend, G. P. & T. Agent, St. Louis, Mo.

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Lampasas..	Oct. 22-23
Mooreville..	Oct. 29-30
Waco, New Zion..	Nov. 5-6
Waco, St. James	Nov. 12-13
Waco Mt. Zion	Nov. 19-20
East Waco..	Nov. 26-27
Hillsboro Ct.....	Dec. 3-4

Dear brethren:—This is the home stretch. Don't have a single blank. I shall furnish you statistical blanks. Fill them before going to conference and be ready to report the first day of the conference. Have list of committees and officers written down so there will be no trouble at the quarterly conferenee.

Please also meet at Denison, Tex. Dec. 6th at the parsonage.

Alfred Brown, P. E.

It is desired to raise through the merchants of America one million dollars for the work of the American Red Cross Society, of which Clara Barton is president, and of the Central Cuban Relief Committee, appointed by President McKinley. A new and beautiful lithograph picture, "The Accolade"—a memorial of the present uprising in America—has been prepared, which will be given to everyone who gives one dollar or more. Donations will be received at this office, where a copy of the picture can be seen. We wish our people would make a liberal response.

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REV. J. BRADEN,
Nashville, Tenn.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, August 18, 1898.—Vol. 33, No. 33. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

A soldier costs the government $1000 a year and a sailor costs more.

* * *

President McKinley is absolutely opposed to Sunday travel. He recently refused to spend the Sabbath on a steamer for his own recreation and pleasure.

* * *

Lieut. Hobson, the hero of the Merimac, was tendered a great reception in New York. He has also been permitted to visit his mother, who met him in Atlanta.

* * *

In preaching to a Presbyterian congregation in Edinburgh, Scotland, Bishop Thoburn was requested to don a black gown which he did after being assured the people would receive the Word better if he wore it.

* * *

The fall conferences are almost on us again, and there is so much to be done. And the trouble is with some churches everything is to be done. They put off everything till the fall. And if the pastors are not diligent and watchful matters will be put off still further.

* * *

That it is easy to find fault is evident by the way the newspapers are pitching in to those who had the conduct of the war which has just been brought to a successful termination. In war as in other affairs it is easier to direct than to execute. The party who has no responsibility always feels that he knows best.

* * *

Gen. Wood, of Rough Rider fame, who is military governor of Santiago, had the proprietors of certain saloons and cafes imprisoned for selling soldiers liquor which caused them to become intoxicated and create a row. It is a pity some one hasn't such absolute power in this city. The intoxicated men were Hood's immunes from New Orleans.

* * *

A military commission investigated the condition of the Santiago prison and their report reads as though that Cuban city were situated in Georgia or some other Southern State where persecution is mistaken for prosecution. If freedom from Spanish rule means that Cubans are to be justly tried and legitimately punished, well may the Negroes of some of the Southern States envy them.

* * *

It is really remarkable to note what a strong feeling exists in the Church South in favor of returning the money which was secured from the government to satisfy the Book Concern War claim. Since the Senate itself voted that the men who took the lead in securing the appropriation deceived it or else the bill would not have passed, many think the church would do wrong to keep the money, and they are right.

* * *

So many pastors seem to think it to their advantage to hold a name on the record of his church, even though such member has been gone for months and as far as he knows is not expected to return. How much better to write the pastor where such member has gone and send his church letter. The discipline requires this, and such a course would save scores of members to the church who otherwise stray off and join other churches.

THEY ENLISTED AS IMMUNES, LET THEM GO.

A few days ago, when the 3d Regiment of U. S. Volunteers (immunes), of Georgia, were ordered to the front, many of the soldiers and their friends pleaded most earnestly to be saved from Santiago and the yellow fever. But the department insisted that since they enlisted as immunes, they must serve as immunes. On the same line we find a letter in the Daily Picayune of this city, written by a member of Col. Riche's 1st Regiment, U. S. Volunteers (immunes) of Texas. He says:

"Now, I emphatically deny that the men of this regiment are anxious to go to Santiago, or any other pest hole, there to be penned up for an indefinite period in the presence of loathsome disease. Officers who receive from $1500 to $5000 per year may be "eager to go," so may a few men, who have no homes, no interests of any kind here; but at least 90 per cent of the enlisted men are anxious not to go there. You may ask if we are not immunes. No; in our eagerness to get into the fight we enlisted as immunes, when we were not. We are willing to suffer for doing so, and we are really "eager" to go anywhere to fight, and when the fighting is over return home and not be kept in a fetid, stenching place of pest like Santiago, but we are not willing for one man or a few men to speak for us, and say that we are anxious to go to Santiago, when we are anxious to be kept away. I think all people will understand that our courage is not decreasing, but we speak because we believe we are being rushed into certain and useless death.

It may be that some troops are needed there, but if so why bring away those already there and put us in their place when we are no more immune than they? As an humble suggestion, why not garrison the place entirely with Negroes? It has been demonstrated that they are less susceptible to yellow fever than whites."

This letter explains why the officers of that regiment found it utterly impossible, even with the assistance of the police force of this city, to get their men aboard of a waiting transport a few days ago. They stampeded throughout the town and could not be "corralled" in time, as they say in Texas. The authorities here simply notified the war department that the vessel was too small to carry two regiments and Riche's regiment was left in the city and is here yet.

But the point we have in mind is this, that both Georgia and Texas have the Negro State militia well organized, and even though they hadn't, both have thousands of young men who have been begging through their representative men, their newspapers and special committees to be allowed to enlist, but to no purpose. They were willing to go anywhere.

When the State troops were called for, just such young patriots as the one who writes this tearful letter, crowded the Negro out and from a political point of view prevented the ambitious young governor of the State of Texas from accepting any of their troops. When the call was made for immunes this same class of patriots, through their Congressmen, came very nearly crowding the Negro out again, allowing him only four of the ten regiments. And the same may be said of Georgia.

Now they and their friends come with the excuse, "We enlisted as immunes, when we are not." They all knew that when they were enlisting and since they enlisted as immunes, let them go to Santiago or elsewhere as immunes. It is too late now to say, "Why not garrison the place entirely with Negroes."

"ONE SINNER DESTROYETH MUCH GOOD."

The last ten days have been exceedingly prolific of lynchings. In several of the Southern States a single individual was mobbed, but we are pleased to note that not more than one or two was accused of the usual crime. It was left for Arkansas to cap the climax, however. At Clarendon a white woman, who desired to get rid of her husband, took into her confidence her cook and house maid and offered $200 reward for his assassination. They, it seems, did the negotiating with parties to do the deed. At any rate the man was shot and killed by some one. The result was that the latest reports give four Negroes lynched, one a woman, and the white woman, the instigator of the whole affair, dead as the result of poison administered by her own hand. A Jewess, who is reported to have been connected with the crime in some way, and the house maid managed to escape, and their whereabouts is not known. Of the men lynched one is supposed to have fired the fatal shot, one was a "hoodoo" and is reported to have attempted to poison the murdered man, and the third is understood to have agreed to do the job and then backed out. We suppose he was lynched for backing out.

When the mob went into the jail she was alive, but no disposition was shown to harm the poor innocent thing, if reports be true. They simply wanted to kill Negroes, guilty or innocent, no matter. May the Lord have mercy on the cruel Spaniards who murdered Cubans.

DEPENDS ON HOW YOU TREAT THEM.

The following is clipped from an article on the Regular Army in the current issue of The Independent, written by Col. Loomis L. Langdon. We consider it extremely apropos just at this time when so much disorder is being charged up to the colored soldier. After all we guess it depends on how our boys are treated. Col. Langdon says:

"The enlisted men of two of these regiments of infantry are colored men. And right here should be paid a well-merited tribute to the colored soldiers of our army. The experiment of employing colored men as soldiers was entered upon with some misgiving by officials of the Federal Government friendly to the colored race; but the conduct of these men, and the efficiency they have developed as a desirable class of fighting men, have fully justified the action of the Government in availing itself of their services. The newspapers in the West, where these troops have been generally stationed, have often expressed the opinion that there are no better behaved troops than the colored soldiers of the Regular Army."

Just before going to press we learn that the 9th Regiment of U. S. Volunteers (colored) will leave this city this week, on the Berlin, for Santiago instead of the 1st Regiment, as previously arranged and announced. This is undoubtedly a wise step, for we are sure the colored officers and soldiers as well will feel more at home anywhere else.

Begin now and you will have a new Communion set in 30 days.

OUR CONTRIBUTORS.

THE PREACHERS'S SUCCESS.

Rev. Geo. C. Wilding D. D.

Causes of failure.—Experimental.

Among the causes of failure, not to be overlooked, in many a preachers ministry, is a lack of experience. And it is one of the most serious lacks we can suffer from. And yet to see churches to-day making choice of callow young beginners, just out of school, in preference to tried and trained pastors, one would naturally conclude that, in our day, experience went for nothing at all.

Naturally we should expect the raw young preacher to be without experience, or comparatively so. But some pastors in middle life are almost as utterly without experience as a conference probationer in his first year. They certainly have passed through experience enough to have accumulated a wealth of experience of rare value. But not a particle of it seems to have stuck to them.

They seem to be as smooth as pebbles, and their experiences of life have simply rolled up over and off of them without leaving a mark or scratch to indicate what they have gone through. They are as innocent and simple as when they were schools-boys, and have it all to learn over again.

Hence they have no knowledge of human nature, no insight into people, no power to read the human heart. They turn no curves, swing with no eddies, avoid no collissions or bumps. They do not feel for the springs that are to open doors to let them in. They simply ram the door and burst it open.

These do everthing as though they had come out of Eden the day before yesterday, and go on the supposition that all of this big, everyday world is as guileless as they are.

They act as though all men were like a hand full of ten penny nails, just alike, and hence were to be treated, at all times, in precisely the same manner. Often, however, they find people breaking out in entirely unexpected ways and places from that which they had planned, and then they are at their wits end to know what to do.

Not having a knowledge of human nature, not comprehending the hidden and subtle springs that are in men, they cannot be expected to possess the ability to manage people successfully, in advancing the various enterprises of the church. And they cannot at all account for their mysterious failures.

That quality that we label, executive ability, is in some sense, and in some measure, an inherent gift, but in quite a large degree it is the wisely accumulated sediment of experience. And this wealth of experience stands such people in good stead with every new case that comes up to be adjusted.

I can easily call to remembrance a pastor whom I knew in the West. He was a man of fine endowments, physical, mental and social, and he was a thoroughly educated man, too. He knew all about books, and science and nature. But he could never learn anything about people. They were always a sealed volume to him. Because of this he had all sorts of troublesome and painful experiences. But all to no purpose. It did him no good at all. He would blunder again in just the same way, in just the same place. Experiences came to him, but no experience. He was as ignorant as a boy at the last.

By experience and knowledge of human nature I do not mean that preachers, by their knowledge and growth along this line are to become crafty and cunning—politicians—as it were. This is another extreme in this realm.

Certain temperaments are in considerable danger at this point. Coming to know the springs of the human heart, they are tempted to play upon them for selfish and unworthy purposes. And thus they become, on the one hand, designing schemers and tricksters, or, on the other, policy preachers, time servers, trimmers and sycophants.

It is this knowledge and tendency that lead insincere preachers to use cry tones, to pour tears into their voices, and thus move mightily the emotions of their hearers. And it leads others to flatter people along the special lines of their weakness, be it their children, their business prosperity, their singing, or even their testimony or their prayers.

Of course such conduct is small and unworthy, and beneath the notice of a true man. And it will reach upon, and seriously injure the preacher who indulges in it. In the end sincerity will die inside of him, and the man will become utterly insincere, through and through. And he will not be aware when he is sincere and when insincere. His moral vision will become clouded.

But the idea that I wish to convey is that a man n the ministry should study people most thoroughly that he may use the experience gained, to the glory of God, and the uplifting of those who wait upon his ministry. All mere vanity and selfish glory fades out of sight and there comes to him this inner knowledge of the human heart. He would be afraid and ashamed to play with these holier emotions of his fellows, or use this trembling knowledge for selfish or ulterior ends.

It is of the utmost importance that our Methodist pastors be business men, for, in a broad sense of the word,he is expected to be the business manager of his charge.

In those busy building days of my ministry in the City of Tacoma, on the shores of Puget Sound, a gentleman from the East met me one day, on a busy commercial street, as I was canvassing for funds to build a mission church.

He extended his hand to me, with a pleasant smile on his genial face, and said: "This is the pastor of the First Methodist Church, I believe?" I shook my head in a tired way and replied: "Scarcely, I'm rather the business manager of that good church."

No denomination of christians expects as much of its pastors as does our church, in a business and secular sense. And we must come up to this expectation as best we can. While we should put upon our board all we can get them to carry, still they will continue to expect us to lead in all business ventures of the church.

Now, to be good and successful business men, it is of the utmost importance that we have a wide and varied experience among men, and study the hearts of our fellows till we know the location and title of every spring in them, and how and when to touch t a to bring about results. With such knowledge and experience we come to know, little by little, how to manage and lead people, and carry forward successfully the affairs of our Zion.

While emphasizing the importance of experience among men as a preparation for success in our ministry, we must not, for a moment, overlook the overshadowing importance of an experience in divine things as an essential preparation for the best work of our ministry.

While we may need to learn and in some measure, master the rules and principles of the commercial world, and the intricate mazes of the busi- School, rose and endorsed the meeting by saying: ness realm, it is of the very highest moment that we become well versed in the experiences of the inner Kingdom of Jesus.

In the main the preacher can only lead his people up to the level of the altitude of his own life. If his sheep are to crop the fresh grass of the table lands and mountain slopes of the Kingdom of Jesus, it is evident that this earthly shepherd must lead, not drive them.

Many an able, cultivated, shrewd pastor has almost totally failed for lack of inner experience of the deep and blessed things of God's Spiritual Kingdom. To win gloriously he must be profoundly instructed and richly experienced in the hidden things of God in Jesus Christ. He must not only know the heart of man, but must look in to the heart of God as well.

We may then conclude thus: In order to be a well rounded success in the ministry of the Methodist Church, a pastor must of necessity be a well balanced and well disciplined man of varied experience. And it must be an experience among men and an experience with God. He must be able to read the heart of his Savior. This fits him to lead his fellowman up to his God.

Jersey City, N. J.

THE EPWORTH LEAGUE AND OUR SOUTHERN FIELD.

Rev. J. H. Reed, A. M.

The Methodist Episcopal Church has now reached the point at which every department of the church demands special supervision. This is peculiarly true of our Southern field. Every new organization must suffer defeat unless given the proper means of development through authorized agents appointed by the general church to work along special lines. The Epworth League, which had almost an unexpected birth, was brought into our church machinery as an indispensable wheel, and made to turn suddenly over the rough surface of our unprepared soil in the South. The entire work, has for these nine years, since the organization of the League, been in a formative period and has experienced many back-sets on account of the proper leadership being wanting. This want was fulfilled and amply supplied in the selection of an Assistant General Secretary, whose work is confined permanently to our eighteen Southern Conferences among the Colored membership.

In such an acquisition of special superintendency of our various local chapter district, sub-district and state Leagues, the work now assumes a new form and greater enthusiasm is being spread throughout the South.

The Atlanta Congress set in motion a wave of influences that has swept over this section and enlivened the desolate places of Methodism.

Our Assistant General Secretary is now making a tour through our Southern Conferences. This has already given impetus to the work and many places that struggled in the dark have had light turned in and now understand fully "how to make the wheel go." In Texas, Secretary Penn began his work at Marshall by visiting and lecturing in both the city and country churches. The work at Palestine was permanent and lasting in good results, while at Huntsville and Willis, Texas, great throngs of old and young joined in the happy chorus chanted by enthusiastic Epworthians.

Among the many incidents connected with these meetings may be mentioned a noted one at Huntsville, where after the speaker had swayed the vast audience for an hour, Prof. E. L. Blackshear, principal of Prairie View State Normal school, arose and endorsed the meeting by saying that: "The Methodist Episcopal Church has done more for the Negro race than any other denomination on the globe."

This, of course, was a wholesome commendation coming as it did from the most prominent educator in the state and a strong member of the Missionary Baptist Church.

In all the work, the Colored membership needs to congratulate itself that the church has seen the absolute necessity of looking after the interests of this most promising department of our Southern field. There are yet other needs that must in the course of time be supplied. Among these we need a special organ for the Epworth League in the South. In mentioning this fact there may be counter opinions for all of which I entertain the utmost respect; but the fact still remains. Our own Southwestern Christian Advocate is of course accomplishing a herculian task in molding sentiment favorable to the race in the South; the Epworth Herald is the mouth piece of our General League and comes brim full of information every week, but it must be remembered that the great journal has its columns over crowded with the work of the League throughout our Northern Conferences hence none remain for the Southern Field.

This, however, is barely an unselfish suggestion concerning a crying demand and should be further

discussed by those in more immediate touch with the official organs of the church.

We face the rising sun and march forward mGAL (3) ADVOCATE LONG—LEG. der the banner of our world-wide Methodism, with our proud motto unfurled to the breeze:

"Look up; lift up!"

J. H. Reed,

"PROMPTNESS AS AN ELEMENT IN SUNDAY-SCHOOL WORK."

Promptness as an element in Sunday-school work is like symmetry in architectural structure, for however substantial and convenient the edifice, to lack of symmetry will always be the source of annoyance to the owner, and in speaking of the advantages of the building he will have the painful necessity of explaining the cause of the lack of symmetry and of excusing himself if the responsibility is not his fault or trying to appear indifferent, or to justify it by calling it unique but all the explanations will not satisfy his own sense of taste for however indifferent he may have been to it at the first to have the defect pointed out to him, the oftener it is done the more annoying it will become. Promptness is the symmetry in Sunday-school work, for however efficient, however devoted, however popular one may be as a Sunday-school worker, the lack of promptness is like the fly in the ointment; it becomes a source of annoyance rather than of effectiveness. Your popularity will be diminished by your lack of promptness; your devotion will be curtailed in proportion to the time you are behind and your efficiency will be vanquished by your tardiness; so the most essential element in Sunday school work is promptness, for if you cannot edify the school by your intellectual attainment, if you cannot constrain them by your piety, if you cannot hold them by your attractiveness of disposition or personal charms, you can at least give them an object lesson by your promptness; your other shortcomings may not be altogether your fault; but promptness is your own subject and is subordinate to your dictation. Foremost among the reasons for promptness, is that we are doing work for God and he is a jealous God, and will not give his glory to another. We know when we work for our fellow man, promptness is one of the first conditions that he will insist on; so how much more important it is when it is a work that is to tell on the following generations and to reach its climax in eternity; for the Sunday-school work is the moulding department of the church and the more perfect the mould, the better adapted will the vessel moulded be for the use it is intended. The Bible injunction is that there will be a "time for all things;" and so in Sunday-school work, there is a time to start and a time to close, as so much depends on systematic work in the school. Promptness is the button that sets the whole machinery in motion in order that the routine work of the school may not be curtailed in any particular, or the school protracted beyond the time allowed for closing. The tendency of Sunday-school workers is to act as if a little tardiness is permissable, while the workers in the day school have to be prompt and the children must be on time or pay the penalty for being behind; and as the most of our Sunday school workers have been taught in the schools to observe time, it is quite reasonable to expect them to be prompt.

It is true that in too many instances the home training fosters tardiness but "behold I show you a more excellent way—promptness.

In Nature the sun has its time to rise and set, and it does not vary from its appointed time. Notwithstanding this, a farmer thinking that he had a watch that he could depend on consulted it one morning and remarked that if the sun did not get from behind the hill in five minutes time, it would be behind. He had more confidence in his chronometer than he had in Nature's time, but the sun was on time.

My last thought for advocating promptness, is, that the Sunday-school is the church of to-morrow and when the Fathers who are in charge of the church of to-day give place to us younger people of the Sunday-school, our watchword for the church will be, that everything must be done decently and in order. I can all the more conscientiously advocate promptness in Sunday school work, for I stand here and declare without the fear of contradiction that for the years that I have been in charge of our Sunday-school, I do not recall the time I have been five minutes late, so at least on that particular I endeavor to be exemplary.

I am very sincerely an advocate for promptness as an element in Sunday-school work.

J. H. Holloway.

Charleston, S. C. July 9th, 1898.

Men who look on nature and their fellow-men, and cry that all is dark and gloomy, are in the right; but the sombre colors are reflections from their own jaundiced eyes and hearts. The real hues are delicate and need a clearer vision.—Charles Dickens.

There can be no coward or craven more abject than a minister with any conscience who appears in the pulpit after an idle, dishonest week, to cheat his congregation with a diet of fragments, seasoned with counterfeit fervor.—James Stalker.

How easy is the thought, in certain moods, of the loveliest, most unselfish devotion! How hard is the doing of the thought in the face of thousand unlovely difficulties!—George Macdonald.

Plan of Episcopal Visitation

Conference.	Place.	Time.	Bishop.
N. Montana Mission	Bolt, Ment	Aug. 4	Mallalieu
Montana	Anaconda, Mont	" 11	Mallalieu
Utah Mission	Ogden, Utah	" 18	Mallalieu
Colorado	Greeley, Colo	" 25	Mallalieu
Idaho	Idaho Falls, Idaho	" 25	McCabe
Nevada Mission	Carson, Nev	" 25	Hurst
St. Louis German	Quincy, Ill	" 31	Warren
Norwegian and Danish	Racine, Wis	" 31	Joyce
Cincinnati	Xenia, O	" 31	Newman
Columbia River	Pullman, Wash	" 31	McCabe
California German	San Francisco, Cal	Sept 1	Hurst
Wyoming Mission	Wheatland, Wyo	" 1	Mallalieu
Black Hills	Edgemont, S Dak	" 2	FitzGerald
Northwest Indiana	Plymouth, Ind	" 7	Warren
Kentucky	Mayaville, Ky	" 7	Ninde
Puget Sound	Tacoma, Wash	" 7	McCabe
Western Swedish	Clay Center, Kan	" 8	Andrews
Northwest Nebraska	Gordon, Neb	" 8	FitzGerald
N. Swed Miss Con	Ironwood, Mich	" 8	Joyce
Central Swedish	Chicago, Ill	" 8	Newman
Michigan	Lansing, Mich	" 14	Merrill
Central Illinois	Kankakee, Ill	" 14	Warren
California	Pacific Grove, Cal	" 14	Hurst
West Wisconsin	Eau Claire, Wis	" 14	Ninde
Des Moines	Creston, Ia	" 14	Vincent
West Nebraska	Holdrege, Neb	" 14	FitzGerald
East Ohio	Barnesville, O	" 14	Goodsell
Oregon	McMinnville, Ore	" 14	McCabe
West German	Kansas City, Mo	" 15	Andrews
Chicago German	Kenosha Wis	" 15	Newman
Erie	Franklin, Pa	" 21	Merrill
Detroit	Mt. Clemens, Mich	" 21	Andrews
Central German	Evansville, Ind	" 21	Warren
Southern California	Santa Barbara Cal	" 21	Hurst
Illinois	Charleston, Ill	" 21	Ninde
Northwest Iowa	Emmetsburg, Ia	" 21	Vincent
Nebraska	Fairbury, Neb	" 21	FitzGerald
Central Ohio	Olney, O	" 21	Joyce
North Ohio	Millersburg, O	" 21	Goodsell
Wisconsin	Wanpun, Wis	" 21	Merrill
Ohio	Athens O	" 28	Andrews
Northwest German	Giard Ia	" 28	Warren
Central New York	Ithaca N. Y	" 28	Fess
Indiana	Princeton, Ind	" 28	Ninde
Iowa	Mentezuma, Ia	" 28	Vincent
North Nebraska	Schuyler, Neb	"	FitzGerald
Minnesota	Winibago City, Minn	" 28	Joyce
Pittsburg	Braddock, Pa	" 28	Goodsell
Arizona Mission	Tucson, Ariz	" 29	Hurst
West Virginia	Mannington, W. Va	" 29	Fowler
N. Pac. Ge. Miss. Con	Tacoma, Wash	" 29	McCabe
Rock River	Chicago, Ill	Oct. 5	Warren
Upper Iowa	Marion, Ia	" 5	Vincent
Northern Minnesota	Hutchinson, Minn	" 5	Joyce
Southern Illinois	Du Quoin, Ill	" 5	Goodsell
N. Mex. Eng. Miss	Silver City, N. Mex.	" 6	Hurst
Atlantic Miss. Con	Morehead City, N. C	" 6	Newman
West'n Nor. Danish	Tacoma, Wash	" 6	McCabe
Oklahoma	Kingfisher, Okla	" 12	Merrill
Genesee	Medina N. Y	" 12	Fess
Tennessee	Murfreesboro, Tenn	" 12	Ninde
N. Mex. Sp. Miss. Con	El Paso, Tex	" 13	Hurst
Hinston	Elizabethton, Tenn.	" 13	Vincent
Northern German	Chippawa Falls, Wis	" 13	Joyce
North Carolina	Lenoir, N C	" 13	Newman
Central Tennessee	Lawrenceburg, Tenn	" 19	Ninde
Dakota	Parker, S. Dak	" 19	McCabe
East Tennessee	Bristol, Tenn	" 20	Vincent
Pine Ridge	Marion, N. C	" 20	Newman
Southern German	Llano, Tex	Nov. 26	Fowler
Austin	Austin, Tex	Dec. 1	Fowler
Alabama	Anniston, Ala	" 1	Goodsell
South Carolina	Anderson, S C	" 7	Fess
West Texas	Denison, Tex	" 7	Fowler
Atlanta	Palmetto Ga	" 8	Andrews
Central Alabama	Gadsden, Ala	" 8	Goodsell
Texas	Clarksville, Tex	" 14	Fowler
Georgia	Rock Springs, Ga	" 15	Andrews
Savannah	Macon, Ga	" 15	Fess

Foreign Conferences.

Switzerland	St. Gallen	June 8	Walden
South Germany	Frankfurt	June 22	Walden
North Germany	Hamburg	July 6	Walden
Japan	Yokohama	July 6	Cranston
Denmark Mission	Copenhagen	July 13	Walden
Norway	Larvik	July 27	Walden
Sweden	Upsala	Aug 10	Walden
Korea Mission	Seoul	Aug. 11	Cranston
Finl'd & St. P'b'g Mis	Helsingfors	Aug. 24	Walden
North China	Peking	Oct 5	Cranston
Foo-Chow	Foo-Chow	Nov. 2	Cranston
Hinghua Mis. Conf	Hinghua	Nov 24	Cranston
Con. China Mission, Klukiang		Dec. 15	Cranston
West China Mission	Chungking	Mar 99	Cranston

EDWARD G. ANDREWS, Secretary.

THE LIFE OF FAITH.

OUR ALL IN ALL.

We are often weak and weary,
We are often faint and frail,
The eyes are blurred with weeping,
And the lips are wan and pale;
But Christ is our strength and gladness,
His love sustains the soul;
In the day of our utmost dearth and loss,
His love can make us whole.

We can never perish, holding
Fast to his tender hand;
His care will lead us safely
Through all the desert land;
The blessed love of Jesus,
And the look in his gentle face,
Are cordial to the fainting,
Are full of light and grace.

O love divine, be ours,
In the night-time and the day,
Forever with us, Jesus,
Remain our hope and stay;
Thine be the love that keeps us,
Ours be the love that clings,
Till we rest beneath the banner,
O gracious King of kings.

—Margaret E. Sangster.

THE DIVINE STRENGTH.

There is not much said in the Scriptures about the abiding effects, or, as some say, the "reflex," of forgiven sins on the intellectual and emotional man. The Bible is a book of hope, and it looks to the making of all things new and to the enthroning of "the new man" in the principality of the restoration; but it does now and then give clear intimation that there are things wrought by disobedience in our natures that we never quite get over—scars that remain after a divine skill has bound up and healed the laceration. Henry Wadsworth Longfellow expounds this doctrine in the following lines:

Wounds of the soul, tho healed, will ache;
The reddening scars remain, and make confession;
Lost innocence returns no more;
We are not what we were before transgression.
But this painful truth is the leverage of the divine strength. The constant reminder of weakness and mistake spurs to effort the honest purpose and loyal heart.

So noble souls, through dust and heat
Rise from disaster and defeat
The stronger.
And conscious still of the divine
Within them, lie on earth supine
No longer.

—The Epworth Era.

TRY PERSONAL WORK.

The duty of winning souls rests upon every disciple of him who came to seek and save the lost. The success and the joy that comes with it will be according to our faith and effort. In all our congregations, Sabbath after Sabbath, are souls unsaved. For years they have been listening to the gospel faithfully preached. They are a good, thoughtful, moral class of people, more or less interested in the work and success of the Church, but they are unconverted. Some of them perhaps have been tarrying at the door of the kingdom; for some reason or other they hesitate to enter and become an open disciple of Christ. What can we do for them? Try personal work. This has won in hundreds of cases where other means have failed. But before undertaking such work be sure your life is consistent before them that what you say will have an influence. Go first to Christ with the burden of souls upon you and ask for help from him—wisdom, tact, earnestness, love, faith. Then with the divine energy impelling within, at a fitting season approach

them difinitely, and deal with them honestly, earnestly, lovingly, on the question of personal salvation. Try it.—Selected.

THE RELIGION THAT SINGS.

Christianity is the religion thas sings itself. Atheism has no songs; agnosticism is not tuneful. We have never heard of a Brahmanic hymnal or a Confucian psalmody. The meters of heathendom or savagery, so far as paganism is vocal at all, are not once to be compared with the lively heartiness, with the freeness, fullness and depth of a Christian song. There is a spontaneity and abandon to the singing of Christians that is sadly lacking in any of the musical exercises of paganism. The believer in Jesus explains his own songfulness in the conclusive question: "How can I keep from singing?" Christianity is not only a language that sings, but also it is the religion that sings. No other faith is so the cult of carols and the school of praise. The Christian sings because he has something to sing about. The believer's face is aglow with joy and his speech inevitably quickens into song. When Jesus Christ put himself into the world he put song into it also. By saving men he saved their music too. And so ever and everywhere the religion of Jesus is a cult of hope, of brave joy, of cheery optimism. Christian faith already puts the heaven to which it is goin into its earthly phraseologies and psalmodies. It elevates song while it quickens it. It inspires a poetry which is peerless. Atheism is dumb, but there is music to Christianity. Skepticism is not singable, but Christ to-day is leading the grandest choruses of the world. English literature is already full of the lyrics of the Christ, while the poets are still searching for new tributes to bring to his name. The sublimest oratorios have had inspiration from the Nazarene. Christianity is a religion that can sing and that does sing.

—New York Observer.

FAMILY WORSHIP.

To read a chapter of Holy Scripture in the morning, and offer a short prayer in the presence of the whole family before they separate for the day, may seem a little thing which can be omitted without much loss. If the tremendous consequences of family should be arrayed before the mind of the father when he is tempted to neglect it, he would not find it difficult to resist the temptation.

Family worship has been the means of saving many a son from wandering from God. Going out from his home in the morning with the sound of his father's prayers ringing in his ears, and the sweet influences of the morning worship sweeping like a gentle zephyr over his soul, he is fortified against the temptations of the day more securely than all the books and lectures on moral science could fortify him.

Through family worship many a man has heard the call of God to a noble and useful life. One lad, kneeling at the family altar while his father commended his children to the keeping of the Almighty, heard distinctly the voice of the Spirit calling him into the Christian ministry. Responding to that call, he preached Jesus for nearly forty years. Not in dreams, but rather in family worship, does God call men in these days.

Nothing can bind the hearts of parents and children together more firmly than daily family worship. If through temptation the bonds of love begins to be loosed and slight alienations arise the hour of prayer, when all meet around the common Father for His blessing, drives awey the intruding tempter and augments the strength of the holy bonds. When one member of the household is about to depart on a long journey, the family prayer in the morning imparts to that separation a holy character, and through all his wanderings the absent one feels the halo of that last hour of home worship about his soul.

—Christian Advocate.

Subscribe for the Southwestern.

WOMAN'S DOMINION.

WORK FOR COLORED WOMEN.

By Mrs. Adah M. Waters.

This is preeminently a woman's age, Her very life center has been quickened. Her views of life's duties and responsibilities have so broadened, until she looks now on the world as her home, God as her father, and feels it is her duty to help wandering ones back to their homes and up to a purer and nobler life. With a manliness peculiar to a woman, she has shouldered the responsibility and at the altar of duty brings beautiful hands—skilled in handicraft—which teach the nobility of labor. She humbly consecrates the rarest gifts of a cultured mind to the betterment of humanity, and crowns all with her burning heart aglow with the Christ-like love and sympathy.

* * *

This is an age in which great efforts have been put forth to help the needy, lift up the fallen, educate the ignorant, refine the coarse, and Christianize mankind. Man and woman have so developed their powers that in grand noble achievement of heart, hand and head they have all but breathed life into cold marble. What a brilliant sunset for the 19th century! What a glorious inspiration this should be! To be living now would be sublime indeed, did not the same era which looks upon this wonderful advancement, also bear witness that the God-like powers of man have become dwarfed and the brute or hell-power so developed that crimes are being daily committed, to find a pararllel of which one must search the record of the dark ages. These statements may seem paradoxical, but the truth of them will be evident to any one who studies the situation.

* * *

The Opposing forces that have caused such paradoxical results are waging a fierce and bitter war for the complete conquest of human souls. On the one hand is the artful insinuating, yet withal tenacious, brutal strength of the evil one, whose fixed purpose is to reduce every soul into abject slavery, then use its powers for its destruction in this world and the world to come. On the other side is the source of all strength, all knowledge, all wisdom, all life and all love seeking to draw the soul back to its first state, by aiding in the development of its intellectual, moral and religious powers, thereby bringing it nearer the God-like in this life and the life to come. One force is pulling the soul hellward; the other is drawing it heavenward. One force is filling our prisons, saloons, insane asylums, abandoned houses, and is making the blind prejudice of a people an awful scourge to the poor and unfortunate, and is causing them to remain in dull coarse ignorance. The other force is filling our churches with zealous Christians, is sending sweet charity to the helpless and needy, is consecrating the lives of bright young men and women to the development of a more perfect manhood and womanhood, both in home and foreign lands, is causing the dull cloud of ignorance to break and is letting the beautiful sunshine of love and wisdom be felt.

* * *

As colored women, what are we doing in this great strife between right and wrong;; and in the efforts put forth to Christianize heathen lands, to educate the ignorant and refine the coarse in our own country—our own race? This strife should arouse every woman and compel her with her gifts and graces to help push to victorious conquest, the conflict waged against those forces that crush the spirit of freedom, of justice, of progress and destroy manhood.

* * *

White women have organized societies, the purpose of which is to work along these lines True we are connected with almost, if not all of these organizations, but are we abreast of our white sisters in this great work? Are we ever in touching distance in this onward move for purer and nobler living among the masses? There is a peculiar responsibility resting upon every colored woman of the Union. This responsibility should sink deep into the hearts. Every heart throb should force it deeper into their being until their life purpose would become the complete salvation of, at least, the Afro-American race.

* * *

Do colored women realize how little practical work is being done to lift the masses—the rank and file—up to that place where only the real man and woman live? This is a sweeping statement in view of hundreds of schools and churches and tens of thousands of religious homes. Nevertheless if any doubt the truth of the statement let him look about him in his own community and notice the many neglected coarse, ignorant people who seem to be content with themselves and their surroundings, and to have no conception of the meaning of life, further than to eke out an existence, seeking and catching here and there what they call pleasure.

* * *

The American Colored youth needs wise counsel, tact and a firm, patient will, tempered with sympathy and an aim in life to lead them out of the quagmire of indifference and indolence. They must be taught to find themselves. That is find the real man and woman within them, then taught to study themselves, with the view of developing a strong well-rounded self respecting character. (To be continued.)

THE EDUCATIONAL NEEDS OF WOMAN.

What, then, does the average woman need? In the first place, a thorough manual training. She needs to know how to cook a wholesome meal properly, to put it on the table appetizingly, and to do this with the minimum expenditure of energy. It is one of the most hopeful signs in elementary education that kitchen gardening and household training are being introduced into those schools which the children of the average population attend. The need of this practical domestic training for girls has probably been sufficiently emphasied, but in the general readjustment of occupations and duties going on between men and women, it is more and more apparent that boys as well as girls need a certain amount of elementary domestic training. It is a mere fetich, for instance, that women should do all the mending or even have all the care of children. There are many families in which family happiness, comfort, and prosperity would be greatly promoted if the husband and father could, at least in an emergency, take a competent share in the routine work of the household. There are many generous and kindly husbands who would be glad to help, but who are incapable through lack of elementary training. Since the bearing and rearing of children is the most important function of women, the mother must be relieved, at least at times, from many of her ordinary household cares. If there be not enough money to hire service, it is inevitable that the father should take, at least temporarily, some of these duties, if the family is to be maintained in comfort.—From Education for Domestic Life, by Mary R. Smith, in Appleton's Popular Science Monthly for August.

The town of Chillicothe, Ohio, which has about 15,000 inhabitants has recently employed young women as conductors on its electric street railway.

Shredded codfish or remnants of other baked or boiled fish that were flaked while warm, are delicious creamed for breakfast. Make a sauce of one cupful of milk brought to boil and thickened with one teaspoonful of flour rubbed into an equal amount of butter. Add the flaked fish and stir with a fork until heated through; serve alone, on slices of toast or on patty shells; if the latter, sprinkle the top with sifted bread crumbs, dot with butter and brown in the oven. If preferred the creamed fish may receive a flavor of onion, parsley or celery, or two or three eggs, or a teacup of mashed potatoes can be added.

Toasted bread is easily digested.

OUR YOUNG FRIENDS

ARTHUR MALONE.

[A young colored boy of Illinois, who was refused as a volunteer on account of smallness of stature, wrote the captain asking to be taking as a mascot, declaring that as such he would bring luck to the regiment.—Globe-Democrat.]

"Well my brave boy, you cannot go,"
Said a captain in the Prairie State,
"You're sound enough but a little too low,
And do not come to the legal weight."

How with disappointment, heaved his breast!
How with disapointment, heaved his breast!
As he sees his brothers in blue so trim
March off, some laurels of fame to wrest.

Back to his cottage sad he plods;
By a desk he sits, his face grows bright,
"I must for my land do something. The gods
Can't help the hopeless." Thus did he write:

"Dear Sir: How I long to be with you! This plot
I have thought of (oh the young patriot's pluck!)
If I can't be a soldier, I'll be your mascot.
Will you take me? I'll bring to your company luck."

"Now, captain, consider my offer most kind,
Meanwhile, getting ready, I'm ever your own.
When my country's calling, I can't lay behind,
I am yours in obedience—Arthur Malone."

—W. Felix Waters.

KEEP A CLEAN MOUTH.

A distinguished author says: "I resolved, when I was a child, never to use a word which I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions which are never heard in respectable circles. Of course, we cannot think of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father or mother.

"Such vulgarity is thought by some boys to be smart," the "next thing to swearing" and yet "not so wicked;" but it is a habit which leads to profanity and fills the mind with evil thoughts. It vulgarizes and degrades the soul and prepares the way for many of the gross and fearful sins which now corrupt society.

Young readers, "keep your mouths free from all impurity and your tongue from evil;" but in order to do this, ask Jesus to cleanse your heart and keep it clean, for "out of the abundance of the heart the mouth speaketh."—The Standard.

WHY A BOY SHOULD BE A CHRISTIAN.

"A boy will hunt and a boy will fish,
Or play base-ball all day;
But a boy won't think, and a boy won't work,
Because he ain't made that way."

Whoever wrote that did not really understand boys, for I know and you know that a boy does think, and I am going to ask you to do a little thinking right here now, as you and I consider some reasons why a boy should be a Christian.

Now, when people think over a thing in good shape they put their reasons in order, and we will do the same, making the reasons "one," "two," and so on.

Reason one. You need the help of Christ. You are in the world and you must pass through it. You will have questions to settle which you won't quite know how to decide if you are left alone to yourself. You will be tempted to do wrong. You will have more or less trouble, and no one can help you in all these things so well as Jesus Christ.

Reason two. Jesus needs your help. He has a place for you in his kingdom, and a work for you to do. He needs you in his school and in the play-ground to show how bravely and manly and true a Christian boy can be.

Reason three. His requirements are reasonable. All that he asks of you is to do right. He does not expect you to be a Christian man but a Christian boy, with all a boy's love of fun and frolic. He expects you to run and romp, and shout as loud as ever, but never to forget that you are one of Christ's boys. Christianity does not consist of sermons and prayer-meetings, but of righteousness, peace and joy in the Holy Ghost.—Junior Help.

A LITTLE PATRIOT SAVED THE FLAG.

At noon on June 14, the Stars and Stripes floated gaily from the flagstaff on Grammar school No. 61. The more than 600 pupils and teachers had just filed out of the building for the noon recess when the alarm of "fire!" was given. The flames progressed rapidly. Among the first to hear and respond to the alarm was Otto Weiler, a lad of German parentage, who lives almost directly opposite the school. He is something of an athlete and, moreover, intensely American in sentiment. So, when he saw the flames curling up nearer to Old Glory he became uneasy. "Mother," he said, "I am going to save the flag!" And he ran towards the entrance of the burning building.

Bounding up the stairs, three at a jump, he soon gained the roof. The little patriot fearlessly made his way through clouds of smoke to the foot of the flagstaff. In a moment he seized the rope and pulled Old Glory down, while the cheers of hundreds greeted him from the street below.

With the flag thrown patriotically over his shoulders, Otto made for the skylight. On the way through the burning building he heard voices in one of the rooms. He pushed open the door and found two of the teachers laughing and chatting over their luncheon, unconscious of their peril.

"Hurry up!" yelled Otto, "the building's afire!" And the two teachers lost no time in making their escape.

When the little flag-draped patriot reached the street he was greeted with another round of cheers.

"Oh, I didn't do anything," he said, afterward. "We've been taught to respect the American flag in school, and I didn't want to see those colors go up in smoke; so I made up my mind to save them if I could."—Northwestern Advocate.

THOMAS JEFFERSON'S TEN RULES.

The following are said to be the ten rules adopted by the author of the immortal Declaration of Independence, for the guidance of his life:

1. Never put off till to-morrow what you can do to-day.
2. Never trouble another for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because, it is cheap; it will be dear to you.
5. Pride costs us more than hunger, thirst, and cold.
6. We never repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pain the evils that never happened have cost us!
9. Take things away by their smooth handle.
10. When angry, count ten before you speak; if very angry, a hundred.

In this world where homes are founded in joy and love, invaded by sorrow, and broken up by time, the family altar is the holy of holies which sanctifies the bitter and the sweet, and introduces the atmosphere of heaven into every scene.

Those men who try to do something and fail are infinitely better than those who try to do nothing and beautifully succeed.—Jenkin Lloyd Jones.

EDUCATIONAL.

GILBERT ACADEMY TO THE FRONT.

I have just returned from an extensive canvass, in the interest of the cause of education in general, and of Gilbert Academy in particular, throughout the state, and I am glad to be able to report to a glorious revival, a wonderful awakening in behalf of both every where. The reception given me and the cause I represented amounted to a tremendous ovation; for all of which I thank God, and take courage. I visited the following District Conferences, viz: The Baton Rouge, at Baton Rouge; the North New Orleans, at Halmville; the South New Orleans, at Napoleonville; the Shreveport, at Mansfield; the Natchitoches, at Natchitoches; and the Alexandria, at Crawford. I also visited Donaldsonville, Thibodaux, Alexandria and Shreveport. At every point, pastor, presiding elder, church officer, member and friend did everything in their power to help in making the cause we represented a grand and glorious success.

As a consequence we now look forward to the largest enrollment next session, that old Gilbert has ever had. Too much praise cannot be given to Presiding Elder Moore, Duncan, Chapman, James, Wright and Walker; as well to pastors Harvey and Johnson, Hilton, Hubbard, Brown, Clemons, Reeves, Price and Tirenit, Obee Shallowhorne and Franklin and others who contributed so much to the success of our canvass. We are now home again, preparing for those who are to share the bountiful advantages of this great institution next session. A faculty of fifteen professors, representing the normal, college preparatory, musical, and eleven industrial courses, and nearly 300 students will welcome the new students to our seven commodious buildings, and beautiful campus that nestles to the front of our 1200 acres sugar plantation.

The sound now echoes from the Arkansas line to the Gulf, and from the Mississippi to the Texas frontiers, education at Gilbert Academy to the front. And this, we sincerely hope will continue to reverberate until the educational disfranchising clause in all our southern constitutions shall completely be lost in innocuous desuetude.

A. E. P. Albert, Gilbert Academy.

Baldwin, La.

MERIDIAN ACADEMY CAMPAIGN.

Looking after the interest of the F. A. & So. Ed. Society collections for the new building of Meridian Academy, it was my very great pleasure during the same week to visit several district conferences named.

Rev. A. M. Trotter, of Meridian District, and his brethren gave me the right of way; and notwithstanding the fact that so much for the cause had been done, they felt free to do more. Their past actions as well as their present fidelity in the welfare of the academy were reafirmed. We left satisfied of the fact that they will stand by the cause.

Rev. Wm. McMorris, P. E., Vicksburg District, and his loving brethren, among whom was manifested so much Christian love, we found one in the work of ministerial duty. Our reception was a very warm one. Every charge on the district had taken a collection for our cause; and one pastor, who has received only five dollars salary from his weak charge, reported two dollars for F. A. & So. Ed. Society collection. In six months this district has raised more benevolent money than it raised last year in twelve months. Elder McMorris presided with much ease and grace, and the decorum was like that of a well disciplined school.

Rev. J. C. Houston, P. E., Jackson District, and his faithful brethren, cheerfully received us and greatly encouraged us. They have been very zealous for the cause, and during the rally for the academy responded to the cause in dollars and cents. In this conference it was our great pleasure to meet Dr. I. B. Scott, editor of the Southwestern Christian Advocate, and during his speech in the interest of the Southwestern,

every thinking man was proud to listen to such a true leader and race builder as Dr. Scott.

Our visit to these conferences greatly encouraged us; and at each conference, when we called the roll and drew out our big gun collector, the brethren confronted us with silver bullets, hence war ceased and peace was gladly declared.

J. L. Wilson.

PROVING HIS INTEREST IN AFRO-AMERICANS.

Collis P Huntington, of the Union Pacific Railroad fame, is proving his interest in the Negro by educating at Hampton Institute a few colored students. It is his intention to employ them as skilled workmen in his large navy yard at Newport News. During the summer the boys are employed in the construction department. Thus in a quiet way, this man of means in contributing to the advancement of the race and Hampton is adding another leaf to her laurel crown. If she had done nothing more than to turn out Booker T. Washington and our own John R. Hawkins, she would deserve public praise.

Manual training schools are now being established throughout the country for the education of the masses. The youth of the land should avail themselves of the opportunity to become a part of the intellegent and skilled labor of the country rather than of mere brute force.

Mr. Huntington has expressed his desire to give employment to as many such Negro workmen as he may find. It is to be hoped that there will be a generons appreciation for and response to this rare opportunity he has extended the race.—Christian Recorder.

FREEDMAN'S AID WORK.

The assistant secretary spent a Sabbath recently in West Somerville, Mass., where the collection at the two churches was over seventy-five dollars in excess of the previous year.

The St. Paul's Methodist Church, Green Bay, Wisconsin, where Rev. A. J. Benjamin is pastor, gave $50 in a colection recently to furnish a room in the Rust University, Holly Springs, Mississippi.

The Northwest Kansas Conference, held at Minneapolis in March, at the anniversary of the Freedman's Aid Society—at which the assistant corresponding secretary spoke—gave $50 to name a room in the Morristown Academy, at Morristown, Tennessee.

The Troy Conference, recently held at Saratoga, New York, gave $50 to name a room in the Sam Huston College, now being built at Austin, Texas. These friends also gave $300 to Mrs. Dr. Hamlen for the Mallalieu Academy, at Kinsey, Alabama. Bishop Mallalieu aided in the collection for this academy.

The East Maine Conference, of which the lamented C. E. Libby, D. D., was a member, raised $50 to name a room in his honor in the Rust University, of which he was a long-time president. This was a generous and gracious thing to do. The memory of Dr. Libby is held in high esteem by the older members of this Conference, who knew him and his work.—Christian Educator.

Order is the sanity of the mind, the health of the body, the peace of the city, the security of the State. As the beams of a house, so is order to all things.—Robert Southey.

Let yourselves never think that your grow liberal in faith by believing less; always be sure that the true liberality of faith can only come by believing more.—Phillips Brooks.

How near must a person live to me to be my neighbor? Every person is near to you whom

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

East Northfield, Mass.
July 28, 1898.

Dear Friend:—I have been looking over the letters that have come to me with contributions for the work of the Army and Navy Christian Commission, and I think that some of the things I learned may be both interesting and suggestive to others.

In the first place the leters are helpfnl and encourageing in their heartiness. I judge from IIC or. 9:7, that they come from those whom God loves. A Michigan contribntor writes: "There is nothing at the present time in our land that demands the attention of God's people as much as this work." A Christian Endeavor Society in New Jersey sends a check, "in loving memory of one of our members whose body lies in a soldier's grave at Santiago." Very few of the letters close without a prayer for God's blessing upon the work.

Another thing is, that there have been some large gifts, the greater part of the (about) $6-000 which I have received has come in comparatively small sums. It is a movement in which those who cannot give large amounts have been especially interested. I believe this is one thing that has brought about the marvelous results that we have been witnessing in our army camps. The gifts have been followed by the earnest prayers of a multitude of givers.

The money has come from all parts of the country. From Maine to Washington and from Michigan to Louisiana, God's people are being moved to give freely of their substance to this great work.

I want to call especial attention to some methods that have been adopted in different places, and suggest that others try them also. A young man in North Carolina wrote me of his desire to arrange for a mass meeting in the place where he lives. We were glad to furnish printed matter, letters from the field etc. to assist him, and the result of the meeting was an offering of $130. I notice a contribution from a union service of a Baptist and Methodist church in a New York town; another similar one comes from Washington, another still from Massachusetts, and another from New Hampshire. In a Massachusetts city a young lady arranged for a Sunday afternoon meeting in one of the churches,—addressed it herself, and the church treasurer sent a check for $75 as the result of it. A church in Georgia sends the result of a special offering for the Commission work, one in Colorado does the same; in fact these services have been held over pretty much the entire country. The same is true of the varions young people's societies. Several Sunday schools have sent in liberal contributions.

My purpose in mentioning thest instances is to suggest to others what may be done to help on the Christian Commission work. I believe that in the presence of this wonderful door of opportnity which God has opened before ns we cannot be too earnest in exhorting one another to take the fullest advantage of it. We have no reason to suppose that we shall ever have another snch opportunity to reach the young men of this same generation with the Gospel, as that now presented in the great military camps. And the hearts of God's people all over this land are very tender toward our soldier boys; that they are very glad to give to help make their lot a little easier, and above all to lead them to Christ, if the possibilities of the work can only be bronght clearly before them. I shall be glad to snpply any pastors or others who wish to arrange for meetings in the interest of the Christian Commission, with printed matter etc. to assist them. The facts of the work so manifestly reveal the mighty power of God at work that no Christian can hear them nnmoved. Over 2,000 men at Camp Thomas alone have already made public confession of faith in Christ. Any contribution sent to me at East Northfield, Mass. will be promptly acknowledged; and any help we can give those who wish to present the work to the people, will be gladly given. Yours very truly,

D. L. Moody.

Prof. Henrietta Bancroft, Field Secretary of the W. H. M. S. was present at the Ocean Grove meeting and by her addresses and wise management of the Deaconess interests, especially committed to her care, added greatly to the success of the Anniversary. Miss Bancroft has recently spent six weeks in Iowa. During this time she made thirty addresses in the interest of the Society, awakening enthusiasm in its work wherever she went and seenring over $700 in collections and pledges An extended itinerary has been arranged for her in the East.

That is a wise and far-sighted pastor who seeks to bring his people upon a higher ground in regard to missionary zeal and intelligence. One of this stamp has recently sent for a large supply of "Why Help Home Missions?" This is what he says of it: "It strikes the nail right on the head, and is one of the best of tracts."

The two churches in Cedar Rapids, Iowa, made a fine advance over last year, one of the charges giving $126 and the other $70, which is at least three times as much as they gave the year before.

EPWORTH LEAGUE.

By Rev. Daniel W. Shaw, Ph. D.

[This week we publish the lesson for two weeks so that hereafter our League Lessons may be two weeks ahead.—Ed.]

Topic August 21:

THE DUTY OF CHEERFULNESS.

Scripture References: Rom. 12:12; Phil. 3:-1; I Thes. 5:16.

Does every man owe the world a smile? It must be so if there is a duty to be cheerful. That there is such a duty, the Scripture references clearly show. As a rule we live in the shadows. Seriousness and soberness characterize the majority of Christian lives. In some souls, the sun seems never to rise, for their faces never flash with light.

I stood the other morning and saw the sun come up over the West Virginia hills. During the night a heavy fog had crowned those hills, but as the sun struggled up through the mists, they parted, dissolved, dissappeared, and those hills smiled with a radiance and a glory producable only by the shining face of the sun.

As in the natnral world, so in the Spiritual, moral and social. This old world lies in the mists that have gathered during the night of sorrow and sickness and heart-ache. To you is committed the duty of dashing the world with light. Let the radiance of yonr undying hope, speak in your face and let the good cheer of your face and smile shed and carry light everywhere.

Some great Englishman has said: "The American people are not religious on Sunday, they are only sad." This is a travesty upon our Christianity. For the great Apostle to the Gentiles exhorts us to "rejoice in hope." Rom. 12:-12.

Let us note here the gronnd of his rejoicing. Hope! Yes his hope. Being born of God, the soul comes unto a hope for the future; hope of life with the good and the pure; hope of a full salvation. When this new life flows like a river into the soul, then it is that the soul begins a life of rejoicing. Our hearts ought to be cheerful when we remember and realize that we are heirs of God, and joint heirs with Jesus Christ our Lord.

Let the Christian calmly meditate his high destiny and there can come only a life of cheerfulness as a result.

Again the Christian ought to be the most cheerful of all men. In his breast is a deathless hope which surmounts the worst obstacle that life may

bring, and the soul rises up into the Alps of Spiritual vision and sees afar its Beaulah Land.

A whining, pining Christianity can, as I view it, scarcely command self-respect. As Christians our good cheer ought to be no mean characteristic. Christianity has the ground work for the brightest, happiest life possible to the sons of Adam. The world expects, and has a right to expect of the faithful leaguers something more than clouds and mists. Let him scatter sunshine. Matt. 6:23. Be cheerful.

Topic August 28:

GOING TO CHURCH.

Scripture Reference: Mal. 3:16-17.

As a rule it is not hard to get the average man to make a pledge or a promise. Most people are free enough to promise, but to fulfill the promise is something else. Every pastor who has made any effort at providing a regular and stated support for his church, knows that it does not require much ingenuity to secure financial pledges. But! when he waits to realize on these, he meets the real problem of church support. The element of neglect, somehow inherent in man's life rises up to play no little part in the day when you look for fulfillment.

Every active member of the league has taken the pledge, the third clause of which reads thus: "I will attend, so far as possible, the religious meetings of the chapel and the church, and take some active part in them." Now every president knows that many of our leaguers fail to keep this clause of the pledge. The failure is not the worst feature, either. But they fail, so far as any can see, without any conscientious compunctions.

Not only do they forget the league meeting but they forget the church services in many instances. They sometimes so far forget their religious duty that they fall into the habit of forgetting it and so a general neglect seizes them and they seem at times lost. At last they pass into a stage of spiritual stupor or inertia and no appeal of president or pastor can do more than get them to promise. Did I say promise? Yes, they will promise! But to get them to fulfill is the problem.

How shall I keep the pledge? Many have asked this question. The answer is the simplest in the world, keep it by not breaking it. If the pledge is made a matter of conscience and a determination not to break, burned into our souls, we shall be able to keep it.

If the pledge is faithfully kept, there will need be but little urging to keep the leaguers in the church service. Some people have the idea, and are sometimes heard to say, "I can live a Christian life without going to church." No one doubts the possibility of this feat, but ordinarily it is highly improbable. We pastors know just about how well these people love the Christian life who stay away from church. They lose interest in and finally fossilize. Let a man stay away from his church in the days of his health and he is doomed to the life of failure, as a Christian. Let a man lose the inspiration of the church services while he in health goes his way in the world and he will go back to the world. I lay this down as an axiom and therefore not debatable. You might as well argue that a ship without helm or steam would drift out of New York harbor and safely cross the Atlantic to Liverpool, as to argue that people can remain away from church and keep on the whole armour of God. Go to the league, go to the church services, if you hope to cross this waste howling wilderness and reach the promised land with an enjoyment while you go.

Daniel W. Shaw,

Charleston, W. Va.

The Epworth League of the Mt. Vernon (Iowa) Church recently raisd a subscription to buy a largo flag—size 12x20—for the Meridian Academy, at Meridian, Mississippi. The assistant corresponding secretary presented the interests of the school in a few minutes' speech, and the generous response was the result.

SUNDAY SCHOOL HELPS

By Rev. G. N. Jolly, Kentucky Conference.

Lesson IX. August 28th, 1898.

ELISHA AT DOTHAN.

(2 Kings 6:8-18)

Golden Text.—"The angel of the Lord encampeth round about them that fear him, and deliverth them." Psal. 34:7.

Some time after the events of our last lesson the sons of the prophets told Elisha the place where they dwelt was too small for them. They begged that they might go to the Jordan valley, each secure a beam, bring them together and erect a building where they could dwell. The prophet told them to go. They then expressed the desire that he accompany them. This he consented to do. As they were falling trees an ax flew from its handle into the water. This grieved the man very much, for it was borrowed. Elisha cut down a stick, cast it into the water and the "iron did swim." The man reached forth his hand and received it agin.

Note.—The church is a growing body. Its house of worship often becomes too small and larger ones must be erected. The people of God should take the lead in building churches. They should be united and industrious. Every one should bear his part. The minister should go forth and assist the church in every conceivable way in the work. We should be prudent with our own things, and doubly careful with the goods of others. An uniting and persevering effort will build a church in any locality.

I. The king of Syria and the king of Israel. (8-12) 1. The king of Syria, Benhadad by name, made war against Israel. A desire for plunder, fame or revenge, likely caused this strife. He advised with his officers and told them where he intended to pitch his camp. Note.—Wars are cruel and wicked. They drape a nation's heart in mourning. The church grows very slowly in times of war. It is the mission of the gospel to do tway with strife. It beats swords in to plowshare and spears into pruning hooks.

2. Elisha would inform the king of Israel of the plans of the Syrians. He told him to go not to such and such places for the Syrians were there. Josephus tells us Jehoram, king of Israel, was starting a hunting party when Elisha warned him. Note.—One duty of the minister is to warn the people. If they heed the warning, they may save themselves, but if not they will perish.

3. The king of Israel sent spies, so think some, to the places the "man of God" would name, and secretly investigated to see if his words were true. Others think he sent soldiers there, who would lie in ambush, and when the Syrians should come down they would fall on them and defeat them in battle. Note.—It is the duty of the people to investigate the words of a minister and see if they are true. We may be as wise as serpents when dealing with foes. We ought not to be artful and cunning to take the advantage of others, but to keep them from deceiving us.

4. The king of Syria, felt that the king of Israel had hidden friends somewhere. He was troubled, angry and enraged over his defeats. He called his servants and asked them to show him who among them was favoring the king of Isarel. "What I will do for him will be enough. He will never prove traitor to another government." Note.—It is well to investigate the army of Israel occasionally and see if all are loyal subjects. There may be an Achan or a Benedict Arnold in the camp. Likewise our home and our heart needs a thorough overhauling every now and then.

5. One of his servants told him they were all right. There was no disloyality among them. But Elisha the prophet tells the king of Israel our most secret movements. This "man of God" knew by direct relevation all that was going on in the Syrian camp. Why they decided to make an invasion here or there, the Lord would impress Elisha with the fact, he would inform Jehoram and thus defeat the plans of Benhadad. Note.—God is omnipresent. He knows what is passing in the world, church, home and heart. He may reveal this knowledge to any one he desires, and they to whom he directs. This on the part of the prophet was a miracle of knowledge.

II. The king of Syria and Elisha. (13-18) 1. Searching out the name of God. Did not the king of Syria know Jehovah would protect the man to whom He revealed His most secret movements? It is very hard for a despot to realize that there exists a being greater than himself. Servants were sent to spy out Elisha's where. abouts. Dothan, where he was at the time, is about 12 miles north of Samaria. There Joseph was cast into a pit by his brothers and then taken up and sold to the Ishmaelites. When the king of Syria learned that he was at this place, he sent a great host to arrest him and bring him to Damascus. They came to Dothan by night and took possesion of its gates. The citizens were likely told of their mission. Note.—God gives us sufficient reasons why we should believe in him. We fight against the Lord when we war against His servants.

2. Elisha's servant discouraged. This servent was not Gehaza, but was likely one of the sons of the prophets, chosen in his stead. He is spoken of as a young man, but his name is not given. His habit was to arise early. When he went forth he saw the host of Syrians, and no doubt learned the object of their visit. He returned and told his master all. He was greatly confused and asked Elisha what they should do. Note.—Servants should arise early and go forth on the duties of the day. They will often meet difficulties in the path of life. They should be on their master's side, and tell him of their dangers, and look to him for protection.

3. Elisha encouraging his servant. (1). He removed fear. They that were with Elisha were more than they that were with the Syrians. They were not only greater in number but superior in arms, wisdom and power. Cowardice is a result of unbelief. (2) He prayed that his eyes might be opened. The servant with his natural vision saw only the Syrian host. He saw the danger but not the protection. Elisha prayed that his spiritual eyes might be opened so he could behold the hosts of heaven that were about them.

(3) His prayer was answered. The servant's eyes were opened, and he saw on the hills about them horses of fire and chariots of flame. There was an inner circle like a wall of fire about them. The angels are "ministering spirits sent to minister for them who shall be heirs of salvation." "The angel of the Lord encampeth around about them that fear him, and delivereth them. He shall give his angels charge over thee, to keep thee in all thy way." Jacob at Bethel, Elisha at Dothan, and Jesus in Gethsemans, are proofs of this.

4. Elisha came down from his room, and went into the street to meet the foe. As they drew near to him, he asked the Lord to smite them with blindness. This prayer was not offered through malice or revenge. This was God's method to make them his friends and save their souls. They were not made absolutely blind. They saw objects as through a glass darkly. They were greatly bewildered. God opened the eyes of Elisha's friends but closed the eyes of his foes. They saw but did not perceive, heard but did not understand. Jesus came into the world that the blind might be made to see.

Elisha led them to Samaria, and before the king of Israel. There at his request the Lord opened their eyes. They soon realized their surrounding. The king of Israel desired to smite them. This the prophet kept him from doing. He then fed them, loaded them with provision, and sent them home. We should love our enemies.

Gideon N. Jolly.

Haste and rashness are storm and tempest.—Thomas Fuller.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

TO ALL MEMBERS AND FRIENDS OF THE METHODIST EPISCOPAL CHURCH.

Greeting: Nearly one year ago we projected a plan to relieve the Missionary Society of the Methodist Episcopal Church of its debt of $186,000, the details of which have been published in all our church papers. The plan asked for special pledges over and above usual missionaary offerings, from congregations and individuals, which would not be binding unless the whole debt was covered. Up to August 1st pledges have been received, amounting to $152,802.16.

Unless the remaining $33,197.84 is assured, the plan will fail and all will be lost. Failure now would bo a disgrace to the church and a calamity to the Missionary Society, and must not be permitted to occur. We had hoped that before that date (August 1st) pledges enough would be made to make the plan a success, but they have not, and but one month remains until the fall conferences will begin to convene. The time is not propitious, we know, as many members of the church are at this season absent from their places of worship, but the exigencies of the cause do not admit of delay. We must look to those who remain at home through summer's heat to save the day.

Appreciating as we do your co-operations heretofore so cheerfully given, we call upon you in this emergency to lend the helping hand once more. In addition to what you have already pledged or given, we ask you each one to add one dollar more if you can, less if you must, and that you do it cheerfully to-day and now, and you will aid in achieving a splendid victory.

We are your servants for Jesus' sake.

Missionary Secretaries.

ALWAYS A LOYAL METHODIST.

In addressing the Philadelphia Conference, Mr. John Field said: "I am reminded of an incident that occurred only a few days ago. A few of us went to Washington to see President McKinley, and, in spite of the pressure on his time, he gave us an audience. In the course of the conversation the president made this remark, 'Gentlemen, it makes no difference to me whether I get the preacher I want or not; I am always a loyal Methodist.'" This is the sort of connectional spirit we need among our people, both young and old.

Who composed the "Star Spangled Banner?" Well, we'll not wait for a reply. The words of that national song were composed by Francis Scott Key during the war of 1812. A monument to his memory was unveiled at Frederick, Md., Tuesday, Aug. 9.

And now the sad announcement is made that Mrs. Brodbeck, the widow of the lamented Dr. Wm. Nast Brodbeck, is dead. Less than one year ago he, in the very prime of manhood, was called away. Now the widow yields to the burden of her own afflictions, coupled with that of his unexpected death, and passes to her reward. Sho died Aug. 6th, near Boston.

Subscribe for the Southwestern.

AS THEY WISH IT WAS.

We consider it extremely unfortunate for the race that Editor Johnson of the Kentucky Standard fell so readily into the trap which the associated press reporter of this city set for the unwary.

The Standard publishes in its issue, Aug. 13 under display head lines that the white and colored officers of the 9th regiment, U. S. Volunteers encamped in this city, cannot get along together and for that reason two captains (white) resigned. And further that a colored lieutenant becoming sore displeased over this state of affairs attacked his white major; then winds up this remarkable news item by the assertion that the whites declare that Negro officers cannot control their men.

We learn at the camp that the facts are as follows:

Two captains did resign, one because a question of discipline which arose between him and the major of his batallion. He could not stand to be chided publicly as the major, who, is considered a little rough, insists on doing when either an officer or private makes a mistake in the drill. The second was slow to learn and was considered incompetent, and was besides an habitual drinker.

In the case of the colored lieutenant, on pay day he seems to have thought the thing to do was to get drunk, and make things lively. The trouble between him and the major was the result of an attempt to discipline him while he was "full." When the major ordered the men to arrest him he became desperate and but for interference of the men might have done Major Harrison bodily harm. He resigned rather than be courtmartialed and was indicted for assault, etc.

Editor Johnson will know how to take such reports emanating from this place when he knows that this state, like Florida is bitterly opposed to the Negro soldier and if we are to judge from the tone of the city press, feels outraged that Negroes have been appointed lieutenants in the four immune regiments. Two of the city papers have done their utmost against this class of "cattle," as one of them is pleased to designate our volunteers, and that there has not been serious difficulty between the officers is doubtless a sad dissapointment to said papers. And yet officers and men testify that everything moves on as pleasantly as they could possibly hope for. Col. Crane says he has a fine regiment and thinks all that is needed is a change from New Orleans.

The reporter who sent out the item which the Standard copied was doing what the papers to which we refer have been doing for weeks; that is trying to make the impression on the country that it will not do to have Negro officers. The wish is father to the thought, that's all. There is absolutely no friction in any form in the regiment.

The voice of the Rev. G. W. W. Jenkens, presiding elder of the North Baltimore District, sends forth a note of triumph from his Baltimore city parsonage. He says since the last session of the conference his brethren have laid the corner stone for three new churches—Sharp Street, Baltimore, Rev. D. W. Hays, D. D., pastor; church near Braddock, Rev. Wm. M. Brown, pastor, and Pine Grove Memorial, Rev. L. A. Carter, pastor. Besides these, Metropolitan, Rev. J. A. Holmes, pastor, has purchased a fine parsonage, as has Asbury, the stalwart Rev. A. Young, pastor. Rev. Bosley Boyce, of Liberty Town, has completed payment on his parsonage and is happy. He says also that at Buckeyes, Mr. Daniel Baker has given our people a beautiful church lot and the Rev. Daniel Collins, pastor, has collected $400 toward the erection of a $1200 building. Rev. T. O. Carroll has paid an old church debt at Hagerstown, and the Epworth League Convention for the District will assemble there Sept. 21st. The elder is happy and he wants us to be present to rejoice with him on that occasion.

Last week was a pretty good one for the Southwestern; now, brother, try your hand and send in a few cash subscribers.

HOSTILITIES HAVE CEASED.

It now looks as though the war is over. At any rate hostilities have ceased and the two beligerent nations are preparing to appoint a commission who are to negotiate and conclude a treaty of peace. The Protocol which was agreed to and signed last week, Aug. 12th contains the following conditions:

1. That Spain relinquish all claim of sovereignty over and title to Cuba.
2. That Porto Rico and other Spanish islands in the West Indies, and an island in the Ladrones, to be selected by the United States, shall be ceded to the United States.
3. That the United States will occupy and hold the city, bay and harbor of Manilla, pending the conclusion of a treaty of peace which shall determine the control, disposition and government of the Philippines.
4. That Cuba, Porto Rico and other Spanish islands in the West Indies shall be immediately evacuated, and that commissioners, to be appointed within ten days, shall, within thirty days from the signing of the protocol, meet at Havana and San Juan respectively, to arrange and execute the details of the evacuation.
5. That the United States and Spain will each appoint not more than five commissioners to negotiate and conclude a treaty of peace. The commissioners are to meet at Paris not later than the first of October.
6. On the signing of the protocol, hostilities will be suspended and notice to that effect will be given as soon as possible by each government to the commanders of its military and naval forces.

Immediately after the signing of the protocol by Secretary Day and the French Minister, Jules Cambon, who was authorized to sign for Spain, the president issued a formal proclamation ordering the cessation of all hostilities. In accordance therewith, the commanding generals and naval officers in this and other lands were notified by wire to cease hostilities at once. Spain of course notified all her commanders also.

The following is the president's proclamation:

By the President of the United States of America:

PROCLAMATION.

Whereas, by a protocol concluded and signed Aug. 12, 1898, by William R. Day, Secretary of State of the United States, and His Excellency, Jules Cambon, Ambassador Extraordinary and Plenipotentiary of the Republic of France, at Washington, respectively representing for this purpose the government of the United States and the government of Spain, the United States and Spain have formally agreed upon the terms upon which negotiations for the establishment of peace between the two countries shall be undertaken; and

Whereas, it is in said protocol agreed that upon its conclusion and signature hostilities between the two countries shall be suspended and notice to that effect shall be given as soon as possible by each government to the commanders of its military and naval forces;

Now, therefore, I, William McKinley, President of the United States, do, in accordance with the stipulations of the protocol, declare and proclaim on the part of the United States a suspension of hostilities, and do hereby command that orders be immediately given through the proper channels to the commanders of the military and naval forces of the United States to abstain from all acts inconsistent with this proclamation.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this twelfth day of August, in the year of our Lord one thousand eight hundred and ninety-eight, and of the Independence of the United States the one hundred and twenty-third.

WILLIAM McKINLEY.

By the President:

WILLIAM R. DAY, Secretary of State.

This means that for the present at least, the war is over. The fact however that the final disposi-

tion of the Philippine Islands and the Cuban war debt is still unsettled there may be a renewal of hostilities next fall provided the joint commissioners shall fail to agree, which is possible though not probable.

THEY ARE GIVING SATISFACTION.

Just at this time we are glad to reproduce the following from the Globe-Democrat:

The experiment of colored lieutenants for colored regiments is turning out better than the army expected. Higher officers of these regiments were doubtful of the practical workings of the plan at first. They have found, however, that the relations beween officers and men are in no way complicated by the colored lieutenants. They express themselves aggreeably disappointed. Several of these white officers have communicated to the War Department their satisfaction with the plan of organization. High praise is given the colored recruits. The enlistment was largely from the classes of young colored men in the South without any military experience.

"These colored soldiers," said Major Hawks, of the 10th Volunteers, "are the most willing men I ever saw. They put in more hours at drill than white soldiers. They are enthusiastic to learn. After our men have been at the various drills all day, they will actually get out in the company streets in the evening and of their own motion drill themselves for an hour or an hour and a half before turning in. I never saw recruits so anxious to learn as these colored men are. I believe they will make most excellent records in the field."

At the close of hostilities the war expenses aggregated $150,000,000. Of this amount $98,000,000 have already been paid out. Beginning with March 1, when the first increases in the expenditures in anticipation of the war became apparent in the daily expenditures of the treasury, the actual disbursements on this account have been approximately as follows:

March—Army $600,000, navy $2,400,000, total $3,000,000.

April—Army $1,200,000, navy $9,800,000, total $11,000,000.

May—Army $12,000,000, navy $7,00,000, total $19,000,000.

June—Army $16,500,000, navy $6,500,000, total $23,000,000.

July—Army $29,500,000, navy $6,500,000, total $35,000,000.

To Aug. 13—Army $5,500,000, navy $1,500,000, total $7,000,000.

Total charged to War Department $65,300,000, total charged to Navy Department $32,700,000, grand total $98,000,000.

The appropriations made by Congress on account of the war aggregate abont $300,000,000, and cover the time to Jan. 1, 1899.

OUR BRAVE SOLDIERS.

The New York Age, whose fearless and broad guaged editor is thoroughly devoted to the interests of his race and country, has this to say of our brave soldiers:

"Testimony is accumulating that the part played by the four Afro-American regiments in the fierce battle before Santiago de Cuba was of the most decisive and heroic character.

The New York Sun and the Brooklin Eagle recently both contained articles on the conduct of these soldiers in the battle, calculated to enthuse our patriotism and to intensify our pride of race.

In the face of such valor we do not believe the American people will long consent to the injustice of barring us out of West Point and Annapolis and from honorable promotion to the higher grades of command."

When the devil can get a sinner to criticising and abusing the preacher and the church, he is singing to him the same song which the dirt-dauber sings to the spider as he walls him up in his living tomb.—Exchange.

PERSONAL AND GENERAL.

Rev. J. F. Goins supply at Cypress, La., has gone back to his first love, the A. M. E. Church.

Among those who made a recent visit to Pensacola, Fla. were Rev. Henry Taylor, Mrs. Mary Grant and Mrs. Wm. Robinson of Union Chapel.

The sisters of his church at Canton presented Rev. Nelson Toole, the pastor, a substantial purse just before the close of the District Conference recently held there.

The wife and daughter of Rev. E. H. Clark pastor at Whitehall, La., are both seriously ill, the mother at home and the daughter in this city. We hope they will soon recover.

That's the idea! Rev. M. C. Cayenes, Marlin, Texas, says he wants us to move, and sends in nine cash subscribers. Good list, and we are going to watch him to see if he'll try it over.

Mrs. A. J. Monroe and Miss Ella, wife and daughter of Rev. C. H. Monroe, Pastor Williams Chapel, this city, left the city last week to spend a while with friends and relatives at Clinton, La.

Mrs. Mary Mendenhall, the wife of Mr. Aaron Mendenhall, of Greensboro, N. C., died suddenly one day last week.

Mrs. Mendenhall was a faithful and an active member of our church for years.

Our druggists, Burbridge and Dejoie, are doing a good business corner Canal and N. Liberty streets.

Invite your neighbor and give them a call if you buy nothing but a delicious glass of soda.

Rev. J. M. Bryan, whose serious illness at Darrow, La. was announced last week has since died. His funeral was attended by Rev. M. P. Franklin and presiding elder Rev. S. Duncan. The interment took place at Woodlawn, Bro. Bryan's old home.

Our Methodism still grows. One of the latest additions is indicated in the following communication: Born at Louisville, Ky, Aug. 6, 1898 to Rev. Dr. E. W. S. and Mrs. Anna Graves Hammond, a son. The Southwestern extends congratulations.

Hon. J. J. Hill, register of public lands, with headquarters at Jackson, Miss., passed through the city last Saturday night, en route to Mississippi City, to attend court. He is discharging the duties of his responsible office with credit and enjoys his work.

Rev. Hugh Price Hughes, the leader in the great forward movement of London, was recently elected president of the Wesleyan Conference by a vote of 369 out of 483. He succeeds the Rev. Dr. W. L. Watkinson, who was the fraternal delegate to our last General Conference.

Rev. S. P. West, pastor of Advance charge N. C. whose home is in Winston, in attempting to catch a loose horse by the halter, was kicked on the right arm which was broken between the elbow and shoulder; in falling, his head struck a railroad tie and an ugly gash was cut in his left jaw. He lay unconscious for nine hours. His condition is serious.

One of the most busy men to be found in our southern work this summer is Rev. J. L. Wilson B. D. principal of Meridian (Miss.) Academy. He feels so keenly the need of his new building for the opening of the next session that he is visiting district conferences and important gatherings for the purpose of arousing the brethren to the full measure of good works.

Rev. G. C. Wilding, D. D., of Jersey City, is on his vacation. He retires to the wilderness of Gotham and preaches in and about that Babylon, beginning at Grace Church, August 7, and winding up at Ocean Grove, August 23. A W. C. T. U. address at Mount Tabor will be interspersed, and he will return to his work doubtless greatly refreshed September 1.

Rev. Manley S. Hard, D. D., as one of the secretaries of the Board of Church Extension, will visit the following conferences during September and October, viz: St. Louis German, Norwegian and Danish, N. W. Indiana, Kentucky, N. W. Nebraska, Central Swedish, Michigan, East Ohio, Erie, Central Ohio, North Ohio, Ohio, Indiana, Southern Illinois, Oklahoma, Holston, Tennessee, North Carolina, Central Tennessee, East Tennessee and Blue Ridge.

Major J. R. Lynch, paymaster in the army, the first of his race to ever occupy such a position, spent several days in the city this week. He came to pay off the artillery forces at the forts which guard the waterway to this city. The Major was tendered a public reception Monday night at the Tulane Avenue Baptist Church. The reception was largely attended by our best citizens. He delivered an interesting and eloquent address. Hon. J. Madison Vance delivered the address of welcome.

The Rev. W. H. Jordan of Birmingham, Ala., writes us thus. Says he: "I tell my people that I will not send a pen scratch of their doings to the Southwestern for publication till there can be more than one subscriber secured on the work." He thinks this would be a good rule for all our pastors to adopt, and that hence more of the people would subscribe. His idea is that a man who does nothing for the paper ought not to expect much of it. Bro. Jordan's principal is no doubt correct and yet as in everything else, the diligent have to help the slothful.

Zion's Herald says: Rev. Homer Eaton, D. D., had a most enthusiastic reception from the German conferences at Frankfort and Hamburg. After leaving the North German Conference he and Mrs. Eaton made a brief tour of Holland, and on July 11 took steamer for England, arriving in London on the following morning. Dr. Eaton was an accredited delegate to the World's Sunday-school Convention, and also had matters of interest in connection with the Book Concern to look after there. Both he and Mrs. Eaton have had good health throughout their tour. They expected to reach New York Aug. 5.

As an indication of the impression being made by Assistant General Secretary Penn in his Texas Epworth League campaign, note the following from the Dallas Express. That paper says:

"Lovers of thoughtful and heroic discourse who failed to hear Prof. I. Garland Penn of the Methodist Church last Tuesday night in his great lecture before the Epworth League at St. Paul Church, here, missed a rare treat. His subject was the possibilities of the Negro. He surveyed the opportunities which surround the 'man and brother' in the church and out, and drew a picture from his immense experience and observation which will live in the memory of those who heard him while life lasts. That Penn is doing an imperishable work, which neither the vampire of luxury, nor the remorseless tooth of time can destroy, is a fact which admits of no dispute."

If you are in any doubt as to whether white men in Mississippi encourage and patronize Negro enterprises, come to Jackson and be convinced.—Miss. Sentinel.

It is just that way. And wherever Negro business men succeed they tell the same story. True, we patronize white men all through the South, and where they treat us right, think nothing of it. Nevertheless, we appreciate most highly that spirit which prompts our white neighbor to take hold and assist the struggling colored man in running an humble business.

The program announcing the annual district meetings of the Houston District Texas Annual Conference is received. The sessions will be held at Mt. Vernon Church Richmond.

The program announced for the Summer Institute of the Washington and Deleware Conferences, which began this week, indicates an intellectual feast. The meeting is being held at Dover. Del., Aug. 17-22, and the program contains the names of a number of our strongest men.

"Sometimes I think I've been purified, and sometimes I think I've been petrified," said the sorrowful brother who had been brought up to judge his piety by his feelings.—Selected.

A lamp does not burn very well, and eats its head off in chimneys, unless you use the chimney made for it.
Index tells.
Write Macbeth Pittsburgh Pa

DOINGS OF THE WORKMEN.

Wm. Josey, P. C., Columbia, Tex.: In order to let your many readers near from this part of the Master's Vineyard, where the harvest is ripe and laborers are few, I write this letter. We are moving along slowly, but surely. The C. M. E. District Conference was held here beginning July 27th, with Bishop E. Cotrell presiding. Its meetings were attended each day by enthusiastic congregations. On Sunday, at 11 o'clock, Bishop Cotrell preached an interesting and soul-saving sermon. It would be doing injustice to the worthy divine to outline his discourse. I was present each day, and one thing I admired was, that peace and harmony prevailed throughout the session. The bishop presided with fatherly care. He instructed his preachers to study, for the people demand an educated ministry. In his opening address he made some brief remarks, regarding the color line, saying that he opposed it and that we, as a race, should erase the "color line" and demand our rights as men and not as Negroes. The topics for general discussion were timely.

B. L. Dawson, Supt., Hockley, Tex.: We are having a grand time in our Sunday school; the church is moving along very well. Our pastor has been sick for more than nine weeks, and he seems to mend very slowly; but we are doing all that we can to help him along. All the brethren are doing all they can to pull the train along and have started a revival. We trust that the Lord will help us and Rev. Jones to win souls for Christ.

Rev. N. O. Williams, superannuate, who has long been confined to his rolling chair, had the pleasure of attending the District Conference at Holmville, and enjoyed meeting his brethren. He thinks his presiding elder, Bro. Duncan, is all right anywhere.

Isaiah Thomas, Sec'y., Bialrstown, La.: I desire to mention of the wonderful sermon that was preached by the Rev. F. M. Lashington on Sunday night, July 31st, the results being two sinners came to the altar and confessed to know the Lord in the pardon of their sins. One was the leading fiddler of our community. The church was hopefully revived. Collections good.

R. N. Jones, P. C., Hlandsboro, Miss.: July 31st was a grand day with my church. Had a grand rally for the yastor, by classes, as follows: Class No. 1, Lim Jackson, $4.01; No. 2, Henry Gant, $5.05; No. 3, J. W. Randolf, $3.60; No. 4, Geo. Box, $5.25; No. 5, John C. Clark, 90c; No. 6, Anderson Boyd, $1.70; No. 7, Jerry Hand, 7.46; public collection, $4.80. A fine suit of clothes was presented by a committee of sisters, for which the P. C. thanks The following pastors were with with and rendered much help: A. Davis, W. H. Smith and D. F. Dudley; who preached soul-reviving sermons, which will be long remembered.

King A. Scott, Secretary: We have just received from the Williams Organ & Piano Company, Chicago, a beautiful Epworth organ for Wesley Chapel M. E. Church, Roseneath, Miss. The purchase of this valuable piece of furniture is due principally to the energy of Rev. N. N. Sidney, P. E., J. Sumner Dixon, President, and the Epworth League members.

A member, Fort Necessity, La.: On Sunday, July 31st, there was begun at Boeuf Prairie Church one of the best revivals ever nad in this part of the parish. On invitation of our pastor, Rev. Ira L. Bronson, the Rev. A. W. Turner of Columbia, came over and conducted the meetings. His eloquence, with the spirit of God, together with the prayers of the righteous, hath called down blessings in great abundance. During the meeting, which closed the following Sunday, there was paid in, without earnest solicitation, seventy-five dollars for support of the ministry; and over two hundred dollars was pledged and subscribed to repair the church property. There were twenty-six accessions to the church by profession of faith, and fifteen reclamations. May the prayers of your readers be offered that the interest now awakened may be lasting, and that those who have identified themselves with God's people may ever be found striving to uphold and advance His kingdom.

D. A. Clark, Secretary, Pine Bluff, Ark.: We are getting along mildly, both financially and religiously. Our grand rally on the fourth Sunday in July was a success; we raised $210.53 by clubs, as follows: Club No. 1, J. Jones, captain, $13,75; No. 2, J. W. Williams, $20.25; No. 5, P. Pattillo, $14.50; No. 6, D. A. Clark, $15.01; No. 7, G. Pattillo, $14.25; No. 8, Judge James, $.00; No. 9, Mrs. Florence Jones, $4.00; No. 10, Isam Jones, $5.85; No. 11, Prof. H. N. Johnson, $18.22; No. 12, Mrs. G. M. Pattillo, $60.00; No. 13, J. D. Denson, $4.00; No. 14, Geo. Crawford, $3.00; No. 15, H. Lark, $2.25; No. 17, T. J. Wytman $6.00; No. 18, Rev. W. Sherrill, $10,00; No. 19, Robt. C. Hunter, $1.25; No. 20, W. Gilleylen, $5.00; No. 21, E. Cain, 3.75. Clubs 3 and 4 failed to report on that day but on the following day: Club 3, Mrs. Boxdale, $11.50, No. 4, Wm. Adams, $12.05. The grand total is $238.78. We are few in number, but with God we have a majority. Under our galant leader, Bro. W. S. Sherrell, we are pushing the cause of Christ over every opposition.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.
FRANK J CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.
SEAL. A. W. GLEASON, Notary Public.
Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.
F J CHENEY & Co., Toledo, O.
Sold by Druggists, 75c
Hall's Family Pills are the best.

G. M. Pattillo, Captain, Pine Bluff, Ark.: The rally at our church was a success, and these are the names of friends who worked earnestly for the church: Mrs. Rosa Tyner, La., $1; Mrs. Jas. Jones, $5.85; Miss Jannie Jones, $7.75; Mr. Geo. Black, $8.55; Bro. D. A. Whittaker, $5.25. God be praised for these earnest workers.

W. O. Bartley, P. C., Jacksonville District, Florida Conference: The 3d quarterly conference of the Live Oak Circuit convened July 30th, at Hunts-ville M. E. Church, with Rev. S. A. Unger, P. E., in the chair. At roll call twenty of the officers answered to their names. Reports showed that during the past three months we have been overshadowed by the blessings of God along all lines. At the close of the conference the elder made some encouraging remarks bordering on the grand success we were blessed with. The pastor's report was gladly received by the elder.. Paid to pastor during the quarter, $30. The Sunday schools on the circuit raised for educational purposes $3.50. Children's Day was July 31st. The elder preached a soul-stirring sermon, and the house was well crowded. Both colored and white enjoyed the sermon. The elder preached another sermon, also, rendering the house insufficient to hold the crowd that assembled. We paid the elder $8.

N. D. Hopkins, P. C., Buford, Miss.—Our revival resulted in seven conversions. We baptised two adults and four infants.

Our Presiding Elder, I. L. Pratt is a man of war and a soul stirring preacher.

G. W Hunt, Dahomey, Miss.—Our 3rd Quarterly Conference convened July 30 and 31. The P. E. Rev. L. F. White, was not present, but sent Rev. E. D. Reid. Reports from each brother showed the work to be on the upward march. The writer was sick when Bro. Reid arrived, but tried to make the conference a good one. On Sunday Bro. Reid preached two good sermons. Collection, $5.60.

J. L. Augustus, P. C., Opelousas, La., Aug. 7, 1898.—Our second quarterly conference was held July 11, with our presiding elder Rev. Frank Walker in the chair. It would have been interesting for one to have been present. The Sunday night previous, he preached to quite a large and intelligent audience, and a good time was witnessed. Our revival closed July 27. It resulted in fourteen happily converted souls and eight reclaimants entering the fold of Christ. Sunday July 31, was our baptizing day, and the true spirit of God manifested itself with both men and women who spoke as with new tongues as the spirit gave utterance. Many white friends visited and contributed for the occasion, and it is said by all to be the best meeting held in St. Mark, for a number of years.

Rev. W. McNeil, P. C., Bay St. Louis, Miss.—Children's day was observed on the 5th Sunday in July, with the program under the direction of Mrs. E. F. Ross, supt. We were favored with the presence of Rev. R. E. Jones of the Southwestern, who spoke in the interest of the Board of Education. We all enjoyed his lecture. Collection, $3.32.

The parsonage was visited by a lot of brothers and sisters, bringing many good things in the line of eatables about 35 pounds. The band was lead by Bro. James Pittard. We hope they will return soon.

D. P. Shaw, P. C., Okalona, Miss.—Our people arranged a nice little surprise for our P. E. at the last quarterly meeting. They went to work and raised all his quarterage and placed it in a sack and put it in the hands of one of the members to be presented at the proper time. So when the brethren met they were invited to each come up with his share, but instead "they all with one accord began to make excuse" about hard times & c. When all had spoken the P. E. Bro. P. O. Jameson had a "tired look' on his countenance, that a wakened much sympathy, and then the one who "held the bag," presented it. Bro. Jameson thought the man was doing it for himself, and told him he was thankful for his kindness but thought he would never get his money back. The brother showed no concern about that, and let the secret out. The P. E. said that surprise beat all the surprises he had ever had and that he had never been so "sneked" in his life.

S. McDonald, P. C., Little Rock, Ark., July 31st.—Elder Duncan was present to hold my second quarter. All the brothers were on hand with reports. We have raised for all purposes, $75. Paid elder $8.55. Elder Duncan preached two grand sermons. We are in the midst of a revival. The Lord is blessing my work. Received nine on probation. We have raised $2.50 more for benevelonce than we did all of last year.

I have the promises of some subscribers in a few days. The elder spoke of the great work the Southwestern is doing for our people. I am going to put White Chapel in the first class rank.

The Sunday-school is doing well and the Epworth League is doing a good work.

VICI
Leather Dressing
The best Shoe Dressing in the world
The genuine is made only by Robert H. Foerderer, Philadelphia, manufacturer of the famous
VICI KID
Ask your dealer for Vici Leather Dressing, and be sure the trademark with the name of the maker, is on each box or bottle. Imitations may ruin your shoes.
A book about buying, wearing and caring for shoes, mailed free. Address
ROBERT H. FOERDERER, Philada., Pa.

THE EPWORTH PIANO

DON'T WAIT TOO LONG. It has been a cherished plan of yours to get your daughter a Piano some day. You want her to become accomplished. This has been your dream. If you get her the Piano soon enough, that dream will yet be realized. But don't put it off too long.
THE EPWORTH PIANO
Fills the requirements of those who want a thoroughly good and sweet-toned Piano; who are willing to pay a fair and honest price for it; but who are not willing that the price should include the expenses and profits of traveling agents and salesmen, which, of course, can add nothing to the value of a Piano, or to the sweetness of its tone. We sell direct to homes.
Write to-day for catalog and trial order plan. Mention this paper.
WILLIAMS ORGAN & PIANO CO.
— Washington Street, . CHICAGO, ILL.

J. F. Prigmore, P. C., Tazewell, va.—Our fourth quarter was held July 16 and 17. Rev. W. H. Pleasants P. E., was with us and preached two soul stirring sermons that were enjoyed by all. It was a high day in Tazewell. Collection for the day, $12.07. The elder gave a wide-awake lecture on the lines of benevolence which encouraged the members greatly. We are preparing for a grand rally, Aug. 21.

S. H. Grant, Orange, Tex.—A storm came through Orange, August 4th, and struck the parsonage about 11:30 P. M. and frightened my wife so, I had to send for the doctor. Mailed meal, flour, sugar, coffee, money and many other good things.: The leader was Rev. J. J. Brown, P. C. of the C. M. E. Church, quite a number of friends and members of the C. M. E. Baptist and M. E. Churches were along with the leader. I thank the Lord we have enough to last till after the District Conference, Sept. 9th. Come again kind friends, God bless you all.

S. M. Heagues, Sec., Cheneyville, La.—Our second quarterly conference was held July 30-31 with Rev. Frank Walker in the chair. Reports showed remarkable progress. Benevolent Collection, $42.00. Paid the elder $10.00. the presiding elder preached an able sermon on Sunday. Rev. W. J. M. Price is pushing the work to the front. He is the right man for this place.

G. M. Frazier, R. S., Elliot Circuit, Miss.—We have just closed a revival at New Salem church, which resulted in four accessions. Our church at this point is spiritually and financially alive. Our Sunday-school is second to none on the circuit. We have four subscribers to the Southwestern.

Our P. C., Rev. S. D. Troupe is the right man for us, and looking after all the church interests. I am a subscriber to the Southwestern and I cannot get along as a Methodist without it in my house, and cannot see how any member of the M. E. Church can be loyal to his God and to his church without the Southwestern.

Sister A. B. Pittard of Bay St. Louis, Miss., who was last year elected District Secretary of the Epworth League, suggest that a district league convention be held as soon as it can be arranged for. She desires to have the pastors and presidents in the bounds of the district get together, fix time and place and arrange a program. It is a wise suggestion and we hope a convention may be had as she suggests.

WAYNESBORO DISTRICT CONFERENCE.

The Fifth Annual Session of the Waynesboro District, convened at Mt. Vernon, Ga., July 27. Rev. R. R. O'Neal, P. E. in the chair.

J. D. Jenkins was elected secretary and Revs. A. B. Allen and W. H. Lovelace assistants.

The introductory sermon was preached by Rev. J. H. Cole. The address of welcome was delivered by Miss Maggie Horne.

Rev. W. H. Brown preached the missionary sermon on Thursday night.

H. E. Burnes was recommended for admission in trial in the annual conference.

J. S. Stripling, Robt. S. Scruggs and C. C. Williams were grauted local licences.

The conference took high ground on the examination of local preachers. In the future each local preacher will conform to a written examination before a board of examiners as in our annual conferences. The following were appointed a board of examiners: W. H. Brown, pres; W. H. Lovelace, registrar; A. B. Allen, P. B. Gibson, T. A. South, O. N. Samples. M. P. Moore, J. D. Jenkins.

The conference was favored with the presence of Rev. Dr. C. M. Molden, pres. of Clark University. He was given a pledge of $33 for the University.

Saturday was given to the literary exercises of the Sunday school and Epworth League.

A vote of thanks was tendered Rev. S. P. Bryant, pastor and his hospitable flock. There was no lack of kindness and courtesy on the part of these people.

The next session of the conference will be held at Statesboro.

J. D. Jenkins, sec.

GREENWOOD DISTRICT.

Program of Greenwood District, Epworth League Congress to convene at Ebenezer (Gallbe Church,) Miss. Aug. 25th., 1898:

Aug. 25th.

7:30 P. M.—Introductory sermon, Rev. T. W. Davis.

Friday Aug. 26th.

9 P. M.—Praise service Pickens' Delegates; organization of Congress; report of committee of credentials; report of presidents.

12:00 M.—Adjourment.

2 P. M.—Praise service, Greenwood delegate.

2:30 P. M.—"The Epworth League as a spiritual force."

Winona, Vaiden and Durant.

"The future of the League in the South."

Shellmound, Sallis and Goodman.

"My duty as an Epworth Leaguer to the church."

Greenwood, Lexington and Ebenezer.

7:30 P. M.—Annual social. Papers from each charge.

Aug. 27th.

9 A. M.—Praise service, Carrolton Circuit.

9:30 A. M.—Conclusion of reports and election of officers.

12 M.—Adjourment.

2: P. M.—Praise service, Vaiden Circuit and Carrolton.

2:30 P. M.—The work of the Missionary Society of the Methodist Episcopal Church. Minter City, Durant and Shellwood.

3 P. M.—Church extension. Ebenezer, Tchula and Wildwood.

4 P. M.—Revivals, how promoted by the Epworth League?

Sunday.

9:30A. M.—Love feast conducted by, Greenwood and Pickens' Delegates.

11 A. M.—Sermon.

3 P. M.—Sermon, M. H. Wilkins.

8 P. M.—Sermon, S. R. Gipson.

S. R. Gipson, Y. W. Davis and G. Orange, committee.

W. E. Mask, P. E.

All delegates must be at Lexington on Thursday 25th, and you will be conveyed to seat of the congress.

JACKSON DISTRICT CONFERENCE.

This conference convened at Canton, Miss. July 27. Rev. J. C. Houston, P. E. in the chair.

Secty. of the last session called the roll. All the pastors except three, with a large number of local preachers, exhorters and other members were present.

The presiding elder read a carefully prepared report of which showed the district to be in a flourishing condition, and every interest of the church looked after.

Some new churches and parsonages had been built and a large number of precious souls converted and added to the church.

The reports from the pastors verified the presiding elder's report. A large number of books and copies of the Southwestern had been circulated among the people.

The reports also showed that the benevolent collection had been taken. $450 was reported for the entire district.

The session was favored with a visit from Dr. I. B. Scott, who dropped in on Friday morning looking after the interest of the Southwestern; and Prof. J. L. Wilson, who came on a mission for the Meridian Academy. Both of these gentlemen favored us with an interesting talk.

Revs. H. M. Craft, A. L. Smith and N. Collier were recommended for admission on trial. There were a large number of candidates for license to preach, but failing to pass a satisfactory examination, the committee urged them to attend school. Several gave their names to Prof. Acilson and promised to attend school in the fall.

Mrs. L. P. May read a eulogy on Rev. J. C. Houston, which was quite an interesting feature of the conference.

Sunday was a high day for the people at Canton and the services were largely attended.

Rev. G. W. Smith preached at 11 o'clock. Rev H. May at 3 and Dr. Jones of the M. E. Church South, at night.

Too much can not be said in praise of Rev. N. Toole and his good people for the manner in which they cared for the couference. Collection $42.

G. W. S.

VICKSBURG DISTRICT CONFERENCE.

This conference convened at Bolton, Miss. July 27. Rev. Wm. McMorris presiding. J. R. Ross secretary. All regular pastors present save two. P. E. read a helpful report, showing graud results. The religious and literary program was carried out and a special prepared program of local Ep. Leagues was well rendered. Seven local preachers failed in renewal license for non-attendance, failing to subscribe for the Southwestern etc. Greetings to Jackson and Meridian District Conferences which were in session were sent and received.

The following distinguished visitors made timely remarks. Rev. S. A. Cowan, ex. president, elder of Vicksburg District;; Rev. Mr. Carley of the M. E. South; Dr. J. L. Wilsou, in interest of Meridian Academy, held an intelligent audience composed of some of the leading white people, spellbound by his charming eloquence; Rev. R. H. Patton, of Jackson Dist.; Dr. I. B. Scott, editor of Southwestern who made quite an impression as an editor.

Rev. Mc.Morris, P. E., from time to time reminded the brethren of the missionary debt, the condition of the Episcopal Fund, general conference expenses and urged due consideration of same.

The following brethren preached sermons of interest during the week. G. W. Arnold, J. C. Clark, R. P. Threlkeld and M. Cooper.

Organization of District Epworth League was effected. Resolutions endorsing Dr. Scott and pledging faithful support of the Advocate were adopted. Collection on missionary debt $10.50. Total benevolent money collected $384. Of this amount $200. for Meridian Academy.

The Sabbath was a grand day. Love feast from 9:30 to 11 A. M. At



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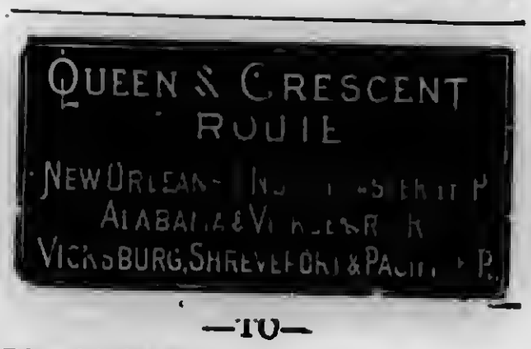
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11 o'clock Dr. Scott preached an instructive and soul stirring sermon. At 3 P. M., the flames of old time religion were highly kindled by R. T. Thomas and at 7:20, Rev. N. Cannon preached to edifycation of all. Eight cash subscribers secured and turned over to editor. Collection during session, $66.00 Report shows better results the past six months than for 12 months of any previous year. Glad to say that under amt. apportioned, Meridian Academy, not a single charge or circuit have failed to pay something.

J. R. Ross, Sec'y.

DIST. CONFERENCE AND CONVENTION.

The Aberdeen District Conference, held its first session in Baldwin M. E. Church, on Brooksville, Miss., Circuit, July 29-31. Dr. H. R. Revels, P. E. was on time, and opened the conference strictly at 9 o'clock, when calling of the roll showed that all of the pastors were present, and a goodly number of the local preacners and exhorters.

N. R. Clay was elected secretary and N. H. Williams statistical secretary. The business of the conference was dispatched readily and satisfactorily. All of the interest of the church was carefully looked after. The reports showed advancement in benevolence and in the circulation of the Southwestern. A number of the charges have had revivals with good results. Resolutions were passed, compelling local preachers and exhorters to subscribe for the Southwestern.

The following resolution was adopted by the conference:

"Whereas, that, there is one in our midst who is earnestly laboring to establish an industrial school among us. Be it resolved that as we have learned with much pleasure and gratitude of a work for the educational advancement of the race, which has been organized within the limits of this conference, and by a brother who is a member of the same, and known as the Noxubee Industrial School, eight miles East of Macon, on the Fairfield road, that we commend the cause and Prof. S. J. Hunter, and bid it God speed."

Edifying sermons were preached by the following persons: C. W. Butler, N. B. Blackman, N. H. Williams, B. F. Woolfolk and Dr. H. R. Revels. Crawford was chosen as the seat of the next conference.

Resolutions of thanks were passed thanking the pastor and the good people of Brooksville for their hospitality.

SAVANNAH DISTRICT.

The Savannah District Conference, which was held here this week, was a success. Rev. John Watts, presiding elder was in control, and no better elder can be found in our great church.

We also have some fine preachers in our district conference, as can be found in the world.

Rev. P. H .Travis of Asbury Church, Savannah, preached the dedicational sermon on Sunday. At 11 o'clock, Revs. Spenser, Crolly, Daniels, Stacy, Travis and others assisted the presiding elder in dedicating the church.

Five joined the church during conference and seven children were baptised. Drs. Johnson and Millis attended the conference so you see that the conference was blessed.

But, Mr. Editor, since the conference adjourned my troubles have just commenced, and I want your sympathy. The conference ate all the good things, and what hurts me is, there is not a chicken left to tell the tale; and if some one who reads this does not send some chickens here to start anew, they will be a thing of the past.

Some of the Baptist people got mad when some of the brethren told them that "If the Lord Jesus was to come to administer the Lord's supper, he would select the Methodist Episcopal Church, because he would find in it, alone of all the churches in the world, all mankind; black, white, red, yellow and brown."

Thomas Thompson.

EPWORTH LEAGUE.

Aberdeen District.

The fifth annual session of the Epworth League Convention of the Aberdeen District, met in Baldwin M. E. Church on the Brooksville Circuit, July, 27-28. The convention was opened by Rev. S. H. Nevils, president. Rev. N. H. Williams, secretary, called the roll and quite a number answered to their names. After the organization and other business, Prof. Jones of Brooksville dellvered the welcome address, which was responded to by the presiding elder, Revels. The reports of the presidents showed that the Leaguers were at work. Many interesting papers were read on the different departments of the League. Prof. G. G. Logan, delivered a very able speech on education and Rust University on Wednesday evening. He secured quite a number of persons who will attend Rust University next fall.

The following persons favored the League, with able sermons: Revs. Peter Johnson, P. S. Bowie and W. C. Hilliard.

B. F. Woolfolk, reporter.

CANTON DISTRICT CONFERENCE.

The District Conference at Canton, Miss., was a success, the benevolent collection in the district, up to date, was $430.05. Collection during the session was $31.85. On Sunday night the Colored Ladies' Progressive Club, of Canton came in at the close of the session and presented to Rev. N. Toole, pastor in charge, $12.75 making a grand total of $44.60. Of course the pastor was very glad of the present and he said he was obliged to them. Our district seems to be in a good condition.

N. Toole, P. C.

INSTITUTE AND CONVENTION.

The Ninth Annual Session of the Sunday school institute and the Sixth Annual Session of the E. L. Convention held at Yarborough, Tex., in St. Paul M. E. Church, Aug. 3-7 was all that we hoped. Delegates and people not delegates, came in by rail from both ways and from the country. The good people spared no pains in making things pleasant.

Many of the chapters and Sunday schools were represented and showed marked improvements. Many of the delegates had excellent papers.

Rev. I. G. Penn, our general assistant secretary, rendered the convention no little service, with his large canvas "wheel" hung upon the walls of the church. We gave him the right of way in our convention. He conducted the song service and many new songs were learned.

Mrs. S. C. Benford of Navasota, deserves much credit for her earnest and successful efforts at the organ. Our secretary, Bro. Penn, has made many a friend for the church and himself, with Methodist, Baptist, Zions and many sinners.

A good many Epworth League supplies, song books, etc., were sold by the secretary. Dr. A. B. Smith rendered no little service. Sunday at 11 A. M. Rev. Penn, filled our pulpit to the satisfaction of all who could hear him, many being turned away, for want of room. Many hearts were touched and impressions were seen on all faces.

One hundred and fifty voices united in the song service, conducted by Mrs. S. C. Benford. Rev. J. O. Williams left his foot prints with the convention. He came from Galveston to rest a little; he did rest, but in putting in his time for God. He lead the consecration service, which was very impressive.

Sunday night will not soon be forgotten with the people of that place. Another song service, led by our secretary, followed by a short sermon; then came the resolutions, etc. Every delegate went home filled with the spirit and eager to kindle the flame of love for Christ and the church in other hearts.

G. W. Lucas, Sec'y.

WACO DISTRICT CONFERENCE.

The twenty-sixth session of the Waco District Conference and Epworth League convention was called to order at Groesbeck, Tex., by Rev. A. Brown, P. E. Zeak Williams was elected sec. of the League.

At 9:30 A. M. the literary program was prosecuted with great interest. Some of the papers rendered by our most worthy young men and women were interesting and intelligently prepared. At 3:30 P. M. the annual election took place. Prof. C. L. Johnson was re-elected dist. president. H. H. Clement 1st. vice: Zeze Williams, sect.; Mrs. Rachel Waters, treasurer.

8:30 P. M. was the starting point of a great festival and in-gathering of wisdom. Rev. I. G. Penn, assistant sect. Epworth League was introduced and spoke from the "wheel."

On Wednesday the League finished their work.

At 8:30 P. M., Dr. O. I. Jones traveling agent of the Sunday School Union Tracts Society was introduced and gave a lecture that cannot be forgotten.

Thursday was a memorable day; though six miles from the depot on a sandy hill well covered with Bermuda grass, not far from a well furnished creek, could be seen 52 tents and a few dwelling houses which furnished the accomodation to the largest gathering of this kind ever witnessed by old father Brock.

At 9:30 conference was opened by devotion, led by Rev. G. R. Bryant. L. H. Richardson was elected sect. with Dr. Linza assistant. Prof J. W. Hawkins was elected statistical sect. with Zeke Williams assistant.

Only two pastors absent and one of them on account of sickness; 26 local preachers and 20 exhorters answered to their names.

All things work well to them that love the Lord, but some of our local preachers did not think so Saturday. No one was continued who had failed to take the Southwestern since last Dist. Conference. It may seem hard, but nevertheless it was the sentiment of the conference that preachers can't work among us without the Bible, discipline of our church, the regular course of study and some one of our church papers and especially the Southwestern.

Sunday was a high day. Early prayer-meeting was conducted by Gus Pinkard and at 6:30 A. M., Rev. J. W. Pinkney preached.

At 10:30 A. M. love feast was conducted by Rev. J. W. Stones. Over 300 people present.

At 11 A. M., Rev. A. Brown, P. E., preached.

At 3 P. M., Rev. G. R. Bryant preached to the delight of all. The closing sermon was preached by the writer.

Many plans were considered for the future success of the Dist. Among them was, the organization of a Sunday school convention in connection with the Epworth League to meet separate from the Dist. Conference.

The Woman's Home Missionary Society, was held in conenction with the conference. Mrs. E. S. Sprigs was pleasant and did her work well, as usual. Sister Sprigs is doing great good in our couference with the rest of our good sisters.

This was called one of the best meetings of its kind ever held in this section.

L. H. Richardson, sec.

The third session of the W. H. M. Society of the Dallas District, conveued at St. James M. E. Church, Sherman, Texas, Aug. 4th. Reporters of the delegates showed improvement along all lines, notwithstanding the scarcity of money and hard times, the increase of collections is $9.65 over last year. The session of each day was well attended. At the anniversary, Saturday night, the district president, Mrs. S. H. Burgess excelled herself.

The association was blessed with the presence of the conference cor. sec., Mrs. E. S. Spriggs, who gave words of encouragement, and spoke of the Industrial Home.

The following officers were elected for the year: Mrs. S. H. Burgess, pres; Mrs. L. A. Kirkpatrick, cor. secty.; Mrs. Armanda Jackson, treasurer; Miss O. M. Douglass, recording secty. Thus closed the most successful session ever held on the Dallas District.

Miss O. M. Douglass, Rec. Secty.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

NOTICE.

Rev. W. A. Ray, of the Central Missouri Conference, Topeka District, and stationed at Coffeyville, Kansas, has been expelled from the church and ministry of the Methodist Episcopal Church. By order of the District Conference.

J. A. Grant, Secretary.

AN UNUSUAL OPPORTUNITY.

The Phelps Hall Bible Training School, conducted in connection with the Tuskegee Normal and Industrial Institute, Tuskegee, Alabama, offers unusual opportunities to young men wishing to meet the steadily growing demand for an educated colored ministry. The teaching here is wholly undenominational, the aim being to help all denominations and antagonize none. The faculty is composed of strong competent men. In addition, Dr. Francis J. Grimke, Bishop Geo. W. Clinton, Bishop B. T. Tanner and Rev. Dr. C. O. Boothe deliver lectures during the year. The teaching in the Bible School is free. The cost of board, including furnished rooms, lights, fuel, washing, etc. is $8 per month, and students are given a chance to work out a portion of this, thus leaving, as a rule, only $5 or $6 to be paid in cash. Young men who have no money with which to pay their expenses can be allowed to work the whole amount in a way that will not interfere with their studies. For furtner information, address,

Booker T. Washington, Principal, Tuskegee, Ala.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money to them.

UNITED FOR LIFE.

New Orleans, La.: Mr. Peter Williams and Miss Eliza Johnson were joined in holy wedlock August 8th, at the home of the bride.

H. Daniels, P. C.

Mayesville, S. C.: Rev. Edward M. Pinckney, of Charleston, S. C., was married July 26th to Miss Nora E. Nelson, a charming young lady of 18 summers. Native of Longtown, S. C. Revs. F. L. Baxter and F. D. Smith, officiated. F. L. B.

Mr. Henry Dumouil and Miss Helen Andrews, both of Baton Rouge, La., were joined in holy wedlock at St. Paul M. E. parsonage, of Shreveport, La., August 9, 1898. May the genial sunshine of prosperity and happiness always beam on their pathway through life is the fervent wishes of their friends. J. A. Tircult, officiating.

Shreveport, La., August 9, 1898.

THEY LIVE IN OUR MEMORY.

A BIOGRAPHICAL SKETCH OF THE REV. CALVIN PICKETT.

He was a member of the Tennessee Conference of the M. E. Chruch. He died in New York City on the 29th of April, 1898, from the effects of a hurn which he sustained while in said city. A memorial service was held over the remains in Clark Chapel M. E. Church, this city, May 3, 1898. The following participated in the services: Rev. L. M. Moore, P. E., of the Cumberland River District; Rev. S. B. Danley, P. E., of Tennessee River District; Rev. C. E. Alexander of Gallatin M. E. Church; Prof. E. K. Spencer, A. M., of Fisk University; Rev. Venable, D.D. of Edgefield Baptist Church; Prof. Eugene Harris, A. M., of Fisk University; G. W. Hubbard, M. D., Dean of Meharry Medical College of the Central Tennessee College; Rev. G. W. Zeigler, pastor Clark Chapel M. E. Church; Rev. Evans Tyree, D. D., of the A. M. E. Church, and Rev. C. B. Wilson, paster of Seay M. E. Church, who officiated in the services.

The services were very impressive, with a large concourse of relatives, friends and people to mourn the loss of such a faithful servant.

The leading citizens, clergymen, business men, men of letters, and besides there were many of the humbler walks of life who came to show forth their Christian sympathy and regard for the departed Christian hero.

He leaves a widow and six children, this widow being his third wife.

He was a pastor for twenty-one years, and P. E. for eleven years. He is known throughout the church to be a faithful servant of God and to humanity. We therefore commend his spirit to our heavenly Father for His care and keeping.

The following is taken from a volume known as the Representative Methodists, published at the General Conference held in the city of New York, May, 1888:

Rev. Calvin Pickett, delegate from Tennessee Conference, stands out prominently in the present assembly as a striking instance of what may be attained and achieved after painful experience of the unrelenting exactions of slavery. At his birth in Huntsville, Ala., August 4th, 1825, he became the property of Archer Greyer. When eighteen months old he was sold to Jonathan Pickett, with whom he resided in Carthage Tenn, till 1834. His master dying at this juncture, he was placed upon the block annually and hired out to the best bidder. In 1840 and 1841, Rev. John J. Burnett, of the Methodist Episcopal Church, hired him, and from his children he first learned to read and write.

His last owner was E. B. Pickett, Esq., now of St. Louis, Mo., who inherited him on his own arrival at maturity. Mr. Pickett's conversion and union with the Methodist Episcopal Church, South, took place in 1851, and in the next year he received a license to preach. After much faithful service under the auspices of that branch of the church, he joined the Methodist Episcopal Church in 1866; was ordained deacon by Bishop Clark, and Elder by Bishop Simpson, at Huntingdon, Tenn., in 1870. The brave qualities developed in dark days of bondage have borne rich fruit throughout his laborious ministry.

Combining characteristic tact with singleness of aim, he happily avoided bringing trouble upon himself or others, and was never summoned even as a witness to any court of law. He was married in 1847, and one by one his children were sold and carried to Texas before the outbreak of the Civil War. After its close Gen. Fisk succeeded in procuring their release and restoration to him and freedom. His wife died in 1870. He made the acquaintance of his second wife when she was fourteen years of age, secured and education for her at the Central College, and with her companionship and aid started with renewed vigor in the path of usefulness, to shine more and more even to the perfect day.

Yours always sincerely,

C. B. Wilson.

Nashville, Tenn.

BATESVILLE CIRCUIT.

Batesville, Miss., June 16th, 1898: Death is a monster that kneels at every man's gate and when he comes and goes he leaves sad hearts. This monster visited Mr. C. H. Baker's residence a few weeks ago and took his oldest daughter and wife. His daughter was sick five months. She was so pleasant and tried to wear a smile through all of her suffering; she was never heard to fret or worry. She was a loving daughter and kind sister; she was a bright Sunday school scholar of New Haven and a stirring Epworth League worker. During the first month of her suffering she sought her soul's conversion and was converted and died happy. She was born February 25, 1882; died June 16th, 1898. Age, 16 years, 3 months and 21 days. His wife, Mrs. Baker, was sick about three months. Her children were her heart's delight, hut she did not put them before her God. She said she was just looking to Him and had given her children up. She told her husband a few days before she died that she was going to leave; he must take the children and do the best he could. She was a member of New Haven Church; she died fully trusting in Jesus and leaves a husband and five children and a host of friends to mourn her loss. Mrs. Julia Baker died June 30, 1898, living only two weeks after the death of her daughter, Henryetta Baker. We know they are where pain and sickness never can enter. They are in that celestial city. L. W. Mosley.

Monroe, La., Aug. 3, 1898: Mr. Titus Hill killed himself July 24th by shooting. He had been suffering for eight months and had not trusted in the Christian's God; hence did not wait until his change come. He leaves several children, an aged wife and two brothers to mourn his death.

P. W. Clark.

Twice, since the adjournment of our Annual Coneference in Terre Haute, Ind., April 4th, has the death angel visited the ranks of the ministry on this district. Early in May, Bro. C. H. Taylor was taken from us, and on Thursday, July 14th, at his home in Rushville, Ind., the Master summoned Bro. Alex Posey from labor to reward.

Bro. Posey was born in Baltimore, Md., June 6th, 1841; was converted in 1860; licensed as a local preacher in 1866; admitted to the Washington Conference in 1867; transferred to the Lexington Conference in 1870; served acceptably until Aug. 1896, at which time he was suddenly stricken with paralysis while preaching to his congregation during the eleven o'clock Sunday morning service; was superannuated by the Lexington Conference at its next session and bore his affliction without murmuring or complaining, and at 2 p. m. Thursday, July 14th, answered his Master's call, and went home to receive that crown which the Lord promised all who continue "faithful unto death."

He was buried from the Second M. E. Church, Rushville, Ind., the funeral services being conducted by Presiding Elder Gilliam, Revs. Chas. Jones, E. A. White and R. T. W. James. Sermon by Rev. Chas. Jones.

A large number of friends attended the funeral from Rushville and surrounding towns. Edw. L. Gilliam.

Brookston, Tex., Aug. 9, 1898: Rev. and Mrs. J. Jordan lost their two little daughters, Lula and Nettie Jordan, their ages being 5 and 3 years. Little Nettie died about 3 o'clock Wednesday evening, July 27th, and Lula on Thursday night at 11:30. We are confident the loss here is a gain in that beautiful land of bliss, where sickness and sorrow, pain nor death is felt and feared no more. So sleep on thou blessed little babes until we shall meet you again over there.

R. S. Halbert, R. S.

Port Allen, La., Aug. 6, 1898: Sister Lizzie Jackson, a faithful member of Scott's Chapel M. E. Church, departed this life August 1, 1898; age 52 years. She leaves a mother and sister and host of friends to mourn her loss. Her funeral was conducted by the Rev. Samuel Davage and the writer.

E. C. Goins, P. C.

Handsboro, Miss., Aug. 8, 1898: Sister Myrie Night, one of the old faithful heroes of Methodism of Riley Chapel, fell asleep in Christ on the 4th inst. She was only confined to her bed seven days. She was a faithful member and had the largest Sunday school class of any teacher. She was true in all of her dealings. She loved her church and was the leader of the Sisters' Monday Evening Prayer Meeting. She was about 45 years old. Notwithstanding it rained heavily, she had the largest funeral service that ever was in this place. Peace to her ashes. Earth lost but Heaven gained a mother soldier. R. N. Jones, P. C.

New Orleans, La.: Little Sarah White, aged 8 years, a member of William's Chapel Sunday School, departed this life Monday, August 1st. She lived and died a Christian. Her funeral was largely attended by the school.

C. H. Monroe, P. C.

Brother John Adams, a faithful member of Rose Chapel, Camp Parpet, departed this life Sunday, Aug. 7. He died as he had lived in the faith and leaves a wife and four children.

C. H. Monroe.

SHREVEPORT DISTRICT.

Third Round.

Round Grove	Aug. 13-14
Fairfield	Aug. 17
Bodcau	Aug. 18
Vanceville	Aug. 20-21
Rocky Mound	Aug. 24-25
Shady Grove	Aug. 27-28
Borchest	Aug. 30
Kingston	Aug. 31
Logansport	Sept. 3-4
Longstreet	Sept. 7
St. James	Sept. 8-12
Flournoy	Sept. 10-11
St. Paul	Sept. 15-17
Brownlee	Sept. 17-18

H. James, P. E.

ATLANTA CONFERENCE.

Rome District—Fourth Round.

Temple	Aug. 27-28
Tallapoosa	Sept. 3-4
Carrollton	Sept. 9-11
Carrollton Ct.	Sept. 10-11
Palmetto Ct.	Sept. 17-18
Seney	Sept. 24-25
Austell	Oct. 1-2
Douglas	Oct. 8-9
Cave Spring	Oct. 15-16
Chicamauga and Cohutta	Oct. 22-23
Livingston	Oct. 29-30
Heard	Nov. 5-6
Rome (1st Church)	Nov. 11-13
Rome (2nd Church)	Nov. 13-14
Floyd	Nov. 19-20
Adairsville	Nov. 26-27
Calhoun	Dec. 3-4

My Dear Brethren: Let us achieve a victory on every charge this quarter in bringing souls to Christ, our benevolent collections and the improvement of our church property. To come up higher does not belong to him who has failed, but to him who has succeeded, and spoils belong to victors. Let us live close to Christ and preach the Bible. Keep a Bible always about you. Don't forget the Southwestern. I am your brother and co-laborer in the Master's work.

Vincent D. Jenkins, P. E.

FREE TRANSPORTATION TO ATTEND THE ANNUAL MEETING AT CHICAGO. SOME INERESTING FACTS.

In order that stockholders of the Illinois Central Railroad Company may more readily attend in person the annual meetings, there has been posted in each station of the Company a notice to the effect that in accordance with a resolve of the Board of Directors, there may be issued to each holder of one or more shares of the capital stock of the Illinois Central Railroad Company, as registered on the books of the Company, a ticket enabling him or her to travel free over the Company's lines from the station of the Illinois Central Railroad nearest to his or her registered address, to Chicago and return, for the purpose of attending, in person, the next Annual Stockholders' Meeting of the Company, which will be held at its General Office in Chicago on Wednesday, September 28, 1898, at noon. Details as to the necessary procedure to obtain such ticket, the date of its issue and its limit, are fully set forth on the posted notices referred to. In this connection, it will be interesting to note that since, in 1862, the capital stock of the Company became full paid, a cash dividend, ranging from 4 per cent. to 10 per cent. per annum, has been paid semi-annually to every holder of stock and that it is now twenty years since the Company, in any year, paid less than 5 per cent., the present rate of distribution.

Renew your subscription.

FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

Make few promises. Religiously observe the smallest promise. A man who means to keep his promise cannot afford to make many.—Beecher.

Not very long ago a wholesale grocery firm doing business in the City of Houston, Texas, received a letter from a young colored man who carries on a retail grocery business in a town near by. The young grocer being a stranger to the wholesalers, a set of inquiries was mailed to a correspondent to determine the responsibility of the applicant. These inquiries are given below and seem worthy of publication in that they indicate that the color of the skin was not a factor in arriving at the conclusion whether or not to grant the desired credit.

Houston, Tex., July 9, 1898.

Gentlemen:

Please let us know what you know of ——— of ———, Texas. How is he fixed financially? Is he able to pay his debts? What property does he own? Is he honest? Will we be safe in filling his orders, and what line of credit can we extend to him safely.

Your full reply will very much oblige, and will be received in confidence by us. Yours truly,

——— & Co.

An exchange says if we can grow a bullock for what it costs to grow a bale of cotton and he is worth as much money, don't you think it would be best to do it and let the children go to school. Now all of our farmers have their cotton planted and it is too late to stop it, but then why not profit by both? Why not gather in full value for your labor by feeding your surplus corn crop to two or three yearlings, and realize $20 to $25 for them instead of $10 to $12. Try it, and see if it does not beat selling your corn straight for 25cts. a bushel.

FARM FURRORS, SMALL BUT DEEP.

One of the greatest faults is fault finding.

The milking stool is a poor curry comb.

He who eats more than he produces, robs the world.

Some men who pet their neighbor's children, will only pound their own.

No grind, no grist.

Failure sighs, while success hustles.

An old field may produce new grains.

Lazy bees, no honey; lazy farmer, no money.

Who refuses to toil has no right to the soil.

Every shine has its shadows, and even a shadow has its use.

If you do not want it, the greatest of bargains is not cheap.—Ex.

CURING PORK.

Nearly every farmer, says an exchange, expects to cure his own supply of pork for use during the summer. It is certainly better to cure and stow away a sufficient supply now while pork is cheap than to sell now and buy next summer. Pork may be pickled or dry salted, as may be preferred.

When dry salted one of the best plans of management is to cut it up, trimming the hams and shoulders and taking off the tenderloin from the sides and making these into sausage. Lay the meat over night so as to cool it out thoroughly, as it is important to have all of the animal heat cooled out. Mix a little finely ground pepper in with the salt, rub each piece carefully and then after placing it where it is to lie sprinkle salt liberally over it. The meat should not be frozen when it is salted, and if it freezes in a day or two as soon as it thaws out go over it carefully, rubing with salt, as was done the first time. Under ordinary conditions this is all that will be necessary. In three weeks the meat will be ready to hang up and smoke. It is best to do this early, so that it can be taken down and packed away before the flies come.

In pickling the sides the better plan is to cut them into strips. Have the barrel perfectly clean, or there is a risk that the meat will be tainted. Cover the bottom of the barrel with salt. Then put in a layer of the meat, putting the rind sides against the sides of the vessel. Then sprinkle liberally with salt, put in another layer of the meat, and repeat this until the sides are all in. Use about a bushel of salt brine, as strong as the water will dissolve, and cover the meat all over, putting a weight on the meat to keep it under the brine.

LITERARY NOTES.

The leading article in Appleton's Popular Science Monthly for August is a timely discussion of What to Tax and how to Tax it, by the Hon. David A. Wells.

The subject of Emigration is taken up by James Collier in his second paper in The Evolution of Colonies series.

The Manual Training School is the subject of Professor Henderson's third chapter.

The Romance of Race, by Grant Allen, discusses interesting and important popular aspects of the race question.

New York: D. Appleton and Company. Fifty cents a number; $5 a year.

A USEFUL NOVELTY.

A very useful, and by far, the most novel thing of its kind is the Laundry List, gotten out by the Seabord Air Line. The upper portion is an artistic gem, beautifully executed, having attached a number of blanks, one for each week, containing a list of all the articles of the wash, and padded in the form of a calendar. These may be procured, by enclosing five cents in stamps to cover postage, from any of the representatives of the Seabord Air Line, or from T. J. Anderson, General Passenger Agent, Portsmouth, Va.

At a recent meeting of the American Bible Society an advance step was taken in respect to Bible distribution in the Phillipine Islands. In view of the prospect that in the near future these islands may be open for new forms of Christian work, the Secretaries were authorized to request the Rev. John R. Sykes, D. D., the Society's Agent for China, to visit Manila for the purpose of inquiring into existing facts and conditions, as a help to prompt and vigorous action in case there should be fit opportunities for circulating the Scriptures.

It was also decided to inaugurate Bible work in Porto Rico at the earliest practicable moment, and to resume the operations in Cuba which were suspended two years ago on account of the disturbed condition of the island.

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GRAND PRESENTATION

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We have made arrangements with the WILLIAM ROGERS' MANUFACTURING COMPANY, whereby we can present to ANY CHURCH or individual a full six-piece best quadruple-plate COMMUNION SET, or any part thereof, on the following terms:

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For only thirty-five (35) subscribers we will give one Flagon, one Baptismal Bowl, two Plates and two Goblets—six pieces—worth $35. (See cut.)

OFFER No. 2.

For only thirty (30) subscribers, we will give one Flagon, two Plates and two Goblets—five pieces—worth $30.

OFFER No. 3.

Twenty-five (25) subscribers secures a gift of one Flagon, one Bowl, one Plate and one Goblet—value $25.

OFFER No. 4.

For twenty (20) subscribers we will send one Flagon, one Plate and one Goblet—worth $20

OFFER No. 5.

For twenty (20) subscribers and ten dollars ($10) cash we will send the full $35 set.

☞All subscriptions to be at the full rate, $1.25 per year; three and six months' subscribers at regular rates will be counted as fractions—four 3 months or two 6 months making one annual subscriber.

Terms and prices on one or more pieces will be sent on application.

This splendid Communion ware is the best Rogers quadruple-plate (no better made), and is fully warranted. No Church in our Methodism need be long without a Set on the liberal terms we offer.

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We have the finest Fountain Pen in the market, fully worth $2.50, which we sell for $1.00. No one would part with it for twice the money. The pen is of 14 kt. solid gold.

Those who have used a Fountain Pen know its value, if they have a good one. The "Diamond Point" Pen Co. makes a good one at a low price. Those who never have had one should not hesitate a moment. Here is a first-class pen, always ready, writes beautifully, never leaks and will last for years.

Do not say that it cannot be a good pen for such a low price. We have fully tested it. Others in our office have used it. It is a wonderful bargain; such, perhaps, as you never will get again.

Make sure of your chance to-day—now!

This most excellent Fountain Pen will be given free to any one sending us $3.75 for three yearly subscribers, or for $2.00 with one yearly subscriber. We will send it, postpaid, to any address for $1.00.

CONFERENCE MINUTES.

A plan by which to pay for the publishing of the Louisiana Conference minutes.

Let there be elected in the Fourth Quarterly Conference of each charge or circuit, a conference minutes treasurer, who shall receive the Annual Conference minutes and sell them and dispose of them and deposit the proceeds in the treasury.

The treasurer will pay over to the pastor on going to conference, the amount apportioned to his charge for publishing minutes, the pastor will pay the amount from his charge to the person or commmittee authorized by conference to receive, and return a receipt to the minute treasurer.

Let the minutes be apportioned to the different charges or circuits in proportion to the amount received from said church or circuit, and furnished the churches at not more than 10cts. per copy.

Thus the pastors will be relieved of the responsibility of disposing of the minutes. A change in the pastorate will not effect the sale of the minutes as the church will be responsible and not the pastor for the same.

Let the apportionment be as follows:

All churches with not more than 25 members, 50cts.; not more than 50 members, $1.00; 100 members, $1.75; 150 members, $2.50; 200 members, $3; 250 members, $3.15; 300 members, $3.35; 350 members, $3.50; 400 members, $4.00; 450 members, $4.50; 500 members, $5.00; 600 members, $6.00; 700 members, $7.00; 800 members, $8.00.

Any improvement on the above suggestions from the presiding elders, or pastors will be gladly received.

Valcour Chapman, P. E.
N. O. South Dist.

NOTICE.

The Parish Dist. Conference will convene Aug. 31st in the M. E. Church at Honey Grove, Texas.

We will expect full reports from all pastors, local preachers and exhorters.

Local preachers and exhorters must come prepared to subscribe for the Southwestern Christian Advocate, as this is one of the requisities to renewal of license.

A representative of Wiley University will present the claim of our conference school, and it is hoped that the pastors will come prepared to pay in their full assesment to the Central Building.

The district steward, one class leader, one Sunday school superintendent and one president of the Epworth League from each charge are expected to be present to report the condition of the causes which they represent. Dr. I. G. Penn and I. B. Scott are expected to be present.

We are arranging with the railroad companies for rates, and will give notice as to terms in due time.

We must go in advance of last year in raising benevolent money. Come prepared to report in full .Yours truly,

C. C. Munegan.

LEXINGTON CONFERENCE.

The First Annual session of the Lexington Conference, Epworth League Convention, will be held in Covington, Ky., Sept. 6-7, inclusive, in the Ninth Street M. E. Church. A good program has been prepared. Among those invited to be present and participate are, Bishop W. X. Ninde, Dr. Edwin A. Schell, Rev. I. Garland Penn, Drs. I. B. Scott, M. C. B. Mason, D. H. Moore, M. D. Carrell, E. W. T. Hammond, Joseph Courtney, Revs. Ed. L. Gilliam, J. H. Stanley, J. L. Ferguson,



Which Rides?

When a man is sick his work rides *him* instead of he riding his work. His daily task instead of being the means which supports and carries him on to comfort and prosperity becomes an overwhelming burden weighing him down. He has no strength, no ambition. He feels that there is nothing left but for him to stagger along until the awful pressure of disease and trouble at last crushes him to earth.

The prosperous man is the one who keeps the upper hand of his work, because he is strong, capable and energetic. Dr. Pierce's Golden Medical Discovery has brought the best kind of prosperity to thousands of weighed-down, over-burdened men and women by giving them the physical strength and stamina to carry on their work forcefully and easily.

"For the last three years," says Mr. J. C. Morgan, of Monongah, Marion Co., W. Va., in a letter to Dr. Pierce, "I have been a constant sufferer from indigestion complicated with complaints that generally accompany such cases. Always after eating there would be a formation of gas and a heavy load in my stomach. I would belch up my food after eating; bowels were very irregular; I would imagine I saw objects floating before my eyes. I had pain across my back. About December, 1896, I began feeling much worse than usual and was beginning to think I would have to suffer the remainder of my life. I was greatly discouraged. I described my case to Dr. Pierce's staff of physicians and they directed me to begin at once taking the 'Golden Medical Discovery' according to directions. I did so, and am happy to state I experienced most gratifying results, as all the unpleasant feelings have entirely left me. I have now a very good appetite, relish my food, and am pleased to say I feel once more like my former self. I recently walked a distance of one hundred and ten miles in about four days."

No remedy relieves constipation so quickly and effectively as Dr. Pierce's Pleasant Pellets.

MEETINGS TO BE HELD.

West (Tenn.), Galloway, Tenn., Aug. 17.

Little Rock District (Little Rock), Morrillton, Ark., Aug. 17.

Monroe District (Louisiana), Monroe, La., Aug. 17-21.

Hot Springs (Little Rock), Stamps, Ark., Aug. 17.

Rome (Atlanta) Rome, Ga., Aug. 17.

Marshal (Texas) Texarkana Ark., Aug. 24.

E. L. and S. S., Starkesville District (Up. Miss.) Louisville, Miss., August 25.

Marshall (Texas), Texarkana, Tex., Aug. 24-28.

La Grange District (Savannah), Columbus, Ga., Aug. 24-29.

Paris District (Tex.), Honey Grove, Tex., Aug. 31.

Forrest City (Little Rock), Crawfordsville, Ark., Sept. 1.

Washington (Wash.) Muirkirk, Md., September 6.

Houston (Texas) Richmond, Texas, Sept. 9.

State (Ark.), E. L. Convention, Pine Bluff, Ark., Sept. 8-10.

Jacksonville District (Florida), Sept. 15.

Golden Rule District, E. L. Convention. Meridian, Miss., Sept. 22, 23.

Gainesville (Florida), Alachera, Fla., Sept. 22, 23.

BUCKEYE BELL FOUNDRY
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Only High Class, Best Grade Copper and Tin
Full, Sweet Tone
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and others. The railroad rate to Cincinnati those dates, will be one cent per mile on account of the G. A. R. Encampment there. Take advantage of the low rates. Conference and District cabinet officers, pastors and League workers come. Let us make our first convention a grand one. Will presiding elders and pastors please announce the convention from now on?

Henry W. Tate, pres.

Columbus, Ohio. Aug. 6, 1898.

RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—	LEAVE
Local mail ....1:00 pm	Local mail.....7:00 am
Chicago limited, 7 45 pm	Chicago limited,9 00 am
Fast mail.... .. 8 30 am	Fast mail.....7 2) pm

Louisville and Cincinnati

Fast mail.... .8:30 am	Fast mail.. 7:20 pm

Louisville and Cincinnati, Limited.

No. 3 .....7:45 pm	No. 4..... .....9:00 am
McComb City Ac.... ..... 9:10 a m	McComb City Ac... ..... 6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express.....1:30 a m	No. 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 35, Baton Rouge a.c... 9:15 a m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 8, fast ex....7 4: am	No. 6, fast mail..7 55 am
No. 7, coast acc 8. 0 am	No. 4, fast ex....11.1. am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..:5 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7.4. pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex.. 6 55 pm	No. 53, Cal. ex..:15 am
No. 51, Hot Sp'gs express .....9:15 am	No. 51, Hot Sp'gs express ... .. 7 20 pm

Queen & Crescent Route.

Cincinnati and New York ... 8: 0 am	Cincinnati and New York..... 7:10 pm
No. 3, local.....2:20 pm	Local.....8.10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9.15 am
California ex.. 6:55 am	Texas & Mexico fast mail. .8:35 pm

SUMMER TOURS VIA BIG FOUR ROUTE, TO THE MOUNTAINS, LAKES AND SEASHORE.

Special Low Rates will be in effect to Put-in-Bay, Islands of Lake Erie, Lake Chautauqua, Niagara Falls, Thousand Islands, St. Lawrence River, Adirondacks, Lake George, New England Resorts. To the Great Lakes via Cleveland, Sandusky, Toledo, Detriot or Benton Harbor. To Mt. Clemens, Mackinac and Michigan resorts. To the Northwest and West via St. Louis and Chicago. For rates, routes, time of trains and full particulars apply to any agent "Big Four Route," or address

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6 Fast Mail...7.55 a.m	3 Fast Ex.....7.40 a.m
4 Fast Ex...11.15 a.m	7 Coast acc'm...8. 0 a.m
8 Coast acc'm...5.45 p.m	1 Lim. Ex.....7 15 p.m
2 Lim. Ex....7.4. p.m	5 Fast Mail.... 8.50 p.m
Sunday Ex..... a.m	Sunday Ex..... p.m

City Ticket Office 160 Canal street. Depot Ticket Office foot of Canal street. Freight Depot foot of Girod street.

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For tickets sleeping car reservations, or reliable information, call on or address

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T. J. ANDERSON G. P. A.
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Terms: $1.25 per Year; Six Months 75c; Three Months 50c. Invariably in Advance.
$1 a Year to Pastors.

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KEEP WATCH OF THE DATES.

When change of address is desired, be sure to give the old as well as the new address.

There are four ways by which money may be sent by mail, our risk—Postoffice Money Order, by Bank Check or Draft, or an Express Money Order; and, when none of these can be procured, in a Registered Letter.

You can buy a Money Order at your postoffice, payable at the New Orleans postoffice.

If a Money Order Postoffice or an Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

August 8 to 15.

Atlanta and Savannah — William Thompson, J. E. Morrison.

Central Alabama—N. H. Speight *1, E. M. Jones *1.

Louisiana—A. B. Harris, A. Hardy, H. Daniels, F. B. Smith 19, J. W. Hilton, N. Coleman, A. B. Venable, J. C. Chuman, E. H. Clark *1, L. H. Reynolds, James Lee, M. B. Anderson, A. J. Harvey, John Davis, R. F. Long.

Mississippi and Upper—S. H. Wallace 2, A. J. McAllister *1, R. N. Jones *1, W. McDonald *1, 1, J. J. Johnson 1, S. McDavis 1, E. Troupe.

North Carolina—M. C. Rogers 1.

South Carolina—I. W. Singleton.

Tennessee and East—W. R. Smith 1.

Texas and West—L. H. Richardson 4, B. L. Dawsell, J. K. Loggins, J. O. Williams 1.

Washington—Andrew L. Henry 1.

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*Yearly.

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International News and Book Company, of Baltimore, Md., offer $200.00 for selling 200 copies of "How Uncle Sam Fights, or Modern Warfare, and How Conducted." There is no book published like this. All about War, Army, and Navy; Spain's Army and Navy; Rules of Warfare; Use of Torpedoes; Deadly Air-guns; Ships in Action; Harbor Defences; Prize Money, etc., etc. Retail only $1.50. 100 illustrations. A book everybody needs and wants. Chance of a life-time with agents. One agent sold 46 copies in one day; another made $10.00 in five at free. Send 25 cts. for postage and packing. The book and prospectus contains a colored folding map of United States, Spain, Cuba, Porto Rico and the Philippines, which alone is worth 50 cts. Agents also wanted for our other books and Bibles. Write them immediately.

A GOOD OFFER.

You cannot get all the war news in this paper, neither can you get all our church matters in the Galveston News, but by having both these papers you will be well fixed. We will send the semi-weekly Galveston News and this paper, both one year, for $2.

Bro. Monroe, P. C., of Williams' Chapel, this city, has our society at Camp Parapet also under his charge. That people recently gave him a pleasant call at the parsonage and brought many good things, mostly groceries, which were gratefully received.

Watch your label and renew in time.

New Orleans, La., J. W. Turner, P. C.—Our third quarterly conference was held Aug. 3, 1898. Reports show an increase on all lines; 11 souls have joined the church; the church has been painted and a nice fence put on each side of it; and now we are preparing to make some improvements on the inside. Raised this quarter, $209.46; paid to pastor, $111.46; on improvements, $78; on rent, $14.50. Revs. H. Daniels, A. J. Proctor, E. Baptiste, and A. B. Harris were with us.

First Street Church.—Spain has ended her war, but the war against debt at First Street M. E. Church is still going on. We are glad to say that the bazar which was closed a few days ago was a financial success. $152.65 was realized, and $151.60 from the church commitees. Total, $304.25. This makes $940 raised since conference on our church debt. We are planning to raise $1000 by the annual conference of '99. Our working members are pulling on steadily and they know no discouragement. Too much praise cannot be given to the chairlady, Mrs. M. Thompson, and her able committee for faithful service rendered in the bazar; also Miss C. Sheperd and her efficient co-laborers. Our third rally will come off on the 9th of October, 1898. Notwithstanding the dull season the church is in fair working condition. Rev. V. Chapman, our presiding elder, has been a great help to us in our work. One annual subscriber for the grand old Southwestern.

[Balance of this letter next week.—Ed.]

W. R. Butler,
Pastor First Street M. E. Church.

NOTICE.

To pastors and delegates of Starksville District, Upper Miss. Conference: Those coming to the Epworth League Convention, in Louisville, Miss. Aug. 25-28. Pastors will please give us the numbers of all delegates who are to be conveyed from Ackerman, out to Louisville. Coming on the I. C. Branch, East or West. And tell all delegates to be sure to be in Ackerman Aug. 24, 1898, as conveyances will be there for them on that day. Very respectfully yours;

J. M. Nevils.

Kosciusko, Miss. Aug. 5, 1898.

NOTICE, MONROE DISTRICT.

Bastrop, La., Aug. 5.—Dear Brethren of Monroe District: Please forward to the assistant secretary all the names of the officers of S. S. E. L., K. D., representative delegates expecting to attend conference at Monroe August 17th, so I can form a district calendar for District Conference. This is the second notice, therefore heed its call for the success of the Conference. Also all agents of the church and benevolent causes are invited to be present. Your yoke fellow,

Rev. F. T. Chinn, P. E.

J. H. Thompson, Sec'y.

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NOTICE.

Waco, Texas.

Dear Brethren: Remember, according to the action of the District Conference, the fourth Sunday in September is Sam Houston College Day. It is our last chance for this year. Organize your church into clubs and let us raise on that day $500. Be kind enough to report to me at once; your success thereafter. Yours very truly,

A. Brown.

NOTICE.

The Sunday School Union of Elliott Charge will be held at Paynes Chapel M. E. Church, September 2, 1898, at 10 o'clock a. m.

Welcome address, Miss Minnie I. Hardiman; response by Rev. C. W. Walton. Essays by Misses Carrie A. Johnson, Carrie Parker, Rose Anna McCuistor, Ellen McKinney, Virginia Jones, Nancy Baker and Selecter Jones. Miss Roxey Roberts, J. W. Edwards, Miss Pearly Gary, all superintendents, are expected to be present; also a union table on the ground. Prof. G. G. Logan is invited; every scholar is expected to bring 10 cents for the Union. A. M. Johnson, treasurer; G. M. Frazier, secretary.

S. D. Troupe, P. C.

Woodland, August 9, 1898.—To the Brethren of the Baton Rouge District: The District League Convention will convene at Mt. Carmel, September 9, 10, 11. Arrangement has been made with Mr. Bennet's hack line to convey delegates from Clinton to Carmel for 37½ cents each way. Program will be sent to each minister. Your yoke fellow,

B. J. Reddix.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, August 25, 1898.—Vol. 33, No. 34. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

To claim to know everything is a sure sign of ignorance.

* * *

Even that which you wish most is not always best for you.

* * *

Reputation is what others suppose you to be; character is what you know yourself to be.

* * *

There are more places waiting for prepared men than there are prepared men waiting for places.

* * *

Do not concern yourself about a place to work, the place will be ready much sooner than you are to fill it.

* * *

If you know how to read you are prepared to seek knowledge; do not wait to attend college, that time may never come.

* * *

Spanish sympathizers in Cuba, some Americans and others of that island, are just now actively at work trying to make it appear that is is absolutely necessary that Cuba be annexed to the United States. Not only so, but they desire it. We have no fear that our government will diviate in tho least from the conditions announced at the beginning of the Spanish-American war. The purpose at that time declared was to secure independence for the oppressed Cubans and establish for them a staple form of government. These condtions we most firmly believe will be lived up to to the letter for our government is morally bound to see that this is done.

* * *

In his address to the 8th Illinois Regiment, whose dusky officers from Colonel down he has given commissions Gov. Tanner said:

"I propose, my fellow-citizens, to be the first man in this broad land , to be the first Governer of theUnited States, to offer this full measure of citizenship to the African race, not only to enlist a regiment of volunteer soldiers, but to officer that regiment, from colonel down with colored men. Then if upon the field of conflict, whether it be upon the soil of the United States, the island of Cuba, Porto Rico, or the Phillipines, or upon the soil of that diserepit nation, you win victory, all the glory of it will be to your officers and your race"

* * *

The stand which has been taken by Gen. Wheeler relative to the Cubans is remarkably interesting, to say the least. Notwithstanding the many unfavorable criticisms against these people, the little Southern general says they fought bravely at Santiago and are not in anywise as bad as newspaper correspondents represent them to be. He admits that they will sometimes take something to eat from the government supplies, but thinks that is the natural result of their half-starved condition. Any way, he and Gen. Lee both seem inclined to favor their having a fair trial before the world rather than a hasty and unjust condemnation before they have opportunity to prove themselves entitled to independence and capable of self-government. We honor these men for tho broad and statesmen-like view of the case which they are represented to hold.

———*———

Subscribe for the Southwestern.

FLORIDA BEATEN AT HER OWN GAME.

The State of Florida, which we learn has a law not only forbidding Negroes' carrying concealed weapons, but forbidding their keeping a gun in their houses; has been terribly agitated ever since the Negro regiments were first ordered within its bounds. We say Florida, but to be exact we should say that class of her citizens whose "daily study and nightly dreams" are about Negro uprisings and social equality. From the very first, if reports which reach us, and which we have seen in some of our exchanges as well, be true, this class of persons started in to teach these soldiers their place and thus have them fall in line with their race, whom they seek every opportunity to humiliate and intimidate. Hence these men have been misrepresented, hounded and abused by the papers from the time they entered the State down to the present. In fact, one officer declared to our representative that the men of his regiment were charged with disorders which were perpetrated before they reached the locality where they were reported to have occurred. The papers had heard of their coming and that was sufficient. Such escapades and offenses as will follow the soldier's pay day, whether he be black or white, have been greatly magnified and heralded to the world. Whenever possible the black offender has been arrested and turned over to the city authorities and he given the limit of what is called the law. The result was that the men lost respect for the law, and in more than one case undertook to look out for themselves. A case in point is published in the Daily Times, Tampa, Fla., the 8th inst. That little sheet devotes two columns and better to what it calls a "Bold Outrage by Black Brutes." The "outrage" was perpetrated by members of the Ninth Cavalry, led, according to that paper, by their white officers. Before leaving that city for Montauk Point, N. Y., they determined to take from the county jail one of their number who had been fined for disorder, paid his fine and then rearrested for carrying a pistol. The paper in question thus states the case:

"The man they wanted was one of the rascals who went to St. Petersburg with a Negro excursion last Monday and raided Col. Floyd's saloon. They were arrested by a posse of citizens and on trial before Mayor Armistead were each fined $100. Later the fines were reduced to $15 and they paid it, but as soon as they were released Deputy Sheriff John Mooney rearrested them on a county warrant and started to Tampa with them, to place them in jail here to await trial. When they were boarding the train at Port Tampa City two of the men escaped, but the third, who gave his name as J. L. Jones, was brought on and incarcerated. The charge on which he was held was carrying concealed weapons, and he was the man the Negroes demanded Saturday night and who they called Mims."

And thus all the long weary months since they landed in Florida have been spent, Florida teaching the Negro soldier and the Negro soldier teaching Florida. We incline to the opinion that there has been about as much law on one side as on the other; each has been actuated by what might be called the "lex talionis." In this case they went to get their comrade and got him. They did as Florida mobs have taught them to do. Fifty or one hundred marched up,heavily armed, and threatened to blow everything to pieces if the man was not given them, and he was surrendered, that's all. Nobody was hurt, they did just what the "best citizens" do all over the South and did it "orderly," just as they do it. Only instead of lynching their man as the "best citizens" usually do, they took him to the train which was awaiting their coming, got aboard and pulled out for the North. As the train pulled out they fired a number of shots into the ground and bid Tampa a long farewell. The "best citiens" usually fire these shots into the victim's body, hence this is an improvement on their method after all.

We make no excuse for bad men, whether they be black or white; though we do not believe a bad white man any better than a bad black man. Prejudice should cut no figure whatever in administering law. One thing, however, is certain; the way the law is being administered on the one hand and disregarded, violated on the other, is demoralizing to Negroes and all others concerned, and we sincerely trust the South will wake up to this fact ere it be too late. To follow a man up and hound him simply because he is not liked, is unjust and unnecessary. The same spirit prevails to a great extent in the press of New Orleans against the colored regiment located here. Take for example an excerpt from one of our dailies. In discussing a disorderly private, who was killed and whom a large number of citizens turned out to help the officers kill, it takes occasion to make this reference to the colored lieutenants: "The fellows who wear shoulder straps have very often on the streets tempted white people to violence by the manner in which they have strutted along the principal boulevards."

Now the question is, how shall a man walk to keep from "tempting white people to violence" when they are as prejudiced as that.

But we do not believe that all the good, sensible people, either in this city or Florida, are dead yet; we still hope that they will yet assert themselves, take hold of the helm and steer the rising generations with the rapidly advancing times in which we live.

———*———

The Christian Educator, the representative of the Freedman's Aid Society, expresses itself thus:

The whole country has of late been aroused because of the outrages practiced in Turkey upon Armenians. There is no question but that justice should be done to these helpless people. The oppressions of the government should cease, and the murderous raids of the Kurds should never have occurred. But while all this is true, we of America can again learn a great lesson. There is in this country a race of eight millions of people to whom the nation owes a debt for their two hundred years of slave service—a people to whom have been given the most sacred pledges of rights and privileges guaranteed by the amendments to the Constitution, and yet these rights are largely denied them, and they are subjected to murderous raids, resulting in their torture, by bands of "White Caps" and mobs who practice lynching. While we plead for justice and humanity toward the Armenians, let us accord the same to this oppressed people—the Negro—in our own land.

———*———

We shall be judged hereafter not by what we have felt, but by what wo have done.—Robert Hall.

———*———

The situation that has not its duty, its ideal, was never yet occupied by man.—Thomas Carlyle.

OUR CONTRIBUTORS.

WORK FOR COLORED WOMEN.

By Mrs. Adah M. Waters.

Most of our young people, though surrounded by the highest civilization, are as far removed from its direct influence as the Hindoos in India. Race caste in our glorious Republic separates them from many of those mighty forces that broaden, refine and develop real character. Most of them never receive the impulses that give purpose and bent to a noble life. The strong and various agencies that push, urge, beckon and encourage the American white youth to do, to make themselves powers to overcome obstacles, to conquer poverty, to level mountains that stand in their way to a desired goal are unknown to most of our young people. They are not to blame. They are more to be pitied. If blame be attached to any one, it is to him who realizes these sad conditions and then does nothing to change them. There are conditions over which these young people had no control that placed them in a stagnant pool of prejudice from which every breath drawn, every impulse received, is poisoned by its deadly vapor.

Now the question is how are their conditions to be changed? Thousands of our young people are coarse, loud, indolent and mischievous from ignorance and want of proper influences and proper work than from a wicked or indolent nature. There are also thousands who leave school when their education has just begun and find themselves unable to get employment, but find the oppressive hand of prejudice at every turn that crushes manly efforts to rise. As a consequence they soon drift into idleness, if not crime. There are thousands of others who have remained longer in school with the aim of making something out of life, finding on coming out they must rise in this country as a colored man, not as an American. The world knows what this means; many of them give up lofty purposes and sink to the level of the others or become morose, lose heart, then simply drift with the tide. There are still others who, having been made of sterner if not better stuff, struggle onward, forcing environments and circumstances to yield them something, if not all, that the white Americans receive. But the other unfortunates are ever swelling the crowd that gives to many the impression that we are worthless, brutal and immoral. The future standing of the race rests largely with these young people. I ask again, how are we going to change their condition?

I will answer this question as I see it. First, they must be taught to realize the difference between religion as practiced by too many of our people and Christianity as founded by the blessed Master. They must study the Bible and make it their guide. The methods of conducting services by cultured Christian people should be adopted in every colored church. The true spiritual nature would be strengthened and helped by it. They must appreciate the three-fold nature of man and be taught how to develop these natures. The truth must be forced into their minds that mere intellectual development does not make a cultured man, but if they would be men the intellectual, the moral and the religious nature must be symmetrically developed. They must be made to feel that the great crying need is moral culture. Don't understand me to refer simply to the relation existing between the sexes when I speak of morals. I use the term in the sense that it regulates all our human relations. These young people should know that moral culture includes the activity of the intellect, sensibilities and will. That reason must be developed to discern the right and the obligation to do the right. The powers by which we feel must be educated to desire to perform our obligations when we see them through reason. Our wills must be strong enough to do the right when once known. In other words, a moral man is one who has developed conscience and subordinated the will to the idea of duty.

When the moral nature which involves the activity of the entire spiritual being is fully developed much of the prejudice now existing will die, because these young people that now menace white and black will have learned life's duties and obligations and their relation to other human beings, and will have developed will-power to perform these obligations. As a result a broad, well-balanced manhood and womanhood will be the character of the race from that time they will cease to breathe the air vitiated by oppression and prejudice.

This work of helping these young people up must be done largely by women. Then, sisters, awake! It is your mission to uplift and regenerate the race. True, some of you are doing nobly, but more of that vast army of cultured Christian women, who scarcely ever come in contact with this class, are wanted to band themselves together for systematic work. Let women's federations and congresses take definite shape. This work must be done in the home, in the schools, churches and by social and sympathetic contact. Those hard-working mothers who must give all their time to the support of their families, who toil day after day for the bare necessities of life, need the help of women to train their children. Aid the father and mother who realize their children lack something, but are too ignorant to supply it. Help the girls and boys who go off to school and return to old surroundings and are not morally strong enough to withstand old habits. Let womanly lives be consecrated to Christ and the race. Reach in some way the mass of crude, rough marble in white, bronze and ebony, and with your own soul's powers strengthened and polished by the Divine chisel and your hearts sweetened and animated by his transcendant love begin to carve diligently without ceasing, neither growing tired or disheartened because of the roughness or hardness of the marble. If you do this in the Master's own time, before the world will stand beautiful, symmetrical, animated forms living the life of the pure and noble.

REFORMATION IN THE PULPIT.

Rev. N. H. Speight, D. D.

II.

Grave responsibilities rest upon the ministers. They are shepherds. They are to feed the flock of Christ and gather the outcast into the kingdom of the Master. They are to seek the needy and go after the lost ones. But there are now many congregations starving for the want of substantial food, many souls wandering in darkness because no one brings them to the light; many waiting to accept Christ but no one to offer Him. Many of the ministers of to-day enter their pulpit Sabbath after Sabbath with a well written paper full of theory to show their scholarship, but without the Gospel to show Christ to men; many walk about and talk of the schools they attended, but talk not of Christ, and many seek social circles and seek not souls. The apostle said: "Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God which he purchased with His own blood."

The Church was purchased with the blood of Christ, and He has appointed the ministers as overseers. We are to take heed to all the flock, the poorest as well as the wealthy. Yet there are ministers who spend all their time with the cultured and more wealthy of their flock while they leave the poorer and ignorant to the fate of the wicked one. This was not the case in the days of the fathers, nor do we find such things in the history of the life of Christ.

Dancing, social games (as they are called), circus and theatre going are encouraged by many of the ministers and in some places the ministers attend. I have been asked by members of the Church: "What harm is there in attending these places of amusement?" I have been told by many that they knew pastors to attend the places, and such pastors said there was no harm. These amusements were condemned by the fathers and wherever they are now condemned the church is more spiritual.

When I speak of ministers speaking of or trying to show their scholarship, I don't want any one to think I mean to speak against educated ministers; be that far from me. We need more educated ministers, but less educated dudes and cranks. God does not want ignorant men to lead His people. He gives us that example in preparing Moses and in training His disciples. One thing is needful, and that is a prepared ministry full of the Holy Spirit. Sorry to say, yet it is true that the majority of the ministers are not as well informed as were the fathers. They do not try to build up a people. They study nothing to preach; in fact, they have nothing to study. They have no library at home nor anywhere else. They do not even read the Church papers. Instead of studying they run around looking for a good time or to spend their time gossipping. Not long since, a pastor asked me to notice the Southwestern and see the time of his quarterly conference and drop him a card. On investigation I found that man, though a pastor did not take his conference organ. Now such a man must lead the people!

Our fathers were great men and students. The minister of to-day, whether he has been to college or any other place seeking an education, must be a student. He must be able to lead the people and feed the flock. Many of the ministers of to-day are far behind the fathers along the lines of education and common sense. Many of our ministers now go to their pulpit with noise instead of the Word of God. They mourn, jump, spit and beat the pulpit; they often get their congregations excited, but do them no good. Often, when a man goes to that congregation to break to them the Bread of Life, its a long time before they will accept it because he doesn't give them husk as did the Rev. Mr. T—. "Study to show thyself approved of God, a workman that needs not be ashamed."

Brethren, stop and preach the Word that the people may be built up.

The quarterly conference meeting is not now a source of refreshing as in the days of the fathers. In those days the presiding elders held quarterly meeting conferences instead of quarterly conferences. I can remember myself when people would go for miles to attend the quarterly meeting. The presiding elder took time to visit with the pastor and to learn the condition of the people. As overseer, he would help the pastor to plan for the work. He often conducted the love feast meeting, etc., and made the occasion one of power and refreshing. These are things of the past, it is only quarterly conference now.

The annual conference was a place where ministers delighted to meet, after being apart for a year. They met in love. The conference love feast, preaching, singing and praying were spiritual, and great results came out of them. It was not a place of confusion and seeking lordly positions: they met in love. When the appointments were given each left full of holy fire to do his best for another year, not knowing what would befall him.

They could sing—

"When we asunder part
It gives us inward pain,
But still we shall be joined in heart
And hope to meet again."

In those times souls were saved the year round.

(To be Continued.)

THE NEGRO'S PORTION IN UNCLE SAM.

Rev. H. N. Brown.

Rehoboam's foolish decision forced Israel to ask this question: "What portion have we in David?"

And when Judah would usurp the throne on the pretext that "the king is near of kin to us," they forced the ten tribes to revolt under Sheba, saying: "We have no part in David."

Now that war is on and the patriotism of the Negro (by some) is questioned, and to his lips is forced this question: What portion have we in Uncle Sam? And now I propose to answer this very important question.

Uncle Sam has come to represent the United States government. So that when he is spoken of every one knows the meaning. Uncle Sam, though a man, has many members belonging to his body. "For as the body is one, and hath many members, all the mebers of that one body, being many, are one body."

"For the body is not one member, but many." All the citizens of this government may be classed under five heads—Caucasian, Negro, Indian, Malay and Mongolian.

"Now hath God set the members, every one of them, in the body, as it hath pleased him." Now that it is seen that Uncle Sam has five classes of members, let us name and give them their places in the body. Head, arms, hands legs and feet. Suppose we say that the Caucasian is the head, the Mongolians are the arms, the Negroes are the hands, that the Malayans are the legs, and that the Indians are the feet.

All members have not the same office, and there should be no schism in the body; but that the members should have the same care one for another. And when one member suffers all the members suffer with it; or when one member is honored all the members rejoice with it.

Is it possible for the head to suffer severe pain and the other members of the body not feel the weakening effects? Can the head live without the help given by the other members of the body?

Can the head feed itself? Take away Uncle Sam's arms, hands, legs and feet, and you leave him a defenseless head that will fall off of its own weight.

The head, in union with the other members of the body, is a great power; but without them it is nothing.

The Caucasian, representing the head of Uncle Sam, holds his portion in Uncle Sam at the mercy of the other members of Uncle Sam's body. Where is boasting then? Let the head be more brotherly since it can not exist of itself.

The Mongolian, representing the arm, is a great power. Napoleon said: "When China is moved it will change the face of the globe." A sufficient number of them have moved to become the arms of Uncle Sam. It is better to have arms than to be without them. The arm is used as a symbol of power and is not to be dispised.

"To whom is the arm of the Lord revealed?" Does Uncle Sam know his strength and where does it lie? Tell me, is it in the hair of thy head or in the muscle of thine arm? If in the hair of thine head, Delilah has called for a man to get the locks.

Live in union with thine arm and change thy strength to the muscles and long live Uncle Sam.

The hands, with eight fingers and two thumbs stand for the Negro and are like the rivers that watered the Garden of Eden. Even the river that St. John saw proceeding from the throne of God and of the Lamb to give life unto the world.

From whence came Uncle Sam? Was he made? If you answer yes, then answer that he was made by Negro hands. Those hands felled the forest trees, tilled the soil and passed the bread up to Uncle Sam's head.

What could have become of Uncle Sam's Caucasian head during the civil war had it not been for Uncle Sam's Negro hands? Those hands held the keys to Uncle Sam's smoke-house, fed the soldiers, the women and children, and nobody was lynched for a breach of law, for those black hands were a law unto themselves.

To him was committed the keys and he opened and no man could shut; he shut and no man pretended to open. What is the matter with Uncle Sam's black hands? They are the same, only more true and honest.

They do not steal as they once did. They never worked harder than now. Uncle Sam says it is the social question that is bothering. Well, Uncle Sam, can the head get along without some social relation with the hands? I have to use my hands to arrange my toilet, to adjust my beard, to feed my mouth and take care of my head. My head never went anywhere but what my hands were there also.

Uncle Sam, you are old enough to know that you cannot get along anywhere without your hands. You would do poor business at a tea party or supper table should you leave your hands behind.

And what may you expect to do at war with Spain without hands? Did you not know that the hand holds the key that locks the lion's jaw?

Uncle Sam has been given the Caucasian for a head, the Mongolian for arms, and the Negro for hands. What about his legs?

With his eyes fixed upon the islands of the sea it seems that he means to make strong props of the Malay family for legs.

The rest of the world is a little jealous about the strength of Uncle Sam's legs, but then legs are allowable and a great necessity. Uncle Sam, put on your legs and stop the racket.

Nobody would call a man finished though he had a head, arms, hands and legs unless he also had feet. Of what use would a train be without wheels, and of what service is a man without feet?

The Indian is like the hind upon the mountains and for his swiftness he is made the feet of Uncle Sam. No kicking because he is red, blood that contains all of life is red. And being without feet is almost like being without blood. Uncle Sam, put on the finishing touch by taking to yourself your Indian feet and treating them as members of your body. Uncle Sam is also accommodated with five senses, seeing, feeling, hearing, teating and smelling.

His eyes are Caucasian, but useful as they are without the other four senses they are only eyes without sight, eyes that do not see.

The old man's eyes have grown a little dim because he has thought to isolate the other four senses.

Uncle Sam, you cannot do that and be a man.

It will not do for the old man to be without feelings, so we take the most emotional and sympathetic people in the world, the Negro, to constitute his feelings.

The sense of touch is the most positive of all the senses in the character of its sensations. In many respects it is worthy to be called the leading sense. The organ of this sense upon which all the others depend for so much, even life, is in the touch of the skin; even a black skin. Uncle Sam, do you see nothing but that which is black?

It is that which is beyond the black I see. That black skin is thin and I see beneath it a royal manhood that Caucasian eyes are hurt to look upon.

Look upon that royal manhood as a part of yourself, Uncle Sam, and pride yourself for such noble feelings. Do not think that you can live without these noble feelings.

Isolation of feelings is a tombstone that points to the resting place of the dead and the record of the past.

Ezekiel, can these dry bones live?

Not without skin.

"Our bones are dried and our hope is lost:
And we are cut off for our parts."

Uncle Sam, you cannot live without these "parts;" take them to thyself and let the breath of God be upon you.

Hearing is also a very important sense, for it is said: "All that are in their graves shall hear His voice and shall come forth." Take the Mongolian for your hearing and prepare for a part in the first resurrection.

The first to come forth shall have a resurrection to life. Take your only chance, Uncle Sam, at life by passing your Mongolian brother along.

Resting upon the sense of taste is a store of knowledge that Uncle Sam feels some concern for in the person of his Malay brother.

Go ahead, old friend, we will meet you at the crossing. We are not jealous about this Malay brother, we are glad that your legs and taste are in the sea, but don't forget your hands and feelings.

How should our old friend know the difference between the odors of a carcass and the sweet perfumes of Sharon's rose, but for the sense of smell?

The Indian, with his sensitive and prominent nose, comes in for this place. With these Uncle Sam is a furnished man and it is clearly seen that the Negro's portion in Uncle Sam is equal to that of any other race.

This is not the country of one, but of the many that go to make the whole body.

Opelika, Ala.

THE LIFE OF FAITH.

If there be some weaker one,
Give me strength to help him on.
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true,
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant.

—J. G. Whittier.

PEACE IN DARKNESS.

Peter slept peacefully although he was in a dungeon, chained to two soldiers and waiting to be put to death. Prisons, chains, guards and prospective death do not disturb the slumbers of a saint. His mind is stayed on God.

It is indeed said that criminals often sleep soundly the night before the night of their execution. But there is a wide difference between the peace of the criminal and that which the Christian enjoys. The conscience of the former is seared as with a hot iron. He has trained his mind to dismiss thoughts of God and the future. His peace si the fruit of deadened sensibilities. But the peace of the Christian arises from a good conscience, a bright hope of immortality, fellowship with God, and an inward witness that all is well.

It seems hard that an innocent, conscientious, useful man should be thrust into prison, while a cruel tyrant sits on the throne. But after all the prisoner is happier and richer than the king. Peter rested more sweetly on his dungeon floor than Herod on his downy couch. He was content, but the tyrant was uneasy. A stroke of divine vengeance was preparing for Herod, which must soon leap upon him swift and terrible, as the fiery lightning from the angry sky, while a glorious deliverance was preparing for his victim in the counsels of heaven, and each had a conscience to anticipate his fate. The good man sleeps in peace, because his heart is right with God; "for so He giveth His beloved sleep."

"When peace, like a river, attendeth my way:
When sorrows like sea billows, roll
Whatever my lot, Thou has taught me to say,
'It is well, it is well with my soul.'"

—Christian Advocate.

THOUGHTS THAT BREATHE.

"The righteous," says the psalmist, "shall flourish like a palm tree." That is one part of his life—to be upright, graceful, gentle, like that most beautiful of oriental trees. But there is another quality added: "He shall spread abroad like a cedar in Libanus." That is, his character shall be sturdy, solid, broad; he shall protect others as well as himself; he shall support the branches of the weeker trees around him he shall cover a vast surface of the earth with his shadow; he shall grow and spread and endure; he and his works shall make the place where he was planted memorable for future times.

It has been well said, twice over, by the most powerful delineator of human nature (with one exception) ever produced by our country that prayer to the Almighty Searcher of hearts is the best check to murmurs against Providence or to the inroad of worldly passions, because nothing else brings before us so strongly their inconsistency and unreasonableness.

We shall find it twice as difficult to fall into

sin if we have prayed against it that very morning, of if we thank God for having kept it from us that very evening. It is the best means of gaining content and tranquility and rest for the night; for it brings us, as nothing else can bring us, into the presence of Him who is the source of all these things and who gives them freely to those who truly and sincerely ask for them. We may "ask" for them without caring to have them; but that is not really "asking." We may "seek," but without lifting up our little finger to get what we seek; but that is not really "seeking." We may "knock," but so feebly and irresolutely that no sound can be heard within or without; that is not really to knock. But "ask" distinctly and without understanding; "seek" earnestly and deliberately; "knock" eagerly and pertinaciously, and in some way or other, depend upon it, we shall be answered.—Dan Stanley.

A PERSONAL CHRIST.

The golden thought running all through Paul's writings is the fact that Christ was to him a divine verity. That wonderful experience he had in the house of one Judas, in the City of Damaens, when it pleased God to reveal his son to him, was to the blind pentinent an actual, a personal introduction to him who should henceforth be his Lord and Saviour. He was then won and wedded to Christ, and straightway, the first opportunity he had, he preached Christ in synagogues, that he is the Son of God. And as he continued to exercise his gifts he increased the more in strength, and confounded the Jews which dwelt at Damaens, proving that this is the very Christ. As James Stirling has well said: "The living soul is not content to be spoken to by a book alone, but by a person." The word is mighty when it is "made flesh." The necessities underlying the incarnation are imperitive as ever. We can have no sympathy with the "Stream of tendency" that would distribute Christ as a pale presence pervading all things, or bury His personality in the tomb of the universe. We cannot afford to ignore the teaching of sacred history. We remember that the strength of Judaism was bent on incarnation. The bush, the pillar of fire, the temple, were, as far as the nature of things would allow, a vesture of personality for God. Then came Christ into the world chanting, "a body hast thou prepared Me." And the scepter will never depart from the pulpit while it stands between personality and personality, between the heart of Christ on the one hand and the soul of man on the other. —Christian Uplook.

Christ Jesus presents thee with thy crosses, and they are no mean gifts.—C. H. Spurgeon.

Rev. Mr. and Mrs. C. A. Moya, Cubans and loyal Methodists, have been conducting a missionary work in Key West, Florida, for more than a year past. The appeal in behalf of the poor Cubans of Key West was so urgent, that the Society could not turn a deaf ear to it. Mr. and Mrs. Moya are tireless and self-sacrificing workers. For over a year they have lived on less than $30 a month. From this they have paid $13,50 a month rent for the building in which they live and carry on the school and mission. Mr. Moya teaches and serves as pastor. Mrs. Moya is his able and willing assistant.

In a recent letter Mrs. Moya says: "Our school is doing a good work; 23 boys and 20 girls, Cubans, and 4 Americans, are at present receiving a Christian education here. We teach English and Spanish, and we have several pupils advanced in both languages. Besides the regular course taught in the public schools, I teach girls crochet, sewing, and cooking. We have the Bible as a text book, and a feature of our school is the daily reading of the Sunday-school lesson for the following Sunday. I do not hesitate to state in few schools is our Christ, our Holy Bible, and our dear Church with her institutions more honored than in our humble home."

WOMAN'S DOMINION.

FOR YOUNG WIVES.

One of the lecturers before the Baltimore cooking school recently gave this recipe for cooking a husband, which is not usually found in books on cookery: "A good many husbands are utterly spoiled by mismanagement. Some women go about as though their husbands were balloons, and blow them up. Others keep them constantly in hot water; others let them freeze by indifference and carelessness. Some keep them in a stew by irritating ways and words. Others roast them. Some keep them in pickle all their lives. It cannot be supposed that any husband will be tender and good if managed in this way, but they are really delicious when properly treated. In selecting your husband do not go to the market for him, as the best are always brought to the door. It is far better to have none, unless you will patiently learn how to govern him.—Omaha Advocate.

ECONOMICAL AND NEAT DRESS.

At the Domestic-Economy Conference held last summer at Chatauqua, Mrs. Jenness Miller spoke on the above subject, making the following remarks in the course of her address:

"Mrs. Ewing has asked me to say something to you about how a woman with a family of five can live and dress on one thousand dollars a year. I should rather have a larger income; but if one must work on the two or three hundred dollars that ought to go for clothing a family when the income is only a thousand dollars a year, I think a woman can do it by using good judgment. The average woman spends for trash—little things in fashion that have no meaning and not one whit of merit in the costume—enough to keep herself well clothed. The necessities require that the materials be good and garments well made.

"I think any woman can get along with two dresses a year if she will—one one dress for thick and thin, that will answer for everything, and a second for occasions of leisure. And then, she can have one or two pretty, fancy waists. But you ask. "How are we going to have our dresses made in one piece, and still have fancy waists?" That is perfectly easy. With my walking-dress I have an underwaist. It is not as artistic as having a dress made all in one piece; but if you must, for economy, do it. There is no objection except from the artistic standpoint; and with two three pretty waists and one ordinary walking-dress, a woman can be well dressed.

"You will notice that this dress is short-waisted. The reason for that is, woman must wear a short-waisted dress if she is going to have a dress that conforms to the laws of her body. She cannot wear wear a long-waisted dress and have the dress artistic except she compresses her waist-line, she crowds down her vital organs upon which the integrity of her physical functions depend.

"Nature herself has made the outline for a woman's waist. We have floating ribs, and every correct breath that we draw they must have movement. To the point where the ribs are stationary we may have our dress close. Below that point, except it be lose enough to allow the ribs to move with each breath, we interfere with the vital function of breathing if our dress be tight; and the moment we cut off the breathing supply of the lungs, we render it impossible to aerate the blood properly, and impossible for a woman to be at her best, physically. The moment we draw in the waist-line, we make the big hip-bones prominent. We lose the curve which is graceful, and get the angle which is ungraceful. So we must have the short-waist line for the dress. It is artistic and graceful, provided the woman stands well; but everything comes back again to that question of standing."—Phrenological Journal.

A nice breakfast dish is made of hard-boiled eggs, cut in two, lengthwise with melted butter poured over them. Garnish with wafer slices of bacon.

SOME HOUSEHOLD HINTS.

To remove white spots on varnished furniture, dip a soft flannel in spirits of wine and rub the spots well. Afterwards repolish the furniture with a furniture cream.

A cup of hot water, declares Sir Andrew Clark, of London, possesses the same medical qualities attributed to an equal amount of whiskey, while lacking the injurious properties. Hot water in abundance is especially recommended in malarial troubles.

Carbonate of soda dissolved in water will remove mud stains from dresses. Lay the soiled part of the cloth and wash and rub the places with water, keeping the dress quite smooth.

Ink stains are entirely removed by the immediate application of dry salt before the ink has dried. When the salt becomes discolored by absorbing the ink, brush it off and apply more; wet slightly. Continue until the ink has disappeared.

A small dish of powdered charcoal kept on one of the upper shelves of the refrigerator is an excellent thing to absorb odors. It should be changed every few days.

If the carpet looks dusty and dull after sweeping, wipe over with a damp cloth wrung out of ammonia water. A tablespoonful of ammonia will suffice for half a pail of water.

The white ivory keys of a piano should never be cleaned with water, which discolors them. Instead, they should be rubbed over with a soft flannel or piece of silk dipped in oxygenized water, which can be obtained at any chemists.—Ex.

A WORD ABOUT JAMS.

In making jams of small fruits with seeds, as berries it is better not to cook the fruit with the sugar, as it hardens both fruit and seeds. Put the fruit on the stove where it will heat slowly, mashing with a wooden spoon to help the juice-freeing process. When it has reached the boiling-point and cooked five minutes, strain out the pulp and return the juice to the stove. Boil twenty minutes, add a scant three fourth of a pound of sugar for each pound of fruit (weighed before cooking), boil fifteen minutes longer, put in the pulp, heat to the boiling-point, fill into jars, and seal.

MELONS FOR BREAKFAST.

Many persons who suffer indigestion from eating melons a refreshing "appetizer" in the morning will find that no unpleasant results follow their use as a breakfast dessert. To the most unthinking it should be apparent that introducing a cold mass into the stomach before eating must necessarily reduce its temperature below that required for digestion. There are stomachs hardy enough to endure this treatment, but people should disabuse themselves of the idea that it is the proper and healthful thing to do in all cases. Any one who is fond of melons will find them as palatable after the introduction of warm food into the stomach as before, and generally the result will be more satisfactory in the avoidance of any undue tax on the digestive organs.—Woman's Home Companion.

There are now 740 deaconess of the Methodist Episcopal Church in this country, the most of whom are in the German Church, 200 are working in connection with the Woman's Home Missionary Society.

Bancroft Rest Home for Missionaries and Deaconesses at Ocean Grove, N. J., is greatly enoyed by the weary workers from all parts of our land. Not one of the least of the self-sacrifices which the missionary is called upon to bear, is the lack of mental and spiritual stimulus from other minds and hearts. A second "Rest Home" similar in character to this is projected at Chautauqua, N. Y. The church cannot be too mindful of her devoted toilers at the front.

Subscribe for the Southwestern.

OUR YOUNG FRIENDS

LOOK UP, MY BOY.

There is hope in the world for you and me;
There is joy in a thousand things that be;
There is fruit to gather from every tree
Look up, my boy, look up!

There are care and struggle in every life
With temper and sorrow the world is rife;
But no strength cometh without the strife;
Look up, my boy, look up!

There's a place in the land for you to fill
There's work to do with an iron will—
The river comes from the tiny rill;
Look up, my boy, look up!

There are bridges to cross, and the way is long,
But a purpose in life will make you strong;
Keep e'er on your lips a cheerful song;
Look up, my boy, look up!

Speak ill of no one; defend the right;
And have the courage, as in God's sight,
To do what your hands find with your might;
Look up, my boy, look up!
—Sarah K. Bolton, in Good Words.

LINCOLN AND THE DYING SOLDIER BOY.

One day in May, 1863, while the great war was raging between the North and South, President Lincoln paid a visit to one of the military hospitals, says an exchange. He had spoken many cheering words of sympathy to the wounded as he proceeded through the various wards, and now he was at the bedside of a Vermont boy of about sixteen years of age, who lay there mortally wounded.

Taking the dying boy's thin, white hands in his own, the President said, in a tender tone:

"Well my poor boy, what can I do for you?"

The young fellow looked up into the President's kindly face and asked:

"Wont you write to my mother for me'?"

"That I will," answered Mr. Lincoln, and calling for a pen, ink and paper, he seated himself by the side of the bed, and wrote from the boy's dictation. It was a long letter, but the President betrayed no signs of weariness. When it was finished he arose saying:

"I will post this as soon as I get back to my office. Now, is there anything else I can do for you?"

The boy looked up appealingly to the President.

"Won't you stay with me?" he asked. "I do want to hold on to your hand."

Mr. Lincoln at once perceived the lad's meaning. The appeal was too strong for him to resist; so he sat down by his side and took hold of his hand. For two hours the President sat there patiently, as though he had been the boy's father.

When the end came he bent over and folded the thin hands over his breast. As he did so he burst into tears, and when, soon afterward, he left the hospital, they were still streaming down his cheeks.—Selected.

AT THE FAIR.

By Mary A. Roberts.

Harold and Jimmie were busy the beautiful long summer days, for they were getting ready to go to the county fair. Jimmie helped Mr. Penn pick out large pumpkins and squaches and melons.

Harold taught the dearest little colt to lead obediently.

"I know our colt will take the premium," said Jimmie.

"Yes, I am sure of it," replied Harold. "See how well it carries its head, and how sleak its coat is."

At last the great day dawned. The things were loaded in the spring wagon. Jimmie sat in the seat to help his father drive, and Harold sat in the back of the wagon, that he might lead the colt.

They ate their linch under the trees. Harold led his colt out. The judges looked at it critically, but they gave it the first premium.

Then the boys went with their papa to "see things."

"Papa," said Harold, "please don't go into the floral hall; there's just quilts and pickles there."

"Please don't papa," said Jimmie.

So they admired fat cattle, and sleek horses, and large hogs. A coon in an iron cage licked his chops and looked hungrily towards the raws of hen-coops.

"Keep close to me, boys; there's a big crowd here," said Mr. Penn. "Let me have your hand, Jimmie."

But Jimmie was feeling very important, and did not want to be led.

"Come Jimmie," coaxed Harold.

But Jimmie would not be led.

"Right this way, now, for your ice-cold lemonade!" shouted a man.

Jimmie stopped, but Mr. Penn and Harold went on.

"Lemo-lemonade, a nickel, a half a dime," shouted the man.

Jimmie grew tired of that, and looked through a crack in the fence at the people driving on the broad, white track.

"Where is Jimmie, papa?" asked Harold.

"Why he was with us a moment ago."

They went back, but could not find Jimmie.

"There's Uncle Horace!" cried Harold.

Matters were quickly explained, and Uncle Horace took charge of Harold while Mr. Penn continued his search for Jimmie.

Uncle Horace bought a brick of popcorn and a red balloon for Harold; then they went to the merry-go-round, and the little boy rode three times on the galloping horses. Uncle Horace ended up by buying a large piece of cream candy for Harold, and a very sweet and stuck-up boy was returned to Mr. Penn.

Jimmie grew tired at last, and discovered that he was lost. He ran back and forth hunting for his papa and Harold.

The sun was hot. Dust flew in clouds. There were many strange people. They shoved Jimmie about in their hurry, and poked him with parasols.

At last tears chased one another down his grimy little face. A kind-faced woman bought a glass of pink lemonade for him.

"What is your name?" she asked.

"Jimmie."

"And your other name?"

"Just Jimmie."

"What is your papa's name?"

"He's Jimmie too."

Late in the afternoon Mr. Penn heard one of the marshals shout:

"Lost boy! Gives his name as Jimmie!"

On the horse in front of the red-ashed marshal, rode Jimmie.

Harold talked all the way home about the nice time he had, and nothing but the toy balloon and what was left of the cream candy kept Jimmie's tears back.

"Papa," said the little boy; "please yill you let me hold to your hand when you go to the fair next year?"

"Why Jimmie?"

"Because," he said, "I missed lots by not minding you to-day."

"Is that all the reason, Jimmie?"

"No papa, that isn't the big reason. I've felt mean all the afternoon because I did not do as you told me to do."—S. S. Times.

The little that is done seems nothing when we look forward and see how much we have yet to do.—Goethe.

My liberty ends when it begins to involve the possibility of ruin to my neighbor.—John Stuart Mill.

EDUCATIONAL.

SANTIAGO'S RICH MINES.

The Difficulties of Working Them Under Spanish Rule.

D. T. Denton and Captain C. D. Dickinson, of Duluth, and Captain E. Morcom, of Tower, were for several years in charge of the mining and railway interests of the Juragua Spanish-American and Sigua Iron ompanies at Santiago and Baiquiri.

"The Spaniards," said Mr. Denton, "steal everything. At Santiago there is a little plaza, about a block square, and it is all laid out in walks and trees, is set round with settees, and has a fountain each corner. One year while we were there the government had appropriated $50,000 for the improvement of this plaza, and all that was done was to fill up some little holes in the walks with crushed stone, and that work was all done by the convicts at no cost. Every cent of the money went into the pockets of the officials. Every man has to pay a 4-cent tax on the meat he eats, for the government puts that tax on all dealers. The officials get all that, everybody says. There was an import duty of 4 cents a pound on flour when we were there, though no flour is ground on the island. The government used to send out arsenal supplies, powder, etc., and it frequently happened that we used government powder, steel and other supplies, for which we had to pay. Our supplies were in the arsenal, and they shipped us what we needed impartially, from our own stores or from those of the Spanish government, but they made us pay well for the privilege of using stolen goods. We were not able to complain. If we had, there would have been action that would have ruined our business.

"I recollect one time when a man was killed on the tracks of the Juragua road by some accident not connected with the operation of the railroad. His body lay partly on the rails. The deputy coroner refused to let the company move the man and sent up to Santiago for the coroner and his staff, and the road was blockaded till that official arrived and made an inquest. By the time they were through there were seventeen trains waiting on either side of the body, and operations at the mines on the road, and at the docks, where an ocean ship was loading, were all brought to an absolute silence. When we first went there we had assurance from S. P. Ely, of Cleveland, who was at the head of the enterprise, that every possible contingency had been looked out for, that the government had agreed to permit the import and export of all articles intended for the mines without duty, and that our operations would be unimpeded. The government had assured him of this. We went to work and had stripped off the dirt from the little mountain on the side of Baiquiri harbor, with the intention of tumbling down the rocks by blasting to make a breakwater for our ships and dock. We were all ready to begin blasting, were in a hurry, for the bad season was coming on, when one morning an officer and a lot of soldiers appeared and read us a long paper all decorated with seals, which proved to be an injunction. We had to stop or be shot. We stopped. If we had thrown one stone into the water there would have been trouble. We went to Santiago and got down the commander and made a big dinner for him with plenty of wine and gin, and Jose Ferara, who was the local manager of the enterprise, made a speech full of patriotism and with references to the discovery of America by the Spaniards and all that sort of thing. The commander reached over, signed his name to a dissolution of the injunction and told us that we could do anything we wanted. It was by this sort of delays and official acts that we might have been materially delayed or stopped entirely if we had not conformed to the customs of the country in the matter of theft and bribery.

"For a longtime we supposed the Spanish soldiers at Santiago were well drilled troops and were a good body of men. But we found that instead of being at the barracks or drilling, they

were diven out to the mines of the Juragua company, where the company built a lot of big barracks for their accommodation, and that there they worked right along in the mines. They were paid 80 cents a day by the mining company, and the officers took half of this, leaving the rest for the soldiers

"They had a locomotive inspector at Santiago who was supposed to come out and overlook every engine and piece of machinery we put in. His fees were $20 a day, and he was sure to make a special trip for every machine. He would come down, stay to dinner, which was made especially fine for him, drink all the afternoon, and go back the following day, having collected his $40, and not having seen the machine he had come to inspect. That was the regulation way of all officials. At one time the local officials of the province ordered us to widen the cuts of the railway from the river to Santiago, where it was very narrow and steep. It would have been an expensive undertaking and the company was not prepared to carry it out if a dinner would do as well. So we sent to Ferara and he said, 'Send for the governor-general at Havana.' That was before Weyler's time. We went around to Havana, about 900 miles, and asked the governor-general to come down. He came. We learned that he was accompanied by thirty-two members of his official staff. We had a lot of big tents with flies, and these we spread, making a large pavilion, cool and comfortable. Then we sent to Santiago for the best caterer in eastern Cuba. In the meantime we sent our little narrow gauge special passenger car, the only one we had; to the end of the line to meet the party, and stationed thirty-two saddle horses at the point where the officials were to leave the train. They made quite a cavalcade. That dinner cost Mr. Ely $450, but it did the business. It would have cost $150,000 to have widened that cut. The governor-general went back to Santiago in a condition of total inebriety, but he had agreed to all we asked before he went. From Santiago he went immediately to Havana.

"The first ship that brought powder to us was seized at the entrance to the bay of Santiago and the powder stored in the arsenal, while the ship was fined $100. We got the powder after we had made the proper moves, but the $100, never"—N. Y. Echo.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

WHERE IS GOD'S CHILD?

There are souls that are wandering all around
Who have never heard the Gospel sound;
In rags and in tatters of divers hue,
The many shrink from the wealthy few;
The waifs of the city we want to call
To "theater service" or "mission hall."
'Mid the desert sands, or under the palms,
There are voices ready for grave, sweet psalms;
In idol courts, or by Ganges' tide,
There are hearts awaiting to open wide;
But our hands are heavy, our feet unshod,
For we have not the gold to go forth for God.
Where is the gold, the fair bright gold,
Which is given the Church for her Lord to hold?
Pray o'er the gold, God's gifted gold,
For it is but given for him to hold.
Scatter the gold in the seedtime brief,
For the glory cometh with harvest sheaf.

Last year the Zulus gave more than $4000 to sustain their native churches.

A late reinforcement will bring up to forty the number of Catholic missionary nuns upon the Congo River.

One of the wives of the king of the Barotsi, becoming a Christian, obtained her freedom from the harem, giving up her queenly station to follow her Savior.

There is a missionary station on the Upper Congo, all of whose buildings are made of brick, even those reserved for the blacks. The brick, of course, is made upon the spot.

Only twenty-two years ago Stanley made his marvelous journey across Africa, and already the English Baptist missions have followed his track more than halfway, their farthest station being planted within ten miles of Stanley Falls, on the Upper Congo.

In the Yoruba region of Africa the evil of intoxication has become so fearful that the natives themselves have become alarmed. In one district more than 8000 of them, and in another neighborhood 3800, have signed a petition praying for the prohibition of the accursed traffic.

The converted Africans themselves are carrying the Gospel from Uganda into the neighboring tribes. Bishop Tucker recently visited a thickly settled district two hundred miles away from Uganda, and found the king of the country already baptized and a Christian church at his capital. No English missionary had ever been there, and the work was the fruit of native evangelists from Uganda.

The new church built at Johannesburg, in South Africa, in connection with the Congregational Mission there, is out of debt, $500 having been paid upon it by the Zulus the first year. For the year ending April 1, 1896, the receipts of this church were a little less than $1200, which is quite as well as we could expect the average new church in our own country to do.

Some singular scenes occur in the Indian Missions. The missionary at Ponca, Okla. writes: "One afternoon a man came wrapped in a blanket. His first salutation was to extend the right hand upward with the palm turned to me. Then he shook hands and sat down. When my husband came in he did the same thing. Then we understood from signs that he had come to worship God. I assure you we did not disappoint him!"

GIVE ALL YOU CAN.

John Wesley in his later years cried out, "O that God would enable me once more, before I go hence and am no more seen, to lift up my voice like a trumpet to those who gain and save all they can, but do not give all they can."

TRUE ESTIMATE OF MONEY.

Dr. A. F. Schauffler, in a recent address defined money as one's self, illustrating his definition by saying that a week's wages in one's pocket represent a week of one's self, one's energy, industry, ability, and that the true estimate of money is formed when we see what it will accomplish when rightly used. Men are to give not a tithe, as Jacob gave, but as the Lord asks us to give.

HOME MISSION NOTES.

Any pastor desiring to promote the work of the Woman's Home Missionary Society in his own church (and incidentally to forward the work of the other Missionary Societies,) will do well to inform himself as to the line of leaflets published by the W. H. M. S. A full set of samples will be sent on application to Miss Van Marter, 150 Fifth Ave., New York City, for four cents postage.

SEEKING MONEY.

Bishop Ninde, in an address on money, in Cleveland, while recognizing its need, yet deprecated the necessity of dwelling upon the ways and means for obtaining it. He pointed to the fact that public sentiment is against the hoarding of wealth or the use of it for selfish purposes merely, and suggested that it were better for a minister, instead of trying to restrain a business man in his efforts to become rich, to give him a new and higher motive to control the efforts he is putting forth.

EPWORTH LEAGUE.

By Rev. Daniel W. Shaw, Ph. D.

Topic, September, "Harvest Parables."
September 4, Topic, The Mustard Seed. Scripture Reference: Matt. 13: 31-32.

The parables of Jesus represent a distinctive and beautiful method of teaching. It was Christ's method of teaching. It is not less fascinating today than it was then; and the maker of parables will command the ear of the multitude. Arguments and reasoning, interest the few, the parable catches and holds the attention of the multitude. There are some preachers who ignore the anecdote and the parable very largely in their preaching, and do it from principle, but they fail of a valuable element of power. Many a pulpit that stands every Sabbath facing acres of empty pews with here and there an auditor might, by a faithful and wise use of the parable, bring back to those pews many who had failed to be interested in the argument. From the lips of Jesus dropped parables like pearls, radiating truth as the sun, light. The tares, the wheat, the leaven, the sower and the mustard seed all afford him the simplest and yet withal the most attractive means of teaching great truths.

At times Jesus permitted the shadows to roll up in his speech so that the hearts of his followers were almost discouraged; then the light would flash in his face and on his words as he spoke of the leaven and mustard seed. The chapter from which our lesson is taken might fitly be called the chapter of parables; for here we find those of the Sower, the Tares, the Leaven, the Hidden Treasure, the Drawnet and the Mustard Seed about which we are to think to-day.

The parables of the leaven and mustard seed are known as parables of encouragement and carry in them a prophecy of the universality of the Kingdom of God. At the first glance the leaven and mustard seed seem but a repetition of the same truth, but they are, as we find on closer investigation, totally different. The leaven is the kingdom coming without observation while the mustard seed is the kingdom displaying itself and cannot be hid. The leaven shows the intensive development and the mustard seed the extensive development of the kingdom. The leaven shows the power and action of the truth on the world as brought in contact with it, while the mustard seed shows the power of the truth to develop from within itself.

The parable of the mustard seed was a shaft of light and a ray of hope shot into the despondent hearts of the disciples after hearing about the Sower and the Tares. The peculiar properties of the mustard seed might have had something to do with giving it prominence here in our Lord's teaching. Two of these properties we may notice.

1. The mustard seed is full of heat and fiery energy. This our Lord doubtless had in mind when he likened the Kingdom of God unto it. Heat is power while the ultimate resolution of power is heat. This Jesus took as a representative of that kingdom which should fill the earth.

2. The best qualities of the mustard seed are discoverable only as the seed is crushed. To test this, put a few seed in the mouth, and then finally crush them between the teeth and mark the effect. So with the Kingdom of God. The more you crush it the more energy does it manifest.

Then, again, note that the mustard seed is among the smallest of the seeds; and so typifies the Kingdom of God, for what kingdom ever had humbler beginnings? The manger and the Galilean carpenter form the earliest picture. Proud and magnificent kingdoms, hoary with time's onward march, arose to oppose and crush it. But it has developed from within, until to-day it is the greatest of kingdoms, as the mustard became the greatest of the trees and to-day it affords shelter to many, as the mustard tree gave a home and protection to the fowls of the air. As noontide is in the dawn, so universal empire was in the small beginnings of the Kingdom of God.

The kingdom is to conquor the world and the nations sitting under her peaceful banners will learn war no more.

The Kingdom of God, like the mustard seed, has been sown in the earth, and from India and China, from Africa, South American and the islands, there answereth the propheey of universal empire. Who thought of such developments in India when Carey, the cobler, went into her fever-haunted jungles? Who dreamed that light would be to-day breaking all over Africa, when Livingston took up his perilons search within her tangled thickets? Thirty-nine times was Livingstone attacked by Afican fever, finally dying on his knees, pleading for her redemption. That redemption draweth nigh.

To-day the new kingdom is furnishing protection for others. Nothing but the altruistic spirit born of the gospel could have inspired this the foremost Christian nation, to call out her armies and mobilize her navy in defense of humanity. Nothing is more patent to-day, than the fact of the universal conquest of the earth by the Kingdom of God.

Dear leagner, join the marching cohorts of God, so that when the banners shall be hung out from all the kingdoms of the earth indicative of the religious conquest of the world, you may join in the song of triumph with the feeling that the victory is partly yours.

Charleston, W. Va.

METHODIST FOREIGN MISSIONARIES.

The Methodist Episcopal Church, South, has in its missions in China, Japan, Korea, Brazil, and Mexico 150 male and female missionaries.

The African Methodist Episcopal Church has in its missions in Africa and the West Indies 31 missionaries.

The Methodist Protestant Church has in its mision in Japan 16 misionaries.

The American Wesleyan Methodist Church has in its mission in West Africa 5 missionaries.

The Methodist Church of Canada has in its missions in China and Japan 50 missionaries.

The Wesleyan Church of Great Britain has 337 missionaries in Ireland, Italy, Spain, Portugal, India, China, Africa, British Hondnras and the Bahamas.

The Methodist New Connextion of Great Britain has a mission in China with 14 missionaries.

The United Methodist Free Churches of Great Britain has 42 missionaries in China, Africa and Australia.

The Methodist Episcopal Church has 446 missionaries in its missions in Africa, South America, Mexico, Europe, China Japan, Korea, India, and Malaysia.

HOW TO OBTAIN MONEY FOR MISSIONS.

The collossial foreign missionary problem of the hour is the conversion of the Church at home to the realization of its duty and privilege in preaching the Gospel to the whole world. If we were unborne by the gifts and the prayers of a consecrated Church in America we could trimphantly override every obstacle that we enconnter in Asia and Africa. Experience has shown that wherever the Gospel is faithfully preached by the foreign missionary the heathen are converted, but the tronble is to get money enongh to send out and maintain the requisite number of missionaries. What we need is a missionary church membership at home. Christians that understand the place of foreign missions in the word of God, that discern the part of foreign missions in the plan of God, and get close enough to the divine heart to catch something of its yearing love for a lost world, and are so baptised by the Holy Ghost that they will place themselves unreservedly in his hands in the work of bringing the race to the feet of Jesus.—Arthur J. Brown, D. D.

In all controversies, secular and religious, it is the rule that those who know the least bawl the loudest.—Alabama Advocate.

SUNDAY SCHOOL HPELS

By Rev. G. N. Jolly, Kentucky Conference.

Lesson X, September 4th, 1898.

THE DEATH OF ELISHA.

(2 Kings 13: 14-25.)

Golden Text—"Precious in the sight of the Lord is the death of his saints." (Psa. 116: 15.)

About fifty years have passed since our last lesson. During this time several noted events occurred with which Elisha was connected. The famine in Samaria; the restoration of the land to the Shunammite woman; the anointing of Hazael to be king over Damascus, and the anointing of Jehu to be king over Israel. In this last act the threefold command given to Elijah on Mt. Horeb was fulfilled. After this we see no more of Elisha till he appears in our lesson, a period of about forty-five years.

I. The prophet's last prophesy. (14-19). 1. The illness of Elisha. He was at this time more than 80 years of age. For more than 60 years he had stood at the head of the prophetic school. Many changes had taken place in Israel during this period. Idolatry had been in part destroyed, yet the morals of the nation had gone down to a very low state. The prophet had only checked the stream of corruption that was flowing through the nation. Note—The good and useful reach the end of life's journey same as other classes. It is a noble thing to grow old gracefully.

2. Joash, the king of Israel, visited Elisha in his last sickness. Both were in Samaria. Joash went from his home down to the house of the prophet. Affectionate was the meeting between them. As the king bent over the dying prophet tears filled his eyes and he cried, "O my father, my father, the chariot of Israel and the horsemen thereof." These were the words Elisha had addressed to Elijah more than 60 years before. They likely meant, "May the hosts of heaven be about thee in this trying hour." Note—For more than half a century Elisha had been the greatest man in all Israel. At this time the young king could address him as an aged father. We should esteem it a great privilege to visit one of God's children in the hour of death. Their patience, love and resignation should prove great blessings to us.

3. This last propheey illustrated. (1) The bow and arrows were implements of war. The prediction was a declaration of victories and defeats between Israel and Syria. (2) Elisha putting his hand on the hand of Joash indicated that divine power would be given him in the time of battle. God abides in his children and acts through them. (3) Opening the window towards the east was to look in the direction of the Syrians. It was a common custom in that age for a king when declaring war against another nation to assemble the people, dip an arrow, spear or dart in blood and then cast it as far towards that land as possible. (4) Smiting the ground with the arrows, or shooting them into the ground from the window where they were, symbolized the number of times the king would trimph over Syria. Possibly he did not realize the full meaning of this act. If he did he showed great weakness or indifference by not smiting the ground many times. Possibly the spirit of the Lord was governing the whole matter. We should ask large things of the Lord that our joy may be full. (5) Elisha was angry because the king did not shoot five or six arrows into the ground. Joash was sluggish and not alive to his duty. He was narrow and satisfied with but little. He limited his victories over the Syrians. Anger within itself is not wicked, but when it leads to words and deeds contrary to the sacred Scriptures then it becomes sinful.

II. The death and burial of Elisha (20-21). 1. "Elisha died and they buried him." Soon after the events above stated the "man of God" yielded up his life. The silver cord was loosed, the golden bowl broken; the pitcher broken at the fountain, and the wheel broken at the cistern. The dust returned to earth as it was, and the spirit went back to God who gave it. He likely departed this life from his own house with the king and many of the sons of the prophets about him. He paid a debt all have to pay. Death is only a question of time. "Josephus says he was honored with a magnificent funeral, in every respect worthy of a personage so saintly and beloved." He like our Savior was laid to rest in a tomb. This manner of burial is better than cremation or interment in the water, or in the earth.

2 The land of Israel was soon invaded by marauding bands from the land of Moab, east of the Dead Sea. Elisha was likely not buried in Samaria. This company of freebooters would hardly have been in that city. It is not stated who were burying this man. Possibly they were the sons of the prophets. The person who is being carried forth is not named. Elisha was likely entombed in a common burrying ground. Letting his body down in the tomb of Elisha was only temporary. When it touched the bones of Elisha it revived and stood upon its feet. It was the power of God and not the bones of Elisha that raised him to life. The design of this miracle was likely to show the power of God, honor the bones of Elisha, and strengthen the faith of the people. It teaches immortality, and shows the course of Jesus through the grave to heaven. It proclaims the power of God to raise us from the death of sin into the life of holiness. This is the only instance in the Bible where the bones of the dead wrought a miracle, yet on the whole system of miracle working relics of the Roman Church has been founded.

III. Elisha's last propheey fulfilled (22-25). 1. The cruelties of Hazael. He was before he became king of Damascus a person of high rank in that nation. When Benhadad was afflicted he sent Hazael to Elisha to know if he would die or recover. The prophet told him the king would die, and he would reign over Damascus. It made the prophet weep when he saw the evil Hazael would bring upon Ishael. This fiery combattive warrior could not await God's time, but surrounded Benhadad and assumed the reign of government. "He smote the children of Israel in all their borders," and took from them all the cities east of the Jordan. This continued for many years. Hazael and others were raised up by the Lord for this purpose. Elisha was dumb with silence while the judgments of God were showered upon his nation. If nations and individuals could see the result of sin as the "man of God" sees it, they would surely not break the laws of Jehovah.

2. The graciousness of the Lord. Jehoahas was slain by an arrow from Jehu's bow, on the very plot of ground his father Ahab had so wickedly taken from Naboth. At about the same time Hazael, king of Syria, died, and his son Benhadad reigned in his stead. Now matters changed, and the Lord began to have compassion on His people, because of the covenant made with their forefathers. Joash took again the cities out of the hands of Benhadad which Hazael his father had taken out of the hands of Jehoahas the father of Joash. Three times did the king of Israel smite the king of Syria. Elisha was grieved because Joash did not smite the ground more times with the arrows, then he could have overcome Syria many more times. The reward of virtue and the punishment of vice is in the hands of the Lord. He has all time in which to do His work. He shapes the course of nature and brings about His desired results. G. N. Jolly.

Covington, Ky.

There is no victory possible without humility and magnanimity; and no humility or magnanimity possible without an ideal.—Thomas Hughes.

Nothing leaves a meaner taste in the mouth than a quarrel, except an unsuccessful effort to make a quarrel.—Baltimore Advocate.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

The editor is making a brief tour through North Louisiana and Texas in the interest of the Southwestern, hence while our readers may not find the matter in the paper arranged in every respect just as he has it when in the office, they will nevertheless find all available space full as usual. Send his mail to this office and that marked personal will be forwarded to him.

The recent Christian Endeavor Convention, held in Nashville, was fraught with many pleasing incidents of fraternity and good feeling.

A special correspondent to the Christian Advocate gave an interesting account of the meeting, from which we take the following:

"But the bright stars of the occasion proved to be the two Methodist Bishops. Bishop Fitzgerald, of the Methodist Episcopal Church, South, gave a marvelous address. It was full of the most pointed wit, as when, after saying that the South wanted no more war with the North, the Bishop told the story of the small boy who ate too much dinner. "Won't you have some more?' asked a mischievous uncle. 'No,' groaned the lad; 'I don't want what I've had!'

"An illustration of the fellowship of the convention from another side was Bishop Fitzgerald's request that his black brother, Bishop Arnett, of the African Methodist Episcopal Church, be presented to the audience. He spoke for a few minutes with eloquence and African fire, and then, remembering Bishop Fitzgerald's promise that as soon as the war closed he would institute a vigorous missionary campaign in Cuba, Bishop Arnett grasped his hand and covenanted to join him in the work. 'And then Cuba will have the North and the South, black and white, and the Methodist Church, and it'll all be done!' "

The spirit here evinced is exceedingly gratifying, and especially so, when we consider that it happened in the South, between a Southern Bishop and a black Bishop. It confirms our opinion that much of this race feeling can be controlled by the good men of both races coming together to do the right.

Miss Helen Gould is a remarkable young woman. She has done much for the comfort of the soldiers and has won the admiration of the country at large for her patriotism and sympathy for the distressed. Her entire time is devoted to the work of the Woman's National Relief Association, of which she is president. She has given largely of her wealth to support the work. It is said she has received a number of generous donations from personal friends and others who have learned of the good she is doing, but her bank account in the treasury of the association, and when funds are wanted she draws a check.

Miss Belle J. Allen, of Tokio, and Miss Maud E. Simons, of Yokohama, both missionaries of the Woman's Home Missionary Society of the Methodist Episcopal Church, were killed a few weeks ago. They had gone out in a small boat to see some friends off, and on returning their boat collided with a junk, which produced the frightful accident.

Send us a new subscriber.

A PLEASANT INCIDENT.

The editor of the Southwestern had the pleasure of attending last week the District Conference of the Monroe District, which assembled at Monroe, La. The presiding elder is Rev. F. T. Chinn, and the pastor at that point is Rev. P. W. Clark. There was in session at the same time the Baptist Association of the 10th District of Louisiana, Rev. A. D. Flood, of Delhi, was moderator, and Rev. Wm. Hamilton, pastor.

Elder Chinn, who, though a very small man physically, has a most fertile and active mind and conceived the plan of having his conference call in a body and extend greetings to the association. When we reached the conference Friday all arrangements had been made and at the hour appointed the conference, led by Pastor Clark, marched in a body to the church in which the association was holding its sessions. The association had not been notified of the intended visit and was hence taken wholly on surprise. As the conference filed into the church Bro. Fairfax, the chorister raised an appropriate hymn which the whole Methodist host joined to sing. Our Baptist brethren soon caught the meaning of the untimely interruption and arising en masse, took up the refrain which was punctured by many a hearty amen. As soon as the singing ceased and quiet was restored, Bro. Chinn made a brief and appropriate address in which he informed the moderator and delegates of the purpose of th the assemblage and introduced the editor of the Southwestern, who also delivered a short address, indicating what he thought should be the fraternal spirit existing between Baptists and Methodists as Christians. The presiding elder then presented to Rev. Wm. Hamilton, as a token of the good will and fellowship existing between the Baptists and Methodists of Monroe and North Louisiana a beautiful silver mug, appropriately engraved. In response Elder Hamilton delivered a beautiful and touching address which seemed greatly to affect and move the immense audience, which by this time filled all available space in the church. After some further ceremony, indicative of the spirit of the occasion, the District Conference retired and left the association to pursue its business.

The next day, just after the District Conference had adjourned for dinner and a number of the delegates had gone to their stopping places, some one ran into the church and cried, "They are coming, they are coming!" And sure enough, like Cervera's fleet issuing from the harbor at Santiago on the memorable Sunday morning, we beheld an immense concourse, Flood's fleet this time, turning a street corner some distance away and headed directly for the church. The few of us who were left on guard took our places in the church and awaited results. The 10th District Baptist Association, for such was our approaching visitors, led by the moderator, Rev. A. B. Flood, Pastor Hamilton and the officers of that body, actually poured into church like a flood, till the building was crowded. The singing was appropriate and beautiful, and every face was marked by suppressed enthusiasm and unselfish interest. The moderator delivered a strong and eloquent address, which breathed the spirit of brotherly love and union. He was followed by Prof. G. W. Longwood, whose intelligent and earnest words were highly appreciated. Then Elder Hamilton, who served as master of ceremonies, paid a glowing tribute to the work done in Monroe by Revs. Chinn and Clark in uniting the people of the churches, inspiring and helping the young people, etc., etc. He called three fine-looking ladies, each of whom bore a parcel. The first presented Rev. P. W. Clark a fine gold-headed umbrella and the second handed Presiding Elder Chinn a beautiful gold-headed cane. These brethren being ready and fluent speakers made responses which were creditable alike to them and the conference and church represented by them. The third lady then approached the editor of the Southwestern and handed him a case, which contained a highly ornamented siver handled ink eraser, paper cutter and pen holder. Each present was engraved with the recipient's name and station. The editor was so thoroughly surprised at receiving this most appropriate and valuable testimonial that he can only say he made the best response he could under the circumstances.

The association retired at once and we sang as they went, "God be with you till we meet again." All seemed perfectly happy; and they certainly had reason to congratulate themselves in the fact that they had beaten the Methodists at their own game, notwithstanding the fact we had at least two days the start of them. The fraternal spirit evinced on both sides was gratifying and reassuring and our hope is that this may prove helpful to both denominations everywhere.

"N'importe," the Michigan correspondent to Zion's Herald, in his last week's letter, says:

"Rev. Dr. Wm. Denman has gone East. About two months ago he vacated his pulpit in Battle Creek to be editor and manager of the Ocean Grove Record, and is now sitting on the tripod driving the quill. We have made an editor out'n o' him.

And that prompts me to remark that Michigan has furnished several Methodist editors. The veteran Edwards, who wields the facile pen of the up-to-date Northwestern, is one of us.

Dr. Potts, of course you know, is from Michigan, and we hope he will stay in Michigan and at his present post for two decades yet.

And Berry? You know Dr. Berry. He pitched into the editor of Zion's Herald because he hinted the Epworth League might be in some degree responsible for our meagre gains of the past year. A good many preachers here did not agree with Berry altogether, and a goodly number did agree with Zion's editor. Nevertheless we all like Berry, and we proudly point to him as an editor from Michigan.

Then there is that brilliant fellow over near Pike's Peak, who hits straight and hard every clip and writes a masterly editorial every time—Dr. Spencer. He' s from Michigan, too.

Dr. Buckley used to be in Michigan, and no one can tell how much of his present brilliancy is due to that fact. Oh, we can make editors, on call, any time!"

These are all good, and if Michigan can furnish any more like them, she may expect another call.

Capt. W. J. Williams, the only Negro captain in the 6th Massachusetts regiment, is reported sick with typhoid fever in the hospital at Charleston, S. C., where the regiment, and his Negro company with the rest, embarked for the front.

The Methodists are good people anyway. Hon. Justin R. Whiting the nominee for governor of the State of Michigan is a trustee and steward in the Methodist Episcopal Church at Saint Claire, Mich., and the Republican candidate for governor of Arkansas, the Hon. H. T. Auten, is president of the Board of Trustees and member of the Main Street Methodist Episcopal Church, Little Rock, Ark.

There are two classes of disagreeable people in this world whose presence is not edifying. The first are gloomy. They go about with their bitter cups and want everybody they meet to take a sip. They take a morbid delight in making themselves and other people miserable. If they have no real troubles to worry about they manufacture artificial ones and their mills never shut down. They grind out just about so much misery whether the market is brisk or dull. Such people remind me of old rusty pianos that have not been tuned for years. They are so full of discordant elements that no harmony can be evoked from them. Play on any key you evoke nothing but a jangle. These are the ones who always talk of life as a "vale of tears" and a waste, howling wilderness, in which, by the way, they themselves do most of the howling. They whine and sigh, but they do not sing.—Rev. J. I. Scudder.

GONE TO SANTIAGO DE CUBA.

The 9th Regiment of United States Volunteers, composed of eight companies from this city, one each from Galveston and Houston, Tex., and one each from Donaldsonville and New Iberia, La., left here aboard the government transport Berlin for Santiago on the 17th inst. The regiment had epected to go shortly, but not so soon. Nevertheless, the boys were ready and glad to go. The order that they should sail on the Berlin instead of the 1st Regiment of Volunteers (white), which had come on here from Texas for that purpose, reached Col. Crane, their commanding officer, Monday afternoon at 6 p. m., the 15th, after a good part of the 1st Regiment's supplies, etc., were already aboard. However, in forty-eight hours the vessel had been unloaded and reloaded with their supplies and equipment, and the whole regiment was aboard and ready to sail. On Tuesday the entire day was devoted to necessary preparation and loading, as was also the greater part of Wednesday. The whole line of march of more than two miles, from Camp Corbin to the wharf, at which the vessel was awaiting her human cargo, was crowded on both sides of the street with citizens and friends, colored and white, who desired to see the boys as they passed by. They made the march between 2 and 3:30 o'clock in heavy marching order, and as hot as it was at that time of day, stood the trip exceedingly well. A few were overheated and fell out, in order to save the reputation of the race, and were picked up by their comrades and placed in wagons provided for the purpose. The regimental band which led the procession greatly enthused the marching soldiers and delighted the waiting thousands. As far as we were able to learn, when the Berlin swung clear of the wharf, a little after six o'clock p. m., there was only one man of the regiment missing, and he was one of the captains, who soon came running and was rowed out amid stream in a skiff, where the stately vessel tarried a few moments till he could be hauled aboard by means of ropes which were let down to him. This was a remarkably good showing when we remember that one white regiment attempted to board this same vessel, some weeks previous, for Cuba and could not get the men together, and another which did embark at that time, was compelled to leave six men, who were afterwards caught and were carried under guard on this last trip of the Berlin.

We should be pleased to give a complete roster of the regiment, but our space will not allow, hence we give only commissioned officers, hospital corps and chief musician, who were with the regiment when it sailed from this point.

The commanding officer, Colonel Chas. J. Crane, is the son of a Baptist preacher, now deceased, of Texas. He went to the military academy at West Point in 1872, from which he graduated in 1877. That same year he was assigned to the now noted 24th Regiment, with which he has served ever since, and although now commissioned as colonel of the Ninth of Volunteers, is still a captain of the 24th Regiment of the regular army. Having served with a colored regiment for about 21 years, the colonel feels perfectly at home with the colored boys of the 9th. He seems proud of the 24th, and especially of the record it made at Santiago, and says it is a fine regiment.

The officers are as follows:

Colonel, C. J. Crane.
Lieut. Col., D. M. Sells.
Major, D. B. Harrison.
Major, A. G. Romain.
Chaplain, Rev. C. T. Walker, appointed but not present.
Quartermaster, G. L. Febiger.
Adjutant, C. D. Wood.
Sergeant Major, J. D. McCarthy.
Q.-M. Sergeant, J. S. Minor.

Captains.

Company A—James Simpson.
Company B—Sydney Goode.
Company C—Ed. Sherman.
Company D—Walter Dayton.
Company E—James Alrich.
Company F—Has not reported.
Company G—R. M. Nolan.
Company H.—Has not reported.
Company I—C. A. Windus.
Company K—Wm. Lowery.
Company L—W. C. Coleman.
Company M—M. Bickham.

Lieutenants.

Co. A, G. H. Nelson and E. H. Phillips.
Co. B, ———— and J. C. Allen.
Co. C, J. T. Beckham and H. O. Franklin.
Co. D, S. P. Brown and Phillip Phillipson.
Co. E, I. L. Barnett and J. W. Butler.
Co. F, C. W. Fillmore and W. Robinson.
Co. G, N. A. Smiley and W. D. Seals.
Co. H, H. H. Blunt and L. Tharpe.
Co. I, L. E. Brown and Adolph Wakefield.
Co. J, A. Harange and A. J. Petivan.
Co. L, P. L. Commoche and O. Duncan.
Co. M, ———— and W. A. Pinchback.

Hospital Corps.

Surgeon, Major A. Pallones.
Asst. Surgeon, J. Mitchell.
Asst. Surgeon, Jno. Dunshie.
Chief Hospital Steward, Jos. E. Dibble, M. D.
Asst. Hospital Steward, Fernande Fabre.
Asst. Hospital Steward, J. M. Beverly.
Chief Musician, J. W. McNiel.
Drum Major, Willis Hall.

The pastors of the North New Orleans District have "watched" their presiding elder, Rev. Stephen Duncan. A programme had been arranged for the occasion, which took place in the Scott Chinn Chapel on the evening of the 18th instant. A goodly number of the preachers of the district were present. A. J. Lindsay made the welcome address, which was responded to by R. C. Metoyer, Esq., and Rev. Robert Armstead. The watch was delivered by Mr. Wm. Roberson to Rev. R. E. Jones, who presented it to the presiding elder on behalf of the ministers and laymen of the district. Elder Duncan responded in a modest and happy speech. Miss Mary Turpana rendered an excellent solo. Rev. Duncan has spent ten years as a pastor and sixteen years as a presiding elder, and has just celebrated his 49th birthday. His efforts have been greatly blessed of the Lord, many souls having been converted under his preaching. Rev. J. W. Turner was presiding officer on this occasion.

On Wednesday evening of last week a professional and prefatory reception was tendered Dr. Emma A. Reynolds in St. James A. M. E. Church, by Dr. & Mrs. L. H. Reynolds. Quite a number of the representative men and women of this city were present. Addresses were delivered by Mme. M. C. Turner, "The Progress of Woman;" Mrs. S. F. Williams, "Professional Women." The response was made by Dr. Emma A. Reynolds. Some remarks were made by Hon. T. T. Allain and Rev. L. H. Reynolds, D. D. The programme was interpersed with music furnished by St. James' Choir and the Students' Orchestra. Miss Reynolds is a gradnate of the Providence Training School for Nurses and of the Woman's Medical College, of our own Northwestern University, Chicago.

Bishop Newman has been advised by his physician not to undertake conference work for the coming fall. His conferences has been provided for as follows: Cincinnati, Bishop Vincent; Central Swedish, Bishop Merrill; Chicago German, Bishop Joyce (date changed to Sept. 14); Atlantic Mission, Bishop Mallalieu; North Carolina, Bishop Mallalieu; Blue Ridge, Bishop Goodsell.

Col. Wesley Craoton, the wealthiest man of his color in Vicksburg, Miss., and among the richest in the State has recently purchased another choice piece of property. He owns so says the Vicksburg Post 8 valuable pieces of property in the city and three in the country. He pays taxes on $30,000 worth of real estate and lives in the finest residence of any colored man in the State, having cost over $7,000.—The Appeal.

PERSONAL AND GENERAL.

President W. P. Thirkield, of Gammon Theological Seminary, is at Chautauqua, N. Y.

Miss Susie Powell, of Bay St. Louis, Miss., was in the city last week and we were pleased to have her call at the office.

Bishop Taylor will have a new book from the press in the fall, entitled, "The Flaming Torch in the Land of Black."

Mrs. Maggie Revels Howard, daughter of Dr. H. R. Revels, is dead. She gradnated from Rust University last May with the degree of A. B.

Prof. Richard R. Wright has been appointed paymaster in the army with the rank of major. We extend to Major Wright our congratulations.

Hon. Justin Whiting, who is a nominee for governor of Michigan, is a steward and trustee in the Methodist Episcopal Church at St. Clair, Mich.

Rev. Dr. J. M. Shumpert, the veteran presiding elder of the Mississippi Conference, passed through the city last week, en route to Bay St. Louis, Miss.

Gen. Fitzhugh Lee has announced himself a candidate for U. S. Senator from the State of Virginia. He is quite popular and will most likely be elected.

Dr. Geo. P. Mains will make a tour of the Idaho, Columbia River, Puget Sound, Oregon, California and Southern California conferences in the interest of the Book Concern.

Lients. A. Wakefield and W. D. Seals, of the 9th Regiment of U. S. Volunteers, gave us a pleasant call just previous to embarking for Cuba last week. Both are soldierly and intelligent officers.

The wife of Rev. A. H. Banks, pastor in Algiers, has been quite sick for some time, but has sufficiently improved to go to her mother's home in Zachery. Her daughter, Miss Jennie, accompanied her.

Bishop Warren left this country last fall for South America, where he held two conferences; from there he went to England, and there attended the World's Sunday-School Convention. He is now on his way home.

Mrs. Mary E. Wakefield, the charming young wife of Lieut. Wakefield, of the 9th Regiment, U. S. Volunteers, has arrived in the city from Houston, Texas, and is stopping with her husband's relatives at No. 1233 Villere street.

Miss Rosa Clark, the daughter of Rev. E. H. Clark, Whitehall, La., died in this city last Tuesday, Aug. 16. Had she lived one day longer she would have been 18 years of age. She was a devout young Christian and an exceedingly useful worker in the church and league.

Prof. A. J. Howard, A. B., who was so long a successful teacher at Alcorn College (Miss.) is preparing to open a first class dry goods business in Jackson, Miss. He has leased an excellent brick building adjoining the bank on the principal street in the city. This will mark a new era for the Negro business man.

Mr. Isom Hill, a member of St. Paul M. E. Church, Shreveport, is one of the most substantial citizens of that pushing little city and at the same time one of the most highly respected. He is still with a firm with which he has been for more than thirty years. Mr. Hill has just returned from a trip to Kansas City.

Rev. R. H. Johnson, of the Alexandria charge, of the Tennessee Conference of our Church, died on Monday, the 15th inst., after a lingering illness. This is the fifth member of that conference that has passed away this conference year. The old and the young have both been called by the Master from labor to reward.

Dr. S. D. Redmond's patient, a Mr. Jackson, who was paralyzed as the result of a kick on the head by a mule, received forty years ago, is now up and has been discharged by the doctor as well. He was relieved by the doctor's taking out that portion of the skull which rested upon the brain. No physician in Jackson, Miss., stands better nor is more successful than Dr. Redmond.

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DOINGS OF THE WORKMEN.

L. J. Hogan, P. C., Caldwell Circuit, Tex.: We are alive and things are moving slowly but surely. Since the second quarterly conference, we have raised something over $100. The 7th of August at Lyons, we raised $51.00. Our membership on this work is quite small, but we are spreading out. We have built a new church at Lyons on the Church Extension plan. Sunday was a glorious day with us. Much improvement in Caldwell this year, in the church, on the fence and parsonage. Now we are sinking a much needed well. Our revival meeting was a success in Caldwell. We shall begin a meeting at Lyons soon.

E. B. Richards, P. C., St. Martinville, La.: A warm reception met the pastor at the little mission and over 100 lbs. were left for him, Caledonia Phillips, captain. God bless them; come again.

G. W. Baker, P. C., Corinth Circuit, Miss.: Our third quarterly conference convened on Saturday, 13th inst., with Rev. O. Gillispie, acting P. E., in the chair. Bro. Gillispie is up on lines of church work. He spoke of the Southwestern Christian Advocate very forcibly. On Sunday he preached to a crowded house. Bro. Adams, of the Baptist Church, dismissed his congregation, came over and took a part in our services; may the Lord bless him. Bro. Gillispie made a lasting impression upon the many friends who heard his discourse; he is a power in the pulpit. It was quite a treat to have Bro. Gillispie with us. The reports were good. Collection good. Judge Lynch invaded our town on Wednesday morning, about one o'clock, and took from the cells of the jail a boy about 17 years old, and swung him up for striking a white man. This is the first lynching that ever occurred in this town.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

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L. J. Hogan, P. C., Caldwell, Tex.: Our third quarterly conference was called to order in the new church just completed at Lyons, Aug. 13th, by Rev. W. L. Duncan, P. E. Reports showed progress on all lines. On Sunday the presiding elder preached three sermons to the delight of all who heard him. The people at Lyons are at work. We have raised at that place alone, with twenty-five members, this quarter, $124.00.

R. A. Swan, P. C., Cleveland, Tenn.: Our fourth quarterly conference was held on the 13th. Our much beloved P. E., Rev. G. W. Staples, was with us, and with an eagle eye looked after every department of the work. He said many good things concerning benevolent moneys and urged each member of the quarterly conference to subscribe for the Southwestern. The P. E. preached three soul stirring sermons on Sunday. We have paid our elder his entire assessment, $44.50. Raised on Sunday, $25.55; seventy-three communed.

Alfred Edwards, Wytheville, Va.—Among the many valuable papers and the mediums through which we get the most essential information is the Southwestern. Being such an ardent worker for this our grand and noble cause, the Methodist Episcopal Church, of which we are extremely proud, we deem it but our bounden duty to write a few lines for your paper which has done so much good in keeping before the eyes of the public the many things of interest to them. We are down here amid the mountains, still it is a grand privilege to us, this gift of Nature. We are doing much in the way of progress, which in this day is but the real important work of the men wanting to be up with the times. The most energetic and earnest worker, Rev. I. R. Hill, is pastor of Franklin Street Church. He has done a grand work here since coming. We felt quite sure with united effort of the members he, the great general, would lead us safely to the haven of peace and settlement of our indebtedness, over which we have been so long contending. It is the finest church in town among the colored people, being built on the modern style. Rev. Hill has the high esteem and appreciation of the people in the community and his congregation. We need now both good pastors as well as good preachers. Our Children's Day was a grand success. The children acquitted themselves nicely, indeed. Among our visitors was Prof. Brooks, who delivered a very appropriate address. The collections were good. Monday night, June 12, 98. At the Franklin St. M. E. Church, an appreciative audience was most delightfully entertained with a superb lecture which was logical, humorus and very instruetive delivered by Prof. Wm. Brooks of Noth Carolina. His subject, "Love of the Race," was treated in a masterly manner.

Oh! for more able men among us as a people. He should be highly appreciated for the work sake. Prof. as a solist is charming.

Miss. Lottie B. Yates, organist and Miss Nannie Taylor, rendered some sweet music.

Rev. Hill in responce said, that lectures are surely needed among us.

Bro. Ben McKenny, a trustee, said it was the grandest that he ever listened to.

The elder went away much pleased with the great improvement on all lines. I, as pastor, spare no pains in pushing forward the work, and am doing all I can to bring up cash subscribers for the Southwestern.

May God bless the M. E. Church and her many leaders.

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LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

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Wm. Perry, P. C., Union Circuit, Ala.—I am now serving my sixteenth appointment in the Central Alabama Conference. In 1882 I served at Old Town Circuit with a grand success of 25 conversions and 1883-84 at Old Town and had 25 conversions. In 1885-86-87 I served at Mount Sterling and received 40 souls for the Lord Jesus. In 1888-89 I served at Gainesville and received 40 souls and bought a fine organ. In 1890-91 I served at Newberne with 75 souls added to the church, payed off a balance of $16 on the church organ, ceiled the church inside and left $16 in the treasury to finish the church. In 1893 I served at Guntersville where I received four converts and built a parsonage. In 1894-95 I served at Old Town and received 16 souls. In 1896-97 I served at Clinton with 38 souls received; left in treasury $17.50. I am now serving at Union, Ala., and am praying for a good success.

L. Thomas, P. C., Bonner Springs, Kas.—Bowman Chapel at Bonner Springs, Kansas, is about finished and will be dedicated about Aug. 28 by Rev. Dr. E. D. Lock and Rev. R. E. Gilium. All former pastors are invited to attend.

M. S. Jordan, P. C. Columbus, Tex.—My tabernacle closed with 15 conversions and 27 additions. Now I shall start my Sam Houston and Southwestern society of St. Paul Church. Will hold regular monthly meetings to advance the causes. Our choir sang during the meeting. Very little of the old time pattern and little clapping of hands was done. We are advancing on those lines, coming out of darkness into light. The presiding elder is preparing for a great financial harvest this fall. I am with him. The Columbus District cannot afford to come behind.

AN UNUSUAL OPPORTUNITY.

The Phelps Hall Bible Training School, conducted in connection with the Tuskegee Normal and Industrial Institute, Tuskegee, Alabama, offers unusual opportunities to young men wishing to meet the steadily growing demand for an educated colored ministry. The teaching here is wholly undenominational, the aim being to help all denominations and antagonize none. The faculty is composed of strong competent men. In addition, Dr. Francis J. Grimke, Bishop Geo. W. Clinton, Bishop B. T. Tanner and Rev. Dr. C. O. Boothe deliver lectures during the year. The teaching in the Bible School is free. The cost of board, including furnished rooms, lights, fuel, washing, etc. is $8 per month, and students are given a chance to work out a portion of this, thus leaving, as a rule, only $5 or $6 to be paid in cash. Young men who have no money with which to pay their expenses can be allowed to work the whole amount in a way that will not interfere with their studies. For further information, address,

Booker T. Washington, Principal,
Tuskegee, Ala.

W. A. Wehber, P. C., Tate Springs, Tenn.—The dedication of the White Pine M. E. Church, Newport Charge, took place July 24. Rev. Owen Hyp-Sher, P. E., officiating. The amount raised during the day was $35.65 and a most excellent time was had. There is not a cent now standing against the church. We promised to send the names of all contributing twenty-five cents or more to you for publication: Mrs. Katherine McSween, $1.05; Messrs. J. A. Franklin, J. M. Leiper, Samuel Riggs, T. H. Carson, W. C. Lyles, F. L. Gear, $1 each; Mrs. J. S. Hill, Miss H. P. Blancher, Miss Mafelie Franklin, $1 each; F. C. Leiper, $1.25; Miss L. V. Clark, $1.10; M. E. Snapp, M. F. McGuire, Henry Stiner, 50 cents each; Annie Caffee, Alfred Smith, Addie Trunnells, 30 cents each; B. C. Franklin, E. J. Leeper, Essie Baity, Harriet Dewit, Susan Jack, Mary Osborn, David Fawcett, J. R. Graham, S. M. Holtsinger, Jas. Anderson, A. L. Courtney, M. A. Driskell, Thos. M. Bell, M. E. Gass, A. J. Inman, Mrs. J. A. Bell, Mrs. S. B. Bell, E. M. Horner, S. B. Bell, 25 cents each; Mrs. E. J. Leeper, by special effort, $7.35.

D. L. Buford, P. C., Wilmot, Ark.—I wish to ask the publisher of the minutes, for the books belonging to Wilmot. I have written four times and cannot hear any thing from them. We paid for them at conference. The members ask me about them and I can't tell them anything about it. Will the secretary and publisher please send the minutes for Wilmot.

J. Harpe, P. C., Cedar Grove, Ala.—This is one of the strongest and most prosperous charges in the Central Alabama Conference.

Our people own a large part of the land they till and are prosperous farmers. Others who do not own land are buying and arranging to buy.

Our church is doing well. Brother Thomas Rooks, one of our official members and his two daughters, Misses Bennie and Maggie, have organized a charitable society which has been of

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great heip to the church. They have, through their united efforts, furnished the church with iamps, puipit dressing and Bibie and have made two donations to the pastor. This is the best thing ever gotten up in this community for taking care of the church and pastor. Too much cannot be said in praise of these young iadies and others who are heiping them.

Our third Quarteriy Conference, which took piace on the 23rd and 24th of Juiy was in every way a success.

Our presiding elder, Rev. Israei Townscnd, has done a great work among us. He has the confidence and praise of all the peopie. He preached two abie sermons on this occasion, and urged upon ail, the duty of raising the benevoient coiiections. He also urged the claims of the Southwestern.

F. J. Adams, P. C. Pachuta, Miss.—Third Quarteriy Conference was held, Juiy 30-31st, by J. M. Shumpret, D. D.

The members present answered to their names and read their reports. Aii questions were caiied and answered and a long taik relative to the Southwestern was had.

Paid P. E., $10.25; P. C., $48.81; Sunday Schooi Money, $2.00; Church expenses, $3.00; for Meridian Academy, $6.00; for a new beii. $13.00. We have just ciosed our protracted meeting at Heidelburg, with 23 additions, and shaii open fire on satan kingdom at Sandersviiie. Aug. 21st, Bro. M. Anderson is expected to be present. May God bless his iabor.

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A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as when picked. I use the California Cold Process; do not heat or seal the fruit, just put it up cold keeps perfectly fresh and costs almost nothing can put up a bushel in ten minutes Last year I sold directions to over 200 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident that anyone can make one or two hundred dollars round home in a few days. I will mail a sample of fruit and complete directions to any of your readers for nineteen two-cent stamps, which is only actual cost of the samples postage, etc. FRANCIS CASEY,
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BATON ROUGE DIST. CONFERENCE.

The twelfth session of this conference convened at St. Mark's M. E. Church, Baton Rouge, La., and was caiied to order by Rev. A. Moore, P. E. The roii caii showed that nearly ali of the pastors were present. The conference organized with J. O. Richards as sect., R. C. Norsham and H. A. McCieiian, assts. B. J. Reddig, statistical sect.; S. Carroi and R. Y. P. Green assts.; J. D. Pool, treas.; T. J. Johnson asst.; M. Duplesis and Prof. F. C. Biundou, reporters. Notwithstanding the iiiness of the P. E. his report and that of the pastors were encouraging. Three new churches and one parsonage this year, teii that we are marching on. The benevolent coiiection in many charges was above iast year. Dr. Aibert, Pres. of Giibert Academy and Dr. Mason, scct. of the F. A. & S. E. were introduced and each in teiiing words represented his work. Resoiution compiimentary to both were adopted. Rev. J. D. Pool gave notice that a pastor of the A.M.E. Church, with his congregation was pleading for admittance. They were admitted. Sister Nickerson, state president of the W. H. M. Society, heid the regular U. on Sunday night and $34.00 (most ali from the city) was subscribed for the new buiiding. Munson was eiected as the scat of the next District Conference.

In the absence of Dr. Mason and Dr. Adkinson, the writer represented N. O. ed as the seat of the next. Dist. Conf.

J. O. Richards, Sect.

TOPEKA DISTRICT CONFERENCE.

The Topeka Dist. Couf., convened at St. James Chapel, Kansas City, Kan., Aug. 3rd., at 9 a.m., with Rev. R. E. Giiium, P. E. in the chair. Rev. Jno. A. Grant was ciected sect., B. F. Swindie asst.

The foiiowing pastors answered at roii caii: Jno. A. Grant, W. H. Smith, A. W. Talbert, J. J. Cable, J. D. Edwards, J. K. Anderson, S. E. Saunders, J. E. Wiiiiams, B. D. Dixon, L. Thomas, F. B. Martin, B. F. Swindie, J. M. Harris, R. J. Keei, S. T. Graves, J. T. Ross, D. J. Mitchei, H. H. Lucas, G. W. Hymn, A. Juiius, W. P. Davy.

B. F. Swindie was eiected reporter to the Southwestern.

W .H. Smith was eiected conference treasurer.

District Missionary Committee, S. E. Saunders, A. W. Talbert and B. D. Dixon.

The foiiowing brethren were introduced: J. J. Ciark, P. E. of the St. Joseph District District, W. C. Eiiis, J. G. Densmore, Kansas City, Mo., Frank Wiison of the C. M. E. Church and Wm. Aiphin of the Christian Church; Prof. B. W. Kennedy, J. M. Rivers of C. M. E. Church and Rev. Morton pastor of the first M. E. Church Kansas City, Kas. and Rev. G. B. Abbot. The licensc of D. D. Coie was discontinued. The district was weii represented by delegates from different parts. Five hundred copies of the minutes were ordered to be published.

There was preaching every night, which made the conference quite spiritual: Rev. W. H. Smith was elected president of the district League and Sunday schooi convention; B. D. Nixon vice president.

Carthage, Mo., was sciected as the scat of the next conference. Buriingame, Kas. was chosen as the seat of the Epworth League and Sunday school convention.

B. F. Swindie, reporter.

NATCHITOCHES DISTRICT CONFERENCE.

The sixth session of the Natchitoches (La.) District Conference convened at Natchitoches on Tuesday, Aug. 2, with Eider H. J. Wright presiding. Mr. C. Harrison was chosen secretary. The Conference was heid under a large circus tent in a iot next to the M. E. Church, with a seating capacity of 1000. There were fuiiy 500 visitors present that were weii entertained by the pastor of the church, Rev. I. C. Ciemons. Among the prominent visitors at the Conference were Dr. A. E. P. Aibcrts, president of Giibert Seminary; Hampton Jones, Presiding Eider of the Shreveport District; Frank Waiker, Presiding Eider of the Aiexandria District; Prof. F. B. Smith, of the Southwestern, and Rev. J. J. Obee, pastor at Aiexandria. Ali these gentiemen made good speeches, and were attentively listened to and enjoyed. The exercises at night were weii attended, in fact there was never known to be so many peopie assembied in this town. The Conference was welcomed on behalf of the city by Hon. W. S. Greneaux, Mayor. Responce by Rev. E. P. Harris.

On Saturday the Conference took advantage of an excursion over the Natchitoches Raiiroad to Grand Ecore, a distance of four miles. It was given for the benefit of the church and was a grand success.

The Conference was a success financiaiiy, $252.75 being coiiected. Everything moved aiong smoothiy. Nothing came to mar the peace and harmony of the Conference tiii Saturday night, while Eider David Shelby was preaching, a gun-shot was heard, and on investigation it was developed that a white man by the name of Wiiiy Biock, who was running a refreshment stand in the yard near to the Conference grounds, become invoived in a dispute with a coiored man by the name of Pieasants. The white man striking Pieasants over the head with his pistoi, and as Pieasants started to run Biock shot at him, the bali just grazed Pieasants shouider and struck another coiored man from Compti, by the name of Aiex Chiiders, in the breast, which caused his death aimost instantiy. None of the parties concerned were connected with the Conference.

On Sunday, the corner stone of the new Asbury Church was iaid by the M. A. Eureka Grand Lodge of Masons, assisted by the Corinthiau No. 19 and Dawn of Ligni No. 22. The Masons coiiected $20.00. The ceremonies were much enjoyed. The oration of Mr. H. E. Braden, of Natchitoches was a masterpiece. Taking the Conference as a whoie, it was a success spirituaiiy and financiaiiy. The next session wiii be heid at Bedford. Mrs. M. Burrei was ciected president of the District League.

SAVANNAH DISTRICT CONFERENCE.

The 22nd session of the Savannah District Conference convened in Trinity Church, St. Mary, Ga., Juiy 27th to 31st, with Rev. Jno. Watts, P. E., in the chair.

P. H. Travis, pastor at Savannah, was eiected secretary; Rev. Wm. Daniels and Miss C. Emma Lewis, assistants.

An excellent welcome address was deiivered by Miss Ruth Dixon, superintendent of the Sunday-school. It was thoroughiy enjoyed, especiaiiy because of the youthfuiness of the speaker.

The Presiding Eider's report was quite fuii and showed that peace and harmony prevaiied. Rev. Watts is regarded as a modei Presiding Eider, and is dearly beloved. This is his sixth year on the district and the brethren were unstinted in praise and commendation for his fatherly advice, words of encouragement and impartial administration.

The pastor's reports presented the work on the district as spirituaiiy alive. Nearly every charge had an increase, 361 members having been added.

District Steward's reports were very encouraging, showing that in spite of wars and rumors of wars, an advance aiong all financial iines has been made.

Locai preacher's reports proved them to be in harmony with the great mission of the church.

Sunday Schooi and Epworth League reports showed that much work is being done along those lines in this section and great good accompiished.

Saturday was given to the Sunday School and Epworth League Convention. Many young people were present throughout the session and seemed encouraged to do more and better work.

Cabinet was elected as foiiows:

President, R. H. Johnson, M. D., Brunswick; first vice president, Ed. Tyson, Satiiia Biuff; second vice president, E. S. Hutchinson, Biackshear; third vice president, W. G. Taylor, Brunswick; fourth vice president, G. H. Lennon, Waycross; sceretary, Miss C. Emma Lewis, Savannah; Treasurer, Mrs. Victoria L. King, Jesup; Junior League superintendent, Mrs. Mary Croiiey, Waycross.

Three iiterary programs were presented. The papers showed mature thought and proved heipfui to all present.

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On Friday night all subjects of a missionary character were presented. Miscellaneous subjects on Saturday afternoon aud an educational program Saturday night.

Preaching services held Wednesday and Thursday nights and Sunday. The Holy Spirit was with us and several souls were added to the local church.

The good people of St. Marys were very hospitable and we hope our going there will prove beneficial to botn church and town.

P. H. Travis, Reporter.

HUNTSVILLE DISTRICT CONFERENCE.

The Huntsville District Conference convened at Oakland, Ala., Thursday, Aug. 11th, and closed Sunday night, Aug. 14th. It was a grand and glorious time. Rev. Thos. Ham and his people cannot be praised to high for the royal manner in which the Conference was entertained. Rev. I. Townsend, P. E., presided with great care and love. Rev. Harrington, M. D., of Nashville, Tenn., visited us and spoke some pleasant and encouraging things about the Central Tennessee College and the Medical Department. The Southwestern had a strong representative in the person of Rev. W. H. Nelson, D. D. Our benevolent collections were not as good as last year. There was a decrease of a few dollars, but the brethren promised to rally for the Annual Conference.

We raised for benevolent last year, $124.82; this year, $116.24.

Prof. A. W. McKinney, A. M., President of our Central Alabama Academy, spent to-day with us and then left to meet the Birmingham District in sessiou at Oxford. The professor made a strong appeal for the school.

The Conference adopted the following resolutions ,offered by C. W. Graham:

Resolved, That each member of the Huntsville District Conference pay one dollar yearly to the support of the Central Alabama Academy, located at Huntsville. That the pastors collect the same and send it to the president and that it be reported at Conferenee in the statistics.

The Presiding Elder is closing out his sixth year on this district and his tlewlfth as Presiding Elder. Wonderful improvement has been made on this district during his stay.

N. H. Speight, Sec.

WHEELING DISTRICT CONFERENCE.

The third session of the Wheeling District, Washington Conference, was held in Clarksburg, W. Va., in Water Street Church, on Aug. 3-7, Rev. J. T. Owings, P. E., presiding. Rev. C. G. Cummings preached the opening sermon on Wednesday.

After very incouraging words from the P. E., Willis H. Brown was elected secretary, Jos. Wheeler, assistant. W. I. Withrow, A. M., was elected reporter for the newspapers, with C. G. Cummings and Jos. Wheeler, assistants. The reports all indicated with few exceptions, that the work in the district was prospering. At night there was a large attendance. The welcome address was to have been delivered by the Mayor, but on the account of lilness, he was not present. It was delivered by one of the lawyers of the city. W. I. Withrow made the response.

During the session, very intelligent and instructive papers were read on Epworth League and Sunday School work, hy Miss Ruth Sellon, Miss Emma Epperson, Revs. W. I. Withrow, John Waters, Mr. Stout, of the white Baptist Church, and Jos. Wheeler.

On Friday afternoon the Junior Epworth League had their exercises, which consisted of essays, recitations, and solos, conducted by Miss Ruth Sehon, an intelligent and active Christion lady and a public school teacher.

Revs. Brown and Saunders, of the A. M. E. Church, were introduced.

On Sunday the services were held at the grove, or Fair Grounds, and the attendance was very large. Many white friends being present, at 10 a. m. an experience meeting was held, conducted by Willis H. Brown and Jos. Wheeler. The meeting was wonderfully inspiring and helpful.

At 11 a. m., the P. E. preached a sermon of eloquence and great power. It touched the hearts of believers as was evidenced by the shouts of joy, and the hearty amens, that followed. At 3 p. m., C. G. Cummings preached, and at 8 p. m., John W. Waters preached a very able sermon to a large congregation.

Evangelistic services were held before each preaching hour. The A. M. E. choir, conducted by Prof. Guss; Miss Carrie Robinson, organist; and the M. E. choir, led by Prof. Ruffin, (Miss Ruffin, his daughter, organist) rendered splendid music.

A Home Mission Society was organized: J. W. Waters, President; Jos. Wheeler, Vice President; Mrs. Prof. J. McHenry Jones, Secretary.

There was also organized a District Epworth League, with the following officers: J. T. Owings, President; J. W. Waters, first vice president; J. H. Watson, second vice president; C. G. Cummings, third vice president; Jos. Wheeler, fourth vice president; Robt. Steel, treasurer.

Resolutions of thanks were extended to Rev. Watson and his people, for their Christian hospitality, and to the choirs for their music; to the presiding officer for the dignified, impartial and patient manner in which he presided over the Conference; to the secretary for his work. and to the Bro. R. R. for reduced rates.

This session was far in advance of the previous session, although some of the pastors and delegates did not attend.

The next session will be held in Wheeling, W. Va., next year.

Jos. Wheeler, Reporter.
J. H. Owings, P. E.

GRIFFIN DISTRICT CONFERENCE.

The Griffin District Conference met in Richards Chapel, July 27-30, at ten o'clock a. m.

The first day was devoted to Epworth League and Sunday School work. Papers essays and lectures were the order of the day. Among the speakers were Luther J. Price, Esq., President of the League work in the Atlanta Conference; Dr. Wilbur P. Thirkield, President of Gammon Theological Seminary; Dr. Chas. M. Meldon, President of Clark University, and Dr. M. C. B. Mason, Corresponding Secretary of the Freedman's Aid and Southern Educational Society. These gentlemen were listened to with much interest. The Conference expressed its appreciation of the presence and work of these gentlemen by donating in cash and subscriptions twenty dollars for industrial work at Clark University. One of the important features of the work of this day was to organize a District League Convention, with the following officers: J. M. Anderson, president, Senoia; J. W. Queen, first vice president, Covington; A. J. Hall, second vice president, Joneshoro; J. A. Simpson, third vice president, Sunny Side; Miss Fannie I. Frieman, fourth vice president. Griffin; Miss Odessa L. Barrett, secretary. Vaughn; James Clark, treasurer, McDonogh.

The second day was devoted to the reading of reports, the Presiding Elder, Rev. J. P. Wragg, read his report with much enthusiasm; it was full of facts showing an increase in all lines, yet our hearts were made sad by the thought of this being his last report as Presiding Elder of the Griffin District.

Elder Wraggs deserves much credit for his systematic energy.

The district has almost doubled itself in raising its benevolent claims during the six years of Presiding Elder Wragg's administration. The reports of the pastors showed that there were heroic Christian Methodist ministers.

The reports of the local preachers and exhorters showed much good work done. The reports of the District Stewards were read with much interest, showing an increase in pastoral support, new churches being built and many of the old ones repaired.

The class leaders' reports showed some lack of method. We will be glad when our churches everywhere come up to the system given to us by Mr. Wesley.

Col. Livingston, Congressman of the Sixth Congressional District of Georgia, delivered the welcome address. Among many of the good things spoken, he said there had not been a man sent from that community to the chain gang within thirty years; that they had no court in that precinct; and the people were law-abiding citizens.

We wish that could be said of all places and of our people.

The Presiding Elder delivered his parting address with many sympathetic and fatherly words. We cannot express in words tne worth of Presiding Elder Wragg and his admirable wife. It can be truthfully said of them that they have been as a father and mother to the ministers, their wives and children, during their six years' administration. Their lives have been models, their sympathetic words are guides, and their helping hand our strength. Long may their lives be spared for service among the suffering millions.

The Conference was graced by the presence of G. W. Arnold, Presiding Elder of the Atlanta District.

The preaching Friday night was by R. F. Jaekson, Saturday night; by L. F. Wise, Sunday, 11 a. m.,at the M. E. Church; J. A. Simpson, at the Colored Academy; J. H. Matthews, at the White Academy; J. F. Beaks, at three o'clock p. m., at the M. E. Church, J. M. Anderson; at 8 o'clock, J. A. Wyatt; at the White Academy, J. W. Queen.

Conference adjourned to hold its next session at Innan.

J. M. Anderson, See.

MONTGOMERY DISTRICT CONFERENCE.

The Conference of the Montgomery (Ala.) District convened at Warren Street Church. of which the writer is pastor, July 20. It was a help to this charge spiritually, intellectually and financially. Rev. E. M. Jones, P. E., acquitted himself well, and in a way not often seen in as young a Presiding Elder as he. With painstaking and skillful management, one not knowing him might have taken him to be a Presiding Elder of twenty years' experience. His manner of presiding won comment of all the members and visitors of the Conference.

The welcome address rendered by Mrs. Bettie Gazum showed thought in preparation, and was well rendered. Rev. G W. Mann, of Montgomery, responded.

Rev. R. E. Jones, B. D., of the Southwestern, was with us. His lecture and sermon made a lasting impression for our church in Mohile. We had a crowded house each night that he spoke, including some of the best educated men and women of the city. His argument was forelble and clear. He knocked the bottoms out of the buckets of those who said Warren Street Church was a Northern Church with "white bosses."

Dr. A. F. Owens, of the Baptist Church, rendered valuable service by reporting to the daily papers of the city the doiugs of the Conference.

The paper by Miss Willie H. Smith, a recent graduate of Clark University, was one of the best read before the Conference; also the paper by Mrs. Travis, of Breton, Ala. These were asked to be published in the Southwestern.

Reports showed improvement on all lines of church work throughout the district.

You may expect a list of subscribers from this charge soon.

U. F. Smith.

NOTICE.

NOTICE.

Pine Bluff District Conference.

The District Conference of the Pine Blnff District will convene at Wabbaseka, Ark., Sept. 8-11. There has been some delay in getting out proper notices caused by the enlistment of our former Presiding Elder in the U. S. V. service. Now, as we have only a short time in which to work, it is sincerely hoped that every interest of the church may be earnestly pushed that we may be able to give a good account and hold a successful Conference. The good people of Wabbaseka will spare no pains in making every necessary arrangement for its entertainment aud comfort.

W. H. Morris, P. E.

ALEXANDRIA DISTRICT.

Third Round.

Jeannette	Aug. 20
Oliver	Aug. 24 25
New Iberia	Aug. 27 28
Abbeville Mission	Sept. 1
Abbeville	Sept. 3 4
Cade	Sept. 7 8
St. Martinsville	Sept. 10 11
Lafayette	Sept. 14 15
Washington	Sept. 17
Opelousas	Sept. 19
Walx	Sept. 21 22
Eola	Sept. 24
Lone Pine	Sept. 29
Booneville	Oct 1 2
Bunkie	Oct. 3 4
Cotton Point	Oct. 5 6
Alexandria & Pineville	Oct. 8 9
Avoca	Oct. 12 13
Spring Creek	Oct. 15 16
Lake Charles	Oct. 19 23
Welsh	Oct. 25
Rayne	Oct. 26
Crawford	Oct. 29 30

Dear brethren—Let us push on all lines of church work. Yours in the work, F. Walker, P. E.

MARSHAL DISTRICT.

Fourth Round.

Mallalieu & Concordia	Sept. 10 11
Longview	Sept. 17 18
Ebenezer	Sept. 23 25
Tyler	Oct. 1 2
Mlneola & Terrell	Oct. 7 9
Hawkins & Quitman	Oct. 8 9
Jefferson & Valley Plain	Oct. 14 16
Woodlawn	Oct. 14 16
Lasater	Oct. 15 16
Lodi	Oct. 22 23
Harleton	Oct. 28 30
Coffeeville	Oct. 29 30
Dalngerfield	Nov. 4 5
Pittsburg & Winnsboro	Nov. 11 12
Wiley Chapel	Nov. 17 19
Marshall Ct.	Nov. 18 19
Queen City	Nov. 25 26
Park Ct.	Nov. 25 26
Texarkana	Dec. 2 3

W. H. Logan.

AUSTIN (WEST TEXAS) DISTRICT.
Fourth Round.

Burnet Ct. .. ..Sept. 3 4
Wesley Chapel ... ... Sept. 9 11
Simpson Tabernacle .. .. ..Sept. 10 11
Austin Ct. .. ..Sept. 17 18
Taylor & Granger .. ..Sept. 21 22
Daviiia Ct. .. ..Sept. 24 25
Temple & Troy .. ..Oct. 1 2
Salando Ct. .. ..Oct. 5 6
Belton & Kell Branch .. .. ..Oct. 8 9
Manor & Littig .. ..Oct. 15 16
Cedar Creek Ct. .. ..Oct. 22 23
San Marcus Ct. .. ..Oct. 27 28
Lockhart Ct. .. ..Oct. 29 30
Luling Ct. .. ..Nov. 5 6
West Point ... ...Nov. 12 13
Winchester & Salem .. .. ..Nov. 19 20
Giddings Ct. .. ..Nov. 26 27
Georgetown .. ..Dec. 3 4

Dear brethren—Let us report up with out benevolences in the fourth quarter. We can do it. Let us march onward and the victory will be ours. The Lord has blessed all of you with a goodly number of conversions. He will do the same in our benevoience if we will trust him. We must pray and work for success.

Moses Smith, P. E.

OPELIKA DISTRICT.

Alabama Conference—Fourth Round.

West Point ... ... Sept. 3-4
LaFayette Sta. ... ... Sept. 9-11
LaFayette Ct. ... ... Sept. 10-11
St. John ... ... Sept. 15-18
Five Points ... ... Sept. 17-18
Wedowee ... ..., .. Sept. 23-25
LaMars ... ... Sept. 24-25
Linesville ... ... Oct. 1-2
Roanoke ... ... Oct. 8-9
Tallassee ... .., ... Oct. 15-16
Eclectic.. .. ..Oct. 22-23
Flint Hill ... ... Oct. 28
Sykes Mill ... ... Oct. 29-30
Lomax ... ... Nov. 3
Sylacauga ... .., ... Nov. 5-6
Alexander City ... ... Oct. 12-13
Dadeville.. .. ..Nov. 18-20
Jackson Gap ... ... Nov. 19-20
Opelika ... ... Nov. 26-27
Girard ... ... Dec. 3-4

N. B.—All Missionary racers will have until the 15th of November, 1898, to send in their last reports and the race will end and the prizes will he awarded.

H. N. Brown, P. E.

SAVANNAH CONFERENCE.

Waynesboro District—Fourth Round.

Charlestown .. ..Sept. 3-4
Millen .... Sept. 10-11
Asbury .... Sept. 17-18
English Eddy ... ...Sept. 24-25
Bascom .... Oct. 1-2
Sylvania ... ... Oct. 8-9
Waynesboro .... Oct. 15-16
Augusta Sta. and Miss. ... .. Oct. 22-23
Statesboro .... Oct. 29-30
Mt. Vernon .... Nov. 5-6
Waynesboro Ct. ... . Nov. 12-13
Excelsior .... Nov. 19-20
Believille ... . Nov. 26-27
Thrift ... ...Dec. 3-4
Wadley and Girard ... ... Dec. 10-11

Dear Brethren: This brings us down to the annual conference again. You know our standing. Let us retain it. We met the District Conference in advance of ourselves last year. This is the time of money in the District. Stir every committee, stewards and class-leaders for financial success on benevolence and salary. The whole depends on your energy. Show yourselves equal to the task praying the help of the Lord. Yours in Christ,

R. R. O'Neal, P. E.

P. O. Box 106. Millen, Ga.

Reader, have you paid your subscription?

Tell others of the Southwestern.

UNITED FOR LIFE.

Pittsburg, Tenn.—Mr. Will Shearn and Miss Eliza Ann Blake, were joined in holy matrimony, Aug. 5th, at the home of his sister, by J. P. Gregg, P. C.

St. Paul Church, Shreveport, La.—Mr. Arthur Thomas and Miss Eva Page of Shreveport, La., were joined in holy wedlock, August the 13th, at the bride's mother's residence. May the blessings of God ever be theirs to enjoy. J. A. Tircuit officiating.

New Orleans, La.—Mr. C. H. Ford, of Oklahouma, and Miss Emma I. Reed, of this city, were united in marriage on August 17, 1898. The ceremony was performed at the residence of the bride's parents, No. 1820 Palmyra St., by Rev. Dr. A. S. Jackson. They left on the evening of the 18th for Guthrie, the groom's home. Mr. Ford was formerly a member of St. Paul M. E. Church, Shreveport, La., where the party made a short stop visiting friends.

THEY LIVE IN OUR MEMORY.

Miss Delia Murphy, of Jackson, Miss., was the daughter of Rev. O. H. Murphy, who was a traveling preacher in the Mississippi Conference for fourteen years. She joined the church on probation in 1868 and after professing religion was a faithful and earnest Christian. She was a member of the Central M. E. Church, Jackson, Miss., and passed to her reward May 6, 1898. She had been sick since September, 1897.

Sister Delia was perfectly sensible of her death and her departure was a triumph of the chistian faith. Her aged parents were greatly afflicted but they feel that they will meet her again in heaven. She was born in Montgomery, Ala., in May, 1857.

A friend.

Jackson, Miss., Aug. 19, 1898.

Darrow, La.—The worse has come and our devoted pastor, Rev. J. M. Bryan, is no more. On Monday, Aug. 8th, at 7:35 p. m., death claimed him as his own. His end was as peaceful and sublime as a glorious sunset—an evidence of the Christian's victory over death.

Love, virtue and morality are the nohlest attributes of man's soul. Rev. Bryan was the very embodiment of these qualities; and he was not in Darrow many weeks before he had touched the tender cord in the heart of every man, woman and child, irrespective of race or sect, and made them his friends.

He was visited during the forenoon and he requested that we sing, "O, how happy are they, who the Saviour obey." "Now read for me, 'In thee, O Lord, do I put my trust.'"

During the afternoon in his very latest moments, we were standing by his bedside, and he said to the writer: "I am crossing the flood." We said: "God bless you. Elder, are you satisfied?" He answered faintly: "Oh yes, for many years I've been fighting." Calling his wife, he folded her gently in loving embrace and said to her, "Meet me—meet me in heaven, where parting will be no more."

He sank peacefully to rest. He ceased his ministry on earth to begin anew a greater ministry in the boundless realms of enternity.

Funeral services were conducted by Rev. Stephen Duncan, P. E., and Rev. M. P. Franklin, of St. Peter. The body was taken to Woodlawn, the home of his boyhood days. There Rev. R. C. Barrow joined the P. E. and participated in the ceremonies.

Though the route was a tedious one, a distauce of twenty miles through mud and rain, quite a number of our members and friends followed the funeral train to pay their last respects to a loving pastor.

Elder Bryan was a Mason, and right well did his order play their part. The church extends heartfelt thanks to Rev. M. P. Franklin, Mr. Wm. Thomas, of Donaldsonville, Dr. E. A. Raymond, Anthony Bringier and other friends of this community for valuable services rendered. "Servant of God, well done."

Jos. A. Reddix.
Recording Secretary.

Sister Adell Sanford, a faithful member of Rylander Chapel, died in full triumph of faith, Aug. 15. She leaves a father, 3 brothers, and 4 sisters to mourn. Funeral conducted by Rev. J. P. Smith, of the Baptist Church, and S. Green, P. C.

St. Martinsville, La.—On the 15th of August, Sister Mary Marsece, died in full triumph of faith. She told the pastor, "I am prepared to go." She leaves a husband and many sons, daughters and friends to mourn. Her funeral was the first time this church was packed with Romans.

E. R. Richards, P. C.

Calvert, Texas.—Bro. R. Beard departed this life August 14 in full triumph of faith. He leaves a wife, sisters aud brothers to mourn. He was a faithful member of our church and stood for Methodism in the dark days. He suffered for more than a year.

L. H. Richardson, P. C.

At a meeting held in Nashville, Tenn., of a committee of preachers of the Tennessee Conference the following resolutions were adopted:

Whereas, We, a committee representing the Tennessee Annual Conference of the M. E. Church, has sustained a great loss in the person of our beloved brother and co-laborer, the Rev. H. W. White, Presiding Elder of the Nashville District, Tennessee Conference of the M. E. Church, who departed this life at his home on North Hill Street, this city, Tuesday morning, June 21, 1898; and

Whereas, As he has labored so arduously and faithfully in our Conference, both as a pastor and Presiding Elder, for yearly 10 years; and

Whereas, As he was painstaking and careful in all his deliherations, both as an executive officer in the position of a Presiding Elder and pastor; and

Whereas, As the widow has sustained a great loss in the death of a faithful and loving husband. Therefore be it

Resolved: That we, the committee representing the Tennessee Annual Conference of the M. E. Church, extend our heartfelt sympathy to his widowed wife and friends.

Resolved, further, That we recognize in him the faithful work done in the church during his Christian career. We therefore commend his spirit to the keeping of our Heavenly Father.

Resolved: That a copy of these resolutions be sent to the family and the Southwestern Christian Advocate.

G. W. Ziegler, chairman; A. Phillip, C. B. Wilson, Committee.

L. M. Moores, Secretary.

Aberdeen, Miss.—Sister Eliza Rowland departed this life, July 21, and Sister Lizzie Hall, Aug. 3rd, 1898. Both were members of St. Paul M. E. Church and were respected as faithful ones. They died as they lived, praising God.

N. H. Williams, Pastor.

Dunnaway, Miss. — Sister Lucasa Gause, a faithful member of Hickory Grove Church, departed this life June 25, in full triumph. Just before she died she called her friends and said: "Don't grieve after me, for I am going home to heaven." M. J. Harbin.

Tuscaloosa, Ala.—Sister Mary Rice departed this life in full triumph, Aug. 3rd. Aged 48 years. The funeral was conducted by the writer, assisted by Rev. Collins, P. E. of Mt. Zion Church.

A. G. Glum, P. C.

Natchitoches, La.—Truly, life is uncertain, but death is sure. Mrs. Rebecca Thomas, the true, tried and faithful wife of Romey Thomas, departed this life July 29, 1898. While asleep, death knocked at her chamber and awoke her with her little infant in her arms; and summoned her to judgment. She was perfectly conscious of her death as she sang about 12 o'clock the same night to her husband before going to bed, "God be with you till we meet again." These persons were united as husband and wife June 5th, 1879, and lived happily together for 19 years. During this time they were blessed with 10 boys, five of whom are dead, and five are left with the bereaved family and friends to mourn her loss. The church has lost a friend; the community a pure gem; and the home a model. Age 39 years, 1 mo., 24 days. I. C. Clemons, P. C.

New Orleans, La.—Blessed are those who die in the Lord, for they rest from their labors. Rosa Clark was born Aug. 17, 1879, in Lee's Lane, Parish of Orleans, La.; was converted and joined the St. James M. E. Church, Hahnville, St. Charles Parish, La., in 1894. She died Aug. 16, 1898. She was one of the vice presidents of the Epworth League Chapter No. 17,501 of the White Hall Charge, Louisiana Conference, and one of the steward sisters of the church. She died in the faith. The church, Sunday School, Epworth League has lost a good member. She was a shining light of the family. She leaves a father, mother, five brothers and three sisters to mourn after her. We have lost a jewel, but heaven has gained a saint. X.

Sister Ann Taylor was born in Nashville, Tenn., Jan. 29, 1832; came to Texas in early life, and was married to Lewis Taylor in Harrison Co., about the age of 36 years, with whom she remained until her death. She joined the M. E. Church in 1896, and gave to the church no trouble, but lived and loved like a hero and died at her post. She was a paying as well as praying Christian. Go thou and do likewise. Rose Hill has lost one of its best members. Sister Taylor leaves a husband, 4 children and a host of friends to mourn her loss. R. Beaver, P. C.

Carthage, Miss.—I desire to give the testimony of Sister M. J. Tate, who departed this life, Aug. 7, 1898. She was 37 years old and a member of the M. E. Church 7 years and 5 months. She called her husband to her bedside and told him to rear her children up to live for Jesus. She said she was going to heaven, where little Joe Bell is. She called her sisters and told them that she wanted them to meet her in heaven and she sang this song: "On Jordan's stormy bank I stand and cast a wishful eye." She leaves a husband, seven children, two sisters, mother, and a host of friends to mourn her departure. It is our loss but heaven's gain. Her funeral was largely attended. She was a true member of Wesley Chapel.

R. B. Anderson, P. C.

FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

Labor is the grand conquerer, enriching and building up our Nation, more surely than the proudest battles.

Concentrate your force on your own business and do not turn off. Be constant, steadfast, persevering.

The chief part of our exports to the foreign countries of this and the Eastern Hemisphere is contributed by the farmer. Wheat and corn together make up one-fourth of our exports, and cotton contitutes about one-sixth. Our total export trade of 1897 reached the sum of $1,200,000,000.

Great Britain bought one-half of our exported products. Germany came next by purchasing about one-eighth, and France, as a customer, ranking third.

If a farmer sells one thousand dollars worth of wheat, and pays five hundred dollars for help and supplies, he has a surplus or profit of $500 to draw upon as he needs it, or to use in paying old debts.—Ex.

Plant early oats in October or November. The oat patch makes fine winter grazing for calves, colts and pigs. Do not plant in lands that have recently been in corn, potatoes, pindars or in any other product for the remnants of which pigs are disposed to root. Withdraw the animals in wet weather to prevent destruction of the plants and in early spring take them off entirely to permit the oats to head or mature.

HOME HELPERS.

The town man who is working for a salary, but who wants some outside interests to help in the support of his family; or, possibly to enable him to lay away a small amount weekly or monthly for future needs; and the country man who desires to concentrate his interests more about the house and barn yard, and less in the field, can find more relief and greater assistance in the combination of three of the smaller industries that we shall name, than he could possibly obtain, unless very expert indeed, is making a specialty of either one.

First, there is the family cow. She is a foster-mother to the children, and the greatest helper of all in economizing the houschold and kitchen table expenses; when there is plenty of milk and butter on the place, there is then in store a goodly supply of what is most essential in cooking and in supplying the wants of the family larder.

We have kept cows, and we have bought milk and butter from city dairymen, and are free to say that for satisfaction and economy the family cow is superior to the best equipped professional dairy-wagon that was ever gotten up.

Next to the cow in the needs of the family is the home flock of hens. It is cheaper and much more satisfactory to produce eggs than to buy them. A dozen hens can be maintained on the pickings in the back yard and the scraps from the table. Eggs from hens so maintained cost comparatively nothing, and are more satisfactory than eggs bought at the grocery, because their freshness is assured. This is another help to the man who must economize and who needs help. If he should go into the dairy business, or aim to become an expert or specialist in poultry culture, he might fail in either, but he can draw support from the family cow and the home flocks of hens.

And, further, if there is some surplus ground on the premises, he can add a third staff to his support, by having a small garden. With no effort at fancy or even general gardening, some corn, potatoes, tomatoes, peas and beans can be grown for the family use, and by their home production dispense with the green grocer to a great extent, and at the same time,keep down the family expenses.

These home helpers, help that we may all secure, are three strong contributors to the support of the family. They enable us to save at every turn, and to add to the table necessaries from our own resources food that we know is fresh and wholesome.

With these branches of rural economy well worked, a considerable part of the family living is assured.
—Ex.

LITERARY NOTES.

A LAND WITHOUT CHIMNEYS.

This is the title of abook written by Prof. A. O. Coffin, Ph. D. It has been published by the Editor Publishing Co., Cincinnati, Ohio. To our own knowledge the professor has spent a good deal of time in Mexico, and that he has travelled to some purpose is evidenced to any one who will read his book. He has gone through that stand old country with his not book and his camara, and soon transfers his reader to the scenes and surroundings which have interested him. His book is interesting, instructive and witty. To read one chapter will certainly lead you to read the whole 25, which compose the volume. If one expects to go there it will prepare him for his trip, and should he never go, he will know something of the country and its people anyway. The volume is for sale. Price $1. Write publishers.

The true story of those 278 days of suffering by Greeley's heroic little band of explorers in the Arctic region has been told by General Greely himself, for the first time, for the October Ladies Home Journal. For years General Greely has kept an unbroken silence about his fearful experience and that of his companions, as they dropped dead one by one at his side, and it was only after the greatest persuasion that the famous explorer was induced to write the story.

On account of the similarity in costume and the class of work undertaken, the volunteers of America and the Salvation Army are usually confused in the popular mind. Now, according to Harper's Bazar, Mr. and Mrs. Balingtou Booth, with the other executive officers of the volunteers, have decided on some radical changes. The uniforms will be discarded and no distinguishing mark will be worn except a pin or badge. More than this, the drums, cymbals, and other Salvation Army mediums for expressing enthusiasm will be abandoned, and in a mild-mannered way the volunteers will work only among prisoners, and leave the rat-a-plan campaign against the legions of darkness to the Army.

The September number of Harper's Magazine will be unusually cosmopolitain in character. The timely subject of the outcome of the war with Spain will be treated in three important articles. England receives attention in Mr. Smalley's second paper on Mr. Gladstone. "The Romance of a Mad King" is a vivid sketch of the life of King Louis II. of Bavaria; Sidney Whitman, F.R.G.S., writes of "The Turk at Home;" and "Days in the Arc-

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OFFER No. 1.

For only thirty five (35) subscribers we will give one Flagon, one Baptismal Bowl, two Plates and two Goblets—six pieces—worth $35. (See cut.)

OFFER No. 2.

For only thirty (30) subscribers, we will give one Flagon, two Plates and two Goblets—five pieces—worth $30.

OFFER No. 3.

Twenty five (25) subscribers secures a gift of one Flagon, one Bowl, one Plate and one Goblet—value $25.

OFFER No. 4.

For twenty (20) subscribers we will send one Flagon, one Plate and one Goblet—worth $20

OFFER No. 5.

For twenty (20) subscribers and ten dollars ($10) cash we will send the full $35 set.

☞ All subscriptions to be at the full rate, $1.25 per year; three and six months' subscribers at regular rates will be counted as fractions—four 3 months or two 6 months making one annual subscriber.

Terms and prices on one or more pieces will be sent on application.

This splendid Communion ware is the best Rogers quadruple-plate (no better made), and is fully warranted. No Church in our Methodism need be long without a Set on the liberal terms we offer.

EATON & MAINS,

429 Carondelet Street,

NEW ORLEANS LA.

ANOTHER FINE PREMIUM.



We have the finest Fountain Pen in the market, fully worth $2.50, which we sell for $1.00. No one would part with it for twice the money. The pen is of 14 kt. solid gold.

Those who have used a Fountain Pen know its value, if they have a good one. The "Diamond Point" Pen Co. makes a good one at a low price. Those who never have had one should not hesitate a moment. Here is a first-class pen, always ready, writes beautifully, never leaks and will last for years.

Do not say that it cannot be a good pen for such a low price. We have fully tested it. Others in our office have used it. It is a wonderful bargain; such, perhaps, as you never will get again.

Make sure of your chance to-day—now!

This most excellent Fountain Pen will be given free to any one sending us $3.75 for three yearly subscribers, or for $2.00 with one yearly subscriber. We will send it, postpaid, to **any address for $1.00.**

tle" are notes from the journal of Frederick G. Jackson. Four short stories and the Drawer conclude the number.

Among the interesting articles announced for early publication in Harper's Bazar may be mentioned "Leading Feminine Educators," by Carolyn Halsted; "Courtship and Marriage," by Mrs. John Sherwood; a short story by Marion Harland; and "Every-Day Talks with Mothers," by Margaret E. Sangster.

"Prospecting the Klondike," and "Who Discovered the Klondike?" are the titles of two richly illustrated articles that will appear shortly in Harper's Weekly. They are written by Tappan Adney.

Richard Harding Davis's account of the Rough Rider's fight at Guasimas leads the September Scribner's. He was in the fight actively from first to last, and this is his only elaborate descriptive narrative of it. Edward Marshall, the correspondent, who dictated his account of the Rough Riders' fight after the surgeon told him he was mortally wounded, has written his recollections of that day, while slowly convalescing in a New York hospital. It will appear in the September Scribner's.

NOTICE.

The Epworth League Convention of the Baton Rouge District will convene at Mt. Carmel M. E. Church, Sept. 9-11th. The President and Secretary of each local chapter are delegates. All delegates coming by rail will please meet at Clinton, La., Friday, Sept. 9, and you will be conveyed by way of hacks to Mt. Carmel.

The welcome address on behalf of the E. L., by Prof. C. W. Moore; on behalf of the church, Prof. Jas. R. Spears, A. B.

The duty of each Epowrth League officer, David Harrison.

The best method of gathering the young people into the Epworth League, H. A. McClellan.

Hinderances to the progress of the League, Mrs. S. E. Johnson.

Introductory sermon, J. D. Pool.

Is the Epworth League a necessity? by J. O. Richards.

How to make each chapter a success, R. C. Norsham.

What has the Epworth League done in our Conference? R. Y. P. Green.

The relation of the Eqworth League to the home, Prof. H. J. Edwards.

The best method of keeping the Epworth League alive, Prof. J. T. Harnell.

Annual sermon, by T. J. Johnson.

Each pastor and delegate are expeeted to prepare their own subject.

The State President is expected.

C. W. Taylor,
Dist. Manager.
A. Moore, P. E.

Lexington Conference.

The Board of Conference Examiners will meet in Ninth Street M. E. Church, Covington, Ky., at 9 a. m., Tuesday, Sept. 6th. Business of importance. Members will please write to the President as to whether they can and will attend, as early as possible. Only one day will be required.

L. M. Hagood,
For Board.

NOTICE.

The tenth session of the Staunton District Conference, (Washington Annual Conference) will convene in Pleasant View M. E. Church, Waynesboro Va., Thursday, September 8th, 1898, and will continue to Monday, Sept. 12th.



Those terrible dizzy spells to which women are subject are due nine times in ten to some weakness or unhealthy condition of the distinctly feminine organism. The average doctor in general practice does not half realize this. He prescribes some superficial treatment for headache or dyspepsia or liver trouble without suspecting the real cause of the difficulty.

A woman usually understands what is the trouble but is loath to undergo the mortifying and generally useless "examinations" and "local applications" on which the local practitioner is almost sure to insist. But there is a far more sensible alternative: Any woman afflicted with a delicate weakness of this nature should seek the aid of that marvelous "Favorite Prescription" invented by Dr. R. V. Pierce, chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y.

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Rev. I. B. Scott, D. D., Editor of the "Southwestern Christian Advocate;" Rev. I. Garland Penn, Assistant Secretary, Epworth League; Rev. Geo. E. Stephens, Principal of the Virginia Collegiate and Industrial Institute, are expected to attend, with all Ex-Presiding Elders and Pastors. To friends in general a cordial invitation is extended.

H. C. Conner, J. H. Lewis, W. P. Ryder, Committee.

Rev. S. H. Brown, Presiding Elder.

MEETINGS TO BE HELD.

Marshal (Texas) Texarkana Ark., Aug. 24.

E. L. and S. S., Starkesville District (Up. Miss.) Louisville, Miss., August 25.

Marshall (Texas), Texarkana, Tex., Aug. 24-28.

La Grange District (Savannah), Columbus, Ga., Aug. 24-29.

Paris District (Tex.), Honey Grove, Tex., Aug. 31.

Forrest City (Little Rock), Crawfordsville, Ark., Sept. 1.

Washington (Wash.) Muirkirk, Md., September 6.

Houston (Texas) Richmond, Texas, Sept. 9.

State (Ark.), E. L. Convention, Pine Bluff, Ark., Sept. 8-10.

Jacksonville District (Florida), Sept. 15.

Golden Rule District, E. L. Convention, Meridian, Miss., Sept. 22, 23.

Gainesville (Florida), Alachera, Fla., Sept. 22, 23.

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Louisville and Cincinnati

Fast mail.....8:30 am	Fast mail.. .7:20 pm

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No. 3 .....7:45 pm	No. 4..... .....9:00 am
McComb City Au..... ..... 9:30 a m	McComb City Ao... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 11:30 a m	No. 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7:40 am	No. 6, fast mail..7:55 am
No. 7, coast acc 8:50 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... . pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex .. 6.55 pm	No. 53, Cal. ex..6:15 am
No. 51, Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7 20 pm

Queen & Crescent Route.

Cincinnati and New York.... 8: 0 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8:10 am

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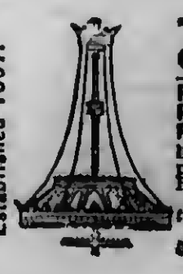
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PUBLISHER'S NOTICES.

Cash Remittances.

From Aug. 15 to 22.

Atlanta and Savannah—Clark University.

Central Alabama—A. A. Williamson, L. L. Allen, W. H. Nelson 3, N. H. Speight 1, J. P. Lowe.

Little Rock—J. C. Adams 1, L. D. Buford.

Louisiana—James Matthews, James Bernard, E. H. Clark, Miss Ellen Johnson *1, F. Walker, S. Bell, S. Duncan, J. A. Tircult *1, Mrs. P. Powell, V. Chapman, H. J. Wright *1, John Steit.

Mississippi and Upper—D. R. Hoard, R. L. Williams *2, J. M. Shumpert 1, Mrs. S. E. Powell, D. F. Dudley, W. M. Nero, J. E. Coleman *1, C. W. Walton *1, 1.

Texas and West—J. W. Weakley *1, W. A. Fortson 14, T. Young 1, E. Micheaux *1.

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You cannot get all the war news in this paper, neither can you get all our church matters in the Galveston News, but by having both these papers you will be well fixed. We will send the semi-weekly Galveston News and this paper, both one year, for $2.

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A WORD CONCERNING OUR WORK.

The Southwestern Christian Advocate is growing in interest every day. The reading matter is second to none of our General Conference papers in the North. Brethren, we should take hold of the Southwestern and push it up to ten thousand cash subscribers by the next General Conference. Then the grand old church will say, "Well done, thou good and faithful servant; come up higher."

It seems to me those men who are clamoring for seats in the General Conference should push its interest more at home. This is a good way for our colored contingent to show their loyalty to the church, by taking hold of its interests, which have been placed in our hands. In my humble opinion the best men to send to the General Conference are those men who are doing the work of the church faithfully and truly. It should not be a question whether they are Presiding Elders or presidents of our institutions or a common M. E. preacher.

In some of our Conferences it seems to be out of place for a hard working pastor to be even a candidate for that high position. To verify this statement in the General Conference of 1896 you could not find six pastors from our Southern colored Conferences members of that angust body. I know a pastor who was severely criticised because he said a pastor should be elected a delegate from his Conference. But thank God the world is growing better now, and no such notions exist to-day as did then.

Let us better ourselves and develop our work in the Southland. This should be the chief concern of every preacher.

Yours in the work,
W. R. Butler,
Pastor First Church, New Orleans.

Rev. H. J. Wright, Presiding Elder, Natchitoches District, says that the Conference held at Natchitoches was the best held in the District. The benevolences triple all others. Cash and vouchers, $157.00, only 27 less than all last year. Now if these pastors will do something for our benevolent causes, we will break the record.

The desire of power in excess caused angels to fall; the desire of knowledge caused man to fall; but in charity there is no excess, neither can angel or man come in danger by it. Charity is a virtue of heart and not of hands, but suffereth long and is kind—P. J Treadwell, Enterprise, Miss.

CLUBBING RATES.

Southwestern and Atlanta Weekly Journal, $1.75 a year.

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Southwestern and Home and Farm, Louisville, Ky., $1.50. The Home and Farm is a splendid family paper, clean and bright.

Southwestern and the Weekly Picayune for $1.75.

Southwestern and the Semi-Weekly Galveston News, $2.00.

Southwestern and the Woman's Home Companion, $1.60.

Baton Rouge, La., Aug. 11, 1898.

To all whom it may concern:

I have slandered my wife unjustly, and without cause; have never at any time seen anything wrong of her, but being mislead by an old person, in whom I had faith, and not waiting for an explanation, committed an act for which since I have seen my error. Am heartily sorry and desire to make acknowledgment of same through the Southwestern Christian Advocate.

James Bernard.

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NOTICE.

Dear brethren—I have the manuscript for the Waco District minutes ready for the press and am now waiting for the money. Please collect and send the money to Elder Brown at once and let us have the minutes out early.

L. H. Richardson.

AN APPEAL.

One thing we are glad of is that we are members of the great Methodist Episcopal Church and not a branch, and meet as one common brotherhood and worship the same God.

Let me speak confidentially to the lovers of God and humanity: The yoke of indebtedness is and has been a burden for years; and we are determined to throw it off, by paying it off. Former transactions have taxed every member to the extent of their ability, yet there is a debt held by the loan of $350.00, and if it was removed we could save ourselves and manage the rest of the indebtedness. I appeal in behalf of the members of Centennial M. E. Church of Smyrna, Delaware. Will you please come to our relief and help us rescue ourselves from the lion's grasp. On the seventh day of last April we set apart the second Sunday in this coming September to make our last struggle on this great lion, who has been roaring for the last 22 years. He must die; he shall die. Come and help put him to death. Don't forget the date, Sept. 11th; then we shall run the meeting one week.

Preaching as follows:

September 12, 13, 14, 15 and 16, then on Sunday, the 18th, we want to have a jubilee. We have invited the following reverened gentlemen: Revs. W. H. Thomas, C. A. Tindley, R. G. Riley and G. B. Coleman.

Pray for the destruction of this great enemy. On roll sixty members.

J. H. Mason, Pastor.

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Expenses from $8.50 to $10.50 per school month. For catalogues, or further information, address the President. REV. J. BRADEN,

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, September 1, 1898.—Vol. 33, No. 35. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

No man is better than the thoughts he cherishes

* * *

Promises made without proper consideration are usually neglected in the same way.

* * *

Never brood over troubles; the mind is not relieved by holding on to, but by banishing the burden.

* * *

The professional scold injures his own disposition far more than the person against whom his words are directed.

* * *

It is so strange that anything mean you hear about the other fellow is accepted as true, and worthy of being repeated.

* * *

The Afro-American League has been called to meet in Rochester N. Y., 15th inst. This seems an appropriate time since on the 14th a monument erected to the honor of Frederick Douglass will be unveiled.

* * *

We note that the 3rdNorth Carolina regiment is mentioned among those marked by the war department to be mustered out. This we regret exceedingly, and we trust their friends may use their best endeavors to prevent this being done. The 8th Illinois is now at the front and we hope the 3rd North Carolina which like the former, is wholly commanded by Afro-American officers, may have the opportunity to disprove the claim that their officers cannot properly discipline their troops.

* * *

It is extremely unfortunate that so many otherwise excellent church members, are too selfish to do the good they might. As soon as it becomes evident to them that the pastor is depending upon them to any great extent they become at once the embodiment of selfishness. They want to dictate to the pastor, instead of advising with him, and run the church generally. Church members do not like to be bossed, but not a few seem to think it is alright to boss the pastor. These selfish members feel their importance to such an extent that they drive many good people away from them and hence prevent their doing for the church what they otherwise would. Sweet spirited men and women who deem it a privilege to work for God and the church, are a blessing to any community.

* * *

As a result of the strike of the miners at Pana, Ill. Negro laborers have been carried from Alabama to work the Illinois coal mines. The sheriff has a large force of deputies to protect them and we hope they will be afforded that protection which protects. It is also to be hoped that these men may have a fair chance to prove their worth as laborers to the Northern capitalist. The South knows this value, and in many sections the withdrawal of these laborers even when they propose a change of locality to better their condition, is strenerously objected to. But notwithstanding the fact that the South knows his value, and objects to his leaving it, the Negro laborer has not the protection he should have and will have should the time ever come that his worth as a peaceful laborer is fully recognized by the Northern capitalist. Hence we can but wish that the present experiment may prove a success.

"HAVE ALL THE WORLD, GIMME JESUS!"

Can we not advocate the accumulation of wealth, the education of the masses and the general uplift of the race without seeming to deplore and actually to ridicule the disposition of our people to lean toward things spiritual? It is true that as a race we put no little stress on the necessity for each and every man's becoming a Christian; we believe in "getting religion," and this we urge in season and out of season. But, that such is the case has been no hinderance to us in educating our children or securing some of this world's goods for our own comfort and convenience. The fact is those who have been most successful in accumulating are the sober men, the men of good habits, men who are almost invariably pointed out as among the best men in the communities where they live. No one can deny that this class of people are for the most part church members at that. There are, of course, exceptions, but this is the rule. We do not claim that all the good citizens and all the prosperous people among us are church members, neither do we claim that all who are in the churches are either good or prosperous, not at all; we simply desire to impress the fact that being a church member, or in other words, being one of those who sing: "You may have all the world, but gimme Jesus," does not and has not prevented such persons accumulating of this world's goods. Our religion, as much as it is ridiculed by "our great men" and others, has done much not only for the individuals who profess it, but for the race at large. The fact is that few others than the church members have done much for the race. The vast majority of our teachers, lawyers, doctors and others who are doing most to fix the status of the race in this country are members of some branch of the church. The church has shown itself a most powerful influence in controlling, shaping and developing men, many of whom would otherwise have contributed their share to the disorderly element of the race.

But aside from this our religious enthusiasm and church life must be credited with exerting a powerful influence over men who sustain no other relation to the church than that of attendance. Without considering the influence which individual members exercise over the masses with whom they come in contact, the church has been and is yet a great school for training and shaping the people at large. But for the powerful influence exerted by these Christians, as crude as were their mode of worship and their manner of expressing themselves, there have been times even since the emancipation that some sections of the South would have been all but intollerable. But whether this be true or not we have not seen and do not now see any reason for persons seeking to impress the world that the simple faith of our fathers has in the least prevented our material progress.

THE CONFERENCE EXAMINATIONS.

One of the most important questions before our Southern Conferences just now, is to what extent to enforce the law requiring written examnations for candidates seeking admission to the travelling connection. To insist on placing the bar as high, all at once, as the law enacted by the last General Conference admits of its being placed, is to stop the numerical growth of some of our conferences for some time to come. For it must be admitted that here are hundreds of applicants who are fair English scholars, who are not only equal to a written examination but have extremely great difficulty in grasping a thorough knowledge of some of the books of the course of study. No doubt all our conferences have a few applicants who are college men but the supply from this source is at present too limited to furnish all the men we need; hence it would be unwise to deal with all applicants as tho they were college trained men and thus curtail the increase to our conferences to such extent as to embarrass the work. That it is necessary to raise the standard in most of the conferences there is not the least doubt but to raise it so high just at this time as to exclude even the best of those men of limited education who apply, would in our judgment be most detrimental. Let there be a forward movement, educationally, and in every conference let there be a determined effort to place in the hands of every local preacher and exhorter the very best supply of Methodist books and papers that they may have opportunity to prepare themselves as best they may. Thus every man who attempts to enter our ranks will be impressed with the fact that he must study if he would secure a footing among us, but do not shut out absolutely those representatives of the common people who though not up to the standard in every respect, are called of God to preach the Gospel and are willing to go wherever the bishop and cabinet may elect to have them go. It is from this class we get our pioneers, and this class can reach and save people who would not otherwise come into a Methodist church. We do not advocate ignorance, either in men or in their methods, neither do we discount the ability and disposition of some "educated" men to reach the masses, but we do say that, if we confine the number of those who are to come into our annual conferences to the graduates and such others as are able to stand a rigid examination, written or otherwise, we will shut out an element of power which Methodism has during all her history, found to be of great service in spreading the church and our holy religion.

The way the white caps are carrying on in North Texas is a disgrace to our Nineteenth century civilization. There is nothing fair in forcing an industrious citizen, no matter of what nationality, to leave his home and go elsewhere simply because some other man wants the work such a citizen may be doing.

Negro farmers are being driven from their crops and homes; railroad laborers, from their place of employment and even property owners ordered to sell out and leave. We are glad to note that at some points such proceedings are being denounced by the better class of white citizens. We trust they may go further and help these men and women whose only offense is that of being in the way of a low class of white laborers.

"Send me a few winchesters, and we will stay here at all hazards." That is the message which a railroad section foreman sent the superintendent of his road when he and his Negro laborers had been ordered to leave. We are not a man of war but do not hesitate to suggest that if this foreman's request were carried into effect wherever honest laborers are interfered with, white caps would soon abondon their self imposed task as a risky piece of business and exceedingly unhealthy.

OUR CONTRIBUTORS.

CRIME AMONG NEGROES.

Rev. W. W. Lucas.

Those who know the Negro best admit that he is good-natured, kind-hearted and forgiving; still the impression is rapidly spreading in some sections that he is the criminal among the races.

The chief source of information, the "stock and store" of facts which give grounds for this impression, and furnish material for sensational statements and magazine articles, is the statistics gathered originally from the records of Southern criminal courts.

It was Prof. Bowne who made the statement some time ago, in lecturing to a class of young men, that "the biggest fool abroad to-day in the field of investigation is the statistical fool." He meant the man who swallows a column of bare statistics, and failing to digest them, his imagination becomes fired, and forthwith he begins to write, not considering the conditions which produced the figures, nor what reckonings must be made in reading them.

Perhaps the young sociologist stumbles more in the matter of reading and interpreting statistics than any other point of his progress.

Figures collected in a given ward in a certain city showed that the crimes committed by the Italians were 500 per cent of the population. Some one perhaps was ready to say, "Down with the Italians!" It was found, however, that there was only one Italian living in that ward, and he had been arrested five times for drunkedness.

It is said that an old ex-Confederate soldier, begging alms of the public, desired to make the numerical strength of his unfortunate condition as strong as possible; so he tabulated the following placards: "Four wounds, one leg, seven children—total, twelve."

While the figures gathered from Southern criminal records may show in a general way that the Negro does commit crime, for purpose of comparison they are not worth the paper they are written on. If properly read, these statistics would rather indicate what a mockery and sham prejudice has made of our Southern courts of justice.

In one of the largest Southern cities, where the writer lived for eight years, there lived in a certain block one colored family, in which there were two boys; in the same block were a dozen white boys. One morning the two colored boys were caught pelting each other in play with stones. Though no one else was injured or disturbed, this was against the city ordinance, and they were chased down and put in the lock-up, and next morning fined $7.50 each. A few mornings later two white boys on the same street were throwing stones in the same manner, and one stray stone broke a neighbor's window-pane. The same officer caught the boys and carried them to their fathers, who paid for the pane of glass and lectured to the boys to be careful about throwing stones.

Now, if some closet compiler of statistics should desire to show the distinctive criminality of the Negroes in that block, how easily he could go to the record in the Police Court and "prove from the statistics" that 100 per cent of the colored boys in that block were criminals, and not 1 per cent of the whites. And, of course, "figures could be produced to show that the conclusion was correct.

Some time ago, in company with two gentlemen from the North, I sat and watched the proceedings of a criminal court in one of our largest Southern cities. Six Negroes, all charged with petty offences, were brought, tried, convicted, and sentenced within ten minutes. No evidence was considered, except that furnished by the man who made the arrests. When the case of the seventh Negro was called—the case in which the two gentlemen above mentioned were concerned, for which they had secured the assistance of a prominent lawyer—the advocate rose and said, "Your honor, I represent this man." The case was dismissed in less than five minutes.

In my own little town a very pathetic case occured, which had a phase of the humorous. An old colored man, loved and respected in the surrounding community, had at one time a fine Berkshire pig, which his nearest white neighbor very much coveted, but could not induce the old man either to sell or to swap. Finally the pig was caught on the white man's premises and put up. The old man, in search of his pig, found him and let down the pen, and the pog went home. The old man was arrested for stealing his white neighbor's hog. When the case came up in the session of the County Court the evidence was overwhelming that the pig was the colored man's property. Still it was just as evident to the twelve white jurors that to say "Not guilty" to the colored man would, to speak mildly, leave the white man under a shadow of suspicion. A way out was decided on which did "justice to both parties. The negro was found "guilty" and sentenced to two years hard labor in the State Prison; but immediately jurors and all parties concerned signed a petition to the governor, and the old man was pardoned! He went home rejoicing that he had such good white friends; but on the records he is a criminal.

Now these are not extreme cases, but are such as occur daily in the criminal courts of the South, where these statistics are gathered.

The 300 men who murdered Potsmaster Baker, of South Carolina, are not down as criminals, but as the "best citizens;" while on the records of the court in that county, "statistics' 'will show that the criminals among the Negroes "far outnumber the whites"—and "figures don't lie."

Boston, Mas. —Western Advocate.

REFORMATION IN THE LOCAL OFFICIAL RANKS.

Rev. N. H. Speight, D. D.

III.

I mean by local ranks all members of the Church who are not in the active ministry and are members of the quarterly conference. There is a business part of the Church as well as spiritual. Each part should be carefully looked after. This was the case in the days of the fathers. In the days of the fathers each officer did the work that belonged to him, and that with care and pride. It was thought the minster had enough to do without attending to the work of others.

The trustees looked after their work with care and planned wisely for building and improving, also for settling debts. In short they, with care, attended to all the business that the law of the Church made the duty of that board; so the work prospered. Now in many places the pastor does not attend to the work that belongs to the board of trustees, that work of the Church along that line will suffer, and the pastor counted a failure. The stewards were not simply stewards in name during the days of the fathers, but in deeds. They did not only go to the church and raise a collection, but aided the pastor in looking for the needy and suffering, prepared the elements for the sacraments, planned for the raising of ministerial supplies with the aid of the class leaders, and paid the salaries in a business way. They looked after the salary of the ministry, the pastor, the bishops and the presiding elders, which salaries were raised together, and in the quarterly conference, the deficiency of all concerns was paid up as near as possible. Most of this work is now done by the pastors with few exceptions, or the work fails. The class leaders in many places are simply names. They do not see their members unless they see them in the class room and often not then, for the leaders are not there..

The pastor must find his sick the best he can. Find the disorderly ones, if any, to reprove them, and if there be any neglected ones, must look them up. Should the pastor fail to do these things, the work fails. In some places the entire work of the Church is upon the shoulders of the pastor. It is one of the reasons for the often changes in the pastorate in these days. If the pastor is not the entire official board to some extend and does not submit to things he thinks wrong, then that pastor is the wrong man, and must leave. On the other hand, if he is the pastor of the people and for the people who will do his duty and insist that others do the same, and will protest against wrongs he must move.

It is astonishing to know how many letters slip into bishops' hands at conference asking the removal of pastors. These letters are generally written by a few unworthy men that pretend to be the leaders among the people and that they voice the sentiments of the Church; when the fact is, the people know nothing of it ,but it is a malicious clique of a few worthless members. No one but a pastor knows what a difficult task it is to secure subscribers for the Church papers and raise the benevolent collections.

The writer knows a leading charge with about three hundred members, in the midst of good schools; that pastor has worked for nearly three years to get his people to read the Southwestern and now there are not two dozen subscribers; astonishing to say that not over four officers in that leading church took the Church paper and about five have a Church Discipline. That pastor found that leading church raising $45 for all benevolent claims. The first year of his pastorate he worked them up to $60, the second year he got them up to $76, but not without opposition; the third year that pastor still finds opposition. What is true of that strong and leading church we presume to be true of many others. Some of the strongest opposers to the benevolent cause may be found among the officers.

The local preachers of to-day are generally preachers in name and not in deeds.

In the days of the fathers they were of great service. They would look up preaching places, and gather up the people for organization. They could be found in the prayer and class meetings and in the regular services on the Sabbath. The people would go to hear them preach, and they proved to be a mighty local power for good. But now many of them are indolent. They will not study and do not attend Sunday school, nor the class and prayer meetings. There was a time that if the pastor was away the work would be carried on by faithful and godly local preachers just as though he was there. But in eight places out of ten, I venture to say, that if the pastor leaves and it is known, the work will lag.

In many places the local preachers spend their time in running around to other churches and doing no good for their own. These men spend a year in idleness then go to the district conference for renewal of licenses to idle away another year. The day is at hand when local preachers as well as pastors must study something to preach. They should not be licensed until they have acquired a fair English education. The writer knows a man, a young man, that wanted license to preach, and when he was examined he did not know how many articles of religion were set forth in our book of Discipline.

When asked how many gods were set forth in the doctrine of the Methodist Episcopal Church his answer was "three," and tried to show them up.

There must be such complete reformation in the Church that in the new century it will almost seem a new church.

Huntsville, Ala.

ENTERING UPON A NEW ERA.

By. Rev. N. R. Clay.

Every era of the world's ages is prefaced, and tabulated with events and problems for solution.

Time is the preface of eternity, and is tabulated with events which eternity alone shall solve. God adjusts the restless mass of humanity to meet these new conditions, into which it is sometimes thrown. Restlessness of ideas, and coming events in Ur of Chaldee, with God's dis-

approval, led to the call of Abraham out of that land for the purpose of rearing up God's peculiar people in a land whose congenial atmosphere, and climatic and sanitary conditions were more compatiable with the plans and purposes of God, in developing a spiritual and religious people. This change brought them in contact with these new conditions whose table of contents contained peculiar phases of a life of which they had no idea.

Famine in this new country caused them to move forward into a serfdom and servitude, which helped to deeply impress the lessons of unswerving trust in the providences of God. There came to them the most marvelous deliverance from this serfdom, ever recorded in the annals of history.

Besides being tabulated with more wonderful events of his future dealings with them, these new changes are sent of God, but often executed by men or nations, for working out the will of God upon earth. When all of these conditions had been met, this people entered upon a prosperous and progressive period such as they had never witnessed before.

Never had the natural surroundings of a people, greater influence upon their natural character, than those of the Greeks, who dwelt in isolated valleys along the winding sea coast. Upon the wave washed islands, they developed and possessed a strong individuality among the nations of antiquity, by their originally fine taste, enterprise, versatility and daring, a new era dawned upon the world in government, in literature, philosophy and art.

No people ever did so many things as well as the Greeks did them; for they led in every department of the world's activities. They furnished to the world men of the sword as well as men of the sea.

It was the Greek army and navy that stood as the sole, but sufficient barrier between Europe and the East. Hordes of Persia, threatened to overwhelm the continent of Europe with barbarism.

Had it not been for the gallant stand of the Athenians and Spartans, under the dashing leadership of Themistocles and Miltiades, Islamism and Oriental civilization would have overspread the Occident, and Grecian literature and Roman Jurisprudence, which makes our civilization superior, would have been defeated. And we imbibing the spirit of Mohamedism, would have been bowing at the shrine of Mohamed, and the altars of Confucius, would have been the touch stone of human progress.

These Christian inventions which are now blessing the world, would yet be wrapped in the laps of time or strangled in the hieroglyphics of China.

Christianity introducing a new era in the world was met by the opposition of paganism, but when the opportune time came she wrestled the right to survive, from paganism and hurled it from the front wheels of civilization, to writhe in the dusty past.

The separation of the Eastern and Western churches was the dawn of what is called the middle ages which had so many deeds of darkness written upon its table of contents. It is known as the dark age of the world. After the separation, the Greek Church, nationality and culture, received their death blow by the invasion of Islam. The Greek nation leads no more; the church and nation never have recovered from this terrible blow. The Occident also presented a scene of dissolution at the same time.

The fall of the mighty Roman empire, which had once ruled the world was inevitable, but the church was saved and with it: our civilization was also saved; new conditions entered into the world. The rugged and emotional German adopted Christianity—and the church of the West held the scepter of progress, though its sphere of operation was now limited, yet she held within herself all future possibilities.

Passing through this period of darkness, events culminated into the reformation, which gave new vigor, activities and ideas which pushed the nation out upon a new and progressive era, with new meanings, thoughts and inventions.

The world enters upon the next century, she reads in letters of gold, written upon the doorway through which she passed. Renaissance, and a shout of gladness ran through the entire educated world, and almost everything saw a new era spring up. The historain records the mill stones of these times, as an age pregnant with elements which would give this Christian system broader and bolder opportunities to carry the Christian elements and civilization sweeping across centuries toward the Western horizon, with separate and distinct duties developing upon church and state. God had just opened up a new world to the gaze of mankind.

It must not be forgotten that this Christian religion seems to have similar properties to air or steam. It belongs to the universe, and it must spread over the world carrying the vessels which contain it, or burst them into splinters.

This principle in man brought him across the deep Atlantic, and placed his feet on the soil of this new world, and continued developing him until a chain of events culminated in the Revolutionary war. After the cannon roar of this struggle had died away, this the greatest republic of the world was born; as the nineteenth century was heaving in sight, one of the most aggressive and progressive evangelical religious denominations, catalogued in the history of the church was organized, (the Methodist Episcopal Church), and with this the new nation started a progressive march to take her stand among the other great nations of the world. She slowly but surely began to spread her powerful wings from the stormy and battle scared shores of the Atlantic, developing in material and immaterial strength, in modes of thought and means of travel, acquisition of territory, building up states, towns and cities with national appreciation for God and the church, until she reached the placid waters of the broad Pacific, over which she could view the morning lands of the orient.

(To be continued).

Macon, Miss.

PASTORAL VISITATION.

This is one of the most important questions with which the pastors have to deal. It is a delicate question, so that it is not so easy to visit now from house to house as it used to be many years ago. For some reason or for no reason, The people among whom the colored pastors must go visiting are another sort of people than those of a few years a go.

I have watched very closely the manner of the people as I have gone from house to house, and noticed very carefully how they have punched brother A or brother B, concerning the size, sort and limit of his visits. If the pastors of to-day ever expect to succeed as pastors in the Methodist Church, the grand old church of freedom and liberty, there will have to be less social and more pastoral visiting upon the various and no less numerous charges within the ranks of ministerial visitation. It is feared that we as pastors make too many calls upon our charges and call them pasotral visits, thus allowing ourselves to incorporate in our reports to the quarterly district and annual conferences, many visits that are not pastoral but called pastoral visits. These undisciplinary and in every large measure unnecessary visits are playing havoc with many pastors and pastoral charges, not only in the ranks of our own beloved Zion, but also in the ranks of many of our neighbors just over the way.

Pastors, one and all, we can not be too careful concerning our pastoral visiting.

In visiting our people let us be very, very careful about our visiting, when, how and what to visit for, and what to do or say while visiting is quite another thing. Brother pastors the eyes of the church and of the people are upon us as never before since the death of the apostles along this particular line so let us carry nothing to our members and our neighbors but the cause of the Master, the pure words of Christ.

Going in this spirit, will not only gain us admission into one, but into every house upon our charges and thus enable us to do all cures, marvelous among all people.

This is my view, as to the meaning of pastoral visitation.

William T. Trammell,
Pastor Dadeville Charge.

NOTES FROM NASHVILLE.

The city has assumed its every day appearence again. During the time of the Christian Endeavor convention the city was quite gaily dressed in the red and white, the colors of the Endeavorers. The soldiers have not spent much time near the city, but while a regiment was camping just west of the city limits the people missed some of their chickens and their cows failed to give the usual quantity of milk and the vegetables in their gardens had a singular habit of going off during the night. The hospitality of Nashville took on a very peculiar form when Colonel Bryan's regiment from Colorado passed through the city. The ladies took an active part in getting up lunch boxes to give each soldier to take with him after he had feasted on a very excellent dinner prepared by the citzens. This was in return for the excellent treatment which the ladies of the West gave a Tennessee regiment on its way to California. If this war with Spain doe snothing more than to strengthen the bond of union, so that the different sections of the country will feel that this Republic is a nation, and that whether born North or South, all will feel the highest pride in saying: "I am an American citizen."

The police have succeeded in getting the saloons to close on a Sunday. This activity offends the saloon keepers and gamblers, and threats are made that the officers who do their duty must be removed, and the old officer who could not (so he said) enforce the law which required the saloons and gambling dens to be closed on Sundays reinstated in his office. The citizens have taken hold of this matter and a large number of the business men have signed a paper sustaining the course of the chief of police who has succeeded in closing the saloon. The saloon power will never obey law if it is the interests of the power to break the law. There is only one way to secure the obedience of this power to law—force.

The churches keep up the regular services. It is not strange however, that the cool of the Sunday evening is much more pleasant on the porch or front steps of one's home than the church and many keep away from the latter to have a social time at home, or with their neighbors in the next yard.

The three district conferences already held of the Tennessee Conference report advances on all lines. If the same report is made of the conference session it will be a cause of rejoicing.

J. Braden.

THE CRY OF A HEATHEN CHILD.

They say there's a golden city
  Beyond the evening star,
And a home so fair for children there,
  Where God and His angels are.
And many shall stand in that happy land;
  But, it cannot be meant for me.

They say there's a loving Saviour,
  Who came on earth to die,
But in glory crowned with the angels round
  How can he hear my cry?
Tho' it may be true that He listens to you,
  Yet, it cannot be meant for me.

But I"ll never see that city,
  Nor hear that Saviour's call;
So I kneel in prayer to the idols here,
  And the bitter tears will fall;
For I wish I had heard his pitiful word;
  Oh, I wish it were meant for me.

—London Christian. E. V. H.

THE LIFE OF FAITH.

The beatitude of Christ shows that the blessing of sorrow lies in the comfort. A large portion of the Bible is comfort which can become ours only through sorrow. We can say: "Blessed is sorrow, for it reveals God's comfort." The floods washed away home and mill—all the poor man had in the world. But as he stood on the scene of his loss, after the water had subsided, broken-hearted and discouraged, he saw something in the bank which the waters had washed bare. "It looks like gold," he said. It was gold. The flood which had beggared him made him rich. So it is ofttimes in life. Sorrow strips off loved possessions, but reveals the treasures of the love of God. We are sure, at least, that every sorrow that comes brings to us a gift from God, a blessing which may be ours if we will accept it. * * * Clouds gather in the sky with ominous threatening, but they pass and leave their rich treasure of rain. Then the flowers are more fragrant, the grass is greener, and all living things are lovlier. Sorrow comes. There is agony in the heart. There is a new grave in God's acre. But all hearts are softer. Love is tenderer. Prayers are more fervent. There is more of heaven in the household life. The cloud has left its treasures of rain. "Blessed are they that mourn, for they shall be comforted."—J. R. Milier, D. D.

What a deep philosophy is hidden away in St. Paul's statement that "tribulation worketh patience!" Even God himself, though possessing infinite resources of wisdom and power, has no way of teaching his children how to be patient, except by subjecting them to grievous affliction and distress. The discipline of life, including all its sharpest arrows, is not a thing apart from divine grace. The Holy Spirit works in and through our natural woes to subdue, to chasten, to refine us. It is only after we have borne, without murmur or flinching, the heaviest and most painful burdens that we know what the word endurance means. —Nashville Advocate.

THE WHOLE HEART.

Half hearted people seldom succeed. The business man who gives but half his heart to his business cannot hope to keep his head above the waves very long. The general who goes out to fight with little heart in the cause he represents is defeated before a blow is struck. The physician who practices his profession reluctantly, as though it were an irksome task, evermore wishing that he were in another sphere, cannot do justice to the patients who trusts themselves to his care.

Least of all can a Christian make headway against the tide of worldliness and temptation which he must encounter if he gives but half his heart to his undertaking. The sinner should pray and sing and love God and serve Him with his whole heart. One who throws his whole heart into his work acts promptly, enthusiastically, thoroughly. He summons all his resources, and is not easily hindered. Those who stumble over trifles and turn their backs on the Church, as a rule, were half-hearted Christians at best.

Many young people are affrighted at the thought of being too good. They are willing to abstain from vice, to keep themselves within bounds, to go to church, and even to become church members; but they shrink back at the idea of being known as godly persons or whole-hearted Christians. This would be inconvenient. It would expose them to criticism. They might be reproached as inconsistent professors of religion; and they might be hindered in the enjoyment of worldly pleasures. Therefore they prefer to strike a balance between extreme ungodliness and extreme goodness, and avoid both. This position seems to them to be safe. But it will not answer. The tide of worldliness, temptation and sin which sweeps over us is so strong that no one can maintain the struggle long unless he be wholly committed to Christ.

If one should insinuate that an American citizen is not quite loyal to his country in these times of patriotic fervor, he would consider it a gross insult. He would be quick to reply, "I am loyal to the core. I love my country with an undivided heart. I am willing to follow her flag to the ends of the earth." But if the average Christian should be reproached with the charge that he is not quite loyal to Christ in everything, his reply would probably be, "I do not make a loud profession. I am not a very good Christian. I am no saint, and no model for others." If a generation of thoroughly loyal and whole-hearted Christians should be raised up, who are willing and ready to follow the cross to the ends of the earth, the banner of Immanuel would soon be planted on the last defense of the enemy of God and man.—Christian Advocate.

THE MEANING OF THE CROSS.

Paul declared: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." There were other things in which Paul might have gloried. He had sat at the feet of Gamaliel. He was skilled as a logician and had worsted many a wordy antagonist. He could meet the Greek sophoists upon their own ground. He might have gloried in his labors, as an apostle, being more abundant in toil than they all. He might have glorified in his sacarifices, and the persecutions he endured. Five times he was beaten with forty strikes save one. He was thrice beaten with rods, three times shipwrecked, once stoned, and with his own hands fought with wild beasts in the arena at Ephesus. But it was on account of the cross that he had consecrated the powers of his entire being.

If it were any work of men's hands in which he might have chosen to glory, there was the temple of Diana at Ephesus, two hundred years in building; and one of the seven wonders of the ancient world; there was the temple of Jupiter at Athens and the Amphitheatre at Rome also among the seven ancient wonders. But man is greater than his work. Temples and cathedrals or mighty towers cannot remove the sense of guilt that weighs upon the soul. The products of genius are no panacea for the rest, eternal rest, for which the millions are sighing. The cross, in itself, as a Roman instrument of cruel punishment, is repulsive. Only the basest of criminals were thus put to death. And yet herein is the glory of the cross. The "tree," with its cross-piece, but symbolizes the infinite sacrifice made thereon. A guilty race had violated God's righteous government. The sin was against divine authority, and only a divine offering could make the propitiation for that sin, if man were to be free from the condemnation to be pronounced upon that sin. So the divine Son of God, as innocent and holy as his Father, died as the basest of criminals to save the lowest of sinners. Paul had even stained his own hands with the blood of the Church. But the righteousness of Jesus Christ, through the atonement made by the cross, became his righteousness, and he cared to glory in nothing else.

We climb to heaven up no cathedral towers, but by the cross. In its full meaning, it becomes a bridge to span the chasm from death to life, and all who choose may pass over it. The repulsiveness of the Roman custom fades away under the halo of infinite love there portrayed and Golgotha's summit becomes the crowned spot of earth and the center of ages. Where is rest, rest for the weary soul? At the foot of the cross! The burden of sin outweighs the world, is taller than any pyramid, and its blackness makes mockery of every human achievement. But this burden may be loosed at the cross and swallowed up in the empty tomb. Here is the world's redemption; here is rest and peace; here alone the sinner may become the saint and heir of righteousness.

"In the cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story,
Gathers round its head sublime."

—Omaha Advocate.

WOMAN'S DOMINION.

THE ROAD TO GOOD MANNERS.

A mother sees an entirely new side of her child's character when the little one is with other children. A selfish or domineering or obstinate spirit, utterly unknown before to the loving parent, is apt to manifest itself. With older people a child is more or less restrained, but with little people of his own age he feels perfectly free to do as he pleases.

Companionship is an excellent thing for children. It not only makes them happier, but they are observing little mortals, and quick to imitate. The rough boy will try to be gentle to his timid little cousin if he is stirred by the idea that he must protect her; the little tomboy will try to follow the gentle graces of her pet friend, seeing how much she is loved for her quiet sweetness; while the bashful, shrinking little lassie will strive to emulate the strength and good sense of her lively comrade. It is true, alas! that children may imitate the vices as well as the virtues of the people in their little world, and for that reason it is good to have the children entertain in their own homes. Let the mother welcome her children's little guests cordially, observe their characters, and set her children to follow their virtues. Not by holding up the visitors as models—children will resent that— but by saying to the timid little man, "What a fine brave boy Harry is," or tothe some what uncurteous little brother, "What a little gentleman Robert is with his sisters." Children understand and apply these remarks, for children love to be praised. There may be an objectionable side to the visitor's character, but a quiet reproval will generally remove this if the mother will say gently and firmly, "You cannot stay here, dear, if you speak so roughly and tease the little girls. Remember you are bigger, older and stronger than they are."

A little pained expression at some discourtesy will often do more than a severe scolding, and a quick, cheerful "Thank you," or "How thoughtful, dear," will work wonders. Praise freely the kind acts; show the right path to the ignorant little one, anxious to please; reprove gently the thoughtless one.

Little boys should very early be encouraged to protect their sisters and mothers; they should be allowed to pay the car fare and to hold tickets; they love responsibility. Accept their little services gratefully, and never forget to say "Thank you."

The little girls should be taught to be mother's help and comfort, their younger sisters' guide, and brothers' companions. Let "That's my little lady" be a phrase ready on the mother's lips. Encourage, guide, control, urge onward in the kind and courteous road of good manners each little one intrusted in your care, so that the world may be brighter and better, even if only in one little corner of your own home.—Edith Webster, in Ladies Home Journal.

INTELLIGENT COOKING.

"Good living is not high living in the ordinary sense," writes Ella Morris Kretschmar in the course of an article on the "Art of Cookery," Woman's Home Companion. "The very acme of good living is the best presentation of good material in simple form; and in that sense it is the best and highest of living. The introduction of cookery as a branch of our public-school training will start the coming generations of housekeepers in the right direction; but the crying need of the present, next to a knowledge of materials, is for housekeepers to better understand the importance of the high art of simple cookery.

"Many a woman wil take infinite pains in making a cake who probably could not tell of the vegetables in common use which should be put on to cook in hot water and which in cold, which should be salted at first and which later, and why; how each should be dressed for serving, and the difference in dressing them when young and old. Among housekeepers there are more

good pie-makers than bread-makers; twenty who make pretty desserts to one who is expert in cooking meats, and fifty who make fine cake to one who understands good soup-making. Do not, because you have kept house ten, twenty or thirty years, feel your housewifely dignity would be compromised by beginning all over again in certain things, for that is being progressive. A narrow-minded woman would not do it, be sure of that. The really useful knowledge you already possess will count for its full value; your expertness in the non-essentials is very desirable—as a supplemnt to more important knowledge. Of course you can cook a potato. But how? When you have really exhausted 'the fine art' of cooking potatoes you have finished one fundamental branch of a splendid education. There are others of equal importance, and each alike necessary, if one would be an intelligent housekeeper."

A fortune from her frying pan is what Mrs. A. B. Marshal, a handsome young Englishwoman, can boast of having earned. Her establishment is one of the most important in London. A number of years ago she laid the foundations of her present prosperity by opening a modest but very practical school of cookery. At first there were small classes of ladies, who gathered under Mrs. Marshal's personal instruction in a couple of little rooms, yet so able did she teach them that her skill spread abroad, and women wishing for regular employment as cooks came to her for training. This development of her calling gave her the idea of opening an establishment where every detail of kitchen need, supply and comfort could be carefully and scientifically considered. To this day the business goes under the title of "Marshal's School of Cookery," but anyone who visits the establishment on Mortimer street realizes that this plucky woman has done something more that carry on a school. The department of instruction is maintained as vigorously as ever, but the business has a dozen equally as valuable branches. One of the most important is the intelligence office, to which householders go when in search of cooks, and to which cooks come in request of employment. Clergymen's wives in from the country and countesses in their carriages patronize this intelligence office, where the cooks registered are all trained and vouched for by the school. When a woman graduates she is given a diploma, which is a high recomondation wherever she may apply. As a usual thing, the graduates prefer to pass into the intelligence office and then into good berths in the households of those who are eager to have and willing to pay for skillful service. But the intelligence department covers more than one requirement for domestic help in the kitchen. There is always in the kitchen a corps of clever emergency cooks, capable of commanding in and directing a hotel or castle kitchen, cooks who go out on assignments, who will engage to prepare special meals or special dishes, and cooks who are trained for invalids' needs and for hospitals. In the school itself every method of preparing food, from a baby's breakfast to a state dinner, is taught and the classes are carefully divided. From 10 to 4 every day the white aproned instructors in the great rooms fitted as kitchens are drilling aristocratic pupils or laying down the laws of roasting and boiling to a corps of women who are called apprentices, and who spend several years in receiving their special education. Across the hall from the intelligence office is the supply bureau, from which customers are sold dainties, canned, boxed and bottled, and such fancy groceries as Mrs. Marshall herself refines and prepares. Next to this is the editor's office, for the firm publishes its own series of receipe books and an attractive little monthly budget of kitchen literature.—Picayune.

To make a starch that will not stick when ironing, take a twig of cedar and boil in the water, before the starch is put in. Let the starch come to a boil and boil about two or three minutes.

OUR YOUNG FRIENDS

A STREAK OF SUNSHINE.

"Well, grandma," said a little boy, resting his elbows on the old lady's stuffed armchair, what have you been doing here at the window all day by yourself;"

"All I could," answered grandma, cheerily; "I have read a little and prayed a good deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch for. She has sunny brown hair, her eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Ah; here she comes now."

"That girl with the brown apron on?" he cried. "Why, I know that girl. That's Susie Moore, and she has a dreadful hard time, grandma."

"Has she?" said grandma. "O little boy, wouldn't you give anything to know where she gets all that brightness from, then?"

"I'll ask her," said Arthur, promptly, and to grandma's surprise he raised the window and called:

"Susie, O Susie, come up here a minute, grandma wants to see you!"

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandma wants to know, Susie Moore," exclaimed the boy, "what makes you look so bright all the time?"

"Why, I have to, said Susie; "you see, papa's been sick a long while, and mama is tired out with nursing, and baby's cross with her teeth, and if I didn't be bright who would be?"

"Yes, ses, I see," said dear old grandma, putting her arms around this little streak of sunshine. "That's God's reason for things; they are because somebody needs them. Shine on little sun; there couldn't be a better reason for shining than because it is dark at home."—The Sunbeam.

WHAT AM I HERE FOR?

Many of those who read these words are in school. School-life is important. Those who loiter over their lessons, or miss them, are dropping stiches which some day will cause sad raveling out. Napoleon, when once visiting his old school, said to the pupils "Boys, remember that every hour wasted at school means a chance of misfortune in future life." Thousands of men and women have failed of their mission in life because they neglected their lessons in school.

Wellington said that the battle of Waterloo was won on the cricket field at Eton. He meant that the training that he had received there as a cricketer made him ready for fighting the great battle which decided so much for the world. We can never overestimate the importance of preparation in the early days. All life depends upon it. Neglect then means failure by and by.

What young people are sent into the world to do now, in their youth, is sturdy, work, faithfulness, in lowly duty. What larger, greater task may come for them after awhile they do not know, nor need they care to know. Gods' plan for them these happy days is unrelaxing diligence in the things that come to their hands. Doing these things well will train them for doing the greater things which the future may give them to do. Diligence in the school will fit them for places of responsibility in business. Good cricket playing will train them for winning victories on great battlefields.

"What am I in this world for?" You are here to do God's will and to fulfill his purpose for your life. This purpose he will make known to you, but only day by day, as you go on. If you do to-day's work, whatever it is, faithfully, as well as you can, that will be a bit of God's will done, a fragment of God's plan for your life filled out, and then it will prepare you for doing next day's part of that plan when it is put into your hand.

There is an education, a building of character, going on in you all the while, even in the commonest, dullest routine task-work. In the daily details of household task or office work you are learning patience, promptness, carefullness, diligence, power to endure. It may irk you to obey rules, to go always by the clock, to rise at the same hour every morning, to answer calls and bells; but out of this wearisome drudgery you will get the fine things of character which will make you strong, noble, rich-hearted, helpful to others, stable and strong for men to lean upon.

But remember always that you will never fill the place God made for you to fill, nor do the work he has set down for you in his plan, unless you learn the lessons he sets for you in the days of your youth. Wasted young days means failure in life.—J. R. Miller, in Well Spring.

Sin is selfishness and selfishness is sin. Christ brings salvation from this selfishness. They who live the Christ-like do not live unto themselves. They are not self-centered. One's highest usefulness depends on living for Christ instead of self.—Word and Way.

EDUCATIONAL.

CAROLINE ISLANDS.

Possession of Spain Where Perpetual Summer Reigns.

If the United States should obtain control of the Philippine Islands, it would then be only a question of a short while until the Caroline Islands pass into American rule. The Caroline Islands over which Spain now holds sovereignty, stretch about 2000 miles from east to west, and though near to the equator, and in a climate of perpetual summer, the thermometer ranges from 74 degrees to 87 degrees through the year. Within the group there are five islands, of basaltic formation, some of them having high mountains from 2000 to 3000 feet high. These are Kusaie, Ponape, Ruk Yap and Pelew. Kusaie and Ponape have been called the "Gems of the Pacific." For over thirty years the micronesian mission has flourished in the islands, island after island having been visited by Christian teachers, and no one ever visiting there, ever saw any sign or ever had the remotest thought that any European nation claimed sovereignty there. There were no Spaniards on the islands, no Spanish vessels in the waters. The natives were absolutely independent and their chiefs were not even asked to recognize any authority outside of their islands. The Caroline Islanders are elaborately tatooed, but their clothing is of the slightest. The characteristics vary somewhat on the various islands but most of the people are savage and warlike. While not noted for cannibalism, it is said that on some of the islands there is not an adult who has not tasted human flesh. In 1888 more than thirty different islands were occupied by native Christian teachers trained under American missionaries; the people were Christianized; liquor and tobacco were banished from the islands and "the Ten Commandments" became a code of laws. There were established forty-seven churches, with 4500 members and fifteen native pastors. Such was the condition of the islands in 1888 until a question of territorial rights was disputed by the European powers because of Spain's enforcement of her claim of sovereignty. The matter in dispute was referred to the pope for arbitration, who in his discussion gave the Marshall Islands to Germany, the Caroline Islands to Spain, and the Gilbert Group to England. After that a Spanish governor, six Roman Catholic priests and fifty Spanish soldiers were sent to Ponape. Since then no American missionary has been allowed to remain at Ponape. The Micronesian missionary boat has been forbidden to touch at any point of the islands except at the Spanish harbor. Recently, after years of delay, the Spanish government has paid $17,500 for the American mission property destroyed. Spanish vessels seldom appear in the Ruk archipelago or at Kusaie and they have no difficulty on these islands.

Subscribe for the Southwestern.

EPWORTH LEAGUE.

By Rev. Daniel W. Shaw, Ph. D.

Topic Sept. 11:

The Laborers in the Vineyard.

Scriptnre Reference. Matt. 20:1-16.

Idleness is a sin. It has but one open door and through it all the idle, go into the wrong way. Some writer has said: "Idleness is the great dead sea which swallows up all virtue." The idle classes are the mischevious classes; for these we need the police on duty and the jail to hold them in restraint. If you would keep men's feet in the right way, keep them employed. When the great law for the developement of habits of industry was promulgated in the garden of Eden, when God said, "In the sweat of they face shalt thou eat bread," it was not only a law to stimulate industry, but a law to preserve virtue.

In the discussion of this parable two things lie prominently upon its face.

1. The call to toil.
2. The account with the laborers.

The going of the householder early in the morning and at nine o'clock, and then at twelve and again at three and again at five o'clock, has in it some practical suggestions. The thought here, is that God calls men to his service and they may enter it at any time in their life day. The children are called and may come in the early morning of life. The youth in their freshness and vigor may come. Full grown manhood, the noontide of the day, may come and are called. Then at three o'clock, that entrancing period of life that lies between the climax of the day and its sun set, we are still called. Yet again at the eleventh hour, five o'clock in the afternoon of life, the householder goes out again for the final call for toilers. Look now at a remarkable thing: No call for laborers at the twelfth hour. The reason is plain and easily discovered: The twelfth hour is the close of the day—close of life's day and the opportunity for labor is gone. Blessed are those who have heard the call and have entered the vineyard of their Lord.

There is to-day no need of any to stand idle. There comes the call to all, and is repeated over and over again at many hours of the day. In childhood, in youth, in manhood, at the maturity of life, in old age the call still comes to us to go into the vineyard. "Why stand ye here all the day idle?" Some will answer as in the parable: "Because no man hath hired us." Have you been waiting for the householder as of old? He will not come, except in rare cases. God calls now, first, by the need. Second, by the opportunity. Does the vineyard need you, is there the opportunity or the open door into it, then you are called.

Now that the day is done the laborers are called home and receive their reward. This is the account with the laborers. So it is taught here that every man is to come at last to accounts and rewards.

With these first who were sent, an agreement was made for a stipulated reward which was to be a penny. To the others he promised what was right. The dispensation of rewards developes the fact that they all got a penny, to which the first who were hired objected, because they had "borne the burden and heat of the day." The reward appeared to be the same and so we think of the final reward of eternal life and fulness of joy forever more,as the same. But really the Christian reward is not the same to all the saved. It is true that every man shall have perfect enjoyment in the future as his reward for faith in, and faithfulness to Jesus Christ, but some will have a larger capacity for enjoyment than others. Those who have in the early morning gone into Christ's service, will have larger capacity for enjoyment and will therefore receive more of Christ than those of a smaller capacity. It will be like the fullness of the glass and the pitcher; both are full but the fullness of the one is many times the fullness of the other.

Then again we are assured of the utmost fairness on the part of the householder when the accounts are rendered. Every man will receive justice. We may not require of him any further stipulation than that which promised to give what was right.

Note now the complaint that was made by the early comers into vineyard. This same spirit of complaint is found in some measure to-day. There are old men and women who complain against those who have more recently come into the vineyard of the Lord. Some times they will quarrell when the young men and women of the church are brought into active service and official station in the church declaring with those of the vineyard that they have "borne the burden and heat of the day." In that vineyard parable no account is taken of age or seniority of age in service. The householder simply does what is right by the last, not forgetting the bargain with the first.

Let no man hesitate because the early morning of life is gone for he need not stand idly waiting, for he may enter the vineyard and win ample reward for his service. In that vineyard there is toil and labor for all, who will enter.

Dear Leagners—What of the day? Have you entered the vineyard? Why are so many standing all the day idle? Are you idle? The harvest is plenteous—the laborers few. Is the early morning of life gone? Is it nine, twelve, three, yea! is it five o'clock—there is time still for even at the eleven—the hour you may enter and win your reward.

"Toil on, and in your toil rejoice
For toil comes rest, for exile home."

Charleston, W. Va.

THE DUTY OF THE PRESIDENT OF AN EPWORTH LEAGUE.

By Mrs. C. B. Travis.

The president or manager of any institution or organization has much to do with its success or failure. If the president is a live and active man the organization will live and flourish; if he is broad and progressive in his ideas, the institution will become the same; if he is in earnest and enthusiastic, the society will take on new life and also become enthusiastic; if the president of an Epworth League is the right kind of a person, success is almost in sight.

We cannot put too much stress upon the character, fitness and qualification of those who are at the head of our churches, Sunday-schools, leagues, and even our government itself. It is a most fortunate thing for the United States to have as its president during the war between this country and Spain, the level headed, far-seeing and conscientious statesman, Wm. McKinley. By his patience and patriotic spirit he has given to the American people confidence and assurance that the United States will give a good account of herself with Spain.

Thus we see that those who are at the head of affairs have much to do with the success or failure of the enterprise.

A live pastor at the head of a church, who has it at heart and who labors earnestly for its welfare will inspire and encourage the membership to such an extent, that failure will be out of the question.

Likewise, a good superintendent of a Sunday-school is the best guarantee of its success.

Now, what is true of a church and Sunday-school, is also true of an Epworth League. "Like priest, like people."

Great care should be taken in the selection of the president of a league. First of all he should be a Christian. None but a Christian has any business with such an office, which carries with it so many grave responsibilities and duties. You had almost as well put an irreligious man in the pulpit as to put a sinner at the head of a league. His duties and the nature of his work call for a Christian, and none can answer, except he who "knows for himself and not another," that he has passed from death unto life.

One of the great objects of the Epworth League is to save our young men and women. But if the president himself is not saved, how can he save others? To be a savior of others implies that we are saved ourselves. Or it will be the blind leading the blind. So I would emphasize the fact that the president of a league must be a Christian or he is disqualified for the position.

Again, the president should be intelligent. His office demands this and success is impossible without it. He must have the ability to manage the affairs of the league. It is taken for granted that our young people are being educated and those who are to lead them must also be educated. For intelligent and educated people don't like to be controlled and ruled by uneducated persons. They sometime object to it, but it goes against the grain. Too many of our congregation now have to be pastored by inferior preachers, and whenever this is the case, it is very disgusting and humiliating. The pulpit ought to be stronger than the pew, and the preachers better educated than the people.

This equally true of the president of a league, he ought to be able to lead and not to follow. His members should look up to him and not down upon him; his league should respect him for his ability and worth, and not pity him on account of his ignorance and weakness. Let the president then be intelligent as well as Christian.

In the third place, the president of a league should know men. Any man who would preside over men successfully must be versed in human nature. We cannot make good rulers unless we have a knowledge of our subjects. Neither can we appoint the right ones on committees and make wise selcetions for the different departments of the league unless we have a knowledge of those with whom we are dealing.

It is not enough "to know theyself," but we must know others if we would make good presidents and do our full duty.

A bishop must know the men of his conference to avoid mistakes; the presiding elder must know his district, the pastor his church, the superintendent his school and the president must know his league.

The president of a league must perform the following duties: 1st. He must be present and preside over the meetings of the league. Let any be absent but not the president. He is to call the meetings to order and preside. He is to govern the meetings according to parliamentary usages and decide questions of law and order. The success of each meeting in a large measure depends upon the wisdom and prudence of the president. He is to take the advantage of the circumstances and sometimes snatch a victory out of the teeth of defeat.

2d. It is the duty of the president to hold regular and systematic meetings of the cabinet, which is composed of all the vice presidents and other officers. It is here in the cabinet meetings where much of the work of a league is successfully planned. A good, strong and active cabinet will go a long way in making a good league.

3d. Another important duty of a president is to see that every member discharges faithfully and well his duty. It is his duty to see that each officer and member be faithful to his trust.

4th. The president is duty bound to teach punctually. There should be regular hours for meeting and adjourning, and those hours should be observed. Each league should teach the whole community a lesson of punctuality and become the ideal of religions and social gatherings.

5th. The president is also to make reports of his chapter to the quarterly and district conferences. In short, his duty is to do everything in his power to make his league a success and carry out the great object of the league, which is, "to promote intelligent and vital piety among the young people of the churches and of training them in works of mercy and help."

The intellectual, moral and spiritual life of the young people must be improved, for our motto is: "Look up, lift up," and pay up.

Brewton, Ala.

SUNDAY SCHOOL HELPS.

By Rev. G. N. Jolly, Kentucky Conference.

Lesson XI, Sept. 11th, 1898.

SINFUL INDULGENCE.

(Amos 6: 1-8)—Temperance Lesson.

Golden Text—"They have erred through wine, and through strong drink are out of the way." (Isa 28: 7.)

Amos, the third of the minor prophets, was of the town of Tekoa in the tribe of Juda. He prophecied in the days of Uzziah, king of Judah, and of Jeroboam the second, king of Israel. The burden of his predictions were spoken at Bethel and against the kingdom of Israel. But little is known of him except what is revealed in his book. He was not educated in any of the schools of the prophets, but was brought up as a shepherd and a gatherer of fruits. His style indicates, to some extent, his early life. His propheeies glow with warmth and grandeur. No prophet before him has described Deity in language so sublime. The book is a closely connected chain of propheeies, and was no doubt written by Amos sometime after it had been delivered verbally. His propheeies are a succession of thunderbolts hurled against wicked kingdoms.

1. Israel's state (v. 1). By Zion Jerusalem is meant, and by Samaria the city of that name is referred to. These cities are put for the people that dwell in them. They also represent the church of God. They were chief, or first among the nations. Jehovah was represented there, and some of the greatest men of earth had ruled over them. To be at ease in Zion is to live in idleness and self-indulgence. The curse of heaven rests upon those who so live. Note—The church of God is composed of His children. In it are many classes of members—as rich and poor, old and young, wise and ignorant, good and bad, industrious and lazy. The anathemas of God rests on those who come not up to the help of the Lord against the mighty.

II. Israel's state compared with other nations. (v. 2). Calnah, or the fort of the god Ana, was founded on the Tigris by Nimrod. It was for a time the capital of the Parthians. In the eighth century B. C. it was overthrown by one of the Assyrian kings and never regained its former prosperity. Hamath was the principal city of upper Assyria. It was founded on the Orontes, east of Antioch, by the descendants of Ham. In the time of David it was a noted place, and Solomon built there "store-cities." Sometime after this is passed into other hands and ceased to be an important place. Gath was one of the five royal cities of the Philistines. It was about twenty miles southwest of Jerusalem, and was the native place of the great Goliath. The ravages of war destroyed it at a comparatively early date. Now are Jerusalem and Samaria better than these cities or kingdoms? If God has destroyed them, or suffered them to be carried into captivity, He will allow the same to come upon Israel. Note. God has shown marked kindness to His chosen people, yet sin in any nation or individual has been or will be punished. No one who has transgressed law, or neglected duty, need hope to escape punishment, only by the mercy of God through Christ.

III. Israel's sins. (vs. 3-6) 1. They "put far away the evil day." The period here referred to is the time for reckoning. It is the day of Judgment when God will call to account for conduct. This day they put far from them. They did not desire to look at it or think about it. They presumed on the goodness of God. They likely said next year will do. Procrastination will steal from us every blessing of Heaven.

2. They "caused the seat of violence to draw near." Violence is forced employed against liberty, law and right. The seat of violence is the center from which these evil forces issue. Israel so managed her affairs that she brought about evil results. Instead of becoming better she grew worse year by year.

3. They rested "upon beds of ivory." They gave over to soft and needless self-indulgence. They lay soft and warm, feeling no trouble, fearing no danger, and taking nothing to heart. Their riches increased and they injoyed them. It is wicked to sleep more than our nature demands.

4. They "ate the lambs out of the flock." They selected for themselves the very best of food. They lived on the fat of the land. It is only the excessive use of eating and sleeping the prophet condemns. Many make pleasure the chief object of life. They live to have a good time.

5. The "chunt to the sound of the viol, and invent instruments of music like David." Dr. A. Clarke has on this verse the following note: "I believe that David was not authorized by the Lord to introduce that multitude of musical instruments into the Divine worship of which we read; and I am satisfied that his conduct in this respect is most solemnly reprehended by this prophet; and I farther believe that the use of such instruments of music, in the Christian Church, is without the sanction and against the will of God; that they are subversive of the spirit of true devotion, and that they are sinful. If there was a woe to them that invented instruments of music under the law, is there no woe to them who invent them, and introduce them into the worship of God, in the Christian Church? I am an old man, and an old minister, and I here declare that I never knew them productive of good in the worship of God, and have had reason to believe that they were productive of much evil. Music, as a science, I esteem and admire, but instruments of music in the house of God I abominate and abhor. This is the abuse of music, and here I register my protests against all such corruptions in the worship of the Author of Christianity. John Wesley, a venerable divine, a lover of music, and an elegant poet, once said: 'I have no objections to instruments of music in our chapels, provided they are neither heard not seen.'" Our fathers were wrong, or we have gone far from the old landmarks.

6. They "drink wine in bowls." The most costly and beautifully ornamented vessels are here referred to. They drank large quantities of wine. The use of intoxicating wine, and of strong drink, is condemned throughout the Bible. Directly. "Look not thou upon the wine when it is red." "Woe unto them that are might to drink wine." "Woe unto them that follow strong drink." "Woe unto him that giveth his neighbor drink, that putteth his bottle to him and maketh him drunken also." "Woe unto the drunkards of Ephraim." "Awake ye drunkards and weep, and howl all ye that drink wine." "No drunkard shall inherit the kingdom of God." Directly—"What God hath joined together let no man put asunder;" yet strong drink is daily separating husbands and wives. "If any provide not for his own house, he is worse than an infidel." The liquor traffic keeps many from providing for their families. "Thou shalt not take the name of the Lord in vain." Where is the drunkard who is not profane." Remember the Sabath day to keep it holy;" but where is the drunkard that cares for the Sabbath? "Honor thy father and thy mother;" but where is the drinking boy that respects his parents? "Thou shalt not kill;" yet every eight minutes strong drink kills some one in the United States. The saloon is contrary to the design of law—"law is a rule of action, prescribed by the supreme power of a state, commanding what is right and prohibiting what is wrong." It is contrary to the constitution, for that document was enacted to promote the greatest welfare of the largest number of people. It is contrary to the enlightened conscience. The Supreme Court has decided that man has the inherent right to suppress the saloon. Thirty-nine of our forty-five states have made scientific temperance instruction mandatory in their common schools. Not one of the leading Protestant denominations will admit liquor dealers to membership. The saloon must go. It cannot be legalized without sin.

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Begin now and you will have a new Communion set in 30 days.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

W. H. M. S. NOTES.

The class of '99 in Boylan Industrial Home, Jacksonville, Fla., has adopted the name of Whetstone Class." The planting of both the Homes in Florida, is largely due to the untiring efforts of Mrs. S. M. Y. Whetstone, Secretary of the Bureau of Florida.

Rosedale Mission, Washington, D. C., has a Sabbath school which has 210 members; besides the missionaries have classes in sewing, kindergarten and manual training.

One of the deaconess of the Lucy Webb Home, Washington, D. C., has gathered a number of boys who were in the habit of roaming the streets in the evening for the purpose of instructing them in the use of wood-working tools. She made arrangements for 15 but 50 came who were anxious to see the woman who said she could saw.

Woodland Seminary, Clarkson, Miss. which has recently been given into the control of the Woman's Home Missionary Society, has elected Prof. W. A. Davis for its president. He and his wife have already gone to their new field of labor to make preparation for the opening of the school.

Miss Phinette K. Bristol has been appointed Superintendent of the E. L. Rust Home at Holiy Springs, Miss.,and instructor in the Nurse Training Department. Miss Grace S. Dempster will be industrial teacher. Both ladies are specially qualified for their respective positions.

It had been arranged that Mrs. Hilda N. Nasmyth, the efficient Superintendent of the Adeline Smith Home, at Little Rock, Ark., should make itinerary in behalf of the W. H. M. S., in Illinois, especially in the neighborhood of Chicago, in Nebraska and in Kansas, during the summer vacation. At the close of school Mrs. Nasmyth was taken severely ill, and went to friends in St. Louis, where she was under the care of a physician for several weeks. This prevented the carrying out of the plan of work in Illinois and Nebraska. Having recovered, she is now visiting friends in Morris County, Kansas, and doing what she can in the interest of the Society. Mrs. Nasmyth will return to her field of labor, as Superintendent of the Home at Little Rock, in September.

—Brother, pastor, have you given your people a chance to contribute to the payment of the missionary debt? If not, why not?

—Brother, sister, of the laity, has your partor mentioned the missionary debt from his pulpit? If he has not, pay him a visit right away and urge him to do so immediately.

—If no offering has been taken by your pastor for the debt in your congregation, and if he will not consent so to do, let each member of the church reading this note send something. Any sum will be acceptable and helpful.

—The Central Pensylvania Conference has made an increase of $1,980 for our missionary cause as compared with the receipts for last year. This is a splendid achievement. That conference is noted as one of the most aggressive in all Methodism.—World-Wide Missoin.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
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OUR COMMUNION SET OFFER.

The first to send in the full number of subscribers required and to receive the complete beautiful communion set, is Mrs. L. C. B. Smith, wife of Rev. Geo. W. Smith, Jackson, Miss.

We congratulate Sister Smith on her effort and thank her for what she has been able to do in the way of sending subscribers.

There are others who are canvassing for the communion set, we shall not be able to keep the offer standing much longer, and we therefore urge that they send in the full number as soon as possible. Yours truly,

Business Manager.

In the Marshall District of the Texas Conference, is one of the elderly preachers of the conference of limited education, who has done faithful and effective work for a number of years. His name is Rev. Anderson Williams. At a recent district meeting when some one offered the criticism that he was not up to date, Bro. Williams responded: "I do not know whether I am up to date or down to date, but I am doing God's service to the best of my ability and he is blessing my labors."

To our own knowledge the Colored citizens of Texas are for the most part ardent republicans, but it is interesting to note with what satisfaction thousands of them contemplate the choice of Congressman "Joe" Sayers as the democratic nominee for Governor of the state. Many claim they have ample reason to believe him the friend of the Race, and they will be pleased to have him elected governor of the State, hence will gladly vote for him. They think he will not hesitate to do his utmost to suppress the whitecaps now disgracing various parts of the state. His popularity with our people was one of the considerations which caused the republican convention to decide not to nominate an opposing candidate. Our recent trip through a part of the state convinced us that the Hon. J. D. Sayers will receive a large Negro vote this fall.

Hon. J. B. Rayner, of Culvert, Texas, who has so long been a prominent figure in the People's Party of the Lone Star State, has severed his connection with the Baptist Church and united with the Methodist Episcopal Church. Mr. Rayner is an able orator, a strong writer and a man of no mean ability. We welcome him to our fold and feel that he can do much for the general uplift of the people. He will join the traveling connection in December.

Prof. J. N. Johnson, of Washington, D. C., is still managing the affairs of Negro Texans at long range, or we should say, trying to manage them. The doctor no doubt knows the law as a lawyer, and as he has lately graduated in medicine, he no doubt knows much of that profession and on one or the other of these lines we have reason to hope he may make success. But he is most certainly losing time that might otherwise be profitably employed, in trying to direct the affairs of Texas Afro-Americans.

"THE MOB ONCE MORE."

We are placed under renewed obligations to the scholarly editor of the Nashville Christian Advocate for his brave and timely words given in that paper on the above caption. His words are so strong and forcible that we give them in extenso:

"During the past few weeks the mob has again shown its head in different parts of the country. Are we never to see an end of its doings? Has it come to such a pass that the law is to be defied and spit upon by any company of angry men that see fit to do so? If so, then our civilization is certainly on the decline. Just now the land is filled with rejoicings over the great victories of our army and navy, and the press, secular and religious, is complacently assuming that providence has helped the United States to beat down and overcome an oppressive and cruel monarchy. Far be it from us to deny the working of Providence in the affairs of men. Yet we cannot help thinking of the fact that Spain is not the only nation with whom the Judge of all the earth has an account to settle. Our own country is polluted with blood. Nor do we see much prospect of improvement. Even the best people have become strangely callous upon the subject. The legal punishment of murderers is in many communities almost an impossibility. Hence arises, in part at least, the spirit of lynching. We are absolutely sickened by the recent tragedy at Clarendon, Ark., in which four persons, two men and two women, were put to death without judge or jury for their alleged complicity in a cold-blooded assassination. It is time for every lover of his country to speak out. Let us stop our squabbling over mere trifles, and go to work to save the very structure of our social organization from destruction."

The Czar of Russia has issued a note in which he has invited the powers of Europe to a conference for the purpose of discussing means for "the maintenance of general peace and the possible reduction of the excessive armaments." Should such an agreement be brought about it would certainly be an advance step in civilization and would mark a new epoch in the world's history.

WAR ITEMS.

The volunteer army is gradually being mustered out. A number of regiments, of course, will be continued in the service to do garrison duty in the conquered territory.

The Alicante was the first ship to arrive at Spain with surrendered Spanish soldiers from Santiago de Cuba. The Queen Regent sent them a message of congratulation and welcome.

The Peace Commission, which is to meet in Paris conjointly with a commission appointed by the Spanish government, has been completed by the president. Its five members are: Secretary of State Day, United States Senators Cushman K. Davis, of Minnesota, and Wm. P. Frye, of Maine; Whitelaw Reid, of New York, and Justice Edward D. White, of Louisiana.

Major General Shafter has returned to this country and Major General Lawton has assumed full control of the capitulated territory in Cuba.

Crane's Immunes are doing garrison duty in Santiago de Cuba.

General Miles and five thousand of his troops will return to this country. They will land at Brooklyn, where preparations will be made to welcome them.

There are two brothers, both of whom are blind, who are in the service of the government as mail carriers on routes leading from Asheville, N. C. For four years they have traveled through the mountains and over rough roads, trusting entirely to intelligence of their horses and neither has met with an accident.

Send us a new subscriber.
Don't forget our Communion set offer.

REPORTING DEBT MONEY IN THE FALL CONFERENCES.

At the meeting of the General Missionary Committee, held in Philadelphia last November, a resolution was passed requesting the Conferences to report all money paid for the debt of the Missionary Society in a separate column in the statistics of the Annual Minutes. Many of the Spring Conferences acceded to this request. We hope that the Fall Conferences will also make such a provision for this report. In this way every charge will receive credit for all missionary money raised, and the debt money will be kept separate and distinct from the money raised for the regular current work of the society. Thus: Johnstown—missionary money from the church in one column; from the Sunday school in the second column; for the debt in the third column. If it is found impracticable to report the debt money in the third column in the statistics in the manner indicated it would be well to have such an itemized report by districts and charges on another page of the Annual Minutes. Brethren will see that it is essential to keep the debt money separate from the regular collection, so that there will be no confusion.

Missionary Secretaries.

A few days since we had the pleasure of listening to the literary exercises conducted by the Epworth League Chapter of St. Paul M. E. Church, Shreveport, La. We are pleased to say we were most highly entertained and were led to feel that the chapter, which is regarded the best in the conference, will need to look well to its laurels, for that of St. Paul is a worthy rival.

The St. Paul M. E. Church, Shreveport, carries a highly representative congregation. We had the pleasure of speaking to this congregation on our recent visit to Shreveport and were much delighted with the degree of intelligence and strength evidenced. The Pastor, Rev. J. A. Tirenit, is deservedly popular with his people. The pastor of St. James being absent from the city, we did not get an appointment at his church, but we learn he is doing well.

The Recorder is an Afro-American daily newspaper published at Norfolk, Va., and so far as we know is the only publication of the kind in the whole country. The Recorder is ably edited and its appearance mechanically is creditable. The subscription price is $4 per annum, or 40 cents per month.

En route from the San Antonio District Conference at Belmont to the Marshall District Conference at Texarkana Secretary Penn, of the Epworth League, stopped at San Antonio and Austin addressing crowded houses at both points.

In San Antonio, Rev. C. P. Westbrooks, Dr. G. J. Stearns and A. Mills contributed largely to the success of the meeting.

At Austin, Bro. Penn reports that he met one of the most active Leagues he has visited in the state. By appointment a cabinet conference was held at 4 P. M. on the day he was in the city.

A model social was given at 7 P. M. in honor of the secretary continuing until 8:30 P. M. when the Epworth League Mass Meeting was held.

Rev. A. Foster is standing by, urging the young people to do every bit of work that is expected of the League and he is greatly encouraged by the renewed interest manifested.

We are pleased to acknowledge the receipt of the well arranged program of the Lexington Conference Epworth Convention to be held in Covington, Ky., Sept. 6 and 7, and also of the Alexandria District Conference and Epworth League Convention of the Washington Conference to be held in Bedford City, Va., Sept. 22-25.

Subscribe for the Southwestern.

PERSONAL AND GENERAL.

Mrs. D. G. Butler, of Donaldsonville, La., called at the office last week.

Rev. Isaac Smith, of the West Texas Conference, died at Alleyton, Texas, Aug. 24.

Mrs. Martha Smith and daughter, Miss Emma, are spending a few weeks with relatives at Russellville, Ky.

The Methodist Advocate Journal, Dr. R. J. Cooke, editor comes enlarged to 16 pages and much improved.

Rev. and Mrs. B. F. Witherspoon, of Bennettsville, S. C., are happy over the son born unto them on the 13th ult.

Bishop and Mrs. Newman sailed from New York for Glasgow on the 20th ult. They will return some time in September.

Queen Wilhemina of Holland, who will be eighteen years old the 31st of August, will be sworn in on the 6th of September.

Dr. J. M. Thoburn, of Harriman, Tenn., a nephew of Bishop Thoburn, died at Emory Gap, July 21. He was in his forty-first year.

Rev. F. C. Blundon called in to see us while in the city a few days ago. He reports that the outlook for his school for next year is quite bright.

Assistant General Secretary Rev. I. G. Penn says he has written up thirty-five chapters for Epworth League chapters since he has been in Texas.

Prof. Cornelius Johnston has resigned as principal of the Alexandria Academy, and will attend Gammon Theological Seminary at its next session.

It is said of Mrs. J. P. Porter, wife of President's secretary that she was the only woman to witness the battle before Santiago. She was there attending the wounded soldiers.

A correspondent of the Western in giving the report of the Nebraska Epworth Assembly, said: "Dr. J. W. E. Bowen is a fine, scholarly representative of his race and did credit to his people, his school and himself.

Our readers will be delighted to know that Dr. J. Braden of Central Tennessee College is improving in health and has been able to attend several district conferences.

Mrs. Alice Marshall and her daughter Miss Liata, having spent the summer in Biloxi, have returned to the city. Elder Marshall went over and accompanied them back.

Miss Flora Mitchell, superintendent of Thayer Home, Atlanta, Ga., spent the summer at Chautauqua and has now returned to Atlanta with renewed interest and energy for the work to which she has given so many years.

Hon. John C. Dancy is now writing the history of the life of the late brilliant orator and humantarian, Rev. J. C. Price, D. D.

Mr. Dancy was a close friend of Dr. Price and he is therefore quite prepared to do the work he has undertaken.

During the session of the district conference of the Marshall District, the presiding elder, Rev. W. H. Logan, took seriously ill and had to go home. It is hoped his attack is not serious and that he may soon be able to do the work which he is so successfully prosecuting.

Mrs. M. A. Johnson, of Marshall, Tex. who is district manager of the Woman's Home Missionary Society, is greatly interested in the work she has in hand. On the 14th of August, she organized a large and promising auxiliary in McCabe Chapel, Longview, Tex.

Prof. S. P. Richards, A. B., a graduate of New Orleans University in '97, and professor in Gilbert Academy '97-'98, died on the 21st of August. He had been recommended from the last session of the Natchitoches District Conference to Annual Conference for admission on trial.

Rev. J. K. Betts, who was at the last session of the West Texas Conference, transferred to the Texas Conference and stationed at Longview, Texas, is meeting with most excellent success. He has built a new church and greatly increased the membership. Bro. Betts is well thought of by his people and much esteemed by the brethren of the conference.

Rev. Dr. M. C. B. Mason has paid on the debt of the Freedman's Aid Society $2500, collected from the colored people alone. It is gratifying to know that the collections from the colored conferences in the South for the general work of the society have increased $2000 the present year.

Rev. W. A. Fortson, the presiding elder of the Palestine District (Texas), remembered the Southwestern in an affective way at the late session of his district conference. He had a great meeting in the interest of the paper at which a number of strong addresses were delivered and sent us a good list of subscribers as the result.

Profs. W. W. Dogan, R. S. Lovinggood, J. I. Lane and S. S. Reed, each of the faculty of Wiley University, attended the District Conference at Texarkana and contributed much to the splendid success of that meeting. The president is very hopeful of a large attendance and an excellent and successful year generally for the session to begin Oct. 3d, 1898.

Prof. and Mrs. Booker T. Washington will address a number of meetings in Southern cities beginning in North Carolina and South Carolina, in September.

Mr. Washington will adress the people in general at night and on the following day he will speak to the ministers and teachers only, while Mrs. Washington will address the women.

Mr. Benjamin S. McClelland, for the past five years foreman of the car department, N. O. terminal of the I. C. R. R., has been appointed master car builder of the Fort Worth and Denver City railroad and has removed to Fort Worth, Texas. He was a faithful member of our St. Charles Avenue M. E. Church, and that membership reluctantly parts with him, though rejoicing at his advancement.

Col. John Jacob Astor, started the millionaires and the country at large, when he accepted the colonelcy of a volunteer regiment. That he is a man of real worth, of large soul and genuine patriotism is shown by some of the enterprises he is about to institute for the public good and comfort. He has requested the government of New York City to increase the taxes on his property, upon this ground: that it is "the duty of every man to bear all the burdens falling upon him in civil life to the fullest degree." He proposes the building and endowment of a university which will rival Yale and Harvard, in which students can take care of themselves and when not able to do this, money is to be loaned them to be repaid after graduation. He also proposes the establishment of cheap restaurants in New York City, so that the poor can get food at actual cost. And still he plans to erect a hospital for the treatment of the diseases of women and children, every thing to be furnished free. Riches in the hands of God-fearing and humanity loving men prove to be a great blessing to the helpless and the poor.

DELAWARE CONFERENCE NOTES.

The meeting of the Summer Institute of the Washington and Delaware conferences at Dover, Del., last week, was a decided success in every particular. Dover is one of the most beautiful inland towns of the peninsula, a Methodist stronghold, full of historic interest. Two miles north of the city is the State College for Colored Youth, where the institute was held.

For a beginning the attendance was remarkable and showed the great interest of both conferences in the movement. Prof. W. C. Jason worked with untiring energy and gave to all that courteous and thoughtful attention for which he is noted. The institute was a success and has come to stay.

The lectures were exceptionally fine and showed deep research and thoughtful study. Dr. H. A. Monroe, on "The Pauline Reinforcement;" Dr. Ernest Lyon, on "Revelation;" Rev. C. A. Tindley, on "Should a Preacher Study Philosophy," and Rev. A. R. Shockly, on "Images," gave rich intellectual treats that not only delighted the large number present, but gave much food for thought on these important subjects.

The discussions and the questions were as profitable as the lectures. It was a critical audience at every session and sharp probing questions placed every speaker on his guard.

The popular lectures at the evening sessions were greatly appreciated. Dr. Ernest Lyon told us in his usually emphatic way of "Some Things We Lack" and stirred up a general discussion that lasted until midnight, and still the interest was undiminished. Dr. Lyon thoroughly enjoyed it all and bore his characteristic smile while the vehement floods of oratory were poured forth.

Dr. Monroe's popular lecture on the Cuban War illustrated by stereopticon views was the finest of the kind seen in this section for some time. In his usually eloquent and scholarly style the good Doctor greatly delighted all who heard him. As a proof of appreciation his engagement book is brimming full with engagements.

On current issues of the day and other subjects interesting and profitable papers were read. Rev. S. H. Norwood, on "Our Itineracy," gave an acute analysis of some of the defects of the present system, which brought forth one of the most animated disenssions of the session. Rev. D. A. Ridout read an interesting and profitable paper on "Our Relation to Current Questions of the Day;" Rev. W. J. Moore, on "Christian Perfection as Taught by Methodism;" Rev. W. H. Brooks, D. D., of New York, sent an interesting review of Dr. Butts' work, and Prof. J. H. Reed, on "The Management of Schools in the South;" Rev. J. A. Scott read a very scholarly paper on "Jeremiah as a Preacher."

The officers of the institute are: President, Rev. H. A. Monroe, D. D.; dean, Rev. Ernest Lyon, D. D.; assistant dean, Rev. F. H. Butler; first vice president, Rev. W. H. Gaines; second vice president, Rev. M. W. Clair, Ph. B.; secretaries, Revs. M. J. Naylor, B. D., and W. F. Cotton, A. M.; Rev. N. M. Carroll, treasurer.

Death has entered our ranks and removed an old warrior in the cause in the Rev. W. H. Woodlin, pastor at Harrington. Rev. Woodlin was earnest in his effort to build up the kingdom of Christ, and for twenty years was in the itinerant ranks.

The wife of Rev. J. S. Coulbourn, of White Haven, has passed from labor to reward. Bro. Coulbourn has the sympathy of the brethren in his bereavement.

The corner stone of the new James M. E. Church at Germantown was laid on Sunday, July 24th. This is to be a model stone church built on modern plan and seating five hundred. Over five hundred dollars was collected. Bro. J. H. Moloch, the pastor, and people are in harmony and moving along well in their new undertaking.

The new church at Atlantic City is a beauty and a joy to the people there. Crowds flock there every service. The opening was a grand success financially and otherwise. The dedication will take place Sunday, Sept. 26th.

F. H. Butler.

Again and again is the query put, why the cause of foreign missions should be so much more popular than that of home missions, whereas the evidence is overwhelming that no such partiality exists. Thus the Church Missionary Intelligencer shows that while the Church of England expends for the work abroad about 3,250,000 annually (£650,000), for the work at home upwards of $40,000,000 (£8,054,000) are expended. And the Missionary Herald finds that while the Congregationalists gave last year about $1-660,000 to evangelize the West, the South, etc., only some $470,000 were donated for the redemption of the entire vast pagan and Mohammedan world. And no doubt all Christendom is giving in about the same proportion.—Ex.

No lamp is a good one without the chimney made for it.

Go by the Index.

Write Macbeth Pittsburgh Pa

DOINGS OF THE WORKMEN.

James Hutchinson, P. C., Mooreville, Tex.: Our Third Quarter convened on August 12 and 13. Rev. A. Brown, our efficient Presiding Elder, was on time. The pastor conducted services a few nights previous to the convening of the Conference. Friday night we had one of our old time love feast meetings. All hearts were filled with the glory of God On Sunday morning the Presiding Elder preached a logical as well as profound sermon from the text: "Come and let us reason together." At three o'clock we were carried down by the stream of sorrow, at the close of the service. 972 persons communed. Paid Elder $24.

M. C. Cavines, P. C., Marlin, Texas: Please allow me to report the glorious result of my camp meeting which closed Sunday, Aug. 21st, with 67 conversions and accessions. Paid the pastor during the meeting $80. Though I have attended many camp meetings this was the largest in point of attendance and interest. Our attention is now turned to the financial interest of the church and you may expect some cash subscribers to the paper. Hurrah for our success!

L. A. Twyner, State Line Charge: I desire to mention the wonderful lecture of Sister J. E. Richardson on Temperance. She made a lasting impression upon the minds of the children and parents. After her lecture the pastor, A. C. Lacy, organized the Sunday school into a temperance society. Thirty-one came forward and signed the pledge. Sister J. E. Richardson, the president of the Epworth League Chapter, with the pastor, organized the Junior League. State Line is moving along nicely. Pray for us.

S. M. Smith, Texas: I have just closed a revival at Lampasas for the Rev. R. H. Powton, and had a grand time. Many souls were converted during the meeting. In the congregation there were many whites as there are not many colored people in this place. I find that it is not the fact of a man but the man that knows his business. Now why I say this is because some one has said that the day would never come when a Negro would call the whites to an altar, but I am here to say it is not so, for in Lampasas, Texas, where I have just closed a meeting of great success, I saw the old and young of them coming up for prayer. I thank God for the grand success we have had at this place. I have had a good many grand series of meetings this year, but somehow or other the brethren have not said anything about me.

P. Blue, P. C., Summit, Miss.: On the night of the 15th, just after having returned from church we were very much disturbed by the beautiful strain of music in the parsonage yard, and when the door was opened 29 persons flied into the dining room, each one bearing a burden which they placed on the table. There being a minister in the room with me, and thinking their visit a good one, I called on him to bless them. Then all feasted on those delicious things, and left upon the table a three weeks' supply for the inmates of the parsonage. This party was led by Mrs. Dicy Wright, followed by Baptists and A. M. E.'s.

A. L. Johnson, P. C., Martin Junction, Ark.: The third Quarterly Conference met at Forist City, Augusta Mission, with J. W. Jackson, chairman, on Aug. 18-19. The A. M. E. Church was holding a camp meeting, but we had a full Conference and a good time. We are pushing the church and Sunday school to the front. Mrs. Ada Jones is superintendent of the Sunday school Dear brothers of the Little Rock Conference, remember us in your prayer.

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E. Holliday, Columbia, Texas: I wish to say something about my work. We are moving on. My third Quarterly Conference was held August 20 and 21. As Rev. Wm. Bartley, P. E., could not be present, Rev. William Josey, of Rowseville Circuit, was with us and did the work. All the officers were present with good reports on Saturday. Sunday at 11 a. m., Rev. Josey preached and after preaching the Lord's Supper took place. 63 communed. Paid Elder $14.00. The good old paper was not forgotten.

H. M. Craft, Natchez, Miss.: On my way home on Monday, the 22nd inst., I was honored with the company of Hon. J. R. Lynch, one of the pay masters of the United States Army. Paymaster Lynch wears his uniform with becoming dignity. The present administration and the appointment of Mr. Lynch to his present position breaks the record of the history of our nation so far as I know there was never before a Negro paymaster in the American Army. Mr. Lynch says he has paid five regiments in 30 days—four white and one colored. Over $50,000 have passed through his hands to make glad the hearts of Uncle Sam's brave boys. Well may we say hurrah for the Afro-American!

J. A. Rush, P. C., Winston, N. C.: Rev. S. P. West is improving and will get well. The Epworth League carried out one of the most successful programs from on the evening of Aug. 19, of its history. The new officers are: President, J. W. Simpson; first vice president, Mrs. J. A. Rush; second vice president, W. H. Mebane; third vice president, John Mebane; fourth vice president, Cora Hickerson; fifth vice president, Jennie Seales; sixth vice president, John Dandridge; president Junior League, Miss Zuln Pope.

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D. M. Seals, Haven Chapel, N. O., La.: The organization known as the Young and True Friend celebrated their 10th anniversary on the night of Aug. 18, 1898. The honor of installing the officers was confered upon the writer. Mr. Henry Williams, Jr., is the president. The writer was assisted by Rev. C. Monroe. After the ceremonies refreshments were served to the host. All of these young gentlemen are lovers of our church and some of them are members.

Cate Gage, Hockley, Texas: Everything is going along nicely considering our beloved pastor has been on the sick list now for ten weeks, and the brethren are doing all they can to carry the work on and doing well so far. We are preparing for the Quarterly Conference to be held the 17th and 18th. We ask his colleagues to help him as he is in a suffering condition. Notwithstanding all we can do for him he seems to be mending slow, if at all. He is beloved by all. Pray that the Lord will raise him.

Lewis Woods, Atlanta, Ga.: The Atlanta District Conference convened at Grantville, Ga., Aug. 10. The Conference was called to order by the Presiding Elder, Rev. G. W. Arnold, A. M., B. D. Before entering upon the regular duties of the Conference the sacrament of the Lord's Supper was administered. Then followed the election of officers. The Rev. R. T. Adams was elected secretary, and selected. Revs. J. W. Tharpe and Geo. Werriweather, assistant. Mr. L. A. Woods was selected reporter for the Conference. An incident deserving mention is the fact that the opening address was delivered by Mrs. Mary E. Conley, one of the most influential members of the Baptist Church. We do not consider this a special victory for Methodism in this particular community, (while in a general way, it was a victory, for the spirit of charity and liberality is characteristic of our denomination). But this incident shows specifically that the Christian religion is obliterating those little church prejudices which have been so destructive of some of the vital principles of Christianity. The address was warmly received and the Rev. Geo. Merriweather responded in an apt and well put speech. The report of the Presiding Elder was a broad and comprehensive statement of the work done, and shows the district to be in advance along all lines, as compared with last year.

The Conference proved a feast of good things for the preachers and people of the community. On the evening of the first day, the Rev. C. L. Johnson, of Fort Street M. E. Church, Atlanta, preached an excellent sermon on "The Influence of Christianity on Festivals." Possibly, the most stirring and eloquent speech of the Conference, was that of Presiding Elder J. P. Wragg, of the Griffin District. His speech was well received. The house was moved to great applause as he bore greeting, telling of the victories of the brethren in another part of the moral vineyard. Nor did the tears of sympathy fail to fall when he told of their struggles and trials.

The Rev. Mr. H. White, of the Savannah Conference also addressed the Conference.

On Saturday we were favored with the presence of the Rev. C. M. Melden, Ph. D., President of Clark University, whose speech was very warmly responded to, not merely by the clapping of hands, but by a pledge to place into his hands the handsome little sum of seventy dollars, to be expended in the interest of the Industrial Department of the University.

Sunday was a great day. Dr. Melden preached at eleven a. m., the Rev. J. N C. Coggin, 3 p. m., and the Rev. S. J. Harris, at 8 p. m.

The Epworth League and Sunday-school Convention which met in connection with the District Conference, was a grand success. The League on the District, with but few exceptions, are well organized and doing good work. Certainly larger things are to be expected next year. The address of Mr. Luther J. Price was one full of inspiration and of helpful suggestions. A copy of this speech should be in the hand of every Epworth League and pastor on the district. The District League was organized, and the following officers elected: President, Mr. L. A. Woods; first vice president, I. H. Lofton; second vice president, Miss Leia Johnson; third vice president, Minnie B. Harris; fourth vice president, Mrs. Ida Duneau; department of correspondence, Mr. W. S. Lester; department of finance, Mr. J. W. Mitchell; recording secretary, Jno. Swan; Junior Leagues, Miss Cora White.

Reporter for Conference.

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DALLAS DISTRICT CONFERENCE.

The Dallas District Conference and Sunday School Institute and Epworth League Convention met at Shermon, Tex., Aug. 3rd, 1898.

Pastors, local preachers, exhorters and representatives were on time and were cordially received by Rev. Kirkpatrick, P. C., and his good people of Shermon.

Wednesday morning, at 10:30 a. m., Rev. D. C. Lacy, P. E., administered the sacrament of the Lord's Supper. Dr. D. W. Porter, of Shermon, delivered the welcome address and was responded to by Rev. J. M. Marsh, of Hubbard City.

At 11:30 a. m., Mr. L. R. Richie, president of Epwerth League Convention and Sunday School Institute, took the chair. The writer was elected secretary. The president's annual address was good and showed that he had done faithful and earnest work. The reports from the delegates were encouraging and showed marked improvement. A number of excellent papers were read by the following named persons: Miss O. M. Douglas, of Dallas; Miss Fanny Tales, of Pilot Point; Miss Brazilla Jeffries, of Sherman; Mrs. S. H. Burgges, of Milford; and Mr. W. J. Jones, of Dallas. Revs. E. L. Jackson, T. L. Moore, H. H. Qualls, McHenson, A. J. Lynch, B. J. Ghaoff, and the Presiding Elder, took an active part in a further discussion of these papers.

The presence of Dr. O. C. Jones, Secretary I. G. Penn and Mrs. M. S. Spriggs were of great importance to our work.

They delivered addresses that will ever live in the minds of the people of the Dallas District.

The officers elected for the ensuing year are: Mr. L. R. Richie, president; Mr. W. J. Jones, vice president; Mrs. S. H. Borges, secretary; and Miss Annie Toles, treasurer.

The business of the District Conference proper was taken up Thursday morning, Aug. 4th, Rev. Lacy, P. E., presiding.

Mr. L. R. Richie was elected secretary, with Miss Annie Toles, assistant. The writer was elected statistical secretary, with Mr. W. J. Jones, assistant.

The P. E. read his report, which was encouraging and showed success all over the district.

Pastors' reports were good, showing success on all lines of church work. The anniversary of the F. A. and S. E. Society was conducted by Rev. McHenson and Prof. C. L. Johnson.

Saturday afternoon, Mrs. E. S. Spriggs conducted a very profitable session of the W. H. M. S.

Sunday was a high day. Conference love feast was conducted by Rev. C. L. Jackson. At 11 a. m., the P. E. preached a sermon, which stirred the hearts of his hearers.

We listened with earnestness, at 3 p. m., to a sermon by Rev. T. S. Moore, and at 8 p. m. a sermon was preached by the writer.

We have no hesitancy in saying that this closes the best sessions ever held on the Dallas District.

J. W. Marsh.

GAINESVILLE DISTRICT CONFERENCE.

Gainesville District, Atlanta Auunal Conference, convened at County Line Church, Decatur Charge, August 10th to 14th, with Rev. H. R. Allen, P. E., in the chair.

After singing and prayer Rev. S. A. Stripling, the former secretary, was reelected, with Rev. F. H. Radgers, assistant.

The Presiding Elder made some very fitting remarks as to the business of the Conference, after which we listened with delight to a well prepared address of welcome delivered by Miss Tomie Strickland, and responded to on behalf of the Conference by Prof. L. J. Price, of South Atlanta.

The regular business of the Conference was taken up. At the calling of the roll quite a number of the members was present and on time.

The committees on the various causes were appointed.

The Presiding Elder reported that the work on the district was improving on all lines, and much in advance of last year at the same date. Gainesville and Harmony Grove had made considerable improvements, so much at Harmony Grove in the parsonage and furniture, notwithstanding that the pastor has not been so lucky as to find his mate. The Presiding Elder is of the opinion that it is possible for something to turn up there. He expresses himself as being well pleased at the work in general.

Reports from pastors was next heard. Each pastor reported his charge as on the increase. Most of them had held, and are holding, revivals, and quite a number of accessions. Each pastor seemed to have been faithful and at his post of duty. All had attended carefully to their benevolent collections. Gainesville and Harmony Grove had raised their entire assessments. The district showed an increase of $74.00 over last year.

We are glad to say that our local preachers have been faithful to their duty this year and most all of them were on hand with glowing reports.

The District Stewards' reports showed that our churches were in good condition and the Presiding Elder and pastors were better paid at this time than at the same time last year.

Our Sunday School Superintendents showed that new schools had been organized in many places and new life had been put in the old ones.

At 8 p. m., first day's session, Prof. L. J. Price, President of Atlanta Annual Conference Epworth League, delivered a most timely and eloquent address in behalf of the League. He dealt very largely on the importance of the League and the inactiveness of our young educated men and women, and with his convincing logic and eloquent, thrilled the Conference with the spirit of doing more for Methodism on all lines.

Dr. C. M. Melden and Mrs. Melden, President of Clark University, were present and spoke very encouragingly of Clark University. By the large increase of students last year we are convinced that there has been a great year's work done.

We could not but feel happy when we looked in the face of Mrs. Melden and listened to her loving address on the home and board department of the institution.

At 8 p. m., 2nd day's session, Dr. Melden preached to the delight of the Conference a most eloquent sermon, after which a subscription of $65 was taken for the Industrial Department of Clark University.

Dr. J. C. Murry was present and spoke in the interest of Gammon Theological School. The Doctor is so widely known throughout Methodism that it is needless for me to mention the fact that the Conference was much delighted to hear him.

Rev. C. W. Adams, the pastor in charge at this place, demonstrated signed ability in the way he handled the delegation of the Conference. We extend our congratulations to him and his people. Cartersville being the next place of our meeting the Conference adjourned with best wishes.

J. W. Bawlu,
Reporter.

SEMI-ANNUAL SESSION OF THE CUMBERLAND RIVER DISTRICT CONFERENCE.

The Semi-Annual Session of the Cumberland River District Conference convened in Hopewell Chapel M. E. Church, Mitchellville, Tenn, Aug. 11-14. Rev. L. M. Moores, P. E., was on time, as usual, and called the Conference to order.

The devotional exercises were conducted by the Presiding Elder. The secretary of the last Conference called the roll. 14 members answered to their names. The Secretary of the last Conference was re-elected secretary, with Rev. C. E. Alexander, J. M. Lyte and W. H. Peakes, as his assistants.

The report of the Presiding Elder showed that he had done a lot of hard work on the district, and the results were good.

Eighteen pastors were present and read good reports. Seven pastors sent their reports. The reports showed that several revivals had been held and many accession and additions. Reports also showed that $163.76 had been raised on this district for the benevolent causes, which is an increase above any other year.

Six local preachers were present and read reports. 11 local preachers sent their reports. District Stewards' reports showed that better salaries had been paid to pastors and Presiding Elder. An increase had been made on all the collections.

Exhorters, Sunday school superintendents, class leaders(presidents of Epworth League chapters were on hand with encouraging reports. Literary program showed some study had been given on the subjects.

The following visiting brethren were introduced to the Conference: Rev. W. L. Dent, of the A. M. E. Church, (Ky.); Rev. Jno. Branham; Prof. Hughes; Prof. T. A. Fortsou, of Central Tennessee College, Nashville, and Dr. John Braden, Central Tennessee College, Nashville.

Prof. Fortson treated us with two splendid lectures. Dr. J. Braden always entertained us, by telling the ministers to prepare for his work. We certainly enjoyed his presence and lectures.

Three exhorters had their license re-



When we read of an elephant hunter who has been trampled to death in the wilds of India, we wonder at the foolhardiness of a man who will travel round the world and endure all manner of hardships, in order to court death in a far away jungle. A man does not have to make a journey to India in order to court death in a manner equally foolhardy.

Thousands of hard working men are daily courting death in a much more certain form, without ever leaving their native villages or cities. They are the men who neglect their health. They are the men who court death from consumption, or some other deadly disease due to improper or insufficient nourishment. The man who suffers from bilious or nervous disorders, who has a weak stomach and an impaired digestion, who has lost the power to eat, rest or sleep, and who falls to take prompt steps to remedy these conditions, is courting death in the gulse of some fatal malady. Dr. Pierce's Golden Medical Discovery cures 98 per cent. of all cases of bronchial, throat and laryngial affections that lead up to consumption. It soothes the cough, facilitates expectoration and restores the lost appetite. It corrects all disorders of the digestion, makes the assimilation of the life-giving elements of the food perfect. It invigorates the liver and purifies and enriches the blood. It is the great blood-maker, flesh-builder, nerve tonic and restorative. It is the best of all known medicines for nervous disorders. Dealers sell it and have nothing else "just as good."

"I had a bad cough and got so low with it that I could not sit up," writes Mrs. Mittie Gray, of New London, Union Co., Ark. "Our family physician told my husband that I had consumption. I had pains through my chest and spit up blood. I took your 'Golden Medical Discovery' and it cured me. It saved my life."

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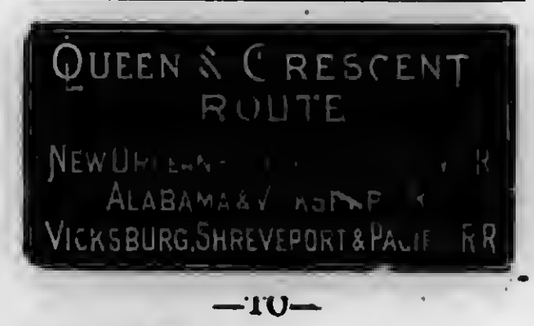
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newed. 22 local preachers had their licenses renewed.

Revs. J. M. Lyte and R. Figgins were recommended to the Annual Conference for reception on trial.

Five exhorters were licensed to preach. F. W. Hatfield and James Schubb were recommended for recognition of orders.

Epworth League anniversary, with Rev. R. A. Dowell, District President, in the chair, was a creditable one. A paper was read by Miss Amanda Goodall, of Hartsville. Her subject was: "Woman's Work in the Epworth League." The following officers were elected: District president, Rev. R. A. Dowell; corresponding secretary, Rev. E. J. Guthrie; recording secretary, Rev. J. M. Lythe; Miss L. M. Bansford, first vice president; Prof. W. H. Peakes, second vice president; Miss Lelah Turner, third vice president, and Mrs. Lottie Chenaut, fouth vice president.

Strong resolutions were read and adopted by the Conference thanking the good people and pastor, Rev. F. Smith, for their hospitality, the P. E. for his fatherly manner in presiding over his brethren and secretaries. Rev. L. M. Moores knows his business as a Presiding Elder.

The Sabbath was a day that will never be forgotten. Two were happily converted and many sinners came forward for prayer.

Those who preached during the Conference were: Rev. C. E. Alexander, Gallatin; Rev. J. B. Bradford, Springfield; Rev. W. L. Denton, Gainsboro; Rev. S. Hartfield; Rev. R. Figgins; Rev. R. A. Dowell and the writer.

The next District Conference will be held at Braden Chapel, East Nashville, Tenn.

It is said by many that this was the best District Conference that ever had been held in the history of the Cumberland River District.

E. J. Guthrie,
Reporter.

LEXINGTON CONFERENCE, OHIO DISTRICT.

The first sub-district League and Snnday School Convention of the Ohio District, held a two days' session at Flushing, O., Aug. 17 and 18. Rev. T. L. Ferguson, P. E., being absent, Rev. W. H. Kiley, pastor of Stubenville M. E. Church, called the convention to order at 9 a. m., the 17th inst.

The writer was introduced and conducted the devotional serviees, after which Miss Martha Joiner, president, took the chair.

Rev. Kiley made some timely remarks in regard to the manner in which the business should be conducted, he having been appointed to represent the Presidlng Elder.

Rev. F. D. Breekenridge, P. E., delivered the welcome address, in which he said that the keys of the village were turned over to the Epworthians.

Mrs. L. A. Anderson ,secretary, made a very able response.

After the appointments of the various committees, the program was taken up.

Miss Pearl Kerns, of Beliaire, read a very interesting paper, subject: "Hinderanee to League Work." The discussion was participated in by a number of those present, and many helpful thoughts were presented. After a short disenssion on "League Colors" the convention adjourned for dinner.

At the afternoon session the following papers were read and diseussed: "Should a League have Dues?" by the delegate from Mt. Pleasant.

Mrs. E. Brown, of Cadiz, read a paper of "How a Pastor Can Help in League Work."

At 7:30 p. m., praise services were conducted by Bro. N. Howard.

Rev. W. H. Kiley, of Stubenville, was introduced, to preach the League Sermon. He took as his text, Acts 3:6, Theme: "Lifting up," after which the sacrament of the Lord's Supper was administered by Rev. Kiley, assisted by the ministers present.

The program was continued the second day and the following papers were presented: "How to Teach Social Purity," by Miss Mary Kenedy; "Should Leaguers Attend Play Parties," by Miss Bessie Edward. The paper created quite a discussion, but was finally adopted. "How to Manage Social Departments," by Miss Annie Howard; read and adopted. Several other papers were read, which space and time will not permit to mention.

The ministers and delegates were tendered a reception and dinner, at the Hotel Flushing, by the local chapter.

Too much cannot be said in praise of the pastor and president of Flushing Chapter, for the way in which the convention was entertained.

The next session will be held with the M. E. Church, Bridgeport, O.

P. H. Lewis, P. C.,
Cadiz, Ohio,
Reporter.

MONTGOMERY DISTRICT CONFERENCE.

The eleventh District Conference of the Montgomery District convened in the Warren Street M. E. Church, Mobile, Ala., July 20, at 9 a. m., with Rev. E. M. Jones in the chair.

After the devotional exercises the roll of member was called by the secretay of the last District Conference, and many answered to their names.

The Conference organized by electing G. W. Mann, secretary; A. C. Nimrod, assistaut; J. W. Thomas and B. H. Ware, statistical secretaries. It was ordered that the Presiding Elder appoint the various committees.

The Presiding Elder read his report which showed the spiritual and temporal condition of each charge on the district are in progressive condition.

The pastor's read their reports which showed that the churches are in good condition. The brethren reported more benevolent money up to date than they reported last District Conference.

The morning sessions were devoted to the regular business of the Conference and closing with a sermon each day.

The afternoon sessions were devoted to the reading and discussion of papers.

The papers were good and covered a broad field of thought. The Conference ordered the publication of the papers read by Miss Susie Travis and Miss Hattie Smith. John G. Scott was recommended for deacon's orders and Bros. Ellis Williams and G. W. Jones were recommended for admission on trial in the traveling connection.

The Southwestern Christian Advocate was ably represented by Rev. R. E. Jones, who made a fine impression on the District Conference. It was remarkable to see how the interest of the Conference was kept up from the hour of its opening to its close. All the sessions were largely attended.

The Conference was favored each day by the daily Register, publishing the proceedings of each day. The Conference made a good impression on the citizens of Mobile for our cause. The success of the Conference is due to the untiring efforts of the Presiding Elder.

The Mobile Daily Register has this to say: "Presiding Elder Jones, who presided over the Conference in place of a bishop, is an exceptionally good ruling officer and is a very intelligent man. His management of the Conference could not have been improved on, even by a bishop."

Rev. W. F. Smith, the pastor, and his people received a vote of thanks for the royal manner in which they entertained the Conference. This was the best Conference in the history of the Montgomery District, and the next Confereuce will be held at Evergreen, Ala.

G. W. Mann,
Secretary.

PALESTINE DISTRICT CONFERENCE.

The District Conference, Epworth League Convention and Sunday School Institute of the Palestine District, convened at Fairfield, Texas, Aug. 9th, with Rev. W. A. Fortson, P. E., in the chair.

The only work done at this session was to organize; which was as follows: M. Q. Fuller was elected secretary, with Prof. E. G. Williams, of Buffalo, assistant. Rev. R. Hillary, of Calvert, was elected recording secretary, with Rev. Morton, of Madisonville, assistant; Rev. A. Alexander, of Hearn, treasurer, Prof. Morton, assistant.

The afternoon sessions were given to the E. L. and S. S. work alternately. All the pastors were present save D. C. Hailley, of Jacksonville Ct., and J. A. Stewart, of Bryan Ct. Some of the pastors and delegates traveled 140 miles in hacks to reach the District Conference.

From reports one can see that the district on the benevolent line is in advance of what it was last year at this time, but on the line relative to pastors' support it is behind. Only one pastor has received $100 this year, Rev. R. Hillary having received $108; and yet one never witnessed a more faithful set of men, ready to do work for the Master.

Our District Conference was blessed with the following distinguished visitors: Revs. O. I. Jones, S. S. Agent; I. G. Penn, assistant secretary of the E. L. of the M. E. Church, and Prof. Dogan, President of Wiley University. Each of these spoke of the causes they represent in a masterly way, and much good was accomplished for these causes. Rev. Penn's lecture on the Epworth League was full of instruction, and many things explained about the E. L. wheel that we did not know. Rev. O. I. Jones put new life into the Sunday school work by his lecture. Prof. Dogan succeeded in bringing about an educational interest as has never before been witnessed in Fairfield. As a result several will enter Wiley University this fall. These lectures were listened to by some of the leading white people of Fairfield, and they said they were grand.

Our congregations were good; the house could not hold the people after the first day. There was anywhere from 25 to 100 wagons and buggies on the ground every day.

We had a midday sermon which resulted in a spiritual awakening among the people.

Sunday was a grand day, also. At 9:30 a. m., Sunday school was conducted by Rev. I. G. Penn. At 11 a. m., the P. E. preached a very instruetive sermon, after which the Sacrament of the Lord's Supper was administered to nearly 200 persons. At 3 p. m., Rev. Penn preached to a mixed congregation both indoor and outdoors. After offering usual resolutions the Conference adjourned to meet next year at Palestine, Texas.

Cash raised during the District Conference was $112.00.

The Southwestern was well represented by the Presiding Elder, Revs. Jones, Penn, Fullerand Prof. Dogan. We think as a result fifty new subscribers will soon be obtained.

Too much cannot be said of the good people and pastor of Fairfield. They did everything in their power to make it pleasant for the District Conference.

M. Q. Fuller.

The State Epworth League Convention of the Little Rock Conference, which convenes at Pine Bluff on the 15th, 16th and 17th of September, bids fair to be one of the greatest Christian gatherings ever held among the colored people of Arkansas.

Not one of our ministers or League officials can afford to miss it.

Papers bearing upon League work and upon the relation of the League to the Church and Sabbath school will be read and diseussed by some of the ablest young men and women of our State and of the South.

The choicest music will be rendered by home talent, very ably assisted by trained voices from other places.

Prof. J. C. Corbin, principal of the Branch Normal College, and one of the ablest musicians of our State, has kindly consented to favor us with some of his choicest selections.

Among the distinguished men from abroad, who have promised to be with us are, Dr. J. Will Jackson, of St. Louis; Rev. I. Garland Penn, of Atlanta; Dr. Jones, assistant manager of the Southwestern; Dr. M. C. B. Mason and possibly Dr. I. B. Scott. Dr. Brummitt, of the M. E. Church South, of Little Rock, and Prof. J. M. Cox, of Philander Smith College, will lend their assistants. We are sparing no pains to make the gathering a success. We expect the ministry and League officials to push the convention throughout the State. Would like to get a card from each charge stating number expecting to attend and from each one on program. Reduced rates on all the railways have been secured. For information concerning rates write Prof. R. Childress, of Little Rock.

W. H. Strickland.

NOTICE.

Brethren of the Navasota District: The District Conference was to be held at Hockly this year, but the pastor, Bro. Jones, continues ill and cannot entertain the Conference. Hempstead having failed to get the Annual Conference which she asked for and wanted, now consents to care for the District Conference, after Bro. Jones could not take it. I therefore call the brethren to meet in Hempstead, Tex., the 28th of September to the 2nd of October, 1898.

Program will be out soon. I shall give further notice.

W. L. Duncan, P. E.

NOTICE.

To the President of the auxiliaries on the Paris District: Please don't fail to meet me at Honey Grove, Aug. 31; also the secretary and treasurer of the District. Now sisters let us meet and have a good meeting. I hope that each president will let me hear from them concerning the work. I am yours in the work,

Sallie Reeos.

Clarksville, Tex.

Tell others of the Southwestern.

UNITED FOR LIFE.

Summit, Miss.—At the residence of the bride's mother, on the night of the 18th of August, 1898, Miss Tabbithy Richardson and Mr. William Monroe were united in the holy bonds of matrimony. P. Blue officiated.

THEY LIVE IN OUR MEMORY.

Meridian, Miss.—Sister Nancy Parks departed this life Aug. 19th. She has been a member of the M. E. Church for 25 years. She leaves a daughter and a grandson and many friends to mourn.

P. R. Crump, P. C.

Haven Chapel, N. O., La.—Sister Lucinda Seabrooks, one of the old founders of Plum Street Church, now Haven Chapel, departed this life on Aug. 21, in the full triumph of faith, aged 92 years. She was a native of South Carolina. Her last words were: "I'm now waiting on the Lord; for I want to go to glory." Her funeral was largely attended by friends and members.

D. M. Seals, P. C.

NATCHITOCHES DISTRICT, LOUISIANA CONFERENCE.

Third Round.

Red River	Aug. 20 21
Pleasant Hill	Aug. 27 28
St. Paul	Sept. 1 2
Kynett	Sept. 3 4
Colfax	Sept. 6 7
Provencul	Sept. 10 11
Cupress	Sept. 9
Allen	Sept. 14 15
Prairie Bayou	Sept. 17 18
Bedford	Sept. 24 25
Lake End	Sept. 28 29
Compte	Oct. 1 2
Cane River	Oct. 4
Natchitoches	Oct. 8 9
Fort Jessups	Oct. 15 16
Columbus	Oct. 19 20

Yours,
H. J. Wright, P. E.

HUNTSVILLE DISTRICT.

Fourth Round.

Springs Ct.	Sept. 10 11
Montgomery Ct.	Sept. 17 18
Wills Ct.	Sept. 24 25
Lovelady Ct.	Oct. 1 2
Crocket Ct.	Oct. 1 2
Colmesnell Ct.	Oct. 6 12
Jasper Ct.	Oct. 8 9
Corrigan Ct.	Oct. 15 16
Prairie Plane	Oct. 22 23
Huntsville Ct.	Oct. 29 30
Camilla Ct.	Nov. 5 6
New Caney Ct.	Nov. 12 13
Cold Springs Ct.	Nov. 19 20
Livingston Ct.	Nov. 26 27
Dodge Ct.	Dec. 3 4
Huntsville Station	Dec. 10 11

Dear Brethren—The District Conference convenes Sept. 21 to 25, from Wednesday to Monday, from 21 to 25 of Sept. Remember these dates, and please be on hand Wednesday morning at 9 a. m. Introductory sermon by Rev. W. S. Curtis, of Willis. On Wednesday night, Sept. 21, welcome address by Prof. J. J. Hardway, on behalf of the city. Responded to by Rev. J. F. Cozier, of Camilla Ct. Missionary sermon, Rev. J. A. Tillory, Thursday night, Sept. 22. Annual sermon, by Rev. B. M. Taylor, Friday night, Sept. 23. Each one of these divines will cause their assistant. Each pastor must come prepared to report all or 2-3 of their benevolences raised. We must have victory on all lines. Let each pastor collect from $1.00 to $1.50 from each charge to pay for the blanks. Please don't fail. The programs will be out soon. I am yours truly,

A. O. Culbreath, P. E.

PALESTINE DISTRICT.

Fourth Round.

East Calvert Ct.	Sept. 10 11
Hearne	Sept. 17 18
East Mexia Ct.	Sept. 24 25
Winker Ct.	Oct. 1 2
Fairfield Ct.	Oct 8 9
Palestine	Oct. 14 16
San Augustine	Oct. 22 23
Jacksonville Ct.	Oct. 29 30
Oakwoods Ct.	Nov. 5 6
Buffalo and Jewett Ct.	Nov. 12 13
Bryan Station	Nov. 18 20
Bryan Ct.	Nov. 19 20
Leona Ct.	Nov. 26 27
Madisonville Ct.	Dec. 3 4

Dear Brethren—Push your claims on all lines. Have your list of officers and committees ready. Begin with the harvest and raise every dollar of your apportionment. Do your best. God bless you.

W. A. Fortson, P. E.

ATLANTA CONFERENCE, GRIFFIN DISTRICT.

Fourth Round.

Jonesboro Ct.	Sept. 10 11
Morrow Mission	Sept. 12
Covington	Sept. 16 18
Union Grove Ct.	Sept. 17 18
Oak Hill St.	Sept. 24 25
Oxford	Sept. 25 26
Conyers	Sept. 27
Williamson Ct.	Oct. 1 2
McDonogh	Oct. 8 9
Locust Grove	Oct. 7 9
Hampton Ct.	Oct. 15 16
Hampton and Vineyard	Oct. 15 16
Griffin	Oct. 21 23
Griffin Ct.	Oct. 22 23
Fayetteville	Oct. 29 30
Hapeville and East Point	Nov. 5 6
Stockbridge	Nov. 12 13
Sunny Side Ct.	Nov. 19 26
Brooks	Nov. 26 27

Dear brethren—This brings us to the Annual Conference. Let us have complete reports. Bring the deeds to church and parsonage property to the Quarterly Conference. Your brother,

J. P. Wragg, P. E.

HUNTSVILLE DISTRICT, CENTRAL ALABAMA CONFERENCE.

Fourth Round.

Scottsboro	Aug. 27 28
Decatur	Sept. 3 4
Huntsville	Sept. 10 11
Center Grove	Sept. 17 18
Triana	Sept. 24 25
Cedar Grove	Sept. 30 Oct. 1
Mt. Moriah	Oct. 8 9
Stevenson	Oct. 15 16
Huntsville Ct.	Oct. 22 23
Blountsville	Oct. 29 30
Bellmina Oakland	Oct. 22 23
Guntsville	Nov. 5 6
Courtland	Nov. 12 13
Sheffield	Nov. 19 20

Israel Townsend, P. E.

NAVASOTA (TEXAS) DISTRICT.

Fourth Round.

Bellville	Aug. 20 21
Sealy	Aug. 27 28
Caldwell Ct.	Sept. 3 4
Millican	Sept. 10 11
Caldwell and Lyons	Sept. 17 18
Anderson	Sept. 24 25
Hempstead	Sept. 28 & Oct. 2
San Felipe	Oct. 8 9
Hockly	Oct. 15 16
Waller & Cypress	Oct. 15 16
Yarborough	Oct. 22 23
Navasota	Oct. 29 30
Navasota Ct.	Nov. 5 6
Brenham	Nov. 11 13
Brenham Ct.	Nov. 19 20
Courtney Ct.	Nov. 26 27

Brethren—Leave no stone unturned. Make a long, steady pull, a pull altogether. Be manly, bring up all of your claims. You will feel better for having done so.

W. L. Duncan, P. E.

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LET US BE MORE THAN THE AVERAGE.

When a man speaks of the farmers of a state or nation he speaks of a very wide diversity of men. Although all are engaged in tilling the soil and from it raise the productions upon which they depend for revenue, yet the resemblance stops there. The men themselves are very dissimilar. We doubt if any other class can show such a wide difference in character, ability, intelligence, and the returns which come to their hands. Merchants, lawyers, editors, mechanics, all average more nearly alike in talent and capacity than do farmers. The great stimulating purpose with every man, whether he is a farmer, merchant or mechanic, should be to rise above the average of his class. The farmer in particular should be filed with the ambition to show the world that he is something more than an average farmer. He should strive to keep better cows, sheep and hogs than his neighbors, show a better system of farm management, better crops, etc.

Such a man will make larger profits, and win larger respects from all classes. Too many have an ambition to own a large number of acres, thinking that will bring them larger respect and profit, which, however, is not true.

It is a splendid ambition which leads a man to be a fine, skillful farmer.

One cannot help admiring such ability when it is shown in the neat, well-kept house and grounds, the spacious well-painted barns and out-buildings, good fences, well-bred farm animals and a thorough system of farm management.

Such men are true artists; they have the artistic sense and ability to construct a fine farm picture. Their neighbors can learn something from them every day. There is an unconscious tuition which goes out from their lives and example.

Such farmers are a blessing to their community and their state. "May their tribe increase." How much finer and larger in every sense is it for a young man to have the ambition to be such a farmer than to enter the overcrowded professions. The towns are full of men who come from the farm who might have been a success there. Many such a man has spoken to us bitterly of the folly of his youth in leaving the farm. Modern agriculture, with its machinery, improved live stock, its books, experiment station reports, dairy schools, colleges and strong intellectual force at work on every problem, is a different thing from that of fifty years ago.

A young man of education and ability can find on the modern farm opportunity for all the brain power, all the skill and energy he can muster. The rewards in money, health, comfort and true independence of character, as well as the respect of his fellows, are greater here than in the town.

It is a larger field, full of the fascinating mysteries of animal and vegetable life.

Wise is the young man who says early in life: "I propose to make of myself a first-class farmer. I will take all the advantages that wide reading and study can bring me. I will show my ability and my skill in the appearance and outcome of my farm. I will establish a neat, tasty farm home that will show the passer-by that a man of taste and intelligence lives here. My farm shall be my pride as well as my profit."

Such a man will make a grand, good citizen as well as farmer.—Heard's Dairyman.

Will country buying, or more properly indiscriminate buying be practiced as generally next season as last? We hope not. We do not refer in this matter to any solvent and experienced country merchant who feels that the exigencies of his business demand that he shall buy some of the cotton raised by his customers, but rather to the reckless exploiters, who get into the field as "operators" and buyers. "Operators" they are, with a vengeance, for their operations last season cost cotton growers a vast sum of money. Buying to-day they are compelled to unload to-morrow and too often in their eagerness to sell they deluge the markets with cotton, making the supply far larger than it really was, and thus they beared the price. They are a positive injury to legitimate interests and should not be encouraged. Nine times out of ten a cotton factor who is solvent and experienced is the best friend of the grower. Stick to the factors who have reputations to maintain and whose interests run in the same channel with those of the grower. —Ex.

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For twenty (20) subscribers we will send one Flagon, one Plate and one Goblet—worth $20

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LITERARY NOTES.

Hon. John Barrett, late United States Minister Resident to Siam, in his article on "Manila and the Philippines," in Harper's Weekly, says: "A richer insulated land or group of islands, viewed comparatively as to area and population, variety of agricultural, mineral, and forest resources undeveloped, in addition to those already improved; cannot be pointed out on the map of the world. But it is not only I that say this. Every authority in the far East that I have consulted affirms this opinion or adds to its emphasis. There are not only vast forests of ship and house-building woods, but rarest qualities for furnishing, finishing, and ornamenting; not only great areas given up to the cultivation of sugar, hemp, tobacco, and coffee, but wider reaches of virgin soil untouched and waiting the hand of the pioneer who is supported by an honest government. There is nothing to fear from the natives, provided they once know that they are not to be oppressed and taxridden."

The war with Spain is, it seems, not the only means by which our soldiers are winning the admiration of foreigners. In the Paris letter in Harper's Bazar, Miss de Forest writes: "I saw, a few nights ago, the American Biograph pictures of Troop A passing down Fifth Avenue, and a French officer sitting next to me could not repress his admiration of the men. 'Ah!' said he, 'these are men equal to any emergency and to any sacrifice. Here one has not such troop at one's command!'"

Of all the pirates known to history none has left a more grewsome and romantic reputation behind him than Captain William Kidd, the New York ship-master. To this day searches are made for the vast treasures he is supposed to have buried in various places along the coast, but they are never found, for the simple reason that all the money Kidd buried—not more than seventy-five thousand dollars, according to Rowan Stevens, who writes of Kidd as "an overrated pirate" in the August number of Harper's Round Table—was recovered to the last penny, shortly after Kidd's execution, by Lord Bellamont, the then Governor of Barbados.

Harper's Magazine for September contains the following special features: Days in the Arctic. Notes from the Journal of Frederick G. Jackson. The New Fiscal Policy of the United States, by Worthington C. Ford. Some Thoughts on the Policy of the United States, by James Bryce. Social Life in the British Army, by a British officer. The Turk at home, by Sidney Whitman, F. R. G. S. Mr. Gladstone. Reminiscences, Anecdotes and an Estimate, by George W. Smalley, second paper.

Dr. Moritz Busch, who has been sometimes described as Bismarck Boswell, and who enjoyed terms of special intimacy with the great Chancellor, is the author of an important paper on Bismarck and William I., which will be published entire in The Living Age of Sept. 3. It was written with a view to publication after Bismarck's death and it contains so much that was communicated to the author by Bismarck himself that it is almost authobiographic.

Prof. Dean C. Worcester, of the University of Michigan, will contribute to the September Century a paper based on personal experience, entitled "The Malay Pirates of the Philippines," and illustrated from photographs taken by the writer. The adventurous trip of Mr. Edwin Emerson, Jr., "Alone in Porto Rico," will be narrated by him in the same number, which will also contain the first of several articles on "Life and Society in Old Cuba," from the journals of the late Jonathan S. Jenkins, written in 1859, but dealing with many topics now in the public consideration, such as yellow fever, coffee-planting, etc.

The Chautauquan for September displays a wealth of literary matter which will find a hearty welcome in scores of homes. Subjects of general interest are treated by skilful writers and from the initial paper on "The Literary Women of Washington," by Etta Ramsdell Goodwin, attractively illustrated with portraits of Mrs. Burnett, Mrs. Spofford, and other literary women, to "History As It Is Made," with its concise account of the current events, the magazine is one of the best of the vloume.

Everybody has heard of the Red Cross, yet comparatively few people have more than a vague idea of what it really is. Belle M. Brain, in a very interesting and timely article entitled "The Story of the Red Cross," in the September Woman's Home Companion, tells all about this great movement from its inception to the present day, with many illustrations.

The leading article in Appleton's Popular Science monthly for September will be a discussion of Geological Water Ways Across Central America, by J. W. Spencer. This subject is of special interest just now because of the immanence of the Nicaragua Canal. It will be fully illustrated.

Mrs. Charlotte Smith Angstman is the author of an important paper which will appear in Appleton's Popular Science Monthly for September, entitled College Women and the New Science. It is a discussion of the increasing attention which is being given by the institutions for the higher education of women to the subject of domestic science. She shows the great good which has already come from this movement, and the large future which it has.



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Chicago limited, 7:45 pm	Chicago limited,9:00 am
Fast mail..... 8 30 am	Fast mail.....7.20 pm
Louisville and Cincinnati.	
Fast mail.... .8:30 am	Fast mail.. 7:20 pm
Louisville and Cincinnai, Limited.	
No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.... .....9:30 a m	McComb City Ac... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 11:30 a m	No. 6, Memphis prese.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville,§

No. 3, fast ex....7:40 am	No. 6, fast mail..7:55 am
No. 7, coast acc 8:50 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... . pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex...6.55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7.20 pm

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Cincinnati and New York.... 8:30 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8:10 am

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Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am
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PUBLISHER'S NOTICES.

Cash Remittances.

From August 22 to 24.

Central Alabama—W. F. Smith 1, E. Frazier 2, O. Trammell *1,.

Central Missouri—S. Allewine.

Georgia—J. W. Bowlin.

Florida—E. D. Williams.

Louisiana—Mrs. D. G. Butler, R. C. Worsham, J. S. Tyner, Mrs. J. W. Lewis 2, M. J. Dyer *1, E. H. Clark, Miss Elnora Johnson 1, C. D. Shallowhorne, Wm. Porter, Mrs. C. D. Crockett 1, P. M. Burke, Miss Lizzie Taylor.

Mississippi and Upper—J. K. Comfort 1, D. A. Twyner, D. L. Tubbs *1, R. Howze, S. H. Wallace 2, L. P. May *3, W. H. Smith.

North Carolina—E. M. Collet *1.

South Carolina—W. L. Bulkley.

Texas and West—B. Williams, L. Felder 1, W. S. Curtis *1, I. T. Sanford, J. Jones *1, G. W. Townsend, A. Gray 1.

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Southwestern and Twice-a-Week Times-Democrat, of New Orleans, $1.75.

Southwestern and Home and Farm, Louisville, Ky., $1.50. The Home and Farm is a splendid family paper, clean and bright.

Southwestern and the Weekly Picayune for $1.75.

Southwestern and the Semi-Weekly Galveston News, $2.00.

Southwestern and the Woman's Home Companion, $1.60.

CRESCENT CITY NOTES.

Wesley Chapel, having been renovated, was reopened last Sabbath with appropriate exercises. The Social Club took the lead in this enterprise, and is to he commended for what has been accomplished. Pastor Landry is happy.

Union Chapel realized from the well planned rally which took place last Sabbath the neat sum of $327. This is quite good, all things considered. Rev. Henry Taylor, the pastor, though grateful for this amount, is planning for another big collection. He is determined to pay off the entire indebtedness resting upon the church.

The annex to New Orleans University is being pushed to completion. The walls are now up to the second story.

Rev. John W. Whittaker, A. M., has tendered his resignation of Central Congregational Church, to take effect October 1st. He goes from here to the First Congregational Church, Savannah, Ga.

Mrs. H. Taylor is spending awhile in Shreveport, La.

The officers for the ensuing year of First Street Epworth League were installed on last Thursday night by the State president, Rev. C. D. Shallowhorne. The officers, as installed, are: President, E. H. Anderson; first vice, N. J. Dennle; second vice, Miss L.E. Alton, third vice, Mrs. N. E. Stein, fourth vice, Miss C. Lamb; secretary, Miss E. B. Smith; corresponding secretary, Mrs. P. Mitchel.

President Shallowhorne preached a very excellent sermon. His subject was, "Go Forward."

A reception was afterwards tendered the officers and friends. Brother Anderson, the president, is district manager to the South New Orleans District and recording secretary of the State League. He hopes to start out soon on a visit to the leagues in his district.

The last regular meeting of Union Chapel Epworth League was quite an enjoyable affair. At these meetings the Social Department is always in evidence. Six new members were added to the chapter. After the business of the evening had been transacted the usual happened, but on a larger scale. The League choir, under the direction of Miss Ida M. Hall, rendered some very excellent music. Hon. R. C. Metoyer made some very fitting remarks. A paper, "The Power of Influence," was read by Mr. John B. Hall, B. S. The Social Department then took the meeting in charge and all present had been made twice happy.

A STARTLED MOTHER.

From the Freeport (Ill.) Bulletin.

While busy at work in her home, Mrs. William Shay, corner of Taylor and Hancock avenue, Freeport, Ill., was startled by hearing a noise just behind her.



Mrs. Shay was startled

Turning quickly she saw creeping toward her her four-year-old daughter, Beatrice. The child moved over the floor with an effort, but seemed filled with joy at finding her mother. The rest of the happening is best told in the mother's own words. She said:

"On the 28th of Sept. 1896, while in the bloom of health, Beatrice was suddenly and severely afflicted with spinal meningitis. Strong and vigorous before, in five weeks she became feeble and suffered from a paralytic stroke which twisted her head back to the side and made it impossible for her to move a limb. Her speech, however, was not affected. We called in our family doctor, one of the most experienced and successful practitioners in the city. He considered the case a very grave one. Before long little Beatrice was compelled to wear a plaster paris jacket. Prominent physicians were consulted, electric batteries were applied, but no benefit was noticed until we tried Dr. Williams' Pink Pills for Pale People.

"Busy in my kitchen one afternoon I was startled by the cry of 'Mamma' from little Beatrice who was creeping towards me. I had placed her on an improvised bed in the parlor comfortably close to the fireside and given her some books and playthings. She became tired of waiting for me to come back and made up her mind to go to me, so her story 'My Pink Pills made me walk,' which she tells everyone who comes to our house, was then for the first time verified. She has walked ever since. She has now taken about nine boxes of the pills and her pale and pinched face has been growing rosy, and her limbs gained strength day by day. She sleeps all night long now, while before taking the pills she could rest but a few hours at a time." Dr. Williams' Pink Pills for Pale People are sold by all druggists.

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Miss C. E.

LOST FRIEND.

That piece in the paper about Kentucky Isaac is not exactly right. I belonged to Dick Halls in the time of the war, and in leaving the place I lost my son, whose name was Kentucky Isaac. My name was then Elizabeth Nelson. He had a sister by the name of Rachel and a brother named Stephen. Any information will be gladly received. Address me at Ellendale, La.

Elizabeth Durden.

MEETINGS TO BE HELD.

Forrest City (Little Rock), Crawfordsville, Ark., Sept. 1.

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I. B. SCOTT, D. D., Editor. NEW ORLEANS, September 8, 1898.—Vol. 33, No. 36. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

Hard work kills few people.

* * *

Many persons miss blessings because they are in the wrong place to receive them.

* * *

It has been so long since you read a book right through that you cannot tell what book it was. Begin now and read another.

* * *

Brother, make it hard for your successor, not by slandering or misrepresenting him, but by doing your work so well that he must do his best to even equal you.

* * *

There are reports of yellow fever at a point called Orrwood, near Taylor Station, Mississippi, Lafayette county, as well as two or three cases reported at Taylor Station also. This city is still making a fight to keep it out.

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"When I am angry I never think of consequences."

We often hear persons make use of the foregoing expression. They boast of the fact that when angry they surrender themselves to their madness. Passion is never a safe guide and leads people into trouble in many other ways than in fits of anger. Many a man spends the remainder of life regretting some deed he has done in a fit of anger. He thinks of consequences then, but it is too late to shape them otherwise. It is better to think some before the deed is done, then you will not have so much of it to do after it is done.

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We note that the war department has indicated a purpose to muster out nearly one hundred regiments, including the artillery forces. Among those to be retained are all the Negro volunteers now in the service. We certainly appreciate this and believe our people throughout the country will also. And since some of these troops are under Negro officers, others under mixed, and others still under whites, it will give an opportunity to observe the operation of the three different systems. It is to be hoped that both officers and men will have an eye single to the fact that they have an opportunity to settle a much mooted question once for all and settle it right.

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"A COMPLETE REPORT."

The time for the convening of the fall conferences is nearing, and the laborers must come from the different parts of the field and give account of their stewardship. There will be many who have been faithful to the cause entrusted to their care and will bring unto the Lord an increase. Others will come with the complaints, "I had a poor charge," "this has been a hard year," and will hardly be able to report that they have held all that was entrusted to them.

Much depends on the financial reports that the pastors shall make. The forward move of the cause of missions in old and new fields, the building of new churches in the waste places of the earth, the education of some poor boys or girls who are yearning for knowledge, the scattering of Bibles and tracts which shall be for the healing of the nations, and the support of worn-out preachers, who have made what you enjoy possible, and a proper care of widows and orphans; these and other causes await your report. Can there be one facing such responsibilities who will for a selfish reason neglect any one or more of these causes? As pastors you have no duty that should be more faithfully attended to than the collection of church benevolences.

Call upon the people to give! Present each cause separately, letting the people know just for what they are contributing. Fill every column in your statistical blanks, putting in these all that you are assessed. As Bishop Vincent puts it, make "a complete report." In a complete report there is not a single blank."

The Bishop is to preside over the Des Moines Conference, which opens Sept. 14th, and he has therefore addressed to the brethren of that conference an open letter. His words are so striking and appropriate that we give them for the benefit of other conferences. Says he:

"It is possible between this and the session of your conference to make sure that no church—no single appointment, however small and poor it may be—fails to know about every cause which the church requires every preacher in charge to explain and advocate, and in behalf of which it expects him to take a collection.

No pastor should fail to report something from every appointment, for every interest of the church, whether it be in self-support or for benevolent causes. Our existence as a church depends upon this. By the vows we have assumed as ministers, our honor as men is pledged to this. The motto of every Methodist Episcopal minister should be: A Complete Report of the Conference. 'In a complete report' there is not a single blank. May I plead as persuasively as I can for the 'complete report' this year? I do this not as 'one in authority,' but as your brother and fellow laborer in the gospel."

Brethren, let these words come unto you. May they inspire you to bring to the conference "a complete report."

Galveston, Texas, has during the last few days been the scene of quite a serious labor disturbance. For some years colored laborers have handled the freight conveyed to and from that port by the Mallory line of steamers. The uniform price paid them was 30 cents per hour for day labor and 40 cents for night labor. The ships have not been running during the war and the first one for some months, the Colorado, came into port last week. Meanwhile the laborers had held meetings, organized a union and determined to demand 40 cents per hour for day labor and 50 cts. for night. This the company refused to pay and secured other laborers at the old figures. This, as is usually the case, caused trouble between the men. The mayor and policemen interfered and a fight ensued. The result is that two men lost their lives and three or four others were wounded. At last accounts the new men were still at work, being protected by the State and city authorities. The whole affair is very much to be regretted, and we hope the time may yet come when all the questions between labor and capital may be settled by arbitration and hence without violence or bloodshed. While it is true that some one gains something in most of the strikes, it is also true that the strikers seldom accomplish what they hope for.

AN APPEAL TO ALL METHODISTS.

One year ago the debt of your missionary society was $186,000. When you read this about $170,000 will have been pledged, leaving a remainder of about $16,000 to be secured. Not a pledge that has been made will be binding until this $16,000 is covered. Now that the end is so near and believing that the debt will be paid, many are paying their pledges, and all are requested to do so as promptly as possible, and we guarantee that every dollar will be secured. We give this guarantee with the confident expectation that you will respond quickly to this appeal. You who have already pledged or paid will surely add something to what you have already done. Your hearts are in it, and you will not allow the movement to fail. A word to the many that have done nothing: Have you no moral obligation in relation to this matter? Can you again pray, "Thy kingdom come," until you do your part? Your vow of church membership binds you to "contribute of your earthly substance to the support of the Gospel and the various benevolent enterprises of the church." Can you keep that vow and not stand in line in this emergency with your fellow church members who are doing their part? Let every member of the church who reads this appeal who is able to do so (and but comparatively few are not able) inclose $1, or any sum above that, and send it direct to the Missionary secretaries, 150 Fifth Avenue, New York. If you desire a receipt, write your name and postoffice address on a slip of paper, and inclose it with the money; but if you prefer to withhold your name, inclose only cash. A bank note will come safely, and you will save cost of postal money order or exchange and revenue stamp on check or draft. Act promptly. Do not lay this appeal aside for a period of reflection, but send your contribution now. You need not consult your pastor or any other person. Do not say, "Others will do it," and therefore a contribution from you is not needed. However small your gift, it will help to wipe out this remaining $16,000. Now that you have read this appeal, without an hour's delay start your offering on its way, and send upward the prayer, "Thy kingdom come. Thy will be done on earth as it is in heaven."

Missionary Secretaries,
150 Fifth Avenue, New York.

Queen Wilhelmina of Holland has reached her majority, eighteen years, and was this week enthroned queen in the presence of thousands of her loyal subjects.

Admiral Cervera and his men have been released and will return to Spain.

Southwestern Christian Advocate.

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You can buy a Money Order at your postoffice, paynble at the New Orleans postoffice.

If a Money Order Postoffice or an Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

From August 22 to 24.

Central Alabama—W. F. Smith 1, E. Frazier 2, O. Trammell *1,.
Central Missouri—S. Alicwine.
Georgia—J. W. Bowlin.
Florida—E. D. Williams.
Louisiana—Mrs. D. G. Butler, R. C. Worsham, J. S. Tyner, Mrs. J. W. Lewis 2, M. J. Dyer *1, E. H. Clark, Miss Elnora Johnson 1, C. D. Shallowhorne, Wm. Porter, Mrs. C. D. Crockett 1, P. M. Burke, Miss Lizzie Taylor.
Mississippi and Upper—J. K. Comfort 1, D. A. Twyner, D. L. Tubbs *1, R. Howze, S. H. Wallace 2, L. P. May *3, W. H. Smith.
North Carolina—E. M. Collet *1.
South Carolina—W. L. Bulkley.
Texas and West—B. Williams, L. Felder 1, W. S. Curtis *1, I. T. Sanford, J. Jones *1, G. W. Townsend, A. Gray 1.
Tennessee and East—J. M. Lyte.
Washington—G. H. Booze.
Lord & Thomas.

*Yearly.

CLUBBING RATES.

Southwestern and Atlanta Weekly Journal, $1.75 a year.

Southwestern and Twice-aWeek Times-Democrat, of New Orleans, $1.75.

Southwestern and Home and Farm, Louisville, Ky., $1.50. The Home and Farm is a splendid family paper, clean and bright.

Southwestern and the Weekly Picayune for $1.75.

Southwestern and the Semi-Weekly Galveston News, $2.00.

Southwestern and the Woman's Home Companion, $1.60.

CRESCENT CITY NOTES.

Wesley Chapel, having been renovated, was reopened last Sabbath with appropriate exercises. The Social Club took the lead in this enterprise, and is to be commended for what has been accomplished. Pastor Landry is happy.

Union Chapel realized from the well planned rally which took place last Sabbath the neat sum of $327. This is quite good, all things considered. Rev. Henry Taylor, the pastor, though grateful for this amount, is planning for another big collection. He is determined to pay off the entire indebtedness resting upon the church.

The annex to New Orleans University is being pushed to completion. The walls are now up to the second story.

Rev. John W. Whittaker, A. M., has tendered his resignation of Central Congregational Church, to take effect October 1st. He goes from here to the First Congregational Church, Savannah, Ga.

Mrs. H. Taylor is spending awhile in Shreveport, La.

The officers for the ensuing year of First Street Epworth League were installed on last Thursday night by the State president, Rev. C. D. Shallowhorne. The officers, as installed, are: President, E. H. Anderson; first vice, N. J. Dennle; second vice, Miss L.E. Alton, third vice, Mrs. N. E. Stein, fourth vice, Miss C. Lamb; secretary, Miss E. B. Smith; corresponding secretary, Mrs. P. Mitchel.

President Shallowhorne preached a very excellent sermon. His subject was, "Go Forward."

A reception was afterwards tendered the officers and friends. Brother Anderson, the president, is district manager to the South New Orleans District and recording secretary of the State League. He hopes to start out soon on a visit to the leagues in his district.

The last regular meeting of Union Chapel Epworth League was quite an enjoyable affair. At these meetings the Social Department is always in evidence. Six new members were added to the chapter. After the business of the evening had been transacted the usual happened, but on a larger scale. The League choir, under the direction of Miss Ida M. Hall, rendered some very excellent music. Hon. R. C. Metoyer made some very fitting remarks. A paper, "The Power of Influence," was read by Mr. John B. Hall, B. S. The Social Department then took the meeting in charge and all present had been made twice happy.

A STARTLED MOTHER.

From the Freeport (Ill.) Bulletin.

While busy at work in her home, Mrs. William Shay, corner of Taylor and Hancock avenue, Freeport, Ill., was startled by hearing a noise just behind her.



Mrs.Shay was startled

Turning quickly she saw creeping toward her her four - year - old daughter, Beatrice. The child moved over the floor with an effort, but seemed filled with joy at finding her mother. The rest of the happening is best told in the mother's own words. She said:

"On the 28th of Sept. 1896, while in the bloom of health, Beatrice was suddenly and severely afflicted with spinal meningitis. Strong and vigorous before, in five weeks she became feeble and suffered from a parnlytic stroke which twisted her head back to the side and made it impossible for her to move a limb. Her speech, however, was not affected. We called in our family doctor, one of the most experienced and successful practitioners in the city. He considered the case a very grave one. Before long little Beatrice was compelled to wear a plaster paris jacket. Prominent physicians were consulted, electric batteries were applied, but no benefit was noticed until we tried Dr. Williams' Pink Pills for Pale People.

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Much depends on the financial reports that the pastors shall make. The forward move of the cause of missions in old and new fields, the building of new churches in the waste places of the earth, the education of some poor boys or girls who are yearning for knowledge, the scattering of Bibles and tracts which shall be for the healing of the nations, and the support of worn-out preachers, who have made what you enjoy possible, and a proper care of widows and orphans; these and other causes await your report. Can there be one facing such responsibilities who will for a selfish reason neglect any one or more of these causes? As pastors you have no duty that should be more faithfully attended to than the collection of church benevolences.

Call upon the people to give! Present each cause separately, letting the people know just for what they are contributing. Fill every column in your statistical blanks, putting in these all that you are assessed. As Bishop Vincent puts it, make "a complete report." In a complete report there is not a single blank."

The Bishop is to preside over the Des Moines Conference, which opens Sept. 14th, and he has therefore addressed to the brethren of that conference an open letter. His words are so striking and appropriate that we give them for the benefit of other conferences. Says he:

"It is possible between this and the session of your conference to make sure that no church—no single appointment, however small and poor it may be—fails to know about every cause which the church requires every preacher in charge to explain and advocate, and in behalf of which it expects him to take a collection.

No pastor should fail to report something from every appointment, for every interest of the church, whether it be in self-support or for benevolent causes. Our existence as a church depends upon this. By the vows we have assumed as ministers, our honor as men is pledged to this. The motto of every Methodist Episcopal minister should be: A Complete Report of the Conference. 'In a complete report' there is not a single blank. May I plead as persuasively as I can for the 'complete report' this year? I do this not as 'one in authority,' but as your brother and fellow laborer in the gospel."

Brethren, let these words come unto you. May they inspire you to bring to the conference "a complete report."

Galveston, Texas, has during the last few days been the scene of quite a serious labor disturbance. For some years colored laborers have handled the freight conveyed to and from that port by the Mallory line of steamers. The uniform price paid them was 30 cents per hour for day labor and 40 cents for night labor. The ships have not been running during the war and the first one for some months, the Colorado, came into port last week. Meanwhile the laborers had held meetings, organized a union and determined to demand 40 cents per hour for day labor and 50 cts. for night. This the company refused to pay and secured other laborers at the old figures. This, as is usually the case, caused trouble between the men. The mayor and policemen interfered and a fight ensued. The result is that two men lost their lives and three or four others were wounded. At last accounts the new men were still at work, being protected by the State and city authorities. The whole affair is very much to be regretted, and we hope the time may yet come when all the questions between labor and capital may be settled by arbitration and hence without violence or bloodshed. While it is true that some one gains something in most of the strikes, it is also true that the strikers seldom accomplish what they hope for.

AN APPEAL TO ALL METHODISTS.

One year ago the debt of your missionary society was $186,000. When you read this about $170,000 will have been pledged, leaving a remainder of about $16,000 to be secured. Not a pledge that has been made will be binding until this $16,000 is covered. Now that the end is so near and believing that the debt will be paid, many are paying their pledges, and all are requested to do so as promptly as possible, and we guarantee that every dollar will be secured. We give this guarantee with the confident expectation that you will respond quickly to this appeal. You who have already pledged or paid will surely add something to what you have already done. Your hearts are in it, and you will not allow the movement to fail. A word to the many that have done nothing: Have you no moral obligation in relation to this matter? Can you again pray, "Thy kingdom come," until you do your part? Your vow of church membership binds you to "contribute of your earthly substance to the support of the Gospel and the various benevolent enterprises of the church." Can you keep that vow and not stand in line in this emergency with your fellow church members who are doing their part? Let every member of the church who reads this appeal who is able to do so (and but comparatively few are not able) inclose $1, or any sum above that, and send it direct to the Missionary secretaries, 150 Fifth Avenue, New York. If you desire a receipt, write your name and postoffice address on a slip of paper, and inclose it with the money; but if you prefer to withhold your name, inclose only cash. A bank note will come safely, and you will save cost of postal money order or exchange and revenue stamp on check or draft. Act promptly. Do not lay this appeal aside for a period of reflection, but send your contribution now. You need not consult your pastor or any other person. Do not say, "Others will do it," and therefore a contribution from you is not needed. However small your gift, it will help to wipe out this remaining $16,000. Now that you have read this appeal, without an hour's delay start your offering on its way, and send upward the prayer, "Thy kingdom come. Thy will be done on earth as it is in heaven."

Missionary Secretaries,
150 Fifth Avenue, New York.

Queen Wilhelmina of Holland has reached her majority, eighteen years, and was this week enthroned queen in the presence of thousands of her loyal subjects.

Admiral Cervera and his men have been released and will return to Spain.

OUR CONTRIBUTORS.

AN IMPENDING CRISIS.

By Prof. R. S. Lovinggood, A. M.

The Nineteenth Century goes out in a blaze of glory. Startling events have been transpiring in the last few days.

In the retreating rays of the Nineteenth Century, may be read the story of the events leading up to the glorious culmination as well as the prophecy of mightier things in come in the Twentieth Century. Glance at some of the mileposts on the highway of the nineteenth century.

"Waterloo," Victor Hugo eloquently says, "was not a battle, but a transformation of the universe." It was a epochal in that Wellington conquered, and England and protestant Christianity became dominant forces in the world.

Balaklava, Sedan Sadowa Apponattox—the names are indicative of mighty events that stirred men during the present centruy and helped shape human destiny.

Civil liberty has grown by successive leaps. We have moved forward from the dark day when the masses wore collars with the mark of their fuedal lords until to-day a king walks beneath every hat in nearly every land. Wilberforce, Kossuth, Sumner, John Brown, Whittier—what glory clusters about the memory of these honored heroes! These names signify a liberty before unknown in the world.

The public school house—the college of the masses is upon every hilltop. Socrates, Pestalozzi and Mann have been multiplied a thousand times. The cap and gown rule the world.

Science and invention have gon on apace, Fifty weeks ago it took three weeks to go from New Orleans to Cincinnati. Now, we eat breakfast in New Orleans to-day and supper in Cincinnati to-morrow night. Distance has been annihilated. The human race lives in speaking proximity, in one commmunity. President McKinley sat in his office in Canton and listened to speeches nominating him at St. Louis. Andree sailed toward the north pole in mid-air. He may not return, but a more successful Daedalus will return from the north pole in safety. The x-ray on the battle field at Santiago, showed a bullet that had entered a man's shoulder to be located in his leg. We have ships that we may fight battles beneath the waves.

Christianity—most glorious thought—is gradually extending its borders; is being preached where Confucious reigned, where Mohammed flourished, in almost every land and tongue,

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spreads from shore to shore,
Till moons shall wax and wane no more."

It is inherent in Christianity that Jesus our Lord and Captain must gird the earth.

Many things point to the complete reign of Christ. Cables, telegraph, printing press and railroads help to usher in the day.

The spirit of our missionaries is a happy omen of the triumph of Christ. Can there be defeat to man like Cox who exclaimed: "Though a thousand should fall, let Africa be redeemed?" Or defeat to men like Coke whose burning soul cried out: "If you do not let me go, you will break my heart?" No defeat for the soldiers of Christ.

Then again, the mastery of the Christian nation in the affairs of the world points to this better day.

It has been asked how the Negro can be a patriotic American. True the colored man suffers many wrongs here. But when I remember that this is the government of Garrison, of Lincoln, of Haven, of McKinley, my heart beats faster for joy, that I am an American citizen. I see many signs of the ultimate triumph of Christ in America. So I am an American patriot, warp and woof. I am an American jingo. I am a Christian expansionist. In this connection, American history for the last few months has been big with fate. Laws of neutrality turned Dewey adrift in the Pacific waters with his iron-clads. He had not a foot of terra firma. It was a moment of destiny. He struck a blow that means the ultimate death of tyranny and effete civilizations; that means that the "dying nations" which "have forgotten nothing and learned nothing,"

"Shall fold their tents like the Arab,
And as silently steal away."

The Spaniard is brave. Standing upon his burning ship, waiving the flag of his country he went down to the bottom of Manila Bay in defeat, crying: "Viva Espana!" Why defeat? Some say he could not stand before the "conquering Anglo-Saxon." I say he could not stand before the spirit of Christiantiy. He could not block the march of the host of the Most High.

Manila and Santiago are religious transformations in disguise. God moves in a mysterious way. He is working out, through human agency, the redemption of this old world. Tyranny, ignorance and oppression must die. Individual liberty safe-guarded by personal responsibility and Christianity must become a potent fact in every land. We look with asurance down the vista of time to see in truth the "parliament of man, the federation of the world."

"It's coming yet, for'a that,
That man to man, the world o'er,
Shall brothers be for'a that."

Another great struggle preparatory to that better day is upon us. It will not be a battle with shot and shell. It will not be between republics and monarchies. It is a fierce battle to conquer race prejudice. Race prejudice is more powerful than armies. Peter was a pretty fair Christian, but it took a miracle to uproot his race prejudice, "A sheet knit at the four corners."

Under present circumstances, will the Negro be able to enter this later parliament of man? Let him who will deny this question of race prejudice with regard to the Negro furnishes a crisis to the Christian church. As regards the Methodist Episcopal Church, the crisis may be considered two-fold. First, will the Negro of our church prove worthy of admittance into the parliament of man? Second, will the white man of our church break down the bars under his control and bid the Negro welcome to this universal brotherhood on terms of equality and justice?

I believe the Negro will meet every emergency. Surely no one will deny that the Negro has won a title to a seat in the temple of learning. His Christianity if fervid, pure, orthodox.

On the field of battle he has proven equal t the Anglo-Saxon.

Think of his conduct at Santiago.
Oh! the wild charge they made!
When can their glory fade?"

It makes one's blood tingle to read of it. On and up the hill they went amid a galling fire from Spanish Mausers. As their comrades fell, they would close ranks and rush on, picking off a Spaniard wherever a head appeared. With not a falter, with a steady aim, on they rushed until they had saved the rough riders from annihilation. A Southern soldier is reported to have said: "Boys, I'm from Georgia myself, and I've never liked niggers no how; but let me tell you the work of those colored fellows over there has just about upset my prejudice. Wherever they saw the white boys hard pushed, they would jump in with yells and go at the Spaniards like fiends. They are alright, boys."

And another white Southern soldier said: "If it had not been for the Negro calvary, the rough riders would have been exterminated. I am not a Negro lover. My father fought with Mosby's rangers, but the Negroes saved that fight and the time will come when Gen. Shafter will give them credit for their bravery."

But there is one realm where possibly we have not done as well as upon the field of battle. It is in support of our schools and churches. It is in heroism and sacrifice for these schools. It is said that our beloved church has spent since the war upon her Negro members, in schools, church buildings, salaries, private donations, etc., about $10,000,000 and will doubtless help us some years to come.

Our eighteen Colored Conferences have contributed for the missionary cause during the last ten years, an average for each year of $16,452.-50 or a total in the ten years of $164,525.00. In 1896, eighteen Colored Conferences contributed for the Freedman's Aid and Southern educationay Society $8,486.00; for church extension, $3,474. Dr. E. L. Parks of Gammon Theological Seminary in a recent issue of the New York Christian Advocate, speaks in high terms of our giving.

The editor of the Southwestern says:

"We are now standing in our places in a great church, side by side with all other nationalities, of which the church is composed, an dour right, our duty is to shoulder the full measure of responsibility that falls upon us, and let our work stand on its merits for the appropriations we ask."

But along this line, I cannot feel that we have done our full duty. True, our people often work for $8 per month, and farm products have been very low, but we can do more than we have done. Our schools are being given to the immediate control of the Negro. This affords us an opportunity and presents to us a crisis. We must meet the demand of the hour. We must support these schools. The responsibility that has been placed upon Texas in this matter will ultimately, I believe, come to every one of our colored conferences. The Texas conference must put up a central building at Wiley University. We are 15,000 members. An average of $2 will put up the building. We must erect it if we would mould Christian manhood fit for the "New Golden Age." The law of Christian growth is that of service. We must grow out of self. We must give money and self. Our Camphor, shows of what we are made and what we may do when we touched, as sure we will be, "by the better angel of our nature." We must have our black Taylors, Careys and Livingstones. We must be as willing to give ourselves for the cause, as Wendell Phillips was to give himself for the slave when he said: "We are perfectly willing—I am for one—to be the dead lumber that shall make a path for these men into the light and love of the people. We hope for nothing better; use us freely in every way possible for the slave." Such must be our preparation for the new century, and I believe our people will come up to the mark. They are good and brave. I have known them in a sister church to sell eggs, peas, chickens, haog and cows, and give the proceeds to their school. They will do it for us if we make them see its importance.

Now, for the new Negro, will our church lead the way in opening the door to the greater sphere!

The fatherhood of God and the brotherhood of man is the doctrine of Christ and must be maintained. Our church has an opportunity of centuries; 1844 confronts her again. There is a tide in the affairs of men, and of churches, "which, taken at the flood, leads on to fortune," but neglected, the opportunity is passed to the next.

The last General Conference placed itself at the front by electing Dr. Mason to a position of great responsibility. This action has given great encouragement to Negroes everywhere. May we not hope for a Negro bishop at the next General Conference.

But I can not discuss this fully now. Suffice it to say that our colored work needs the presence of a Negro bishop. We have material. Will the church open this new century door to us? Wiley University, Marshal, Tex.

LOVE.

Rev. J. B. Rayner.

"Covet earnestly the best gifts."

Human endeavor, is an effort to reach happiness, but in the true life, happiness is not in the capture, but in the chase; for life is like a chase.

Man can bo happy in this life, and if he is not happy, it is because he pursues the ignus fatuus into the miasmatic swamps of disapointment, and death.

If your life is an altruistic one, and if your efforts are misunderstood, and you are reviled and persecuted, because of your good work, Christ our Lord and Saviour tells us: "Blessed are ye, when men shall revilo you, and persecute you, and shall say all manner of evil against you falsely, for my sake, rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Why rejoice when the tongue of the slanderer, and the sword of the persecuter pursues us? Because in life to come, we shall be rewarded for our good works, and why not rejoice now? When we know what it takes to build a useful and beautiful character, we are happy when we make good use of such constructive knowledge.

What is this life but a preparation of character for another higher and better life!

What is required to prepare your character or life for heaven? Why, some of heaven in my character! That something is: Love.

Love has no specific object upon which to pour its benificient rays but loves all good things, does all good deeds. Love strives to make every body happy, and this makes its' possessor happy. If you ask me what love is, I will readily tell you I do not know, I can only tell you it is some invisible influence which comes from God to man. You love when you do the will of Christ our God and Saviour, because you are in Christ and you are impelled to love. The greatest wealth, any one can possess, is a loving disposition. Love is the most valued of possessions because it is eternal, and it is a weapon forged in the armory of God, and tempered in the blood of the Lamb, and with this weapon you are to only parry thrusts and blows, and overcome evil with good. Thus you prepare the world for the second coming of Christ. "Thy kingdom come; Thy will be done in earth, as it is in heaven." Show me a prayer more laconic. This is the prayer of a loving soul, he loves God, and humanity, and in this loving prayer, he with right hand of faith, grasps the word of God, and with his left hand of duty, grasps all nations, and brings the two together so lovingly, so sweetly, that God honors the contact, and lets the divine afflatus impart new life or character to diseased humanity.

"God is love;" good is love on earth, and speaks the truth when it is expedient, but it never tries to deceive.

"God so loved the world, that he gave to the world the best thing in heaven for the salvation of the world. Glory to His name forever and ever, for his love. I long to praise Him perfectly! Poor me! I cannot praise him perfectly, until I love perfectly!" Peter says: "Above all things have fervent love among yourselves." This puts love above all things on earth, because where love is perfect, there is no need of law. Paul knew when his life commenced, by his commencing to love. We may have much learning and university polish, and may be as eloquent as an angel, but if there is no love in our preaching we are only making a noise.

We may havo the gift of propheey, and understand all mysteries of science and have faith to remove mountains, but if there is no love in us, we are prophets like Balaam, walking encyclopedias, and professors of religion like Simon Magus. We may feed the poor, build churches, schools and eleemosynary institutions, and go to tho stake on account of our faith, but if love is not the motive power, in the last day Christ will tell us: "I never knew you."

"Love suffereth long," and lets God take vengeance, and gives our erring brother time to reflect and goes to him for reconciliation "In the cool of the evening," for right must go to wrong. Love is patience.

"Love is kind," and is well employed in doing good, and it cares nothing for creed, or race, or political boundaries; it does its duty at home and goes abroad on angel's wings.

Be kind to the rich and poor, and very polite to the unfortunate. Never speak an unkind word, for a wound made by a word never heals.

"Love envieth not," but makes us liberal, generous, and noble minded toward those who are in the same line of work with us. Do not envy your neighbor if his wealth increases faster than yours; do not envy the man who is a better preacher than you are.

"Love vaunteth not itself, is not puffed up," but is humble, does not boast or make a noise, and never speaks of "What I have done;" it throws a handful of alms at the deserving, and quickly hides its hand.

"Love doth not behave itself unseemly," but is full of courtesy and politeness, and never laughs at the unfortunate, and never makes sport at the expense of others.

"Love seeketh not her own," and never says: "Self preservation is the first law of nature," but lives a beautiful and fruitful life which says in deeds, that self-denial is the first law of divine grace, and the evidence of love.

"Love is not easily provoked," but always in a good temper. The greatest conquerer in the world is he who can govern his temper, passion and appetite.

Keep the same mind in you that was in Christ Jesus. Moses lost his temper at he rock Meribah, and thus lost the promised land. We can say and do things while we are mad, which we can never atone for.

"Love thinketh no evil," a Christian indeed, is one in which there is no guile. Everybody loves to be trusted; have confidence in your fellowmen, speak well of every one, especially your pastor.

Tell the good your church services do you, yes; advertise your church work with golden words.

"Love rejoiceth, not in iniquity, but rejoiceth in the truth," and is sincere and loves the truth, and never seeks to profit by other people's sins. It never to a fallen brother says: "I told yo so." Love rejoiceth in the righteous success of others, and never gossips about others' mistakes and sins. Love makes us God-like, and we fulfill the whole law when we love.

How can I get love into my character, and make it the motive power of my life? Can I get it by praying for it? No, I might pray for it all my life, and I would never get it. The first hing I must do is to know myself, and to know if I am willing to pay the price for it in selfdenial and altruistic work.

The next step is to know why I want it. I must give up all sinful habits, and surrender to Christ. I must never speak ill of any one, but do good to all men. I must have stated times to read God's word each day. Study the words of our Saviour, because it is your duty.

We can generate love in our souls, and it will permeate our whole existence like yeast in dough. We generate it by studying the word of God. This will give us light by which to work, and inspiration to do first class spiritual work. We must make a complete and perfect surrender to God. This will make us one of Christ's subjects, and a co-worker together with Christ.

We must now bring forth the fruits of the spirit, and while you are bearing fruit watch yourself.

Wo should covet earnestly, love, because it makes us Christ-like, and it will make us happy in this life and all we touch happy, and will prepare us for heaven and eternal happiness. Commit to memory Christ's new commandment, and commence to love.

Calvert, Texas.

AIM HIGH.

In this grand aim of life our object should be two-fold—Character and high aim. It is tho aim that makes the man, and without this he is nothing. Whatever a man's talents and advantages may be, if he has no aim or a low one, he is weak and worthless, and he cannot have an influence or be respected without an aim. Set your aim so high that it will require patient years of toil to reach it. It is true nature has furnished every thing necessary for our comfort in life, but we do not deserve them if we do not work for them. Young men, you upon whom rests the future of our race, let your aim be for all that is noble, sublime and God-like. Take for your star, self reliance, faith and honesty. It is a noble man who compares and estimates himself by an idea higher than himself, a mean man, by one lower than himself. The one produces aspiration, the other ambition. Take heed young men of an aimless life. Take heed too, of a low aim. A well ascertained and generous purpose gives vigor, direction and perserverance to all of a man's efforts.

When you have a definite aim in life, sit not down and trifle away your time, neither think that it can be reached by a single effort, but by striving daily, working with the brain and hands, concentrating all your powers upon the one aim, you will in the end reach the goal of your ambition. I will also say, be true. "For in the life-long fight to be waged by every one single-handed against a host of foes; the last requisite for a good fight, the last proof and test of your courage and manfulness, must be loyalty to truth. Fix your aim and work to it with all your power and I will guarantee your success.

Remember that a man rises not by the color of his skin, but by intelligence, industry and integrity.

Young women, we have our duties in this life to perform, and knowing these duties and seeing more than essential that we set our mark high the responsibility that rests upon us, is it not above the common level? Every young girl should set for her central aim in life to be a true, noble, pure and holy woman, to seek ever the highest things. To learn her whole duty and responsibzility in this world, and to do the one, and fulfill the other. Be true in every relation you are called upon to fill. Be brave enough to be always loyal to your womanhood. Above all let your thought be pure, for as we think, so shall we act. The Bible says: "Keep thy heart with all diligence, for out of it are the issues of life." Set your aims high and taking the Bible as your guide and Christ, who was perfect, as your example, overcoming the many difficulties you will meet in life, you will in the end find your self near the stars.

B. E. Jefferson,
Sherman, Texas.

Let us day by day do all the good we can. The apostle was bent on beneficent action, and day by day he sought strength for such action, and looked for renewal through it. He did not put his faith in the periodical doing of great deeds, but in the faithful pursuit of a daily helpfulness. In one of her letters, Miss Havergal writes: "The bits of wayside work are very sweet. Perhaps the odd bits, when all is done, will really come to more than the seemingly greater pieces—tho chance conversations with rich and poor, the seed sown in odd five minutes, even the tables d'hote for me, and the ride and friends' tables for you." This doing of good in a small way at every opportunity makes many rich. Said the painter of antiquity: "No day without its line," and so one by one his masterpieces came to perfection. Let our motto be: "No day without its beneficent deed, although that day may be simple and obscure," and we too shall turn out masterpieces which no mere artist and rival.

Let us live the life of daily faithfulness, and we shall rejoice as those that find great spoil. Tho years shall only purge our vision and show us more glorious things; they shall render the ears more acute, that they may catch wonderful whispers we now miss; they shall bow the body to the earth, but they shall give the soul wings and crowning mercies. When our heart and flesh fail us, God shall be the strength of our heart and our portion forever.—W. L. Watkin

THE LIFE OF FAITH.

ALL MINE IS THINE.

Ask and receive! 'tis sweetly said,
  Yet what to plead for I know not;
For wish is worsted, hope outspread,
  And aye to thanks returns my thought;
    If I would pray,
    I've naught to say
But this, that God may be God still;
    For him, to live
    Is still to give,
And sweeter than my wish His will.

O, wealth of life beyond all bound!
  Eternity each moment given!
What plummet may the present sound.
  What promises a future heaven?
    Or glad, or grieved,
    Oppressed, relieved,
In blackest night, or brightest day,
    Still pours the flood
    Of golden good,
And more than heart-full fills me aye.

"All mine is thine," the sky-soul saith,
  "The wealth I am, must thou become—
Richer and richer, breath by breath,
  Immortal gain, immortal room!"
    And since all His
    Mine also is,
Life's gift outruns my fancies far,
    And drowns the dream,
    In larger stream,
As morning drowns the morning star.

—D. A. Wasson.

There are two classes of disagreeable people in this world whose presence in not edifying. The first are gloomy. They go about with their bitter cups and want everybody they meet to take a sip. They take a morbid delight in making themselves and other people miserable. If they have no real troubles to worry about, they manufacture artificial ones, and their mills never shut down. They grind out just about so much misery, whether the market is brisk or dull. Such people remind me of old rusty pianos that have not been tuned for years. They are so full of discordant elements that no harmony can be evoked from them. Play on any key and you evoke nothing but a jangle. These are the ones who always talk of life as a "vale of tears," and a waste, howling wilderness, in which, by the way, they themselves do most of the howling. They whine and sigh, but they do not sing.—Rev. J. I. Sendder.

There is no favoriteism with God; just as the spring flowers, the sunshine, and the pure air are for all, as free to the beggar as to the sovereign, so God's abundant grace is for every man and woman, and there is nothing that anyone has ever had which you may not have, if you will. The same stream is passing your door, though you may not utilize the power to drive your water-wheel; the same electricity is in the air, though you have not learned to make it flash your messages or do the work of your home. The same grace that made a Luther, a Knox, a Latimer, a Frances Ridley Havergal, or a Spurgeon is for you to-day, and if you are living a low-down life, beaten and thwarted and dashed down and constantly compelled to admit shortcomings and failure, understand it is not because there is any favorism on God's part; because all the Holy Ghost's power, and everything stored in Jesus Christ, is waiting to make you a saint, and to lift you to the level which you pine for in your best moments. It makes a great difference when a man understands this.—Rev. F. B. Meyer.

It is from small seeds dropped into the ground that the finest productions grow; and it is from the inborn dictates of conscience and the inspired principle of duty that the finest growths of character have arisen.—Smiles.

WOMAN'S DOMINION.

WOMAN IN THE PROFESSIONS.

By Mrs Sylvania F. Williams.

I shall speak of woman in the character of a woman, and were I not afraid of the pardox, I would speak of professional woman as a man, for surely if courage and endurance be manly qualities, she must posesss both in a superior degree; besides in my inmost soul, I believe that stripped of all environments, God, the Creator, knows no difference between the unfettered soul of man or woman. Taking this action as my basis, I welcome the professional woman as a kindred spirit, as one of us, without regard to the cut of her coat or the fold of her skirts, in other words without regard to her sex.

If she wants to succeed, she must undertake her profession with the forceful purpose of performing it as the one and only object in life. The moment she takes advantage of the accident of sex, and appeals to sentiment instead of justice, that moment she slips backwards from the position of self-independence, and sinks to the level of that deadlock to all progress known as precedent, which is falsely mistaken for nature and heaven's laws, giving one set of rules for the guidance of man and another set for the ruling of woman.

"It is not by corporeal wants and infirmities only, that men of the most distinguished talents, are levelled during their lifetime with the common mass of mankind. There are periods of mental agitation when the firmest of mortals must be ranked with the weakest; and when paying this general tax to humanity, his distress is aggravated by feeling that he transgressed, in the indulgence of his weakness, the rules of religion and philosophy by which he endeavors to regulate his passions and his actions."

It has been said that man has ambition and woman has hope. To succeed in any profession, you must have both, and were I to ask the question of every professional man and woman, the truthful answer would be—both, ambition and hope. "First, excellence in workmanship, then, what reward will it command?"

"Skill wins favor." Skill in awarding one's self of his natural talents and advantages, will compell favor and patronage, even when withheld from motives of prejudice and ignorance. The day has passed when woman was confined to elemenatry teaching and plain sewing. The learned professions have recoguized her ability to cope with judge and jury. Patients are no longer afraid to trust their lives and health into her hands, and penitents will even trust their soul's welfare into her keeping. The various woman clubs, all over the country prove conclusively her aptitude for good fellowship, while they disprove the old accepted slander that women care not for association with each other. A superficial knowledge of the various ologies, a smattering of langnages or of music, are now no longer deemed sufficient for her education. Thoroughness is now her watch-word. Matrimony is no longer her chief aim in life. Catching a husband is a side matter, very much like catching a wife, to be indulged in, like any other pleasure should time and opportunity offer.

Her ambition now, is to be an important factor in the sum of life. She has asserted her individuality sufficiently to become a bread winner, and man, if he confessed the truth, rather likes the change. Since he has discovered that she has lungs, heart and limbs, he supposes she must use them, but she has discovered that she has a brain and she proposes to use it.

In spite of all ancient precedents and beautiful poetic sentiments of the ivy and oak specimens, woman to-day is an acknowledged wage earner, able to support a family and sometimes a husband. She has particularly demonstrated that she can acquire the trades, master the professions and has a natural aptitude for the arts, and some scientists have even discovered that she has a peculiar bent towards crime, esepecially murder; though to conteract that statement another scientist has declared that she is not morally responsible for that, owing to some physical defect in her anatomy. Nevertheless, judges and juries are condemning her to hang for it and she is capable of even doing that well, without inflicting a last speech and confession upon a suffering community.

Notwithstanding the stone walls of prejudice by which she has been hedged in for so many generations and which she has been steadily passing through, climbing over, and going around those that she can neither pass through nor climb over, somewhere or other, she gets on the outer side of the wall. She may be compared to those plants, designated in botany as both climbing and trailing. No one pays much attention to them, so they put forth their tendrils in all directions, climbing one way, trailing on another, until some day, you are surprised to see them blooming on the top of the garden wall.

In a country where there are both a woman's question and a Negro problem, the colored woman, hampered by both is not considered of much consequence, no one expects her to move, much less to climb, but every now and then, she blossoms forth on the top of the stone wall of prejudice as a physician, lawyer, teacher or lecturer, and if you look carefully along the line, you will find her budding forth in all the various stages of development, climbing up the wall or trailing along the hedges of life's pathway.

Colored women, whatever they may have been in the olden time, are not to-day, all cut from the same mould, nor are they manufactured by the gross. Each one is supposed to have a soul, which means a separate individuality, and of what consists her part in the drama of life, she must be the sole judge; her adviser, he conscience alone. No one else has a right to intrude into the council chamber of her soul, and there, and only there, can the cause of right versus wrong be argued; conscience and interest being the counsellors and reason, the judge. In the practical pursuit of her aim in life, she must never lose sight of this fact, if she wishes to act well her part; for it is more from a disregard of small things than in open and flagrant offences that woman falls short of excellence. If great sins were the only sins, then all would be perfect. The chief difficulty, lies in the omission of right, rather than in the commission of wrong. We are living in an age when great historical events succeed each other without intermission, when in one twelve months more is developed than in twelve years formerly. Meteor follows meteor across the political, scientific and religious firmaments. How then shall one have time to notice the individual aspiring spirit? What cares the heart about what the flower dreams, whilst it expands its fragrance so sweetly powerful in the morning dew? There is something far greater; something far more important to set it in motion. What cares the world about the longings of a single heart? Mightier passions, the combat and destruction of a whole people, revolutions in nature and the lift of mankind are its dreams and thought. In this incessant battle of life, success is to the survival of the fittest, we know no man nor woman; no black nor white; and the laurel wreath lies with the one who is,—"Mighty of heart; mighty of mind," to be that is to advance in life itself, not in its adornment; for he only is advancing in life whose heart is daily growing kinder towards his fellow-beings; whose blood is flowing warmer with love for suffering humanity; whose brain is being quickened by the increasing demands of the age; and whose spirit is tending towards a greater peace with both man and God.

New Orleans, La.

Fresh fish and codfish balls are very nice fried with the fat from salt pork. It browns more quickly and is of a more beautiful brown when done, than when fried with lard.

Subscribe for the Southwestern.

OUR YOUNG FRIENDS

A DREADED TASK.

A task never grows smaller or lighter by sitting down and lamenting that it must be done, and there is an old maxim that teaches us that a thing "once begun is half done."

A farmer friend of mine has a boy of fourteen years, named Billy, who is like a good many other boys of my acquaintance. His heart is heavy, and a cloud immediately spreads his mental horizon when he is asked to make himself useful.

"Billy," said Mr. H—— one day, when I was at the farm, "why don't you go to work on that little patch of potatoes?"

"Aw," whined Billy, "there's so many of them 'taters I'll never get them hoed."

"You wont if you don't begin soon."

"I hate to begin."

"How are you ever going to do the work if you don't begin?"

"Well, I'll begin pretty soon."

His father walked away, and I heard Billy exclaim in a tone indicating great mental distress: "Plague on them 'taters! It makes me sick to think about them."

"Why do you think about them, then?" I said langhingly.

"I've got to," he replied doefully, with a sorrowful shake of the head. "I've been thinking about them ever since I got up this morning."

"How long now, Billy, will it really take you to hoe them?"

"Well at least an hour."

"And you've been distressed about it ever since you got up?"

"Well, I hate to hoe 'taters."

"And you've up a little more than five hours?"

"Well, I—I—" Billy began to grin, took up his hoe, and said, "I never thought of that."

And the potatoes were hoed in just forty minutes.—"Golden Days."

PUTTING OFF HER DUTIES.

Come Helen, breakfast is ready."

"Yes, papa; pretty soon," said Helen.

She was tying a ribon around the neck of her kitty. She fastened the bow securely, and then pushed kitty off to see how it looked; but the little creature did not choose to be admired, and away she ran down the garden walk, and Helen started after her.

"Helen," called her father again.

"Yes, papa; in a minute," said Helen, I want to catch my kitty."

The kitty ran in among the currant bushes, and Helen pushed in after her, but before she could reach her, pussy was away out on the other side. Helen continued to chase until she captured the little runaway, and then she walked slowly back, carying her little pet. When at last she went into the house papa and mamma had finished breakfast, and were just leaving the table.

"O dear! I don't want to eat alone," said Helen.

"Those two little words, 'pretty soon,' will cause you greater inconvenience than this," said Helen's papa, "unless you resolve not to listen to them. Yesterday when mamma called you to put away your doll, you said 'pretty soon,' but before you came Fido had torn her pretty clothes, and broken her arms. And last week you were going to give your canary some water 'pretty soon,' but he was left nearly all day with nothing to drink. By putting off our duties, we often lose the opportunity to perform them at all."

Helen thought of her papa's words while she ate her lonely breakfast, and she resolved in the future to go as soon as called. She will find this much the happiest way. Children who are always putting off, will likely become useless men or women.—Morning Light.

The tendency to persevere, to persist in spite of hindrances, discouragements, and impossibilities; it is this that in all things distinguishes the strong soul from the weak.—Carlyle.

EDUCATIONAL.

WILEY UNIVERSITY.

The outlook for the next school year is encouraging to say the least. Much judicious advertising has been done during the summer, and the results thus far promised more than compensate for the expenditure of time and money. Correspondence has been kept up with many of the pupils, and careful inquiry has been made concerning their work and plans. Our visits to the different points we briefly relate as follows:

At San Antonio we learned that our work is looked upon with favor. Our students from this place have generally deported themselves as become students of a Christian institution, and their contact with the people has helped both the church and the school. Miss Dora Hickerson, one of the graduates of last year, has been elected assistant teacher in the Navasota school. She is said to have made a very creditable examination, and thus kept up the record made by former pupils of Wiley having positions in this school. Miss Belle Ellis will return to take advance work accompanied by Miss Mamie Starnes, daughter of Dr. G. J. Starnes, San Antonio's leading physician.

It was our pleasure to visit Galveston at the time of the State Epworth League convention and the State Teachers Association. These two bodies brought together many of the leading citizens of the state, and gave us an excellent opportunity to represent our work, which we were not slow to accept. The Wiley University night in connection with the league brought out a good house. Short addresses by Professors J. H. Reed and R. S. Lovinggood, presiding elder W. H. Logan and president M. W. Dogan. Quite an interest was aroused by these speeches and we are expecting good results therefrom. Many of the preachers pledged anew their devotion to our cause and promised to be heard from again.

The State Teachers Association was a treat to the progressive teacher. Papers were read and discussed in a way that showed a pleasing familiarity with the subjects handled. Representatives of Wiley were on programme and did their part in a creditable manner.

A visit to St. Paul M. E. Church, Rev F. Gary, pastor, revealed a real live congregation, and one that has few superiors in the matter of attentiveness. Our cause was listened to patiently, and we have the promise of several pupils for the coming session.

At the Tabernacle M. E. Church, Rev. J. O. Williams, pastor, we secured the promise of twelve young people to come to us this fall. Rev. Williams says he will see that those who can come will come. This church has a large congregation which is ably led by a devout pastor.

Our visit to Houston was during a rainy spell, and those acquainted with Houston know it to be a dry-weather town, consequently our claims could not be brought before the people as we so much desire they should be. However we stirred about some and succeeded in getting about eight to begin preparations to come to us in the fall. We are hoping through our friends to get a better hold on this progressive city, and thus assist in leading out the splendid company of young to be found there. Among the former students of Wiley who are doing good service in the city, may be mentioned Miss Eva Taylor, teacher of music in the High School.

Our work at Beaumont is getting along very well, notwithstanding the fact that this is a saw mill town and is consequently composed of a floating population. Rev. C. M. Moore is winding up his third year's work there and says he will be able to make a good report to the conference. We have the promise of two pupils for the coming session.

Victoria justly merits the distinction it has won as being a model city along moral and religious lines. A spirit of earnest devotion to church and home, has a safe hold on the people, and as a result a more active Sunday school and a stronger church cannot be found in the state. At the time of our visit, the pastor was away on a health mission. Some of the best Sunday school and church workers we found to be pupils of Wiley. Our number from this place will be increased the coming year.

Our visit to Fairfield at the time of the Palestine district conference gave us an opportunity to further our work as we could have done in no other way. The conference was well attended, and interest in the proceedings was kept up from beginning to end. Assistant Secretary Pentt of the Epworth League presented the league work in a very effective manner. His visits through the state is remarkable for the interest it is arousing among the young people. We were pleased to see that Wiley is still making friends on this district Presiding Elder Foster stands ready to assist us in our efforts in behalf of the school that is doing so much for the Texas conference.

The central building for which we have labored and prayed so long will be a reality before a great while. The matter has been discussed by the Finance Committee of the Freedman's Aid and Southern Education Society, and the outlook for an early beginning is encouraging. The corner-stone will not be laid at the time that we had planned, but will be laid during the year. We want our friends to increase their interest in the matter. We shouldn't become discouraged because things do not move just as we want them. It takes time and money to erect a building sitch as we are striving to secure, and we would advise patience on the part of interested ones. Dr. Mason states that the building will will be erected in the near future, so it becomes us as helpers to work with our might to assist in bringing about the consummation of this plan. Money is needed to carry forward the work. The day for passing high-sounding resolutions has passed; we have now entered the money period. We have coleleted during vacation from the conference and from friends about $250.00. Of this amount $100.00 was given by Rev. J. A. Kingsbury, D. D., Vineland, N. J., Who states that he has arranged to give us more assistance of this kind before the year passes by. Let each of us do our duty in this matter, and the work will surely go.

M. W. Dogan.

At the annual meeting of the Board of Trustees of Central Tennessee College, Nashville Tenn., the following resolutions were unanimously adopted:

Resolved: That a vote of thanks be extended to Dr. J. W. Anderson of Dallas, Tex., for his liberal donation to pay the salary of the Professor of Anatomy of the Meharry Medical Department for the sesison of 1897-98.

Resolved: That a similar vote of thanks be given Mrs. Harriet Pattengule of Oconee, Ill., for her gratuitous services for the past year.

Resolved: That a copy of these resolutions be published in the Southwestern Christian Advocate.

THE RIGHT KIND OF STUDENTS.

In a recent circular sent out by Allegheny College there is a paragraph headed "The Kind of Students Wanted." The first part of the paragraph reads as follows: "Allegheny College has no invitation to send out to young men and women who go to college simply 'to have a good time.' We prefer that all such should go to some other college. The kind of students we want are honest, upright, ambitious young people who have an earnest purpose in coming to us, and who desire to make the best use of their opportunities. This class of students will be given a hearty welcome. They will find here a congenial atmosphere." It is highly probable that this is the kind of students wanted in most colleges. But it is not every college that is bold enough to speak right out and say so. This is a plain putting of the case and is worth thinking about. The students who go to college simply, "to have

a good time" are not worth having. Any institution would be better off without them. The college is a place for study.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

The Concert Study for September, in Auxiliaries of the W. H. M. S. is on White Work in the South. Send six cents to Miss Van Marter, 150 Fifth Ave., New York City, for helps; an admirable type-written paper on "Mountain Whites," "Cindy's Chance," an excellent leaflet, 5cts., and "Pearls, Pearls, Where?", a fine leaflet packed with information.

Miss Henrietta A. Bancroft, Proffessor and Preceptress at Albion College, Mich., is giving a year's service to the W. H. M. S. as its field Secretary. Miss Bancroft is a gradnate of Michigan University, and has taken post-gradnate work in England and Germany.

Mrs. Jane Bancroft Robinson, Sec. of Deaconess Bureau in the W. H. M. S. sends out this stirring call: "Friends of Christ in our United States, as you read these lines the American flag, our stars and stripes, will be waving in the Pacific winds on the spires and homes of Honolulu. The home missionary field is enlarged! Who will give five hundred dollars to send the first deaconess to Honolulu?"

In the great Centennial of Ohio Methodism recently held in Ohio, the subject of systematic and proportionate giving came to the front in a way to command attention. A merchant prince of Cleveland paused in the midst of a very able paper to advocate in an eloquent impromptu the untold importance of such giving. Rev. Q. W. Magruder, author of "The Way it Works," was present. He was the man who takes the poorest church in a city and makes it the best, simply by inducing the Lord's people to try the Lord's plan of finance. He is now in Springfield, Ohio, and a millionaire of his church stands by him both by precept and example.

LETTING THE LIGHT SHINE.

A rich Christian merchant was solicited for a subscription to some good object, and said he would give $25. On the paper being presented to him to sign his name he saw that a neighbor merchant had subscribed $250. "What is this?" he asked. "It may be more important than I thought." He heard further about it, and in the end subscribed also $250. By the first merchant letting his light shine the second was influenced to make a larger subscription. Let your light shine.

A BLIND WOMAN'S GIVING.

A pood blind woman in Paris put twenty-seven francs into the plate at a missionary meeting.

"You cannot afford so much," said one.

"Yes sir I can," she answered.

On being pressed she said:

"I am blind, and I said to my fellow-straw workers, 'How much money do you spend in a year for oil for your lamps when it is too dark to work at night?' They replied, 'twenty-seven.' So I found I save so much in the year because I am blind and do not need a lamp, and I give it to shed light into the dark heathen lands."

GOD'S STANDARD OF GIVING.

"She hath given more than all." What! actually more over the counter of the treasury? Nay, not more as men count, but more as God counts. His standard of measure is not the number or the size of the coins, but the greatness of thy heart and the purity of thy motives. So weighed, this poor widow stood high. Nay, of two immortalized by the Master she is one. One of the two out of the many seen in all the life of our Lord. Many givers, few remarkable givers, even though they lay down their millions. Over against the rich, this poor widow and the trifle in her poor old hand. They out of their abundance, what they could well enough spare; she, out of her poverty, all her living. Righteous judgment of the unerring wisdom. Weighing thee and thy gifts, what, think ye, is he saying of thee?

The following report of Superintendent Brewster to the Hinghua Mission Conference is given here in view of the fact that he reached his field too late on his return to China for suitable representation of the work to be sent to the home office in time for the Annual Report:

In submitting a brief statement of the first year's work of the conference I must record the work done by my associates rather than myself. What has been accomplished has been due to the faithful and laborious servee of our workers both foreign and native.

—*—

Judging from the reports published in the July papors last Monday, our people are still being duped by unscrupulous men who claim to be arranging to convey them to Africa. The following is the latest from Mississippi:

Meridian, July 30.—Ten negroes at Lockhart, this county, were to-day tried and fined $15 each for running lunch stands without license, and during the trial an interesting story came out.

The lunch stand business is a feature of a migration scheme, and the ten negroes are left to hold the bag for J. J. Carmichael, agent of the International Migration Society, who skipped the country and his bond. Carmichael's sureties are now looking for him. He did a thriving business, each negro putting up a dollar on joining the association, for which he would get twenty-five acres of Land in Liberia and free transportation thence. The land is covered with coffee and menger plants, interpersed with palm trees, which could be tapped on one side and molasses would flow, and on the other and lard would come. Carmichael found many dupes, and at the last meeting elected a complete government, including a senate and a house of representatives. A number of those convicted to-day are the senators.

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"PULLING EVEN."

By Cora S. Day.

Jerry and Dick were two brown horses whol lived out in the country on Mr. Stratton's farm. In the winter time they did not have much to do, but when spring came they were busy every day, helping their master get the broad fields ready for the seeds.

Then, when haying time came, they were harnessed to the big farm wagon and drew load after load of hay to the barn. There the sweet smelling clover which they liked so well was stored away in the lofts for the winter.

Any one looking at the two horses would have said they were just alike. But if you had asked farmer Stratton, he would have shaken his head and answered at once:

"Oh no, Jerry is the best worker. Dick is just as strong and able to pull as Jerry, but he is not so willing. If I don't watch them when they are working together, Jerry does all the work and Dick shirks. To make them work even, I have to urge Dick and hold Jerry back."

Jerry and Dick are only horses, and of course cannot be expected to understand the right and wrong of the question.

But I wonder if boys and girls always "pull even?" You know there is wark for us all in this world, and if we don't do our work—if we shirk—some one else must do our work, or it will go undone.

I suppose Dick was quite willing to eat his share of the hay that was brought in. Don't you think it would be fairer if he should do his share of the pulling?

I am sure you see the poiut; and, if you remember Jery and Dick, I think you will need no urgiug to do your work, and that you will not be so unfair as to let another do your work and his own too, but will "pull even."

EPWORTH LEAGUE.

By Rev. Daniel W. Shaw, Ph. D.

Topic Sept. 18:

"Tho Wheat and the Tares."

Scripture, Matt., 13:24-30; 37-43.

Here is teaching which contradicts the positive opinion of the majority of all official boards. I am now in my third pastorate and have turned into my thirteenth year as a pastor, and I have met only one dominant opinion in official boards in reference to the tares in the wheat. That opinion is the one represented by the servants, or the "dig up" theory. The first advice I have gotten in three charges is: "Cut off the unfaithful. This is the only remedy for tares, that the average officer knows. It is the first to suggest itself and they never look for another.

No more important lesson can be taught the churches to-day,than that which we are to unfold from the parable of the tares. How different is Christ's remedy from that of the servant? while patience characterizes Jesus Christ.

Notice now, good seed were sown; but later Haste and impatience characterized the servants, bad seed were found growing. It has been preached and written over and over again, that while the man slept, who sowed the good seed, the bad seed were sown. The narative singly says: "But while men slept." The time was night. The evil was done under cover of night. Not by the neglect of the man who sowed for he indeed might have been watchful to the extent of his ability, yet failed because the enemy came by night. The doers of evil stalk about in the darkness of the night. Yea! Men love darkness when their deeds are evil.

Notice here that good seed when sown need care while the bad need only opportunity. The sower of the bad, may go his way, the crop will surely follow. How many of our youth have been ruined by the passing doer of evil. The sower of tares is everywhere. No phase of life seems wholly to exclude him. Many, it is true, are sowing wheat but when they expect only good, they find the good and the evil strangely mingled.

We are all sowers. Had you thought of it that way? You are scattering seed. What will they produce—wheat or tares? To some it would seem, there is no concern on their part as to what they sow or what they reap. They seem all oblivious to the sowing or the coming crop. May it not be so with us. Take a little care today as to your sowing.

Notice again in the beginning of the crop, it takes an experienced eye to determine which is wheat and which are tares. It is a botanical fact, that they were very much alike. So in the church to-day the bad is hard to distinguish from the good. In the daily life, the tares and the wheat grow together. To-day as in that far off past, men say, "pull up the tares." The Master has said, "this cannot be done with impunity." The crop is always in danger when you go after the tares. They ought to give place to the wheat, but whose fingers are deft enough to make the separation? The implication in our Lord's directions is, that the separation is of such a delicate and hazardous nature, it would better not be undertaken. When will official boards and prurient members of the church learn that it is not their business to say whether this or that is tare or wheat? Rom. 8:32 and 33.

There is however an important fact to be ever kept before us. That is, that there will be a separation. The older the wheat and the tares, the easier are they distinguished. So with men and women. In a revival, who can tell the tares from the wheat? But every day serves as a precipitate and separater, so that by the time the probation is run the harvest can be comfortably made. However men may renew their life the real inwardness of the life will out in the course of the years. Tare will produce tares and

wheat will produce wheat. Plant them when and where you will, nature will fulfill its laws in them. This law is true for the spiritual world.

Note again the tares are indebted to the wheat for life, for they grow up under its protection. The same is true of the evil men and women of the world. They live on and grow into fixedness of life and character under the protecting shadow of the righteous. Gen. 18: 23-32.

Then when the full character of each is determined, the separation is made. The tares consigned to fire, the wheat goes into the garner. Dear Leagner, it may be a trial to you to see the tares and the wheat growing together, but learn wisdom of the parable, do not root up the good trying to get out the evil. The good and the bad are in the same church and family, and we do more harm than good, by trying to draw the line ourselves. Leave that to the householder when he comes.

Charleston, W. Va.

MY VIEWS CONCERNING THE EPWORTH LEAGUE, IN TEXAS.

I believe in state gronpings and city leagues, but I further believe that the league should be organized in every Methodist Church before attempting to organize city leagues. Then organize thoroughly conference leagues, before attempting to organize state leagues. There is no well organized conference league as yet in the West Texas Conference. There has never been a delegated annual conference Epworth League convention. I have never seen a notice given in any paper for such. I have long wanted to see our conference organized into an annual conference Epworth League convention. State leagues are alright. Their purpose is to understand each others motive in advancing the cause and to kindle a fraternal relation between members of two organized bodies—that is two conferences. The proper way to do is first organize local chapters, then elect delegates to organize a dist. league, then elect delegates from the various dist. leagues embraced in an annual conference, then organize an Annual Conference Epworth League convention and then delegates from each annual conference organize a State Epworth League convention. We may go farther; we can organize a General Conference District League convention. Maybe brother Gary of the 12th general conference district, is contemplating such a movement.

Thus you see the inconsistency of crossing a bridge before getting to it. We desire to understand our selves thoroughly before going abroad to understand others. Therefore let us have in the year of our Lord 1899, the grandest Annual Conference League to be sure, which is so much needed. Let it be a delegated body. Let no one be an honorary member nor superannuated member, but an elective member. As there is so much real church work connected with the league let the delegates be equally divided between that of ministerial and lay. Say each Dist. League shall be entitled to send two delegates for the first fifty, and an additional delegate to every thirty. This would give eighty members three delegates.: Any way let us organize.

There are 724 members of the league on the Waco Dist., which would entitle us to send at least twenty-seven delegates. The number of delegates would be as follows:

Waco Dist., 27; San Antonio Dist., 27; Columbus Dist, 25; Austin Dist., 25; Dallas Dist., 15; total, 119.

This would be a splendid representation indeed. All in favor of this, drop me a card at Waco, Tex; box 20, and also to Prof. C. D. Johnson, and all the presiding elders.

A. Brown, Waco, Tex.

Find your niche, and fill it. If it be ever so little, if it is only to be hewer of wood or drawer of water, do something in the great battle for God and truth.—Spurgeon.

SUNDAY SCHOOL HELPS

By Rev. G. N. Jolly, Kentucky Conference.

Lesson XII. September 18th, 1898.

Captivity of the Ten Tribes.

(2 Kings, 17:9-18.)

Golden Text: "If thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever." (1 Chro. 28:9.)

More than 100 years has passed since the death of Elisha. Many changes have taken place in the Kingdom of Israel. The nation has grown worse with every generation, till God gave them over to their enemies, and they were carried away into bondage. Idolatry led to their overthrow.

I. The sins of Israel. 1. They "did secretly those things which were not right before the Lord." They twisted or bent the word of God, and violated or profained His sacred rights. They sought to conceal the true nature of Jehovah by arbitrary perversions of His word. They covered their idolatry with the pretence that they were worshipping the Lord. Hypocrasy always shows weakness. There are many in this age who would have us believe that they are worshiping God when really they are not.

2. "They build them high places in all their cities." From the earliest time it was customary among all nations to erect altars on lofty spots. Abraham built an altar to the Lord on a mountain near Bethel, and Gideon and Manoah also erected altars on high places. The custom was then innocent. A notion prevaviled among the nations that the higher they could get when offering these devotions, the nearer heaven they were. This idea was not bad within itself, but it bordered on idolatry. It was displeasing to the Lord because it detracted from the true worship; it afforded opportunities to do evil not found elsewhere, and heathen nations did that way. It was a step in the wrong direction. There are many games, and many places of amusement not wicked in themselves, yet there is in them the appearance of evil.

3. "They set them up images in every high hill. An image is a representation of a person or thing. It is a picture or likeness painted, cut, carved, stamped, or made by reflected rays of light. The images of the children of Israel were usually like those of the nations about them Some of them were in the form of human beings as Baal and Ashtoreth, the gods of the Phenicians, and Moloch the fire god of the Ammonites. Others were in the form of the lower animals, as the Calf and serpent worshiped by the Egyptians. They also "worshiped all the hosts of heaven." The Assyrians worshiped the beauty of the heavenly bodies—Job "beheld the sun when it shined, and the moon walking in brightness." The Phenicians adored the creation and generation power of our Solar system. The Chaldeans worshiped the unchangeableness of the stars of heaven. The Israelites had these images on the hills, in the groves, and "under every green tree." They sacrificed to them, and feasted about them. They sat down to eat, and rose up to play the fool, the wanton and the harlot.

4. "They served idols." They burnt insense to these images. They likely brought the sin-offering which they felt would secure the pardon of all their abominable transgressions. And the whole burnt- offering which dedicated them soul and body to the service of these gods. They probably brought other sacrifices which were supposed to develop the spirits these gods represented in themselves. Some of them offered their children, along with the lower animals, in sacrifice to their gods. Man becomes like the god he worships.

5. "They followed vanity and became vain." Vanity is emptiness, or worthlessness. Israel in her idolatry was following things that were empty and worthless. To be vain is to have an exalted opinion of one's own self, or of one's own accomplishments, or of things more showy than valuable. Their idolatry was exalting them above measure, and causing them to think more of things light and showy than they did of matters of weight and of eternal worth. Many prefer counterfeit wisdom, counterfeit love, and counterfeit pleasure to that which is genuine. They would rather have the false than the true. They choose death rather than life, and poverty before the true riches.

6. They "used divination and enchantments." They practiced the art of foretelling event, and of discovering hidden things. Divination among the ancients was classed under two heads—natural and artificial. Natural divination was attributed to the inspiration of the divine afflatus; such were the celebrated oracles of Delphi. Artificial divination was affected by various rights, as by sacrifices, by inspecting the entrails of animals, by observing the flights of birds, and by studying the courses of the stars or planets. They prophesied by air, water, fire, earth, and the suggestions of demons. Almost every sight and sound under certain circumstances was regarded as an omen. (U. D.) Moses had condemned those who used divination, and observed times. All enchanters, witches, charmers, consulters of familiar spirits, wizzards and necromancers.

II. The reproofs of the Lord. 1. They had the written word of God. Moses, Joshua, Samuel, David and Solomon had each given their part of the canon of Scripture. These should have been sufficient to make plain and enforce every branch of godliness. The act of Moses in destroying the calf of gold made by Aaron, the thunder tones of Jehovah when He gave the Ten Commands on Sinai, saying: "Hear, O Israel ,the Lord thy God is one Lord," and the judgments sent on them time and again for idol worship should have been sufficient to have prevented the wrong.

2. They had had a number of the prophets to warn them. God had sent to them the prayerful Samuel, the fiery Elijah, the firm Elisha, the far-seeing Isaiah, the affectionate Hosea, and the severe Amos. These exhorted them to "turn from their evil ways," and keep the commandments of the Lord. They told them how good God had been to their fathers, and of the covenant of mercy He had made with them.

3. They would not heed the prophets. (1) They "hardened their neck." The neck is a symbol of the will. A stiff neck indicates a stubborn, rebellious nature. Many to-day are set in their ways. (2) They "rejected the statutes of the Lord." They looked on them as being grievous burdensome rights. They loved their own ways better. They said God's ways are unequal, but our ways are equal. (3) They "sold themselves to do evil." Their heart was full of evil thoughts, emotions, affections and desires. They neglected or refused to obey every command of Jehovah. Their sins of omission were many. They violated the laws of God in every conceivable way. They adopted heathen manners and customs, and went after heathen gods. They became as the heathen in their live, and the Lord suffered the heathen to consume them. The Assyrians carried them away into slavery. They were located in different countries east of the Euphrates River. We know not what became of them.

G. N. Jolly.

Pure Blood

Every thought, word and action takes vitality from the blood; every nerve, muscle, bone, organ and tissue depends on the blood for its quality and condition. Therefore pure blood is absolutely necessary to right living and healthy bodies. Hood's Sarsaparilla is the great blood purifier. Therefore it is the great cure for scrofula, salt rheum, humors, sores, rheumatism, catarrh, etc.; the great nervine, strength builder, appetizer, stomach tonic and regulator. Hood's Sarsaparilla cures when others fail.

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PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

NEW ORLEANS UNIVERSITY AND ITS ANNEX.

The freinds of this and adjoining states who are interested in the New Orleans University, will be pleased to know that Pres. Adkinson has returned from the North and is working and planning for the completion of the annex to the main building and the opening of school, Oct. 3rd. He started the work on the annex before he left the city and it has progressed to the extent of having the walls up to the top of the first story. His present plan is to lay the corner stone on the day of the opening of the University, Oct. 3rd. On that day the roll will be called and all the pastors and others who have subscribed will be expected to pay the amount promised. As to when the work on the building will be completed, depends altogehter on the amount of money raised on the corner stone laying day. That is to say the improvements are being made by the Louisiana Conference and the friends of the institution, and everything depends on the amount they pay in. President Adkinson is hopeful and thinks the men who have always stood by him and his work so faithfully, will not now desert him. He expects great things Oct. 3rd at roll call.

The medical department of the University opened last Monday with an usually large attendance and hence with exceedingly bright prospects.

The Doctor enjoyed his brief visit to the North and returns to his work exceedingly hopeful and much refreshed. Mrs. Adkinson will come later.

In our Benevolent Column, under Woman's Home Missionary Notes, was published last week mention of the fact that Mrs. Hilda N. Nasmyth, the gifted superintendent of Adline Smith Home, Little Rock, Ark., has been seriously ill in St. Louis, Mo. We were not in the office when this information came, hence we take this occasion to make editorial mention of the same and to express our appreciation for the work and worth of Mrs. Nasmyth. We trust she may soon be fully restored to her wonted health and strength, and that she be able to continue the excellent work being done in connection with Philander Smith College.

Dr. M. J. Snowden, of Marshall, Texas, whose residence was burned some months ago, has rebuilt on the same spot. As neat and well-arranged as was his former house, the one just completed is a great improvement, both as to architectural plans and general appearance. Mrs. Snowden presides in her home with that ease and grace which indicates a thorough knowledge of home duties and puts a guest perfectly at ease.

Miss Olivia M. Thomas, of Shreveport, La., is an enthusiastic Epworth Leaguer. She is not only an officer in the State organization, but is president of the Shreveport District. Judging from our brief association with Miss Olivia these honors are all worthily bestowed. Instead of the confidence thus bestowed, tending to exalt her, she feels humbled in view of the increased responsibility they bring.

THE EDITOR IN NORTH LOUISIANA.

Judging from the appearance of crops in northern Louisiana, no charity collections will be asked this year for that section of the State. Good crops have been made; and what is also very important the farmers have not stopped with growing corn and cotton. Their gardens and "patches" have been well looked after. They have potatoes, peas, collards, cabbage and the like in abundance. The experience of the year of drought was severe and taught all concerned not a few useful lessons.

The District Conference at Monroe was a magnificent gathering of enthusiastic Christian men and women. While they were evidently greatly interested in the work of their district, they were also much interested in the work of the whole church.

The presiding elder, Rev. F. T. Chinn, is popular with all classes and is laboring to make this, the last year on the district, the best of the six. Our stay was, as it seemed, much appreciated by the people, and their loyalty to the Southwestern was highly appreciated by us. In addition to the list given us the brethren and pastors will start right in to make a great canvass this fall. We wish them success.

At Shreveport we found the Southwestern in the best possible company. In other words, the paper is taken by many of the very best families of our Methodism. This is especially true of St. Paul Church, Rev. J. A. Tirenit, pastor. We wrote ahead to arrange an engagement at St. James also, but the pastor, Rev. D. J. Price, A. B., was absent from the city on a brief trip to Kansas City. Mrs. Price had been down sick for some time, and Bro. Price, we learned, had taken her for the trip, hoping it might prove beneficial. The presiding elder, Rev. Hampton James, went north to the same city, for a little rest and recreation. But we shall not soon forget our visit to Shreveport, the second city in Louisiana. We were not long among the members of St. Paul Church before we learned that he who desires good treatment at their hands must not even look as though he desires the removal of the present pastor. On this point we harmonized perfectly, for their pastor certainly looks after the interests of the Southwestern. The fact is his church stands number four in the list of subscribers taken in the whole connection. St. Paul is all right and so is its pastor! The church is working hard to cancel an old debt which was contracted when the building was erected. They have raised and have $600 in bank to their credit and expect before the assembling of the Annual Conference next winter to wipe out the whole of $1100 now standing against the church. We were assured by a gentleman in a position to know that this can be easily done, for the church falters at no ordinary task when they have confidence in the leader; provided, of course, he knows how to utilize his forces. They consider the present pastor just such a man, and are therefore confident of victory.

In addition to that large class of old reliable members who have so long been identified with the church, there is also a strong and constantly increasing membership of intelligent young people. Numbered among these are to be found Doctor and Mrs. J. C. Davis; Doctor and Mrs. D. A. Smith, Dr. J. B. Melin, Dr. G. A. Kane, and a number of teachers and others. With a druggist, three physicians and a dentist in its membership, it would seem that the physical health of St. Paul M. E. Church should be pretty well cared for. The same party who gave us the foregoing information assured us also that a majority of the membership of this church own their homes and a few of them considerable property in addition.

In a previous issue we took occasion to call attention to Mr. and Mrs. Isham Hill, in whose comfortable home we were entertained. In this connection we must mention one other, that of Dr. J. C. Davis. The doctor is a Texas boy, having gone from Galveston to Meharry Medical College, where he studied pharmacy. For a while he and Dr. Burbridge ran a drug store in Franklin, La., but having married in one of the best families of that section he decided to go to Shreveport and establish for himself. Here he formed a partnership with Dr. D. A. Smith, and under the firm name of J. C. Davis & Co. they are running a first-class, thoroughly equipped drug store and doing a good business.

As we passed through the city en route to Texas, Dr. Davis extended us a cordial invitation to enjoy the hospitality of his home, if but for a meal. Not being able to do so at the time we promised to notify him of our coming and spend an evening with him as we returned from our Texas engagements, and this we did. But we must confess, we did not expect and really were not prepared for the elaborate and pleasant entertainment which confronted us Wednesday evening, Aug. 31. Mrs. Davis, who is a graduate of Straight University, this city, is without any doubt one of the most brilliant and entertaining hostesses into whose hands it has ever been our good fortune to fall. "Welcome and be perfectly at ease" seemed to scintilate from her brilliant eyes and seemed written on her beaming countenance. And every one, even the most reserved, was so impressed. She is a queen in her home. There were present Doctor and Mrs. D. A. Smith, Mrs. E. F. Ross and her charming daughter Miss Beatrice, of Bay St. Louis; Miss Hildred Williams and Mrs. Delia Adams, of New Orleans; Misses Anna Stevens, Beulah Holloman, Sallie Fisher, Carrie Thomas and Mrs. Mary Parker. Among the gentlemen present we mention: Messrs. Wm. Walker, Ross, Mayo, Hill, Barnes, Ford, G. H. Walker, C. C. Walker, Prof. Geo. Dawson and Master Eldridge Ross.

The musical selections, instrumental and vocal, were entertaining. Not a few were really brilliant. The refreshments were all that could be wished.

Dr. Davis' residence is well located and is a thing of beauty. It was well planned and constructed with an eye single to both comfort and convenience; the inside finish bears evidence of the touch of an artist, both as to design and workmanship. This magnificent dwelling with its excellent finish and furnishing cost about $4000; with the queenly christian woman who presides over it, it is an honor to the race and a rich acquisition to the City of Shreveport.

A LETTER FROM SANTIAGO.

M. Ed. Roddy, the popular city passenger agent of the Illinois Central Railroad, received the following letter from Mr. J. H. Jones, a friend of his, who went to Santiago as a member of Hood's regiment:

Santiago de Cuba, Aug. 11., 1898.—Dear Ed.: I have been trying for several days to get a chance to write you, but we have been very busy and very unsettled. We were on water five or six days; did not see land or any living thing. We had quite a nice trip— smooth sea all the way. I was disappointed that we did not have a storm. Everything was moving along too smoothly, and I was hungry either for a storm or to run across a Spanish man-of-war or something of the kind. We went far out of the regular channel, so did not see but one steamer on our way here, and that a tramp vessel. You should have seen her keeping out of the way. It was headed towards us at first, but it went several miles to leeward to get out of our way.

I wish you could see this city and the country around it. On our New York trip last fall we did not see anything to equal the scenery at the mouth of the harbor here. You could stand on Morro Castle and throw a rock across it at the entrance. Then it widens out and is several miles across. The stores in the city are right at the waters' edge, and slope back up the hillside. The city is inclosed by hills. They call them hills, but they look like mountains. The climate is just lovely. I like it better than the New Orleans climate. We arrived here on the 2d of the month, and about all the sick we have are the ones we brought from Camp Caffery.

The only trouble is I cannot speak Spanish, and fear I will never learn it. Some of the quaintest old buildings you ever saw are here. It must have cost a lot to build this city, for it is of rock and stone, and having to build on the mountain edge, too. The population of the city is some 40,000 or 50,000. Most of our soldiers have left. We will soon be alone, and I would not be at all surprised if we have trouble with the Cubans and Spaniards, too, as soon as they know there is but one regiment. Our regiment is all broken up. Two companies left a day or two after we arrived for Guantanamo, about sixty miles from here, and the rest of the regiment is divided up, two or three companies in a place, and stationed about at different places over the city. The adjutant, colonel and Quartermaster Christian and myself have a very nice building to ourselves right in the heart of the city, within a stone's throw of the governor's palace. I am free to go and do as I please, though have never been out anywhere.

Say, if the Americans had had this place instead of the Spaniards, there is not a power on earth that could have taken it. We could hardly get in the mouth of the harbor for the vessels which were sunk there. I saw the old Merrimac. She is just inside the mouth of the harbor. I wish you could see Morro. It is built right in the mountains, overlooking the mouth of the harbor. If we had held it, we could have put guns in there, and no ships in the world could have passed the fortifications. The fortifications here are natural. They do not have to be built at all.

I have talked with a great many of the Rough Riders, and they all seem to have had quite a time of it. All of them say that had it not been for the Negro soldiers there would not have been enough of them left to tell the story. To look at the different positions it does seem impossible that we ever defeated the Spaniards. They had their sharpshooters in trees, up in the mountains, and just picked off every man who had a shoulder-strap, thus killing a great many of our men before they could get into position to open fire on them.

The boys here would give anything for a New Orleans paper. We would not care if it was two weeks old. We found some old magazines here, and some papers, but they were very old. We read them, however. * * * *

Rev. P. H. Jenkins, pastor Mt. Vernon Church, Houston, Texas, has been greatly burdened in his work by the old debts of the church, and is very much in need of the financial aid of the brethren throughout the Texas Conference to save the property. But the old and new churches were sold just previous to his going there, and he is now trying to raise sufficient money to redeem the new one, any way. Let every pastor take a collection, though it may be small, and forward it to Bro. Jenkins, at No. 1202 Vine street, Houston, Texas. Mrs. Jenkins and two of the children have been quite sick with fevor, but are now much improved.

PROF. STEPHEN P. RICHARDS, A. B.

"If I had but one year to live after completing my education, I would prefer to take the nine years necessary to do so, than have the whole ten years to work without it. Because I believe that, with the proper training and consecration, I could accomplish more for the Master in that one year than I could in the ten without it."

Such was the remarkable prophecy made by Prof. Richards to the young people of our academy as we were about to separate on the closing of our last session. He was then really foretelling what was to be "the short and simple annal" of his own life. He and none of us, had any idea that he was then, unconsciously, giving us the measure of his days; but such it has proven to be. His active and busy life was an exposition and explanation of this prophecy.

Prof. Stephen P. Richards, A. B., graduated at New Orleans University May 25, 1897, and went home to his reward August 21, 1898. He died at Bayou Scil, La., and devout men carried him to his burial at his home at Columbus, La.

As Bro. Richards spent the greater portion of that year of service to which he so significantly referred, here with us, it is fitting that we testify how well and faithfully he performed it. From the day he entered here as a professor, Nov. 15, 1897, to the day he left us, June 1, 1898, he walked royally before us with a firm and steady tread, ever holding high a bright and shining light, so that all could see his good works and glorify our Father who is in heaven. He was always abounding in the works of the Lord. He was abundant in all his labors; in the schoolroom, in the study halls, in the library, in the printing office, on the campus, in the Sunday-school, in the temperance society, in the Friends of Africa Society, around the family altar, in our local church, in the neighboring towns, anywhere, everywhere, and at any time, he was not only willing but ever anxious to render the most exacting service. In this, whether teaching, preaching, lecturing or whatever he was called to do, he poured out all the energy of his soul into it, as if time and eternity depended upon the efforts of that hour.

Grand and glorious Bro. Richards; so patient, so cheerful and affectionate, how we all loved and honored him! The members of his classes would have laid down their lives in his defense. There could be no one to them like Prof. Richards.

Nearly fifty of our young people were happily converted and this whole school was mightily moved and made better by his revival efforts in our dining hall and school-rooms last session. How vividly many of his favorite hymns and scriptural quotations and reflections come sounding in my ears as I write. The waves of influence, for good, that he set in motion, in the brief session that he spent at Gilbert Academy can never be resisted, but will roll in, as mighty billows of redeemed souls, upon the shores of the eternal world. His good works do follow him. Such a life is an inspiration and a benediction.

Gathered home in the bloom of his promising manhood, we are appalled at the visitation that called him away when he seemed to have had so much to do and was so well prepared to do it, but with majestic faith, though tearful eyes, we reverently bow in humble submission to the inscrutable decree of Him who doeth all things well. Amid the most trying and discouraging difficulties Bro. Richards forced his way from his humble station to the exalted position of a Christian gentleman and a scholar, known and honored as a professor in a high grade Christian institution; and in the short space of less than fifteen months after his graduation, accomplished more for the good of his race and the evangelization of the world than many an uncultured mind might have accomplished in a life of three scores and ten years.

Such is the humble tribute I would weave around the worthy brow, matchless character and precious memory of my dear friend and fellow laborer, Stephen P. Richards.

To his dear sister Ella, whom he so dearly loved, and to his aged parents and other members of his bereaved home, we extend our heartfelt sympathy. Words, however, though fitly spoken, cannot heal the bleeding heart; but we commend them to God and to the word of his grace, which is able to build them up and reunite us with all our loved ones, among all them that are sanctified. Thank God, we shall see our brother again.

A. E. P. Albert.

Gilbert Academy, Baldwin, La., Aug. 29, '98.

Mr. John B. Hall, Jr., B. S., left last week for Pennsylvania University, Philadelphia, Pa, where he enters upon his second year in the study of medicine. He was accompanied by his sister Miss. Ida M., who goes to the New England Conservatory of Music, Boston, Mass.

Rev. W. H. Logan, of Marshall, Texas, though still sick, is improving rapidly.

PERSONAL AND GENERAL.

Mrs. Delia Adams, a teacher in New Orleans University, spent last week in Shreveport as the guest of Dr. and Mrs. J. C. Davis.

Mrs. J. R. Crump, of Brookhaven, Miss., the wife of Rev. B. L. Crump, is an accomplished seamstress and has all she can do among the best families of her town.

Rev. J. C. Sherrill, of Little Rock, Ark., and who is soon to leave for Africa ,is a graduate of Philander Smith College, instead of Clark University as was reported us a few weeks ago.

Prof. J. W. Jamison, who proved to be such and efficient lay representative of the Texas Conference in the last General Conference, is now teaching in Wood county, Texas, near Mineola.

Mrs. Nelson Cuney and her charming young daughter, Miss Daisy, of Galveston, Texas, are spending the summer with Mrs. W. H. Logan, of Marshall, Texas, who is Mrs. Cuney's eldest daughter.

Mrs. Ida B. Luckie, the wife of Prof. C. W. Luckie, of the Prairie View State Normal School of Texas, is spending a few weeks at Bryan and the Springs near Marlin, Texas. She finds the water thus far very beneficial.

Mr. William Walker, of Shreveport, La., is superintendent of the Sunday-school and an earnest worker in the church. He is a brick mason by trade, and when there is anything much doing in the city manages to get his part of the work.

Prof. J. B. Jones, of Jefferson, Texas, though quite a young man, is rapidly forging to the front as one of Jefferson's most substantial citizens. He has an eye to business and has lately added to the property already owned by him a valuable piece in Navasota, Texas.

The many friends of Prof. John H. Brown, B. S., teacher of the sciences at N. O. University, will be delighted to know that his health is very much improved. During his stay in Warrensburg, Mo., he has gained in strength and weight so rapidly that he now begins to feel as good as new.

Prof. M. P. Penn, who has taught school a number of years in Marion county, Texas, is taking a course of medicine in Chicago, Ill., where he spends his vacations for that purpose. Mr. G. U. Jamison accompanied him, and both are delighted with the treatment accorded them there.

Girls who may be fortunate enough to attend Wiley University will find in Mrs. Dogan, the wife of the president, an example worthy of their emulation. As housekeeper she has few equals and so thoroughly anticipates the wants of her guest that in her home he literally wants for nothing.

Rev. E. M.Collett, P. E., of the Raleigh District, North Carolina Conference, has awakened considerable interest in Norfolk, Va. He is a firm believer in "Divine Healing" and crowds flock to hear him on that subject. Many interesting cases of those who have been healed, have been reported to us.

Rev. Henry Henderson, pastor Kenolia Circuit (Miss.), though one of the oldest men in the Mississippi Conference, is still doing effective and acceptable work. He is quite successful in gathering the people and strengthening the membership of the church. Bro. Henderson is a great friend to the Southwestern.

Rev. B. H. Ferguson, A. B., presiding elder of the Starkville District Upper Mississippi Conference, is rejoicing over his District Epworth League Conference just closed. He says it was the greatest League meeting except the International Conference, which he has ever attended. We rejoice with him in the success attained.

Among the teachers of this city who are spending the vacation elsewhere is Miss Hildred Williams, who is in Shreveport. As the guest of her friend and former schoolmate, Mrs. Mollie A. Davis, she is resting and at the same time reading and otherwise gathering information for the next session's work. Miss Williams is a polished and brainy young woman.

About half the lamp-chimneys in use are Macbeth's.

All the trouble comes of the other half.

But go by the Index.

Write Macbeth Pittsburgh Pa

DOINGS OF THE WORKMEN.

D. R. Bentley, Handsboro Circuit, Miss.—Our third quarterly conference was held Aug. 30th by Rev. J. M. Shumpert, D. D., P. E. The conference was held out at Turkey Creek. It rained as it does sometimes when it pours, nevertheless we had one of the best sessions we have experienced for some time. The brethren present had grand reports and the committee reports were encouraging and showed that they had been at work and were financially alive. The Epworth League had her report presented which showed that she was alive and at work in Handsboro. The presiding elder spoke very encouragingly and inspiringly. Sunday was a grand day with us. Brother Shumpert filled the stand three times with his best sermons and the Holy Spirit was present, so that our hearts did burn within us. It was good to be there. Collections during the quarter—to pastor, $111.25; assistant pastor, $5.58; presiding elder, $19.60. Benevolent cause have been looked after and money raised and sent in. More is being raised. Our belover pastor, Rev. R. N. Jones, although a young man, is a worker and don't seem to get tired. Makes no difference when you meet him—Sunday or Monday—he is full of zeal. May he live long to preach the Word and in Handsboro to the full limit three years longer.

F. H. Washington, L. P., Bayou Goula La.—Thank God, for Methodism is growing in Bayou Gonla, with Rev. S. McGruder, P. C. Sunday, Aug. 28, was our bright silver dollar day and we are pleased to say that we had a grand success. We raised $1.03. Class No. 1, F. H. Washington, leader, $44.35; No. 2, A. Cooper, $40.75; No. 3, J. W. Delong, $8.70; public collection, $9.20.

A. Dickerson, P. C., Fayettevllie, Tex.—The laying of the corner stone of the M. E. Church at Fayetteville will be held on the 24th and 25th of September. We are expecting a grand time; so come one—come all, and bring your money and help us. The following brethren will be present: Revs. J. W. Weekly, J. M. Nevels, G. M. Shankler, M. S. Jordan. Rev. S. N. Smith, West Texas Confernce Evangelist, is with us in a series of meetings at Sweet Home Church.

Rev. E. Mishaux, Josserand, Texas.—My third quarterly conference was held Aug. 27-28, Rev. W. Hartley Jackson acting P. E., in the chair. All officers had reports. Pastors report showed increase along all lines of the work. Total benevolence collected to date $26. Elder Jackson preached three sermons that stirred this town and resulted in three souls being saved and added to the church. 49 communed. The quarterly collection was $54. The work is spiritually alive. Paid the elder $17.85.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

E. Frazier, P. C., Alexander City, Ala.—The Opelika District is under the wise head and hand of our much beloved presiding elder, H. N. Brown. His coworkers are carrying the Opelika District on to victory. I was elected at the last district confernce agent for the paper that I love so dear and sent in two yearly subscribers and four others. It was the order of the district conference that no local preacher's license be renewed who did not take the Southwestern, and you may look out for a large list. Rev. H. N. Brown is the right man in the right place as a leader. The district is enjoying his third year. Things are moving on with the pastor. All in good faith.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.

{SEAL.} A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

F. J CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

R. T. Thomas, P. C., Hamburg, Miss.—Our third quarterly conference met in Bethany Church, Aug. 23, in the midst of a revival at this place. Rev. W. M. McMorris, P. E., was present. R. T. Thomas was elected secretary. Roll called and nearly all officers were present. Reports indicated success. Committee reported $61.50 on benevolence. Paid presiding elder up to date. New churches under construction; old ones repaired. At night Rev. McMorris preached to a multitude of people. Invitation was extended to sinners and twenty came forward for prayer; some were turnbacks. Five joined the church. Afterwards he administered the sacrament to sixty.

G. B. Dogget, P. C., Fairfield, Tex.—Our membership is very small in this little town, but we are doing very well. we have about completed our new church. Since my stay in this place—about a year and seven months—I have built a nice church valued at $1500. We don't owe but $115 on it. We have with our small membership cared for the district conference nicely. The conference left quite an impression upon our people and the white people also. It made a lasting impression upon the Baptist and A. M. E. Churches as doctrines and rules were explained. Bro. Fortson, our presiding elder, believes in completing one at a time and getting it out of debt. We have decided to get our church out of debt and the elder has decided to have it dedicated on the 8th and 9th of October. We are going to have a large church dinner. We have notified each member and friend to bring one dollar as we want to raise $125. We raised $120 last year at our corner stone laying; therefore we must do better this year.

A. Jackson, P. C., Barlow, Miss.—We have just closed our revival on the Barlow Circuit. The spirit of the Lord was with us. We gathered 18 precious souls into the vineyard of our Lord. The meeting was conducted by the writer.

M. C. Baker, Clarksville, Tex.—We have had a lovely meeting in this place and much good was done in gaining souls for the Master. We had 26 new converts and 30 backsliders added to the church. Rev. Aaron Taylor has done a good work for the Lord in this place. Many friends have been made among the people at large and harmony among the churches. Let the good work spread through all the land.

M. C. Carrington, R. S., Iola, Texas.—The third quarterly conference of the Prairie Plain Circuit convened with the McCedar Church. The presiding elder being absent, Dr. Morris presided. M. C. Carrington was elected secretary. Paid to pastor this quarter $20.35; paid presiding elder, $5.85. Collection was good for 25 members. Benevolut collection to date $27.50. Delegates were elected to the district conference—E. L. Bookman, S. S., and Edmond McCowan. Rev. J. A. Tillory began a protracted meeting at Davis Chapel on the 15th inst and 8 have joined the church.

We are informed that after baptizing three infants at Holly Hill, S. C., recatly, the pastor, Rev. I. W. Singleton, was taken to task by a Baptist clergyman for so doing. Brother Singleton ably and successfully defended the blessed doctrine of our Church, and silenced his adversary.. Some white people who heard the discussion presnted Brother Singleton with two dollars, in appreciation of his argument.

A WIFE EQUAL TO A GOLD MINE.

My husband was in debt and I being anxious to help him, thought I would sell self-heating flat irons and I am doing splendidly. A cent's worth of fuel will heat the iron for three hours, so you have a perfectly even heat. You can iron in half the time and no danger of scorching the clothes. I sell at nearly every house, as the iron saves so much fuel everybody wants one. I make $1.50 on each iron and have not sold less than ten any day I worked. My brother is doing well and I think anyone can make lots of money anywhere selling irons. J. F. CASEY & CO., St. Louis, Mo., will start anyone in the business, as they did me. If, on address them.

MRS. A. RUSSELL

FOUR DISTRICT CONFERENCES.

It has been my good fortune, under the Divine Providence, to attend the four district confernces of the Tennessee Annual Conference. First, the Tennessee River District at Franklin, Tenn., Rev. S. B. Danley presiding; second, the Cumberland River District at Mitchellsville, Tenn., Rev. L. M. Moores presiding; third, the West Tennessee District at Galloway, Tenn., Rev. H. W. Key presiding; fourth, the Nashville District at Shelbyville, Tenn., Rev. Miles William presiding. The officers of these conferences were all business men, and the business of the conference was transacted with care, and yet with prudent dispatch. There was a general feeling of hopefulness that the worst of the present financial pressure was past. The reports generally indicated some favorable progress on all lines. There was some spiritual interest and the preaching services were well attended, and earnest spiritual Gospel sermons were delivered by the preachers. I did not hear of many regenerations. Perhaps it was because the time for the protracted meeting had not arrived. The best of feeling prevailed in the conferences and the social element was very keenly enjoyed by ministers and laymen.

The new method of examining undergraduates by writing was quite a surprise to some of the brethren, and the fact that all may be examined at other times and in other places than at the session of the annual conference, was also a surprise. The undergraduates were not generally prepared for examination, but a few ventured. Some failed and a few made the required per cent to pass in one or two studies. The local brethren generally failed to pass. Some had not procured any of the books, others had some of the books, a few had all the required books. Most of the local brethren either attempted to do too much or nothing. They are all laboring men, and do not have the time to complete the whole year's course of study in a conference year. Then most of them read poorly; and have never been able to form habits of study. They were advised to procure one or two books, and study a single book at a time, and be able, at least, to pass a good examination on one book each year. If they undertook to pass on the whole year's course at once, they would fail on all. The Fourth Conference, by resolution, made this latter requirement of their local preachers, in order to be continued in the local ranks. In all the conferences the licenses of local preachers were renewed and character passed, although they were absent from the conferences and had made no effort so far as was made prior to the conference to get the books to improve by study or any effort to attend the confernee. The effort is to be made to secure a better atention of the local preachers in the bounds of the Tennessee Confernee to their course of study in order to increase their usefulness and to make them more worthy of the honor conferred on them when they are licensed as local preachers in the Methodist Episcopal Church. The temperance question was not broached in either conference. The observance of the Sabbath was alluded to in a set of resolutions, put hastily through in the closing hour of the fourth confernce. Rev. Miles Williams who was appointed by Bishop Ninde over the Nashville District, in place of Rev. H. W. White, deceased, was complimented by resolutions thanking him for the manner of his presiding in the conference, expressing high appreciation of his efficiency as presiding elder, and asking his return to the district by the bishop presiding at the next session of the Tennessee Conference. This was done unanimously and was a well deserved expression of confidence in a new presiding elder, who has been so generally satisfactory in his administration. Great interest was manifested in all the conferences, in the Sunday school and Epworth League work.

J. Braden.

Nashville, Tenn., Aug. 26, 1898.

RALEIGH DISTRICT.

This district is known as the fifth district in the North Carolina Conference and is but two years old in its present boundaries. It includes all the work in our church of the northeastern counties of North Carolina and the counties on the southern boundary of Virginia. It has only nine regular appointments. All receive missionary help except one, so it may be styled the Mission District of the North Carolina Conference.

Rev. E. M. Collett is the presiding elder, and in the judgment of the majority of the preachers a better selection could not have been made for the work in its present condition. His patience, gentle manners and his power as an evangelist combined make him the man for the place.

The district conference convened at Goldsboro, June 28th to July 1st. It was a success. Owing to the great distance required to travel to reach the conference there were not as many delegates present as under more favorable conditions.

The reports of the brethren showed that great efforts had been made for the upbuilding of the work and that the Lord had blessed all the charges with good revivals. Some advance in benevolences was reported. The Epworth League was represented and reports showed this work among the young people in good condition.

The sessions were well attended by the good people of Goldsboro. Rev. L. G. McDonald, P. C., is doing a grand

vork; the membership has more than oubled within the last ten months. The excellent choir, with Miss Lizzie Collett, daughter of Rev. E. M. Collett, rganist, added much to the occasion. We had but one to recommend to he annual conference for reception on rial and for deacon's orders. The ap-llcant is a graduate of Gammon and Boston School of Theology.

The next meeting will be at West Raleigh or Oberlin Station. To bring his district up will require much pray-r and faith.

W. R. Zeigler, Sec'y.

EAST TENNESSEE ANNUAL CONFERENCE.

To be held at Bristol, Oct. 20.

Wednesday, Oct. 19, 10 a. m., examination at church; 8 p. m., Conference Epworth League meeting; electing officers and hearing report.

Thursday, Oct. 20, 8:30 a. m., Holy Communion; 8 p. m., Dr. I. B. Scott, editor Southwestern Christian Advocate; Rev. I. G. Penn, assistant secretary of Epworth League, are expected to address the assembly in the causes they represent. Each morning Bishop J. H. Vincent will conduct an hour's study in St. Paul's Letters to Timothy. 3 p. m., Dr. A. B. Leonard, secretary of Missionary Society, will address the assembly.

Saturday, Dr. W. A. Spencer, secretary Board of Church Extension.

Sunday evening, 8 p. m., Dr. J. W. Hamilton, secretary of Freeman's Aid and Southern Education Society, will speak in its interest.

I shall try and arrange for a Friday afternoon meeting for Dr. Scott and Rev. Penn, when they may have a fair chance to meet our people.

W. T. Marley, P. C.,
Lee St. M. E. Church.
Bristol, Tenn., Aug. 20.

The State Epworth League of Arkansas will meet at Pine Bluff on Sept. 15th-17th. We hope that all the Epworth Leaguers will come prepared to stay over Sunday.

This is the programme for Sunday's service:

At 11 a. m., Rev. Dr. J. Will Jackson will preach; Rev. J. C. Sherrill, A. M. B. D., alternate; at 3 p. m. Prof. J. M. Cox, president of the P. S. College, will represent the college; Rev. J. W. Jackson, P. E., of F. C. Dist., alternate; and at 8:30 p. m., preaching by Rev. T. R. Wamble, Rev. J. M. Johnson, alternate.

Now, dear brethren, you can't afford to miss this meeting, for it is destined to be a great meeting. Pray that much good may come as the result of it, and that the whole Epworth League work may be made better. Let the presiding elders push the preachers in charge, and the preachers in charge push the League presidents, and the League presidents push the members. Let us work it up, talk it up, pay it up and pray it up. W. S. Sherrill, P. C.

The seventeenth annual meeting of the board of managers of the Woman's Home Missionary Society of the Methodist Episcopal Church will be held in Wesley Church, Minneapolis, Minn., Oct. 19th, beginning at 10 o'clock a. m. and continuing in session eight days.

Efforts are being made to secure half fare railroad rates on the certificate plan, and it is earnestly desired that the corps of faithful, self-sacrificing and consecrated women the whole country over will rally as they have never before to review with thanksgiving the good work accomplished while "strengthening the stakes and lengthening the cords" under the guidance of Providence, that the Cross may be held aloft and its redemptive powers prevail



If mothers would cast aside foolish prudery, and impart to their daughters the knowledge that they, themselves, have acquired by years of suffering, they would be forced to spend fewer hours of anxious attendance at the bedsides of sick daughters.

A woman who suffers from weakness, disease, or derangement of the distinctly feminine organs is an incomplete woman. She is unfitted for woman's highest and best duty—motherhood. She cannot be a happy wife or the mistress of a happy home. Dr. Pierce's Favorite Prescription is the only proprietary medicine ever devised by an expert skilled specialist in woman's diseases for the one purpose of curing these troubles in the privacy of the home. It makes a woman strong and healthy in a womanly way, and can be relied upon to relieve motherhood of all peril and almost all pain. It insures healthy, robust children. It transforms weak, sickly, nervous invalids into healthy, happy wives and mothers.

"Words fail to describe my suffering before I took Dr. Pierce's Favorite Prescription and 'Pleasant Pellets,'" writes Miss Lulie S. Hardy, of South Seabrook, Rockingham Co., N. H. "I could hardly walk across the room. I had an abcess on the fallopian tube that discharged through the bladder. It left the bladder in an irritable condition and the uterus inflamed. I had an awful burning in my stomach; no appetite, wasting drain; constipation; excruciating monthly pains and backache all the time. I was confined to my bed five months. Then I commenced the use of your medicines and have been greatly benefited by them."

In paper covers, 21 one-cent stamps; cloth binding, 10 cents extra. Dr. Pierce's Common Sense Medical Adviser. Address Dr. R. V. Pierce, Buffalo, N. Y.

wherever the flag of our nation unfurls its folds of beauty and of glory.

In behalf of the society.

Mrs. F. A. Aiken, Rec. Sec.

To Pastors of Gainesville District, Atlanta Conference:

Dear brethren, begin at once to raise all of your benevolence not raised and all other collections that are to be raised. Leave no stone unturned to report everything full and clear by the fourth quarter. Don't forget the Southwestern this fall; get all the subscribers possible for the paper. Get all the good boys and girls for Clark University and the brightest and best young men for Gammon. Push the work on all lines. Fraternally,

H. R. Allen, P. E.
Gainesville, Ga., Aug. 27.

NOTICE.

Arrangements have been made with the Southern Pacific and G. C. and Santa Fe railroads to carry all delegates at one and one-third fare to Richmond and return, on account of the District Conference, E. L. and S. S. conventions, which convene conjointly Sept. 9-14, 1898, provided they get certificates showing that they paid full fare from starting point to Richmond. Tickets on sale Sept. 8th. Good to return Sept. 15. P. H. Jenkins.

SAN ANTONIO DISTRICT.

Fourth Round.

Belmont Ct.	Sept. 17 18
Seguin	Sept 24 25
San Antonio Mission	Oct. 1 2
San Antonio, St. Paul	Oct. 8 9
Fredericksburg	Oct. 15 16
Hondo City	Oct. 18 19
Pleasanton	Oct. 22 23
Floresville	Oct. 29 30
Gollad	Nov. 5 6
Mission Valley	Nov. 13 14
Cuero	Nov. 19 20
Gonzales	Nov. 26 27
Gonzales Ct.	Dec. 3 4

Dear Brethren—As this is the home run, announce the time of convening of your Conference and urge all claims. Let all of the committees be on hand with full reports. I shall expect every subscriber to Samuel Houston College to be on hand and pay their subscription. Have your nominations ready and invite people to come out to our business meetings on Saturday. Watch, work and pray and expect a good time. Your yoke fellow,

H. Swann, P. E.

LaGRANGE DISTRICT.

Fourth Round.

Troup Factory	Sept. 10 11
LaGrange Ct.	Sept. 17 18
LaGrange Station	Sept. 18 19
Woodbury	Sept. 23 25
Concord	Sept. 24 25
Grantville	Sept. 30, Oct. 2
Harris City	Oct. 1 2
Forsyth	Oct. 8 9
Culloden	Oct. 15 16
Zebulon	Oct. 22 23
Liberty Hill	Oct. 29 30
Jackson	Oct. 31
Macon Ct.	Nov. 2
Barnesville	Nov. 5 6
Macon Station	Nov. 6 7
Fort Valley	Nov. 8
Columbus	Nov. 9 10
Whitesville	Nov. 12 13
West Point	Nov. 19 20
Chipley	Nov. 26 27
Talbotton	Nov. 28

My Dear Brother—This brings us to the 4th and last round of Quarterly Conferences. The fall is upon us. The Annual Conference meets Dec. 15th. Your charge is fully able to give the amount assessed, and it will be a reflection upon you and them if they fail. Give a special Rally Day, plan well for it, and bring your charge up to the line.

James Jackson, P. E.

GAINESVILLE DISTRICT.

Atlanta Conference—Fourth Round.

Cartersville and Acworth	Sept. 17-18
Marietta	Sept. 18-19
Duluth	Sept. 24-25
Decatur	Oct. 1-2
Suwanee	Oct. 8-9
Lawrenceville	Oct. 15-16
Hoschton	Oct. 22-23
Gainesville	Oct. 29-30
Gillsville	Oct. 29-30
Harmony Grove	Nov. 5-6
Elberton	Nov. 12-13
Elberton Ct.	Nov. 12-13
Lavonia	Nov. 19-20
Centreside	Nov. 26-27
Edwardsville and Roswell	Dec. 3-4
Gainesville Ct.	Dec. 5-6

Dear Brethren: We are on the home stretch for Annual Conference. Have you raised and forwarded all of your benevolent collections? If not please begin at once to do so. Our collection must be better this year than last. At many charges this is already the case. How is it with your charge? Now, you cannot afford to go up to the conference without your collection. Other pastors in the same field with you have raised theirs. There can be no excuse for you. Don't forget the Southwestern Christian Advocate, and push every other interest, too. Faithfully yours,

H. R. Allen, P. E.

CAMP MEETING.

Our camp meeting at Hamburg was a success, notwithstanding unfavorable weather. The meeting resulted in nine accessions of strong men and women. August 14th was a day of wonder and amazement in this city. This is a Baptist country and Methodism is not well known. Seven or eight hundred people were out to witness the closing service on Sunday—baptising at 3 o'clock.

All were in harmony and praised our blessed Redeemer. Some had never seen a Methodist baptizing. It proved a gospel feast. White ladies and gentlemen were surely impressed by the Holy Spirit, so that they rose and testified for the Lord, throwing dollars, halves and quarters on the table as evidence of their appreciation of the cause and service. This speaks volumes in this section. Rev. J. Jessel, of Madison; B. W. Robinson, of Gloster, and P. J. Davis, of Natchez,

Illinois Central R. R.

Maintains Unsurpassed

DOUBLE DAILY SERVICE

from New Orleans, Jackson, Memphis and all points South and West on its own and connecting lines to
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North, East & West,

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SOLID VESTIBULE TRAINS.
THROUGH PULLMAN BUFFET SLEEPING CARS.
THROUGH FREE RECLINING CHAIR CARS.

Close connection with Central Route Solid, Fast, Vestibule Train for DUBUQUE, SIOUX FALLS, SIOUX CITY and the West, Particulars of your local railroad ticket agent.

Yazoo and Mississippi Valley Railroad.

	Leave.	Arrive.
Memphis Express.	4:20 p.m.	10:30a.m.
Vicksburg and Natchez	8:15 a. m.	5:30p.m.
Baton Rouge Accommodation	4:30 p.m.	9:15a.m.

Solid Trains with Pullman Sleepers New Orleans to Vicksburg and New Orleans to Memphis and Kansas City.

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WM. MURRAY, Div. Pass. Agent, New Orleans.
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New Orleans.

Ticket Office St Charles Hotel

GEO. H. SMITH
General Pass. Agt., New Orleans.

rendered untold assistance during the meeting. May God bless them. We raised thirty dollars.

R. T. Thomas, P. C.

BIRMINGHAM DISTRICT.
Fourth Round.

Mt. Pleasant.. ....Sept. 3-4
St. Paul.. .. ..Sept. 9-11
Enon and Pratts City.. .... Sept. 16-18
Avondale and Woodlawn ..Sept. 24-25
Irondale and Brownsville.. ..Oct. 1-2
Cardiff.. ....Oct. 5-6
Bessemer .. ..Oct. 8-9
Warrior.. ....Oct. 15-16
Horse Creek.. .. ..Oct. 19-20
Blount Springs.... .. ..Oct. 22-23
Oneonta .. ..Oct. 29-30
Springville and Ashville.. ....Nov. 5-6
Collingsville and Fort Payne Nov. 9-10
Gadsden and Attalla.. .. ..Nov. 12-13
Cedar Bluff.. ....No. 15-16
Howel Cross-Roads.. .. ..Nov. 17
Centre.... .. ..Nov. 19-20
Anniston.... ....Nov.25
Oxford.... .. .. Nov. 26-27
Heflin..... .. ..Nov 29-30
Talladega.... .. ..Dec. 3-4

Dear Brethren: Please have all of your benevolent claims raised, your statistical report filled properly, and be ready to pass them in to the conference treasurer on the first day of the conference. Faithfully,

B. G. Smith, P. E.

ATLANTA CONFERENCE.
Fourth Round.

Lutherville.. .. ..Sept. 10-11
Hogansville.. ....Sept. 16-18
Hogansville Circuit.. .... Sept. 17-18
Long Circuit.... .. ..Sept. 16-18
Newnan Circuit.... .. .. ..Sept. 24-25
East Atlanta ....Sept. 23-25
Grantville.... ....Sept. 30, Oct. 2
Grantville Circuit.. ....Oct. 1-2
Newnan .. ..Oct. 9-10
Newnan Mission .. ..Oct. 9-10
University.... .. ..Oct. 12-16
Vine Street.. ..... Oct. 14-16
Palmetto.. ....Oct. 22-23
Fairburn Circuit.. .. ..Oct. 22-23
Fairburn.... .. ..Oct. 29-30
Gate City.. .. ..Oct. 27-30
Battle Hill.. ....Nov. 2-6
Fort Street.... ....Nov. 9-13
Chapel Street.... .. ..Nov. 11-13
South Atlanta.. .. ..Nov. 24-27
St. Luke.. .. ..Nov. 23-27
Lloyd tSreet .. ..Nov. 20-28
University.. .. ..Nov. 30, Dec. 4

Dear Brethren: This is the fourth and last round of this conference year. Push every interest of the church to success, work your committees, and raise every dollar of your benevolnt money. Fraternally yours,

G. W. Arnold, P. E.

NEW ORLEANS NORTH DISTRICT.
First Round.

Darrow and St. Landry.. ..Sept. 29-30
Oct. 1-2
Ponchatoula.. .. ..Oct. 8-9
Kenner.... ....Oct. 16
Thompson .. ..Oct. 16-18
Asbury.. ....Oct. 20
St. Mathew .. ..Oct. 19-23
Scott Chinn.. .. ..Oct. 24-26
Malden..... .. .. Oct. 27
Balltown..... ... ...Oct. 28-30
Franklinton... ... .. .Oct. 31, Nov. 2
Slidell..... ... ... Nov. 4-6
Mandeville.. .. ..Nov. 7-8
Lutcher... .. ..Nov. 11
White Hall.. .. ..Nov. 12-13
St. John... .. ..Nov. 19-20
St. Charles.. .. ..Nov. 20
Gretna..... .... Nov. 22
Mt. Zion ....Nov. 23-25
Wesley.. .. ..Dec. 1-2
Nashua.... ....Dec. 4
Union.... ....Dec. 9-12
Pleasant Plain .. ..Dec. 14-16

Dear Brethren: We are now closing the year of 1898. Let us bring up every dollar of our benevolence. Don't come making excuses. The Lord won't take them and you cannot expect us to take them.

S. Duncan, P. E.

DALLAS DISTRICT.
Fourth Round.

Milford and Italy.. .. ....Sept. 17-18
Blooming Grove and Antioch Sept 24-25
Corsicana and Hubbard..... Oct. 1-2
Gatesville and Valley Mills.. ..Oct. 8-9
Fort Worth.. .. ..Oct. 15-16
Foreston and Smithfield.. ..Oct. 22-23
Pilot Point and Denton .. .. Oct. 29-30
Dennison.... ....Nov. 5-6
Sherman.... ....Nov. 12-13
McKinney ....Nov. 19-20
Dallas.... ....Nov. 26-27
Lancaster..... .... Dec. 3-4

This brings us to the Annual Conference. Let us do our best to have round reports. but to have round reports, you will see by noticing the apportionment of the Missionary secretaries that all of our charges are in first class column but four—Gatesville and Valley Mills, Corsicana, Dawson and Hubbard, Lancaster and McKinney. If the charges in class one will hold their place, the brethren of the above charges assure me that theirs will be brought up. Then will the West Texas Conference have one first-class district.

D. C. Lacey, P. E.

E. L. & S. S. CONVENTION.

The Epworth League and Sunday School Convention of the Gainesville District, Atlanta Conference, convened at County Line M. E. Church, Wednesday evening, Aug. 10.

The convention opend with a stirring address by Prof. L. J. Price, President of the Conference League. His address was received with the greatest enthusiasm by a crowded house.

The officers elected for the following year are as follows: President, L. H. Haywood, Gainesville, Ga.; first vice president, McRurick, Lawrenceville; second vice president, Paralee Strickland, Suwanee; third vice president, Phllip Green, Suwanee; fourth vice president, Annie Norris, Harmony Grove; secretary, Lena Waters, Duluth; treasurer, Gussie Leak, Cartersville; superintendent Junior League, Catherine Morrison, Elberton; captain Epworth League guards, Wesley Hendricks, Cartersville. Many of these have held office for one year and were unanimously re-elected.

Reports showed most of the Leagues to be in very good condition.

On the district there are nearly 800 members.

These were reported as acting with their pastors in all efforts to carry forward the work of the church.

The literary exercises are said by those who have attended most of the meetings held on this district, to surpass those of previous years.

The program was as follows:

The Mission of the E. L. in the South, Paralee Strickland.

The Success of the Sunday School, Lillie Brandon.

The Value of the Epworth Herald to Leaguers, Chas. L. Dunn.

What are the Essentials of a Devotional Meeting? Henry Gholston.

Look up; lift up, Amanda Anderson.

How the Young People May Help the

OUR TWO PUBLICATIONS
BALANCE OF THE YEAR



FOR *TWENTY-FIVE* CENTS

We will mail THE LADIES' HOME JOURNAL, beginning with the next issue (October number), to January 1, 1899, also THE SATURDAY EVENING POST, every week, from the time subscription is received to January 1, 1899, for Twenty-five Cents, for the purpose of introducing our weekly with our well-known monthly.

The regular subscription price to THE SATURDAY EVENING POST is $2.50 per year. It was founded in 1728, and published by Benjamin Franklin up to 1765, and has been regularly published for 170 years—the oldest paper in the United States. Everybody knows THE LADIES' HOME JOURNAL, with its 800,000 subscription list. The POST will be just as high a grade of literature and illustration, but entirely distinctive in treatment and in kind.

The best writers of the world contribute to both of our publications, and the illustrations are from the best-known artists.

The Curtis Publishing Company, Philadelphia

astor Through the Department of ercy and Help, Mrs. Polly Moore.
How to Conduct a Literary Meeting, lva Leak.
A letter to the Sunday School Con- on Mamie L. Broomfield.
Thus closed one of the happiest and ost elevating days in the lines of any.
We look forward with sweet antici- ations to our meeting next year at alnesville.

Nannie L. Broomfield,
Reporter.

HOW SOME OF OUR READERS CAN MAKE MONEY.

Last month I cleared, after paying ll expenses, $355.85; the month pre- lous $260 and have at same time at- ended to other duties. I believe any nergetic person can do equally as well, s I have had very little experience. The Dish Washer is just lovely, and very family wants one, which makes elling very easy. I do no canvassing. People hear about the Dish Washer, nd come or send for one. It is strange hat a good, cheap washer has never before been put on the market. The ron City Dish Washer fills this bill. With it you can wash and dry the lishes for a family of ten in two min- ites without wetting the hands. As soon as people see the washer work hey want one. You can make more money and make it quicker than with any other household article on the market. I feel convinced that any lady or gentleman can make from $10 to $14 per day around home. My sister and brother have started in the busi- ness and are doing splendid. You can get full particulars by addressing the Iron City Dish Washer Company, Sta- tion A, Pittsburg, Pa. They help you get started, then you can make money awfully fast.

MRS. W. H——.

UNITED FOR LIFE.

Algiers, La., Aug. 25.—Mr. Edward Woods to Miss Dela Harrison, at St. Mathews M. E. Church. A. H. Banks officiated.

Leonia, Miss., Aug. 19.—At the bride's residence I celebrated the rites of matrimony between Mr. John Lindsey and Miss Mattie Stephens. May they live long to enjoy life. A. Butler, P. C.

Prairie Plain, Texas.—At the bride's parents, Mr. T. H. Edwards, Mr. William L. Simms, of Beins, and Miss Lillie B. Edwards, both of Wiley University, were united in holy wedlock and left on the 25th for Bevins, where they will make their future home. We hope them a successful journey through life. J. A. Tillory officiated.

THEY LIVE IN OUR MEMORY.

Rev. Isaac Smith, the well-known minister of the West Texas Conference, died in Alleyton, August 24th. He was a devout man, calm and deliberate. He was chivalrous in the field to which the Lord had appointed him, to battle for right against wrong. The last District Conference that he met was in the city of Yoakum, though he was very, very ill at that time. It seemed that he intended to die at his post, and so he died. His brothers in the ministry insisted on his going home to Victoria, where he could be with his family, but he exclaimed in a voice faint and feeble, "I mean to die at my post." He left a wife and four children and a number of relatives and friends to mourn. Our loss is his gain. Friends and doctors tried to save him, but he slept away tranquilly in the arms of Jesus. Hour of release from life's burden, hour of reunion with the loved and lost; what longings, what aspirations, breathed in the still night beneath the silent stars; what deep meditations of joy; what hallowed impossibilities shadowing forth realities to the soul, all verge to their consummation in thee, O Death! The Christian's death! What art thou but a gate of life, a portal of heaven, the threshold of eternity.

"Death's silent shadow
Veils thy darkened brow;
Why didst thou linger,
Thou art happier now."

Henrietta Powell.

Columbus, La.—Prof. S. P. Richards, of Gilbert College, died August 21. Further reference to the death of this worthy young man will be made hereafter. Rev. James Richard, father of the above, died July 31. He was a veteran of the Cross and one of the founders of Methodism in Sabine parish. Funerals were conducted by Wm. Ector, P. C.

Bro. E. Kizzei a member of our church, departed this life and passed to his reward Julyy 2. He was a class leader and secretary of Sunday-school. He leaves a wife, five children, three brothers, one sister and a host of friends to mourn.

Little Sister Elvirey Splvle, ten years old, died July 17th. She leaves a mother, father and brother.

The funerals were attended by C. Davenport, P. C.

Rylander Chapel, La.—Brother Birks Land, a faithful member and Sabbath school superintendent, departed this life August 26th. He leaves a father, mother, four brothers and many friends. Aged 21 years. Funeral conducted by Bro. Jonas Vealland.

S. Green, P. C.

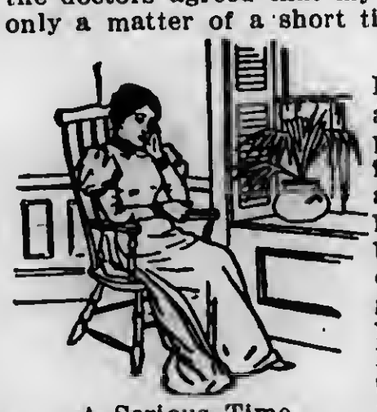
A FATALITY AVOIDED.

From the Democrat, Goshen, Ind.

When neuralgia is accompanied by a dull, heavy pain near the heart, frequently becoming intense, it generally terminates fatally. Mrs. Nancy Flynn who lives near Goshen, Indiana, survived an attack and her advice is worth heeding.

"In the fall of '92," she said "I began to have trouble with my heart. There was a sharp pain in my breast which became rapidly worse. The doctor was puzzled and put me under the influence of opiates. These sharp attacks followed one another at intervals and I became weak and had a haggard look. I was constantly in pain, seldom slept and had no appetite.

"At the end of two years I was confined to my couch most of the time and the doctors agreed that my death was only a matter of a short time.



A Serious Time.

"One day I noticed in a newspaper an item about a woman having been cured of neuralgia of the heart by Dr. Williams' Pink Pills for Pale People and I concluded to try them.

"When I had finished one box I noticed an improvement in my condition, and when I had taken twelve boxes I was completely cured. Those pills have done for you what we could not do,' said one of my physicians, 'they have saved your life.'

"That was two years ago and my heart has not troubled me since. I believe I owe my life to Dr. Williams' Pink Pills for Pale People, and I take pleasure in telling others about them. them."

Among the many forms of neuralgia are headache, nervousness, paralysis, appoplexy and locomotor ataxia. Some of these were considered incurable until Dr. Williams' Pink Pills for Pale People were formulated. To-day thousands testify to having been cured of such diseases by these pills.

Doctors frequently prescribe them and all druggists sell them.

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THE BEREAN LESSON LEAFLET. Some schools desire lesson leaves which may be distributed Sunday by Sunday. To meet this need we shall issue The Berean Lesson Leaflet, containing the same matter as The Berean Intermediate Lesson Quarterly, but with the leaves cut for weekly distribution. Price, 6 cents a year. 1 1-2 cents a quarter.

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THE LEAF CLUSTER. Quarterly. An illustrated picture roll. Brilliantliant in color and execution. Artistic in conception. A genuine work of art for the Primary Department. The Sunday School Superintendent, an eight-page paper, full of hints and helps for the teacher, will accompany The Leaf Cluster. Price, $4 a year. $1.00 a quarter.

THE LESSON PICTURES. A picture for every Sunday of the year. The pictures are fac-similes of those on The Leaf Cluster, so reduced in size as to be printed on cardboard 2 3-4 x 4 inches. The lesson questions are printed on the back of the card. Yearly subscription price, 12 cents per set. Quarterly 3 cents.

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Subscriptions to the above Periodicals must expire with March, June, September, or December numbers.

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Restore full, regular action of the bowels, do not irritate or inflame, but leave all the delicate digestive organism in perfect condition. Try them. 25 cents. Prepared only by C. I. Hood & Co., Lowell, Mass.

FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

Thrift, says Smiles, began with civilization. It began when men found it necessary to provide for to-morrow as well as for to-day. It began long before money was invented. Wealth, says he, is obtained by labor; it is preserved by savings and accumulations; and it is increased by diligence and perseverauee.

Blight in pear trees has been successfully obliterated by Jobseph Middlebrooks of San Felipe, Texas, in this way: Cut the bark a few feet from the ground and, lifting it, deposit twelve grains of calomel—a dose for an adult—in the gash in each tree. Then allow the bark to close again, whereupon the drug will permeate every part of the tree by sap circulation and destroy the noisome pests. This remedy has never failed.

To haul the hay crop of the United States in 1898 there would be needed 4,017.933 cars and the length of the train would be 25,112 miles, or more than long enough to encirele the earth at tne equator; for the corn erop 3,540,257 ears, making a train 22,127 miles long; the wheat crop would take 1,060,000 cars with a total length of 6,625 miles, or further than from New York to Cape Horn. A tram of 772,028 cars, extending 4,826 miles, or from New York to the Congo river, would be needed for the oat crop; a train of 327,354 cars, and 2,046 miles long to move the potato crop, and this train would extend from New York to Utah; a train to haul the cotton crop would be as long as from New York to Chicago, and one to haul the barley crop would reach from Washington, D. C., to Atlanta, Ga.

Another great change, that is wholly domestic in its nature, is coming over the cotton manufacturing industry. Labor in southern cotton mills is 40 per cent. cheaper than at the north and of nearly equal effielency. Hence the cotton mills are seeking the cotton fields. It will not be many years hefore the bulk of cotton manufacturers will be made in the south and the millions invested in northern cotton mills will have to be utilized for other purposes. Cotton manufacture is going south, just as wheat went west. The latter change meant much for the west, and eastern farmers have hardly yet adjusted themselves to the conditions this revolution caused. Now, northern manufacturers are to have a dose of such competition. This is one of those natural developments that is inevitable, and that will in the end benefit the whole country, but while the change is progressing it means trouble, if not disaster to the sections most affected. —Ex.

PECAN CULTURE.

We are, as a nation, liberal buyers of the nut product of other countries, and we are a nut-eating people, but the notion of produeing nuts as a business seems to have been refused entrance into our plans by the industries we inherit from our fathers, and although we know these were foreed on the good men of old by the pressing neeessities of the hour, we cultivate corn and wheat year after year for less than ten dollars per acre, though crops are plenty that offer rewards the grain farmer never dares hope for. The pecan is one of these. On the banks of the Mississippi it sueceeds almost up to the south line of Iowa. On the Atlantic it would likely thrive as far uorth as Maryland. It is found native prineipally in the Indian Territory, Arkansas and Texas, but the finest orchards in the world are in Georgia. Georgia and the Carolinas present line fields for pecan culture; the markets of the future will draw their supplies of this very excellent nut from within their borders.

To make the pecan a souree of great profit is an easy and inexpensive matter. Prepare the land, and the more thorough the preparation the better. Ccheck off forty by forty feet. At each cheek plant a budded or grafted tree, or if it is preferred to start with the seed in order to save expense, plant half a dozen nuts a few inches apart around the check and about two inches deep; put down a stake to mark the spot.

When the seedlings are two years old graft them a little below the surface of the grounnd, using scions of known good varieties, like the Van Deman, Stewart or Jewett. The grafting is done in February or Mareh, and budding in June or July.

To insure success in getting at least one improved tree at each eheck it is best to graft one-half of the seedlings and bnd the other half. When the grafts or buds are a year old and well established remove all but one.

Pecan trees started as above and well eared for would bear paying crops at five or six years old and at ten years old can be depended on for $500 per aere. The Colonel Stewart orehard in Georgia has produeed over $1,000 per aere.

From the time of preparing the seedbed the land should be liberally fertilized and cultivated. To insure these it is best to plant among the trees some highly paying erops, such as cabbage, lettuce, cauliflowers, melons, potatoes, ete. Later on, when the trees have aequired sufficient size and toughness of bark, turnips or English rape can be raised among them, to be eaten off the ground by sheep. This last crop and treatment would insure high manuring and entire freedom from weeds.

A well built pecan orehard is as steady a revenue producer as are eoupon bonds.

These directions are equally applicable to the English walnut, of which the praeparaturiens or early bearing is especially recommended.—L. L. Seller, in Exchange.

$200.00 IN GOLD GIVEN.

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International News and Book Company, of Baltimore, Md., offer $200.00 for selling 200 eopies of "How Unele Sam Fights, or Modern Warfare, and How Conducted." There is no book published like this. All about War, Army, and Navy; Spain's Army and Navy; Rules of Warfare; Use of Torpedoes; Deadly Air-guns; Ships in Action; Harbor Defences; Prize Money, ete., ete. Retail only $1.50. 100 illustrations. A book everybody needs and wants. Chance of a life-time with agents. One agent sold 46 eopies in one day; another made $10.00 in five dt free. Send 25 ets. for postage and packing. The book and prospectus eontains a colored folding map of United States, Spain, Cuba, Porto Rico and the Philippines, which alone is worth 50 ets. Agents also wanted for our other books and Bibles. Write them immediately.

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Twenty five (25) subscribers secures a gift of one Flagon, one Bowl, one Plate and one Goblet—value $25.

OFFER No. 4.

For twenty (20) subscribers we will send one Flagon, one Plate and one Goblet—worth $20.

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For twenty (20) subscribers and ten dollars ($10) cash we will send the full $35 set.

☞ All subscriptions to be at the full rate, $1.25 per year; three and six months' subscribers at regular rates will be counted as fractions—four 3 months or two 6 months making one annual subscriber.

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ROBERT H. FOERDERER, Philada., Pa.

Jacksonville, Fla., Aug. 11, 1898.

Dear Brothers:

Please pardon me for presenting a matter of this kind to you at this time, but under the circumstances I feel that it is my duty to resort to this last method to save our church at Orlando, Fla., from serious embarrassment which may result in its total loss. The circumstances connected with the case in this, in April, 1896, the mortgage on our church at Orlando was about to be foreclosed; the trustees and members made every effort possible to save it but failed. At the last moment Mr. Jeremiah Washington, who was at that time chairman of the Board of Trustees came to our rescue and advanced $116 and lifted the mortgage and thus saved our church from being sold under the sheriff's hammer. The trustees were in hopes of soon raising the money to settle with Mr. Washington as he was building and needed his money. But on account of the exceeding dull times which was the result of the freeze of 1894 and 1895 they did not succeed; this caused a builder's lien to be served against Mr. Washington's property and it was sold. The man who bought it in gave Mr. Washington a limited time to redeem it, which was very kind in him. The time is near at hand when the final settlement must be made. The interest and legal expenses have brought the amount up to $250. The church members have raised $150 and $100 remains to be paid.

The church is valued at $1800. Now, for our few faithful members there to loose it for the sake of $100 would be a great pity. Besides it would destroy our membership there. A small donation from each of our friends would save us this embarrassment. Therefore, for the sake of our church, I appeal to you for whatever you feel that you are able to give for this object. Any donation will be gladly received.

Sincerely yours,
S. A. Huger, P. E.,
Jacksonville District, Florida Conference, M. E. Church, 753 West Orange Street, Jacksonville, Florida.

Approved by Bishop Edward G. Andrews, D. D., LL. D., President of the Florida Conference.

THE RE-OPENING OF MT. ZION M. E. CHURCH.

The re-opening of Mount Zion M. E. Church will take place October 24-30.

All the exhorters are expected to be present. The present building stands at the head of Main street in Crawford and was built in 1883 by Rev. W. Brook.

The M. E. Church was started here about 33 years ago by the sainted M. Dale. It was the first church organized in this section after the war.

We have four thousand square yards of land upon which the church now stands and also two and one-half acres of land donated for a grave-yard.

The following pastors have served this church: M. Dale, S. Duncan, Beal, A. Jackson, W. Brooks, A. J. Ford, A. Moore, Wm. Davis, E. D. Fields, Wm. Smith, Z. T. Gayden and the writer.

The following pastors on the Alexandria District will be present: W. J. M. Price, J J. Obee, H. T. O. Abott and W S. Harris.

Among the ex-pastors will be Rev. S. Duncan, A. Moore, W. Brooks, E. D. Fields and Z. T. Gayden.

C. W. Reeves, Pastor.

NOTICE.

To the Presiding Elders in the 12th General Conference District:

Dear brethren: As your representative before the General Committees of the Church, which meet as you know, early in November, I am anxious to do the very best possible thing for you, in order to do this a full report of your district is very necessary. Please write me such a report, so as to reach me by Oct. 20. Tell me about your success in conversions and accessions to the Church.

Church and parsonage building.
Church and parsonage debts.
Benevelont collections.
Ministerial support, etc.
Your difficulties and needs.

Send me your postoffice address at once.

Your brother,
A. J. Taylor.

Fayetteville, Ark.

The thirteenth annual session of the Huntsville District Conference will convene at Livingston, Texas, September 21 to 25. A printed programme has been issued and sent to all charges.

NOTICE.

To the Pastors of the Alexandria District Conference:

By order of the District Conference each pastor and member of the conference are to pay 50 cents for printing the minutes. Pastors are to collect from each member of the conference on his charge and forward the same to Rev. J. J. Obee, Alexandria, La., so the minutes can be taken out at once. They are in the press. J. Obee, N. R. Randolph, C. W. Kershaw, committee.

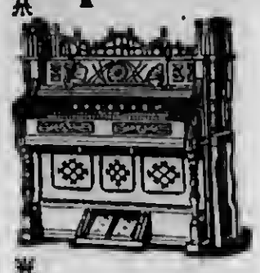
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Local mail .....10:00 pm	Local mail.....7:00 am
Chicago limited, 7:45 pm	Chicago limited,9.00 am
Fast mail..... 8:30 am	Fast mail.....7:20 pm
Louisville and Cincinnati.	
Fast mail.... .8:30 am	Fast mail.. .. 7:20 pm
Louisville and Cincinnai, Limited.	
No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ao.... .....9:30 a m	McComb City Ao... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No 5, Memphis Express..... 11:30 a m	No, 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 5, fast ex....7.40 am	No. 6, fast mail..7 55 am
No. 7, coast acc 8..0 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6.55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7:20 pm

Queen & Cresoent Route.

Cincinnati and New York.... 8:.0 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am
California ex.. 6:55 am	Texas & Mexico fast ma il. ...8:35 pm

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4 Fast Ex...11.15 a.m	7 Coast acc'm...8.:0 a.m
8 Coast acc'm.3.45 p.m	1 Lim. Ex.....7.15 p.m
2 Lim. Ex....7.40 p.m	5 Fast Mail.... 8.10 p.m
Sunday Ex..... a.m	Sunday Ex..... p.m

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You can buy a Money Order at your postoffice, payable at the New Orleans postoffice.

If a Money Order Postoffice or an Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

Aug. 29th to Sept. 5th.

Central Missouri—Geo. W. Beamon.

Central Alabama—J. L. Marable, F. L. Teague *1.

Florida—L. C. Gill, R. N. Keeling.

Louisiana—F. C. Blumdon, E. H. Anderson, Dr. J. Pirce 1, B. J. Reddix, L. H. Reynolds, Ed. Telfrey, C. S. Crockett 1, J. D. Brightop.

Little Rock—N. J. Johnson 3, T. R. Wamble, J. E. Toombs *1 1, Mrs. S. E. Branch, Mrs. C. D. Johnson, Mrs. Anna Mardinour.

Mississippi and Upper—John Mayo *1, S. H. Cannon *1, J. M. Nevils *1, James Jordan 4, C. A. Jordan, A. M. Trotter *1.

North Carolina—M. J. Bullock 1.

Texas and West—S. J. Jordan *1 1, Walton Brown *1, J. A. Faust, Sandy Gray, J. K. Betts *1, G. E. D. Belcher, Miss A. M. Black, M. P. Penn, J. B. Jones, B. W. Wells, W. H. Logan *13, Miss R. E. Matthis, E. T. Neeley.

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*Yearly.

CLUBBING RATES.

Southwestern and Atlanta Weekly Journal, $1.75 a year.

Southwestern and Twice-a-Week Times-Democrat, of New Orleans, $1.75.

Southwestern and Home and Farm, Louisville, Ky., $1.50. The Home and Farm is a splendid family paper, clean and bright.

Southwestern and the Weekly Picayune for $1.75.

Southwestern and the Semi-Weekly Galveston News, $2.00.

Southwestern and the Woman's Home Companion, $1.60.

W. H. M. SOCIETY.

The third annual session of the Woman's Home Missionary Society convened in Hood's Chapel, Belmont, Texas, August 17. Mrs. Eliza Robinson, president, called the meeting to order. Devotional exercises were conducted by Mrs. E. S. Spriggs, conference secretary.

Reports of delegates from local auxiliaries were taken up and showed improvements in the work had been made on all lines. Addresses were delivered by Mrs. Spriggs, Mrs. Eliza Robinson, Mrs. Bettie McCrearin and others. The following officers were elected for the ensuing year: President, Mrs. E. Robinson; corresponding secretary, Mrs. Bettie McCrearin; treasurer, Mrs. Nellie Jacobs; recording secretary, Mrs. A. Mills.

WOMAN'S HOME MISSIONARY SOCIETY.

The W. H. M. Society of the Columbus District convened at St. Paul Church, Yoakum, Texas, Aug. 16.

There were about thirty sisters in attendance, all of whom made new vows to do more in the future than they had in the past.

Reports of delegates showed improvement along all lines. The collections were very good.

The sessions were well attended. At the anniversary Saturday night the conference corresponding secretary, Mrs. E. S. Spriggs, gave us words of encouragement and spoke of the Industrial Home.

The following officers were elected for the year: Mrs. T. N. Stonum, president; Mrs. F. M. Lewis, manager; Miss L. E. Norman, corresponding secretary; Mrs. R. L. Smith, treasurer; Miss M. E. Brown, recording secretary.

Miss L. E. Norman,
Rec. Sec'y (pro tem).

NATURE'S WARNINGS.

Physical Suffering Beneficently Intended for Our Good.

A wise physician once said, "Be thankful for that headache, because it gives warning that something is wrong." The same may be said of other forms of physical suffering. The child learns that fire is destructive by the pain it feels when its hand is burned, and in later years it is constantly learning what is harmful and dangerous by similar lessons. Suffering caused by disease is Nature's warning that somthing is wrong about the physical system. A headache may indicate that too much food has been taken, or food which is not adapted to the needs of the body. Rheumatism means that there is acid in the blood, and the disagreeable discharges caused by catarrh signify Nature's endeavor to protect the delicate and diseased membranes from exposure. That tired feeling is a warning that the blood is impoverished and impure, and is failing to

Supply Proper Nourishment

to the muscles, nerves and organs of the body. If these conditions are not remedied and the suffering relieved by removing its cause, serious results must necessarily follow. We know that Hood's Sarsaparilla relieves suffering. In other words, by removing the causes of disease it responds to the warnings which Nature was giving by the pains of rheumatism, headache, neuralgia, that tired feeling, boils, eruptions and other painful affections. Hood's Sarsaparilla is successful in curing a great variety of diseases because it makes the blood rich and pure. It is prepared by educated pharmacists especially for this purpose, and those who take it for any of the diseases caused by impure and impoverished blood feel surprised as well as gratified at the promptness with which relief is afforded.

Thousands Upon Thousands

of testimonials from people who desire to express their gratitude for the good health which Hood's Sarsaparilla has given them prove the case in favor of this medicine beyond any possibility of doubt.

We wish you could know all that Hood's Sarsaparilla has done for sufferers in this country. You may know what it has power to do for you by giving it a fair and faithful trial.

We have received so many testimonials of remarkable cures by Hood's Sarsaparilla that we feel the utmost confidence it will do you good. If you have tried many other medicines and have failed to receive benefit, do not let that fact deter you from taking Hood's Sarsaparilla. Many of its greatest cures have been accomplished after other medicines had proved ineffective, and because of its "greatest cures," Hood's Sarsaparilla is America's Greatest Medicine.

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MEETINGS TO BE HELD.

Houston (Texas) Richmond, Texas, Sept. 9.

Baton Rouge (La.) District E. L. Convention, Mt. Carmel, Sept. 9-11.

Jacksonville District (Florida), Sept. 15.

State (Ark.) E. L. Convention, Pine Bluff, Ark., Sept. 15-17.

Golden Rule District, E. L. Convention, Meridian, Miss., Sept. 22, 23.

Gainesville (Florida), Alachera, Fla., Sept. 22, 23.

Alexandria District (Washington) Conf. and E. L. Convention, Bedford City, Va., Sept. 22-25.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, September 15, 1898.—Vol. 33, No. 37. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

The man who keeps out of other people's way is he who minds his own business.

* * *

When among strangers who, besides yourself, would take you for a Christian?

* * *

Most any man's heart will tell him the truth; what does your's say of your spiritual life.

* * *

Accomplish something in your church, in your community, that will cause others to miss you when you are gone.

* * *

The opportunity to do good is commensurate with the responsibility to do so. Let every day bear record of your faithfulness.

* * *

You know more about yourself than you do of other people; why not spend some time talking of yourself rather than your neighbors. People would be just as glad to hear it.

* * *

Peace is now assured. The Spanish senate has voted to accept the proctocol. There may be some quibbling over Philippine matters, but that will only affect their disposition.

* * *

In Galveston the labor troubles continue about the same. The union laborers were given an ultimatum, that is to say they were allowed till a certain time to return to work at old figures. The time expired without their doing so and the imported non-unionists, according to latest reports, are still at work.

* * *

We dare say the Spaniards think the American people are hard to please. The Spaniards blew up the Maine and it hastened the on-coming war, the whole country was maddened; Hobson blew up the Merrimac and Americans never tire singing his praise and saying pleasant things about him. What displeased them on the one hand pleased them on the other.

* * *

The present status of the Southern Methodist Church's war claim difficulty is this: The bishops have notified the vice president of the United States that the Church stands ready to return the money ($288,000) as soon as the United States senate shall convene and determine where it is to go. Without such acton on the part of the senate the money would most likely be placed in the "Conscience Fund," which, of course, there is no necessity for doing. We judge from the way matters are now drifting that the money will eventually find its way back to the treasury of the Church.

* * *

A gentleman of Pilot Point, Texas, sends us a printed copy of the resolutions adopted by a joint meeting of the best colored and white citizens of that place, condemnatory of the whitecaps who have been operating thereabouts. It is really gratifying to note that such steps have been taken. One thing, however, that is interesting to us is that the resolutions, after referring to the hoodlum element among the blacks, say further: "There is also an element of this kind among the whites." To these it would seem the white caps interpose no objection whatever. But if assaults were wholly confined to the disorderly class of Negroes we should not have such good grounds for complaint. They seem to be pleased to run off our best citizens as well.

EQUAL LAY REPRESENTATION.

In a very few weeks from now the fall conferences of our territory will begin to vote on the proposition of equal lay and ministerial representation in the General Conference. By order of the last General Conference this question was submitted to the Annual Conferences of 1896-97, at which time it failed of the three-fourths vote necessary to authorize such a constitutional change. The question has again been brought forth; this time by the Rock River Conference, and beginning last winter the spring conferences gave the requisite three-fourths vote and a few to spare. Hence the proposition is sure to carry unless the fall conferences shall vote heavily against it. This the indications are they will not do. Our purpose is to lay the matter before the fall conferences as it now stands and urge that they fall in line and give the vote necessary to enable the General Conference to take final action on the question at its next session.

Thus far nine of our conferences have voted on the proposition; as a matter of course, some went for it and others against it, but as a whole they gave a majority vote for the change. The total vote was 370 for and 322 against. As will be noted, the majority is small, but when it is remembered that these same nine conferences, namely, Central Missouri, Delaware, Florida, Lexington, Little Rock, Louisiana, Mississippi, Upper Mississippi and Washington, only the year previous gave a vote of 65 for, and 621 against, it will b seen what a great change was made in order to present a combined majority of 48. As small as this majority may seem, if these conferences had voted as they did the year previous on the proposition as handed down by the General Conference, the three-fourths vote of the spring conferences could not have been secured.

But they are not the only conferences which have experienced a change of mind or heart, whichever it may be. Take nine great Northern conferences, such as Troy, Northern New York, Wyoming, New Jersey, Newark, New York, Philadelphia, Central Pennsylvania and Baltimore. A year ago they gave a vote of only 509 for and 1072 against equal lay representation. This year these same conferences give a combined vote of 1217 for, and only 395 against. Thus it will be seen that a rather remarkable change has come over these great conferences, and they are the principal ones that will be most seriously affected by other changes which must necessarily follow should the proposition now before us carry. At any rate it indicates that the tide has set in in favor of equal lay representation. Let our conferences follow these two classes.

As far as our conferences themselves are concerned a change in the law as it now stands would not at present affect but four of them. The fact is the others all have equal lay representation already. As to the other four, namely, Louisiana, South Carolina, Texas and Washington (each of which sends three ministerial delegates), until the present ratio is changed they will each be entitled to an additional delegate. Hence they gain rather than lose. The question naturally arises why should fourteen of these conferences vote against equal representation when they have it already, and why the other four, when their delegation will for the present be increased.

The churches which now have equal lay representation in their general conferences seem perfectly satisfied with it, and their testimony is that it works well. The M. E. Church South, and the C. M. E. Church have both run on this line for years, and we do not hear even a whisper of agitation for a change; whereas we do not have equal lay representation and the agitation never ceases. If it works well with them there is no ground for supposing it will not work well with us. It is evident that the laymen of our church are as intelligent and in every way as worthy the consideration of their ministerial brethren as are the laymen of these other churches. This being true, there is no good reason, as it seems to us, for the annual conferences refusing to allow them to carry the proposition to the next General Conference with the necessary three-fourths majority vote. In fact, our conferences will do a thing which will be most highly appreciated should they vote unanimously in favor of this proposition which is now almost sure to carry.

LABOR TROUBLES IN ILLINOIS.

Those Negroes who were carried from the South to the coal mines of Illinois are still there and at work. They are being protected by special deputies, sworn in for the purpose. The regular miners want thirty-three cents per ton, but the mine owners refuse to pay more than twenty-five cents. While we regret to have our laboring classes so involved as to bring down upon their heads the condemnation of the union laborers of the white race, yet we see no remedy for it as long as matters stand as they now are. White labor refuses to work with black labor simply because it is black, and in that very act arrays each against the other. So long as such conditions exist, first the one and then the other class will find themselves situated as the white union laborers now are. That is, labor will in a certain sense be found opposing labor on, seemingly, race lines. And what is more, the end is not yet. Other branches of industry are going to have the same battles to fight. In this case it is unskilled labor against unskilled labor, but skilled labor will yet meet the same in more than one avenue. At present the effort seems to be to crowd black labor to the wall; with us it is a fight for existense. We are here and we must live; give us a chance, or we will take it. The railway firemen's strike put hundreds of Negroes in the engine cabs and strikes on most other lines had a similar effect. The white laborer has the remedy in his own hands but thus far he seems too prejudiced to use it. Let white labor assimilate black labor and the question is settled. If this is not done the war already begun must in the very nature of things increase both in vigor and volume. At heart capital is color blind.

He who is constantly tracing up what he hears some one said about him soon finds he is doing more to spread an unfavorable report than any one else.

We are sure every patriotic citizen sympathizes with Gen. Joe Wheeler in the loss of his son, Lieut. Wheeler, who was drowned while in bathing near Camp Wikoff last week. Such men as Gens. Wheeler and Lee have conducted themselves in all matters pertaining to the Cuban affairs that the fact of their being ex-Confederates must be forgotten even by the Negroes of this country.

OUR CONTRIBUTORS.

MODERN SANCTIFICATION—1.

Rev. J. C. Honston.

There are perhaps but few if any biblical subjects engaging more of the public mind to-day and exciting a more anxious enquiry in the ecclesiastical world than the doctrine of sanctification. The modern idea of this all important doctrine as advanced by its pronounced advocates seems entirely foreign to the Bible view and operates detrimentally upon the steady advancement of genuine Christianity. It tends to mystify rather than purify and as Bishop Fowler recently put it: "It tends to cranktification rather than sanctification." Some of the advocates of the new iden, hold it is not in any way connected with conversion, but a separate and after act, commonly designated by them as the "second blessing." Conversion they say, is the removal of actual sins, and sanctification the removal of inbred sin. The former claim finds a ready sanction in gospel teaching and universal Christian experience, but the latter must always remain weak for the want of meritorious support. Actual sins are ours by personal preference and practice, and must be removed by the proper exercise of personal repentance and true faith in Jesus Christ. But inbred sin is inherited and therefore not ours in the actual sense of personal responsibility. It came to us without our will, consent, knowledge or practice and holds its seat in our nature during the whole period of our physical existence. Actual sins the pardoned. Inbred sin is not. God could not pardon a man for a sin which he did not commit, but through the atoning blood of Jesus it is removed in the grave. "There is a sin unto death." The Christian must go through the grave to heaven where he leaves something as he passes through; that something is inbred sin, plainly designated by St. Paul in the comprehensive phrase: "It is sown in corruption." What is this corruption in which man is sown, if not the corruption of Adam's sin? Is it not inbred sin that brings physical death? The same thing that opened the grave for Adam, opened it for all mankind. That thing was sin. To remove the Adamic sin from man in this life, would carry him back to Eden's purity prior to the fall and with that purity, could he die? Could he die without this seed or element of death in his nature? Could Adam have died without the enterance of that element of death? This sin entered to kill and does not leave the human frame until it has done its work. The death of Christ did not destroy the physical death of man, nor its fundamental cause, but limits its duration and makes it possible for him to live again. It therefore does not prevent death but eternal death. Conversion restores the image of God back to the soul, but not the body. The soul is clothed with the image of God, in its "righteousness and true holiness" on this side of the grave, the body on the other side. It is put down in the sinful image of fallen Adam—mortal—and raised in the image of a risen Christ—immortal. Sanctification then does not find its work in the removal of inbred sin.

It is further claimed by the second blessingist, that sanctification takes place some time after conversion. One of their most eminent leaders, writes: "On the 12th day of July, 1874, God converted my soul and fifteen years afterwards, at 9 o'clock, July 1st, 1889, He sanctified my soul and body." That would imply that conversion is an imperfect work. That the new birth is only a half birth. A man is half born to-day and fifteen years afterward he is blessed with the sacred gift of the other half. What an absurdity. Let us ask: What reason could God have in giving a man's soul a half cleansing? But they tell us that "conversion is a cleasing of the soul and sanctification of a cleansing of the body or the removal of inbred sin, so that each is complete in its separate time and work." We answer: If the complete removal of the sin of both soul and body in this life was possible to human faith, why not cleanse both at the same time? Why cleanse the one to-day and the other fifteen years or any other period afterward? Does it not seem clear that a faith sufficient to merit the one, would at the same time be sufficient to merit the other, if the other was possible. Hence the absolute fallacy of the claim appears, and leavs no justifable place for its further existence.

That the removal of inbred sin is not the work of sanctification in this life, let us reason further. If the removal of inbred sin was the work of sanctification, when it completed its work it would have nothing more to do. Its presence would be no longer needed with the subject of its completed work; for the reason that inbred sin could not be removed but once, and that for the reason that man cannot commit it. Once gone forever gone. Man would have no way of geting it back into his nature again, so the sanctification might be forever exensed. And further to remove that sin would be to remove the very seed of sin which would remove the possibility of actual sins; for if there was no seed from whence would be the generation and growth? Leaving man without the possibility of any sort of sin, in which case the Father, Son and Holy Ghost might return home without any fear of the necessity of the repitition of their work. They might set in their distant home and look down upon that person, without any special anxiety, for without seed surely the soil cannot bear crop. Hence we have the reason for the strange claim on the part of that new made church that he who reacnes into sanctification cannot commit sin. That is an appalling claim, in that it lifts the finite up to the exalted height of the infinite and elevates the fallible up to the amazing level of infallibility. What more can be said of God himself, than that he cannot sin? Incapable of sin? This is a very dangerous doctrine, in that it falls in direct conflict with the most obvious gospel teaching and seeks to upset the most fundamental principles that go to constitute the plan of redemption. First. It destroys the idea of a state of probation. The highest point possible to a Christian's faith in this life, leaves him still on probation; still on trial, which implies the liability of falling.

Second. It destroys free moral agency. There is absolutely no force in all the spiritual domain that aims to destroy that agency. No one of the supreme Godhead assumes to act against the free consent of the human will. It is the measure of their effectual operation in the individual case. Third. It carries with it the absurd idea that prayer is unnecessary. One would naturally feel in himself, if I cannot sin, why pray; why ask God to keep me from doing that which I cannot do? Hence, as surprising as it may appear, you will meet men in these regions evidently duped by the erroneous instruction of the new school who will gravely inform you that they have past beyond the necessity to pray.

Yazoo City, Miss. Aug. 13, 1898.

DIVINE HEALING.

Rev. E. M. Collett.

In the midst of busy life, I write a few more lines upon the subject of "Divine Healing." In the S. W. C. Advocate's Sunday school lesson for February 20th, my atention was called to an explanation given on the fifth chapter of James, the fourteenth and fifteenth verses, by Rev. G. N. Jolly. The said verses read thus: "Is any sick among you?" Let him call for the elders of the church, and let them pray over him, annointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." I wish I could call to mind the exact language of the explanation given on this scripture, by Rev. Jolly; but it is this in substance: The gift of healing spoken of by St. James belonged to the apostles only and the early Christian church, but not to the ministry of the present day.* I would be glad to know what part of God's word teaches us that the healing of God's sick through faith by the annointing with oil and the laying on of hands belonged only to the primitive church? I do not find one word in holy writ to justify such a belief. Now let's see what Father Wesleys says upon this same scripture. James 5:14-15.

Having annointed with oil—this singular, conspicuous gift, which Christ committed to his apostles. (Mark 6:13,) remained in the church long after miraculous gifts were withdrawn. Indeed it seems to have been designed to remain alway, and St. James directed the elders, who were the most, if not the only gifted men to administer it. This was the whole process of physics in the Christian church, till it was lost through unbelief. [Wesley's Notes.]

This sounds like the truth. If Wesley's statements are truthful, we need to return to the faith once delivered unto the saints. If Jesus took upon himself our infirmities and bear our sicknesses as well as our sins, should not we look to God for health of the body as well as of the soul? For thus saith the Lord, "For I am the Lord that healeth thee." Why should we think it a thing incredible that the Lord should heal his people from all diseases at this age just as he did in the earliest age of the church. Mr. Wesley says all sickness is the fruits of sin and Jesus Christ is the only true curer of sin and disease. I now call your attention to some very important words of Bishop Hurst:

"The church has paid too much attention to the exterior features of miracles, but far too little to their ethical import, and to the connection between nature and spirit. Miracles can be defended only on the grounds that the power to work them is still in the church over which Christ presides, and to which he communicates his energy. The naturalist who opposes the present power of miracles can be convinced by an appeal to his own personality; for he is not merely nature, but also supernatural, free, spiritual. He feels himself responsible; he has a conscience. Renan, in his picture of Christ and His apostles places salvation on an equality with deliverance from sickness, makes it mere socialism. If we would rebuke skepticism of the present day we must return to the first principles; not to the doctrines, but to the facts on which they rest."

These words by Bishop Hurst are worthy of deep consideration. They need no comment. Since I received my appointment last annual conf., I have prayed for more than one thousand sick and afflicted persons. And many of these were old standing cases that medical skill had failed to reach. And hundreds of these once afflicted people testified that Jesus Christ is the same yesterday, to-day and forever; and so wonderful was the work of the Lord among his people that we have been called in to pray with many white people, and some of the best families too. These words we have written for the glory of God and for the blessing of God's suffering poor. We take no glory to ourselves. We are unworthy, and the least of all he thinks. Hallelujah to the Lamb of God. He is our justifier, our sanctifier, our healer and our coming king.

*[Dr. Jolly's exact words are as follows: "This power was for that time and occasion only. That age needed it to prove the divinity of Christ.***** The ministry of to-day is not given this power. It is not necessary to establish the gospel, &c."—Ed.]

DIVISION OF THE LOUISIANA CONFERENCE.

By Prof. B. M. Hubbard, B. D.

I have read extended articles and listened to eloquent and enthusiastic speeches pro et con this subject of so much moment, and yet I have not been able to satisfy myself as to the possible good results that may accrue after such division.

Are we not actuated from a desire of leadership rather than from the spread and permanent development of our beloved Methodism?

Is it not highly possible that this conference which bids fair to be the equal of any of our

colored conferences, not only in material resources, but in brain power and true clerical character, may become two pigmies resulting from such division?

The galaxy of the Louisiana Conference is now being studded with more than two or three stars of the first magnitude, and must so be considered. Let every one who is just a little desirous of representing this great and prosperous conference in the General Conference, come up to the Annual Conference and stand his chance in the race for this honored place, whether he be presiding elder, pastor, editor or connected with our educational interests. This is the only way to develope the manhood of this conference. It can not be done by disintergration. Let there not be a puerile course taken to gratify the notion of a few men. Some want a division because of better places, they say. Brethren, our place will come when we make it, whether in an integral or a divided state. If some one else make it for us the probabilities are that we will not fit the place. My vision, circumscribed though it may be, sees nothing in division as yet. Perhaps the veil may be lifted in the near future by the pencil of some foresighted brother.

However, if divide we must, then a natural, and not an artificial boundary. No better limit can be had than the Red River and the Mississippi River.

TRICKS OF CERTAIN CANDIDATES FOR GENERAL CONFERENCE.

By Rev. W. S. Curtis.

The great fight for general conference is on, and some of the boys are setting the hay field on fire and burning the very life out of every thing they come across. They have two ways by which to burn the grass that hasn't any substance in it.

(1.) Subteraneously. (2.) Superficially.

1. The subteranous way in which they undertake to vote a great many men in our conference is, by slapping the brethren on the head or shoulders and speaking and smiling with those they havn't said anything to since last general conference election for delegates. They are going out on horse-back in the country and hunting up those fellows whom they have been calling "stick preachers," and criticising their manner of preaching and calling them "jack legs," (though they passed the conference board) and telling them what fine sermons they preach, such and such a time. They will not send for a pulpit orator to conduct their revivals now, but will send for the "jack legs," as they have called them, in order to keep them tickled up for the general conference election. Forgetting the earnestness that should be first stamped in the heart of the minister to save souls; forgetting, as it were that the Methodist Episcopal Church is the medium through which God has worked and will continue to work to save the nations, they are working out of sight. They are working every way in the world to get the underhold on another brother, by trying to find fault with him, but—I will now say—pure gold will have its same sound, however thick the criticisms may come. However dark the night may be, that sun light that some of our noble and broad hearted men have been scattering all along the way, "will shine on." True manhood, true brotherhood, hearts washed all over in Christ's blood; "regulars!" and none other need to apply.

2. The superficial way in which they try to burn the dry stubble and to decoy the weak and feeble preachers and secure their votes, is, they will make the little preacher promise and tell him ever so much he is going to do for him or cause it to be done. Thus getting the little fellow well inflated. They will go on the little "stick" preacher's work and inquire concerning his conduct, and if they can get the members or people to say anything against his morals, they will get up a big imaginary excitement and go running to the little preacher with it, trying to scare him, and will say, "God, things are hot, fellow, you had better look out! But I'll tell you what I'll do if you will vote for me as a delegate to the general conference, I can save you, etc.

To whom it may concern, let every preacher say none of these things move me.

With all my might and force and back-bone and will-power, I shall endeavor to help put the right man in the right place and "keep him there" until he makes a track in the golden sand of this age that no cyclone can blow away.

To my conference brethren, don't you know your own ability, your qualification and the crisis through which the colored man in the Methodist Episcopal Church is now passing? For the sake of the church and for the sake of the race, and for your own sake and for God's sake see yourself just as you are, and back down. The higher the man, the greater the fall.

Get down from the lofty height of imagination where you are now taking your stand to whoop up the boys in the field for general conference; I say get down before you are knocked down. Too early boys, too early! Wait on God and he will look after the true and the tried.

WHERE SHALL WE GO?

It seems to me that more of our leading and representative men of the M. E. Church, ought to urge our people of this country to emigrate from here to Africa, or some other place where we will be recognized as citizens in the truest sense. Considerable discussion has arisen relative to our position and welfare in this country. It has been said, that wealth would give the Negro a right of way to first class privileges, such as any other enjoy. But this so far has proven a big failure, so much so that it is useless to take time to argue.

The next step was, soon as he educates he will be surely invested with such rights and privileges as others have. Many have fulfilled this mission ably, as I see them now masters of Greek and Latin. I see them on an educational line, standing shoulder to shoulder and head with their fairer brother.

Of course this is not true with the majority, but we rejoice to know that it is true with a large number. I would be very joyous to know what other steps must be taken for the black man to enjoy the American privileges the white man does. We are like penned up cattle when it comes to speak or write freely on any subject. It matters not how important or how much good may be accomplished, our educated men as a whole are afraid to speak above a whisper. Take the majority of our race, how humbly we are making ourselves contented to be the white man's servant from year to year, cooking his meals, washing his clothes, scrubbing his floors and working his farm probably with a family of 6 or 8. When he gets the last bale of cotton then the white man recognizes him and compliments him with a pat on the back; he is a good Negro.

Viewing the prospects of the Negro in the future in this country, I do not see anything encouraging. The nearest equal rights we shall enjoy; if by chance we happen to be burried beside our white brother, for our bodies probably will have no advantage of each other. And wherever our soul lands we will share equal.

J. W. Dudley.

NORWEGIAN AND DANISH CONFERENCE.

By Rev. Manley S. Hard, D. D.

It is fair to assume that each part of the church is anxious to hear as to the growth of other parts of our zion. A day since it was our pleasure to be present at the Norwegian and Danish conference that is holding its session in Trinity Church, Racine, Wis.

Bishop Joyce is presiding to the great pleasure and profit of all. The host of the conference is the venerable Rev. A. F. Peterson.

Few if any have had more to do in giving direction to the Scandinavian work than Brother Peterson. He is 76 years of age and asked for a superannuated relation which was granted. Bishop Joyce made a tender and beautiful tribute to him when he said that no name was better known among Methodists in Norway than that of O. F. Peterson.

Racine is a beautiful city. It is largely given to manufacturing farm implements carriages and wagons. Twelve of the threshing machines are made in this city daily.

The churches are fine. There are ten Scandinavian churches of all denominations here. This conference is not large but it is unusually strong and intelligent. The preachers are educated, earnest and devoted. A new hymnal has just been issued from their press, for the use alone, of the Norwegian and Danish Churches. It is a fine book in style and size.

This conference has had quite a little to do with the cause of church extension. Our board helped it largely in the early days of its organization. It has about seventy-five church buildings and fifty-seven of them have been aided by our board. It has received by donations, $12,650.00 and by loans, $23,000. It is beginning to contribute well and has returned $6,050.00 to our treasury. It will advance in what it will give our board this year. If it should contribute all that it was apportioned it would be less than 12 cts. a member. This would not surely be a serious demand, after what church extension money has done within its bounds. Dr. C. J. Little and H. C. Jennings were at the conference, and ably represented Garret School of Theology and the Book Concern. We were fortunate in being entertained in the delightful home of Martin S. Field, Esq., who was a lay delegate from this conference to the general conference of 1884.

—On the train. Sept. 1st.

ONLY ONE SATISFYING PORTION.

Amid all the commendable reforms, charities, benevolences, social advancements and society activities, it is well to remember that his world affords but one thing, one only, that can really and permanently satisfy the human heart, and that is the grace of God. It is unmistakable true that God is in this world reconciling man unto himself. He is here. His spirit moves us, consoles us, inspires us, saves us. To doubt this truth is to stultify conscience and to invalidate consciousness. God is here on earth. He is saving penitent souls. He is purifying the faithful. He is comforting the sorrowing. He is encouraging the despondent. He is blessing everybody who will let him. He is doing more good to trusting souls than all the riches, learning, power and luxuries which humanity boasts. He is bringing more comfort to the cots and cottages of the faithful poor than all the millionaire worldlings and princely sinners of earth enjoy. He is satisfying the trustful immortal spirits he created, and there is no other portion that can satisfy.

Only one gift can justify
The boasting soul that knows his God;
When Jesus doth his blood apply,
I glory in his sprinkled blood.

This is an old truth, but it is truth just the same that never has been and never can be superseded by any device, discovery or advancement found among men. Preachers of righteousness should not forget to apply it most faithfully, whether men will hear or forbear.

—Michigan Christian Advocate.

Not an infallible Church not a traditional ecclesiasticism, but a deep sense and recognition of the Fatherhood of God and the brotherhood of man is the key to unlock the problems of the present and future.—Epworth Era.

How things change! Once a stamp tax caused a war; now a war causes a stamp tax.

That which, through all ages, reaches the human heart most surely is courage. The coward has no friends.—H. S. Merriman.

THE LIFE OF FAITH.

HE CARES.

Anna Barbauld.

What can it mean? Is it ought to Him
That the nights are long and the days are dim?
Can it be He feels the grief I bear,
That saddens the heart and whitens the hair?
Around his throne are eternal calms,
And the strong, glad music of happy psalms,
And bliss unruffled by any strife—
How can He care for my little life.

And yet I want Him to care for me,
While I live in this world where sorrows be;
When the lights lie down in the path I take,
When strength grows weary, and friends forsake,
When the music that once did bless
Has left me to silence and loneliness,
When my life-song changes to sobbing prayers,
My heart cries out for a God who cares.

O wonderful story of deathless love!—
Each child is dear to that heart above;
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts my burdens, for he is strong;
He stills the sigh and wakes the song;
The griefs that bear me down he bears,
And loves and pardons because he cares.

Jamestown, New York.

PAYING THE DEBTS WE OWE TO GOD.

Every honest man pays his debts, or, at least, tries with all his might to do so. Our duty is the debt we owe to God, and our ability to do duty is the measure of our obligation to pay that debt. To be honest, we must, to the extent of our ability, do duty—pay that debt. If we do not, we are not honest; and if we are not honest, how could we enjoy heaven, even if we could get there? How could we face the angels who knew we had not done our duty? How could we gaze upon the great white throne? How could we confront the Judge of quick and dead with composure, when knowing that he knows how dishonestly we have refused to pay the debt we owe him? Ah, these are heart searching questions. Better now confront duty and do it than to be found wanting in the great day. Now one of the most sacred and binding duties upon parents is to bring up their children "in the nurture and admonition of the Lord." Parents who are doing this duty—discharging this debt? How about that wine in the cellar and in your innocencies? How about sending your tender, susceptible children to the dancing school? How about those "progressive-euchre parties" held in your homes, in which are being taken by your boys the first steps in the direction of a gambler's shame and a gambler's hell? How about the theater, the Sunday excursion, and the Sunday base-ball game? Ah, when in the later life and ruin of these bright boys and girls of yours, these things are brought home in awful weight to your souls, then you will think of your having neglected to train your children for God instead of "for society" and sinful, worldly pleasures. Your dishonest failure to pay your debt to God in these respects may not only cost you your own soul, but effect the ruin of those who are more precious to you than your own life.—Religious Telescope.

THE FLIGHT OF TIME.

Alexander Macauley.

There is nothing that shows the feebleness and littleness of man in sharper outline than time's irresistible flight. How few are the years of even the longest life! And all is doubt and uncertaintiy from day to day. Accidents have become so common that when one goes into the crowded thoroughfare, what surety is there for safe return? The legion of disasters and calamities speak longer than words can depicture. The swiftly flying train, rushing through the dismal night, is not an apt similitude of the dangers that constantly menace us. The bicycle comes in for its share of peril, and many a good man and woman would have longer lived without it. If one says that rapid transit makes up for the gerater number of accidents than formerly, still we say that human life is more precious than aught else. Whatever tends to longevity is infinitely better that what tends to lessen, by even a small number of years, the chances of human existence. Life is dear to us all, and when well and soberly lived stands paramount in the world. Not the crimed stained existence of Macbeth, who says:

I have lived long enough; my way of life
Is fallen into the sear, the yellow leaf,
And that which should accompany old age,
As honor, love, obedience, troops of friends,
I must not look to have,

but rather the honest, true, unselfish life that while desiring to live is not afraid to die.—Alexander McCauley.

BE YE ALSO READY.

The earth shifts quick scenes and destinies come in moments. It requires but a second of time to change worlds. The future holds for unfolding, a heaven of joy or a hell of woe, but the heart may swing the door into either light or night. Sudden preparation for a great event or unexpected change may mean no preparation. All past life is a preparation. A call from the unseen may crystalize an immediate condition of soul for eternity. What utter folly, then, must be the procrastination of the man who trifles with truth and toys with opportunity.

"The present, the present, is all thou hast
For thy sure possessing;
Like a beautiful angel, hold it fast,
Till it give its blessing."

When John Wesley was asked in the latter part of his life, what he would do if the Lord should call him that night, he replied:, "I would preach at A— this afternon at four o'clock, take supper, preach again at B—, just as I have arranged, then go to bed and wake up sweetly in glory." The faithful follower of Jesus Christ is always ready for the angel messenger. He will be caught in the act of no sin. Every speeding moment of the day finds him reflecting his light; a holiness keeps the heart pure; conscience gives peace the feet are treading the Kings highway; what matters it if that light breaks into the eternal day, or the heart thrills with immortality or the foot step from the highway to the throne!

The Savior's command to watch, and to pray with watching, comes laden with omniscience. If the life is continually nourished and inspired by the Holy Spirit, such a one is prepared for any vicissitude. Wordly successes are accepted as from the Lord. The favor of men does not puff up the spirit. Glowing health but gives greater reason for the meditation of God's word and the song of praise. Reverses, also, cannot move the soul from its fountain source of strength. Deeper than any sorrow is the assurance of the keeping power of God. There is trinity if graces which more than equals the vexations and dangers of life,—faith, hope and charity. He is best prepared for this yorld, who is ready for the next. Watchfulness and prayer should be companions of the rising and setting sun. If the life is one of conscious and continual acceptance with the Lord, he will be welcome when he comes.—Omaha Advocate.

"The glory is not in the task, but in doing it for him;" true, but doing it for him ennobles even the meanest tasks, and all our work grows in importance, in beauty, and in effectiveness, as we bring this spirit into the doing of it.—Alice King.

The shortness of life is bound up with its fullness. It is to him who is most active, always thinking, feeling, working, caring for people and for things, that life seems short. Strip a life empty, and it will seem long enough.—Phillips Brooks.

WOMAN'S DOMINION.

BRING THE CHILDREN HOME.

A mother died in one of our Eastern cities a few years ago, and she had a large family of children. She died of consumption, and the children were brought in to her when she was dying. As the oldest one was brought in, she gave her her last message, and her dying blessing; and as the next one was brought in she put her hand upon him and gave him her blessing; and then the next one was brought in, and the next, until at last they brought in the little infant. She took it to her bosom and pressed it to her loving heart, and her friends saw that it was hastening her end; that she was excited, and as they went to take the little child from her, she said: "My husband, I charge you to bring all these children home with you."

And so God charges us as parents to bring our children home with us, not only to have our own names written in heaven, but those of our children also.—Ex.

The District Meeting of the Woman's Home Missionary Society, Marshall District, was held at Texarkana, Texas in conection with the District Conference. The meeting was called to order by Mrs. Mary A. Johnson, president of the Marshall District. The devotional exercise was conducted as follows: Scripture Reading, 19 Psalm, by Mrs. J. B. Goodby of Marshall; Song, No. 1; Pentecostal Hymns; prayer, by Mrs. Ella Clark of Jefferson; song, 225, Pentecostal Hymns. After the devotional exercises a brief, but interesting program was rendered. Excellent papers were read by Mesdames J. B. Goodby and H. Kendall. Mrs. E. Clark made some wise and appropriate remark concerning the industrial training of our youths. Dr. I. B. Scott, Rev. I. G. Penn, and Rev. M. W. Dogan emphasized very forcibly the subject of "How to save the girls." Mrs. M. A. Johnson was elected district president, Miss B. D. Weaver, district secretary.

WHAT THE WEARING OF EAR-RINGS MEANS.

The Rabbis assert that Eve's ears were bored when she was exiled from Eden as a sign of slavery and submission to man, her master. If so, the slaves have since found a way to make their masters atone for this humiliation; the latter must pay dearly for the diamond badges of their wives' servitude. Since then, not money alone have these pretty baubles cost, blood has been poured forth in torrents to procure them for some capricious fair one, while the sacrifice of them has been attended with the most fatal results to many persons.

The golden calf was made entirely from the golden ear-rings of the people—probably the same they had borrowed of the Egyptians, and neglected to return—and three thousand men paid with their lives the unworthy use to which the jewels were put. We find also that the ephod, made of the ear-ring of the Princes of Midian, "became a snare unto Gideon, and to his house." Among the Arabs, having a ring in one's ear is synonymous with being a slave. When one man submits to the will of another, he is said to have placed in his ear the ring of obedience, as symbolical of his slavery.—Saturday Evening Post.

SOME LITTLE HINTS ON ECONOMY.

Genuine whalebone is very expensive, but as it may be used in several dress-waists if reshaped, it is worth while knowing how. Soak it in warm water for half an hour and then iron out, and each piece will be found straight and smooth. Corsets may be cleaned with a large nailbrush and warm soapsuds after removing the steels; the shape need not be injured if they are not twisted nor pulled while scrubbing them; then when dry restore the steel and laces. Stockinet and good rubber shields may be washed in warm soapsuds, pulled into shape when partly dry and hung in a window to finish the process.

Knit sweaters will soon loose their color and ape if not properly cleansed in hot soapsuds, t not rubbed, until clean, when the water is ressed rather than wrung out. Spread in an ry room out of the sun on a sheet and pin down the shape that they should be when dry. A hite sweater that is not much soiled may be reated as white crocheted shawls are when nohers object to using water upon them.—Ladies Home Journal.

To preserve tomatoes, take one peck of ripe omatoes not too ripe; pare them carefully without scalding; take most of the seed out of each; ut to soak about three or four hours in lime vater. Allow a half pound of sugar to one ound of tomatoes. Cook the sugar in one pint f vinegar a few minutes before putting in the omatoes. Flavor with whole spice, cloves and mace or cinnamon.

Peach-fruit surprise.—Into one quart of chopped peaches stir a cup of water, a pound of sugar and the unbeaten white of five eggs. Turn all into a freezer and grind until firm. You may use any fruit you choose in place of peaches. —Harper's Bazarr.

Fricaseed Liver.—Cut the liver into small thin slices, pour boiling water on it and drain it at once; roll in seasoned flour and fry in butter until brown on both sides. Next remove the meat from the pan, fry a sliced onion in the fat remaining, add a tablespoonful of flour and more butter if necessary, add then half a cupful tomatoes and enough stock to make a thin sauce. Season with salt and pepper, return the meat and simmer one half hour.

To clean Kettles.—To clean granate or porcelain kettles that have become discolored, fill them with hot water and add a tablespoonful of lye. Let them stand for a day or two, then bring the water to a boiling point, and scour the kettle.

To clean brass.—Use fine table salt and lemon juice, scour well with a rough cloth. If lemons are not convenient use vinegar without the salt. Rinse well with hot soapsuds, dry well and polish with a flannel cloth and whiting.

Veal Loaf.—Chop two pounds of veal with two pounds of salt pork; roll a dozen stale crackers and wet with milk. Mix all together and season with salt, pepper, spices and ham. Bake one and one-half hour.

Sandwiches for Lunch.—A nice sandwich is made of toasted bread with a filling of chopped meat, with a dressing made of mustard, vinegar and sugar; heat the dressing before mixing with the meat. Unless desired the bread may not be toasted. New England sandwiches are made of chopped salt meat and baked beans.

Another dainty sandwich is made of grated cheese and the yolk of a hard boiled egg.

Tomatoe Sauce.—Stew eight medium sized tomatoes and one chopped onion for twenty minutes, then put it through a sieve; put butter the size of an egg in a saucepan and when it melts stir in two tablespoonfuls of flour. Add the tomatoes and season with salt and pepper. It is an excellent sauce to serve with beef roast, pork or veal.

Lime water is an admirable remedy in cases of diphtheria. Its local effect is most useful in cleansing and purifying the fauces, and its mode of application is the easiest imaginable. It requires no spray apparatus, no douching, and no effort at gargling. It is sufficient to have the patient slowly swallow a teaspoonful or more every hour, in order to get good results from its use. This fact is of the greatest importance in treating children, who are too often cruelly tortured in the attempt to make local applications to the throat.

OUR YOUNG FRIENDS

NEVERS—FOR BOYS.

Never make fun of old age, no matter how decrepit, or unfortunate, or evil it may be. God's hand rests lovingly on the aged head.

Never use intoxicating liquors as a beverage. You might never become a drunkard, but beer, wine and whiskey will do you no good, and may wreck your life. Better be on the safe side. Make your influence count for sobriety.

Never make sport of those miserable creatures —a drunken man or woman. They are wrecks; but God alone knows the stress of the storms which drove them upon the breakers. Weep, rather than laugh.

Never tell or listen to the telling of filthy stories. Cleanliness in word and act is the sign manual of a true gentleman. You cannot handle filth without becoming fouled.

Never cheat or be unfair in your play. Cheating is contemptible anywhere, at any age. Your play should strengthen not weaken your character.

Never call anybody bad names, no matter what anybody calls you. You cannot throw mud and keep your own hands clean.

Never be cruel. You have no right to hurt even a fly needlessly. Cruelity is the trait of a bully, kindliness the mark of a gentleman.

Never lie. Even white lies leave black spots on the character. What is your opinion of a liar? Do you wish other people to have a like opinion of yourself?

Never make fun of a companion because of a misfortune he could not help.

Never hesitate to say no when asked to do a wrong thing. It will only require courage—the best kind of courage, moral courage—but say no so distinctly that no one can possibly understand you to mean yes.

Never quarrel. When your tongue gets unruly lock it in—If need be bite it. Never suffer it to advertise your bad temper.

Never make comrades of boys who are continually doing and saying evil things. A boy, as well as a man, is known by the company he keeps.

Never be unkind to your mother and father. When they are dead and you have children of your own, you will discover that even though you did your best, you were unable to make only a part payment of the debt you owed them. The balance you must pay over to your children.

Never treat other boys' sisters better than your own.

Never fancy you know more when fifteen years old than your father and mother have learned in all the years of their lives. Wisdom is not given to babes.

Never lay aside your manners when you take off your fine clothes.

Never be rudely boisterous at home or elsewhere.

Never forget that God made you to be a joyous, loving, lovable, helpful being. Be one. —Independent.

AN ACORN FOR A TEXT.

"Here is my text," said the speaker, as he held up an acorn with its carved cup and smooth ball.

The children laughed.

"Listen!" said he, puting the acorn to his ear. "It says to me," he whispered, "By and by, when I'm a tree, birds will come and nest in me; I will furnish shade for cattle; I will make a pleasant fire for the home, I will be a roof and shelter from the storm."

"Now children," taking the acorn away from his ear, "I look into your faces, and what do I hear? By and by I will be a blessing to many. I will speak the words of Christ's salvation to the lost; I will shine in beauty among Christ's redeemed ones."

"Do your little lives whisper that promise? Yes, if you let Christ work in and by you, as God works in and through the willing little acorn."—Sunbeam.

"GIVEUPPITY."

Two little sisters, Daisy and Bess, had been given a parasol which was to be held and shared in common. It was a dainty bit of blue satin, with such glory of ribbons and lace as well might charm the most exacting little girl. They were to take turns carrying it; but mamma noticed at the end of the week that Bessie's "time" never seemed to come, although the unselfish little girl made no complaint.

One day, as they started for a walk, Miss Daisy, as usual, appropriated the coveted treasure, and gentle Bess was moved to remonstrance: "Sister, it's my time to carry it!"

"No, it's not; it's my time! I haven't had it hardly a bit," retorted little Miss temper, with a flash of her brown eyes as she grasped the parasol more tightly.

"Daisy," interposed mamma, "give it to your sister. She has let you have it every day, and you must learn to give up."

"O mamma, I can't! There is no giveuppity in me," sobbed the little girl, dropping the parasol and hiding her flushed face in her apron.

Ah, little one! You spoke more wisely than you knew—"no giveuppity in me!" How many of us must learn, through and tears, that we cannot fitly do the Father's will without "giveuppity" in our hearts!—Ex.

WIDE-AWAKE BOYS.

When General Grant was a boy his mother one morning found herself without butter for breakfast, and sent him to borrow some from a neighbor. Going, without knocking, into the house of his neighbor, who was then at West Point, young Grant overheard a letter read from the son stating that he had failed in examination and was coming home. He got the butter, took it home, and without waiting for breakfast, ran down to the office of the congressman from that district.

"Mr. Hammar," he said, "Will you appoint me to West Point?"

"No, so and so is there and has three years to serve."

"But suppose he should fail, will you send me?"

Mr. Hammar laughed. "If he don't go through, no use for you to try."

"Promise you'll give me a chance, Mr. Hammar, anyhow."

Mr. Hammar promised.

The next day the defeated lad came home, and the congressman, laughing at Uly's sharpness, gave him the appointment. "Now," said Grant, "It was my mothers' being out of butter that made me General and President." But it was his own shrewdness to see the chance, and promptness to seize it, that urged him upwards.—Christian Advocate.

Major-General Miles may well become the farmer boys' hero. He says that his boyhood on the farm laid the foundation for his healthful constitution, and that its simplicity and purity did more than anything else toward his success. "It taught me," he says, "habits of industry and economy, and its freedom and independence caused me to acquire the habit of self-reliance." —Ex.

Things do not stand still. Personal influence does not stand for naught. One member of a household, one pupil or teacher in a Sunday school, one worker in an establishment of a thousand workers, one citizen in a nation, one soul in God's kingdom, either helps forward the whole of which he is a part, or stands in the way of its progress. And if we are not doing our share in moving things forward we are a dead weight, tending to drag them backward. God's kingdom does indeed move steadily forward, despite those who, actively or passively, are doing their share to hinder its progress. But are we willing to be numbered among the dead weights in this Godward march of the universe?—Sunday School Times.

EDUCATIONAL.

OUR GUNNERS' ACCURACY.

The ordinary seaman of the present navy, who operates the small guns which compose the secondary batery of a battle ship and are nsed only at close range, has taken the place of the old-time gnnner, and he in turn has risen and is now a warrant officer, occnpying a place between the seaman and the non-commissioned officer, having a mess apart from the ordinary seaman. He is not, however, eligible to advancement further than that of a gnnner of the first-class. Below him are the gnnners of the second class formerly the gnnners' mates, and the gnnners of the third class, who in the days of the old navy, were known as the gnnners' apprentices. In the old order of naval affairs gnnners rose from the rank of ordinary seaman and had as their only claim to their titles the skill in the point-blank shooting of the time, acquired by long practice.

Besides the cool head, steady hand and keen eye of the old-time gnnner, the gnnner of the new navy nnst possess a gnnners' education, including not only a thorough knowledge of both common and decimal fractions, but also the nse and application of the principles of algebra, geonetry, trigonometry and trajectory.

He is taught first that to locate to a nicety the object npon which he is to train his gnn, he nnst observe it from two different points and then having established a base line and the two adjacent angles, by the science of triangulation he finds the intervening distance. Many experiments have resulted in the formation of tables and the invention of menchanical instrnments which make the calenlation a natter of but a few seconds. These are based npon the science of trajectory, and enable the gnnner to know at an instant at what angle to elevate his gnn.

Comparatively simple as this nay seem, with the nse of the instrnments and tables, it embraces in naval gnnnery accnrate calenlations of the speed and direction of motion of the vessel carrying the gnn, the speed and direction of motion of the target, if it be another ship, and the direction and velocity of the wind is not one of which can be disregarded if the range is overcome to a great extent by the shorter distance and by the high rate of speed attained by the projectile.

In the case of a noving vessel being the target, the range is determined by means of the range-finder and noted. After an interval of two ninntes or a convenient fraction thereof, a second calenlation is made. By the tables the distance in yards between the two points is determined, and this divided by the interval of time gives the speed. By another table, based npon the rate of speed attained by the projectile and the range, the distance which the target will have traversed during the flight of the projectile nay be obtained, and the gnn aimed at such an angle as to cause the shot to take effect as desired.

By another process, if the ship upon which the gnnner is stationed be moving, the ain can me made qnite as accurate, and to this exact reduction of the science is dne the almost marvelous marksmanship of the Yankee gnnners in the recent engagements in Cuban waters.

While our modern gnnner nnst know thoronghly all this, he does not have the opportnnity in an engagement to apply it. To the officers in the conning tower and in the turret falls the task of determining the ranges. This is usually done by officers on board the flagship and commnnicated to the officers on board the other ships by means of signals. From them the gnnner in the turret gets his angle, and by means of a lever and a scale elevates or depresses his gnn as his orders may require.

Then comes the task which he alone may perform. Attached to his gnn near the breech, is a powerful telescope, fitted at the outer lens with a horizontal and a vertical hair, crossing at right angles in the centre. Through this he locates his mark, and having done so knows that his ain is trne.

In spite of the exactness of the science it is necessary, nnder nnfavorable atmospheric conditions, snch as fog or rain, to resort to the old method of trial shots. A smaller gnn is nsed, and by means of a range-finder attached to its breech the range can soon be determined.

Then the gnnner applies the knowledge which has given him his rank, and science does what the greatest skill of the old days could not.

On the old wooden ship with the bristling sides the progress was entirely different. The gnnner, though far inferior to onrs of to-day, had nnder his charge, gnns nnmbering from four to eight, varying with the size and strength of his vessel, and by force of circnmstances left the task of ainning them to the ordinary sailor, who, though without rank, was often in point of skill the eqnal of his chief.

The long range shot of the new gnns, the one which enables the gnnner nowadays to watch the conrse of the projectile and note the havoc it creates even at the distance of several miles, was impracticable becanse of the small power of the old smooth bore. The close blank shot and the broadsides were the ones npon which the old gnnner connted for victory. Without the aid of science he sighted his cnmbersome piece, while his crew stood ready with ramrod, swab, powder and shot. Minntes were consnmed in the execntion of the orders, "Load! To battery! Fire!" while now each order is expected to be executed in a few seconds.

Where ten shots whistled harmlessly abont the ears of the enemy then, the modern gnnner feels his disgrace keenly if by chance, in an entire engagement, one or two of his shots miss the mark.

The old gnnner, who, as an ordinary seaman, still remains in the service of the modern navy, has learned long since that his time has passed, and as a naval writer has said of him, "he resents the snpremacy of the sailor who knows the what of the art of war as thoronghly as his officers knows its why."—New York Echo.

Attention is called to the advertisement of Gammon Seminary on the last page. This institntion offers nnsurpassed advantages to all candidates for the ministry and to ministers who desire to secnre large preparations for their work. President Thirkield informs us that the ontlook for the coming year is the best possibly in the history of the institntion. More degree students will enter than for some years past. The class for 1900 will be the largest in the entire history of the institntion and bring the nnmber of gradnates beyond one hnndred and fifty.

The last quarterly bnlletin contains the admirable history of the first fifteen years of the seminary, written by Dr. Parks, secreatry of the Faculty. It will be mailed free to all who apply for it.

Rev. Joseph H. Sherrill, A. M., B. D., of the class of '97, responds to the call of Bishop Hartzell and will join President A. P. Camphor, of class of '95, in the religions and educational work at Monrovia, Liberia. Surely the missionary fires are burning on the altars at Gammon, when two of its choicest sons respond to the call for heroic work for the redemption of the Dark Continent.

My character to-day is, for the most part, simply the resnltant of all the thonghts I have ever had, of all the feelings I have ever cherished, and of all the deeds I have ever performed. It is the entirety of my previons years packed and crystallized into the present moment—so that character is the qnintessence of biography; so that everybody who knows my character—and there is no keeping character nnder cover—knows what, for forty or more years, I have been doing and thinking. Character is, for the most part, simply habit become fixed.—Rev. Charles H. Parkhurst.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

Send forth Thy laborers, Lord!
Choose thon each servant's place,
Let each one be to sin-bonnd souls
A channel of thy grace.

Send forth Thy laborers, Lord!
Though great the barriers be
Which keep thy willing servants back,
They are as naught to Thee.

Send forth Thy laborers, Lord!
We plead afresh to-day;
This prayer, which Thon Thyself hast given,
Before Thy throne we lay.

AN URGENT CALL.

The Woman's Home Misionsary Society of the Methodist Episcopal Church is one of the agencies which seeks to snpply trained workers for needy fields. Note this: The demand for snch workers far exceeds the snpply!

Meanwhile, devoted Christian women in city and country alike, are longing for open doors of nsefnlness.

Women with varying gifts are needed. The honse-nother, the child-lover, the bnsiness woman, the speaker and the singer, the teacher, the visitor and the nnrse—all are in demand, and more. "The harvest trnly is plenteons." Where are the laborers?

Pastor, class leader, Epworth League worker, Snnday school teacher and Missionary enthnsiast,—the church looks to you to help answer the question! Will you not do what in yon lies, to bring together the seeker and the songht? Talk of the need and the privilege, in public and in private; speak the "word in season" of you may, and as you pray "the Lord of the harvest that he will send forth laborers into his harvest," help answer your own prayer.

Especially do we nrge pastors to heed the call. Not only seek to interest those whom you deem promising workers, bnt send their names and addresses to Dr. A. H. Ames, National Training School, 1140 N. Capitol Street, Washington, D. C. "He gives twice who gives qnickly." Give this needed help to Christ's cause qnickly!

Bishop Haygood says with truth: "We do not teach the people what the gospel is concerning missions. Nothing can substitnte the gospel when we seek to arouse the conscience to the performance of any duty to God or man. We do too little preliminary work; we depend too nnch on 'the appeal' we make just before the collection. A preacher who never mentions missions till the day comes when he nnst 'take np his collection' is naturally in position to fail in getting what he asks for. The most eloqnent 'appeal,' whether by the pastor or a 'distinguished visitor,' cannot accomplish what faithful and repeated instrnction would have made easy. It is nnch easier to make an 'appeal' than to instrnct the people. Declamation is not teaching. Calling on the people to sustain their 'Conference honor' by 'raising the assesment' is a very different thing from developing their consciences as to the duty they owe the Son of God. It is easier for the preacher to depend on the appeal; teaching implies study, both of the Word of God and of the history of Christian missions. But the study would richly pay the preacher in enlarging and enriching his own soul, if he had not on him the duty of collecting a single dollar. And how nnch easier for him to do all his own work when onee his people are thoroughly taught, from the Scriptures and from the history of missions, their duty as to the greatest work God has committed to the church—the evangelization of the whole heathen world. A missionary church will do its duty on all lines—even in the support of the pastor himself."

METHODIST EPISCOPAL MISSIONS IN INDIA.

The India Mission of the Methodist Episcopal Church was commenced by Rev. Wm. Butler, D. D., who with his wife, left the United States for India, April 9, 1856, and arrived at Calcutta, September 23, 1856. The headquarters of the Mission was established at Bareilly.

The Mission was organized into an Annual Conference by Bishop Thompson, at Lucknow, December 8, 1864. They were connected with the mission 17 male and 16 female foreign missionaries, 10 native preachers, 19 native exhorters, 49 school teachers, 111 full members, 66 probationers, 200 orphans, 1,322 day scholars, 448 Sunday school scholars and property valued at $73,188.56.

The Mission has developed into five Conferences, known as North India, organized December 8, 1864; South India, organized November 9, 1876; Bombay, organized December 22, 1892; Northwest India, organized January 18, 1893; Bengal-Burma, organized February 2, 1893.

These five conferences are under the supervision of Bishop James M. Thoburn, D. D., who was consecrated Missionary Bishop of India and Malaysia in May, 1888. All the leading cities of India are occupied. In 1890 there were reported in the India missions 7,539 full members and 8,951 probationers; now there are 31,575 members and 45,908 probationers.

THE NEW SCHOOL OF INDUSTRY IN LIBERIA.

Many years ago there was an industrial mission school on Saint Paul's river, Liberia, under the care of Ann Williams, one of the heroic missionaries who went out in an early day from New York. The school did excellent work for a number of years, but it was finally discontinued. A few years ago a new building was erected some distance from the bank of the river, and the White Plains Academy has been carried on. Bishop Hartzell has secured the services of Mr. Magill, a native Liberian, and an excellent mechanic and Christian gentleman, and also of his wife, who was educated in America, and appointed them in charge of the schools of industry in connection with the institution, which will be hereafter known as St. Paul's River Industrial Mission.

The bishop has already shipped out material for the erection of carpenter and blacksmith shops, and the buildings will soon be ready for occupation. Fifty dollars will outfit a carpentry or blacksmithing bench.

Professor E. H. Greely, the principal of the institution, under date of March 17, writes: Our school has opened, and Mr. and Mrs. Magill are well and happy and nicely settled in the mission. We will have at least forty pupils—enough to fill up all of our seats. About a dozen boys want to learn carpentry, and Mrs. Magill will give lessons on the organ to those who can pay for them. I rejoice that the industrial department is begun upon such an economical basis. I wish my dear wife could have lived to see this. She longed so much to see other buildings and workers here."

Professor Greeley will come home on a furlough, having suffered from several severe attacks of the African fever after the death of his wife.

"Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungry neighbor, and Me."

—Lowell.

A short psalm read before going to bed will smooth out the ruffled spirit, cool the aching brow, quiet the troubled heart, and soothe and comfort the whole being. It is one of God's sweet lullabies with which He gives His beloved sleep.—Record of Christian Work.

EPWORTH LEAGUE.

By Rev. Daniel W. Shaw, Ph. D.

September Topic—HARVEST PARABLES.
Topic September 25—THE BARREN FIG TREE.

Scripture Reference—Luke 13:6-9.

Here again we have another presentation of the gracious leniency of the Lord. There is here again enforced the lesson of our Lord's patience, with the offering of yet another chance. There is an ancient Greek proverb which says: "The feet of the avenging deities are shod with wool." If by this, those ancient leaders of philosophic thought meant to indicate that God comes in judgment upon the erring without warning we must join issue with them. If they mean that He comes softly with love and care, as a nurse enters the sick room, to administer a blessing, then we will assent; for so it seems to us. To whom has Deity ever come in judgment without first warning him? When the Old World lay in darkness He came in Noah and for a hundred and twenty years warned and waited. When Israel had strayed from the Jehovah cultus and her king gone after strange gods, Elijah was sent to warn and win them again. Israel, shrouded and mantled by her sins, was aroused from her terrified slumbers by the voice of John in the wilderness, crying: "Repent, repent, for the kingdom of heaven is at hand." In but a single instance is the Lord represented as coming as a thief in the night, and that time represents also the closing of man's probation; he having come to such character development as to settle destiny. What need of fulther chance or warning then?

The parable carries the double thought of both the long suffering and the severity of God. With Trench, I believe the vineyard means the world and the barren fig tree represents Israel, while the vine dresser is the Lord himself. With this as a basis, let us see what lessons we may learn from the parable.

1. The world affords an opportunity for fruit bearing. If we are to accomplish anything for the comfort and advancement of those about us, we must use our opportunities for service. To bear fruit was the opportunity of the fig tree. It failed. Not only once, but for three years it failed. Each season brought with it rain, and dews, and sunshine, another opportunity, but still the fig tree failed.

Then came the owner to the vine dresser and laid the facts before him and ordered the tree cut down. The tree had doubtless the show of life, but in the midst of its dense foliage there was no fruit. Nothing but leaves. Too often this is true to-day. There are too many barren fig trees in the world.

2. Notice, the tree was not only worthless but positively harmful. It took valuable space and drew from the earth nutriment that might have gone to another fruit-bearing tree. It was a cumberer of the ground. The parable is susceptible of universal application, although originally pointing out the Jews as the barren fig tree. Any man, church or society, posing as Christian, and yet failing to bring forth as Christians, may be called barren fig trees.

3. As bad as the case was, yet the vine dresser asks for more time. Hear his request: "Let it alone this year also till I shall dig about it." So it is over and over again. Jesus arises to plead for further opportunity for those of his followers who have been fruitless. For three years, says the owner, I have found no fruit; cut it down. No, no, says the vine dresser, give it another year, and if it bear fruit, well; if not, then, after that, thou shalt cut it down. From this we hear nothing more. Did it fall by the ax, or did it bear fruit? This is the natural inquiry unless you remember that we named Israel for the fig tree. With that in mind, you will trace the subsequent history of that wonderful people, and see that after more than forty years the tree was fruitless still, and in the sacking of the city of Jerusalem and destruction of their kingdom the tree was indeed cut down. Jesus, indeed, pleads for us—yea, He is our advocate; but the finally fruitless meet a common fate; they are cut down.

If, to-day, we might go through our Leagues, I wonder what we would find as the record of each life? I wonder what life in our midst to-day has already the ax laid at its root? Perhaps only another year you will be allowed to cumber the ground, ere the stroke that shall fell you will smite you.

Perhaps you ask: What does the owner of the vineyard expect of me? Let us name some of the fruit the Master of the vineyard will seek and expect. 1. A clean and upright life. 2. A helpful life. 3. A devoted life, showing forth the principles of the new kingdom. 4. A life of service among the needy and in the waste places of the earth. 5. A life of faith—such that others can see that you believe in your own prayers, and the Bible is to you the word of God. 6. A life that bears promise of a maturity in the graces of our Lord Jesus Christ. 7. The reinforcement of your prayers by the activities of feet and hands—not only to pray for the sick, but also to visit them; not only to pray for the needy, in their distress, but to relieve them; not only to pray for the heathen lying in darkness, but to send them the light. To this end the Lord digs about us, and spares us yet another season.

Dear Leaguer, take a quiet hour to-day, and go apart and peep into the tree of your life—question it about the fruit.

Charleston, W. Va.

NOTES FROM NORTH CAROLINA.

There should be quite a number of cash subscribers from North Carolina to the Southwestern Christian Advocate, since it was made a law in all of the district conferences that each local preacher must take and pay for the Southwestern one year, or else forfeit his license. There are nearly fifty local preachers within our bounds.

The prospect for a fine opening at Bennett College is good. The State has been thoroughly canvassed this summer by Drs. Chavis and Morris as well as by Prof. R. W. S. Thomas and other interested friends.

Mrs. Dr. Morris has visited several conventions during the summer in the interest of the Purity and Mothers' Department of the W. C. T. U. Her talks have been helpful.

The State Epworth League convention, which meets with the conference at Lenoir is expected to separate from that body and meet hereafter in midsummer at a different place from that of the conference. The district conventions are enthusiastic over the thought and the young people of our Methodism in the State are already anticipating a happy meeting for another year.

Reporters at each district conference and Epworth League convention which we attended, were elected to send the proceedings of those bodies to our paper, the Southwestern Christian Advocate. We have not as yet seen the reports. Somebody is negligent of duty. Brother, don't let the work suffer because you are lazy.

Conference will soon be upon us. There will be appointments, disappointments, pre-ferables and trans-ferables.

The ministry of all denominations in our State is rapidly growing intelligent. This is a hopeful feature. If we had as a race the right kind of leadership, especially in the Gospel ministry, we would rapidly rise to a respectable position in life. Brain moves the earth and heavens.

Rev. J. A. Rush is pushing the spiritual department of the State League.

Political excitement is running high and the Democrats are grabbing at every straw. Some think that they are in deep water and will surely drown.

A representative of the Southwestern is expected at the Lenoir Conference and we desire to show our appreciation by sending him away with no less than $100.

A. Rover.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

Zion's Herald celebrates its seventy-fifth birthday by making its current issue of the 7th inst. a special historic number. Among other interesting items given is a fac-simile of page 1 of the first issue of Zion's Herald, Jan. 9, 1823. Then follow cuts and brief sketches of A. S. Weed, the present publisher; all the Herald's editors down to date, except the present incumbent, and of the Wesleyan Association which is back of all business affairs. There are also cuts of the office editor and a number of employees. In addition two pages are devoted to brief sketches of the various Methodist journals and cuts of their good-looking editors. We congratulate Dr. Parkhurst on the excellent make-up of this historic number of a paper which has done so much toward shaping the history both of the Church and the country at large.

The Ninth Regiment of U. S. Volunteers (colored) left this city last month without its chaplain, notwithstanding the fact that one was appointed weeks before. The last we heard of the Rev. C. T. Walker, of Georgia, who had secured the appointment, he was waiting for his commission. How shall we account for this? Fortune, the wizard of Gotham, told us some time ago that there was something crooked about this colored chaplain business, but we have been loath to believe it. Was Brother Walker's case overlooked at headquarters, or was his commission withheld because his color did not accord with that of other members of the colonel's staff? Will some of our exchanges straighten us out.

We are pleased to announnce that Rev. Gaylord Hartupee, A. M., D. D., who will be remebered by many of the older students of the Central Tennessee Colelge, Nashville, Tenn., as at one time the president of that time honored institution, has given the Ohio Wesleyan University property, valued at $50,000, to go toward the endowment of the president's chair. In addition he has given about $12,000 more for the establishment of a home for the children of missionaries who desire to sojourn near the university to attend school. His wife joins him in these bequests. They certainly set a noble example for those who, by industry and frugality, are prepared to further the cause of the Master.

If Prof. Geo. O. Marshall, of Sunnyside, Tex., who has charge of our column for the "Farm and Fireside," could have heard as we did, a few days since, Presiding Elder Wm. McMorris of Mississippi tell how serviceable that column has been to a number of farmers on his district, he would begin to realize how much good he is doing. Elder McMorris marks and clips the paper and reads it to the brethren. They not only become interested and subscribe but many of them are trying to purchase homes and do whatever else the professor tells them to do to improve their stock and their lands. They are right; Prof. Marshall runs a big farm and knows what he is talking about.

THE WAY HE WAS CURED.

Referring to an article on "Race Prejudice Decreasing," which we reprodnce in this issue from a Northern paper, we are reminded of an incident related to us by Dr. M. C. B. Mason some weeks ago. Just about the opening of our war with Spain, when not a few people, North as well as South, were desirous of keeping the Negro from exposing his precions body to the bullets of the cruel Spaniard, the Doctor was presenting his cause to audiences in one of the States of the great Northwest. At the close of the service on one occasion a gentleman invited him to his home for entertainment, and Dr. Mason accepted. During the time they were together, by some means the question of Negro soldiers came up and his host said: "I want to tell you how I was cured of my prejudice against colored soldiers. I was a soldier in the late war, and like many others who went from the North, I had sympathy for the slave, but could not bear the idea of coming in contact with him as a comrade in arms, and fighting side by side with him. Anyway, I went to the front, did my best and was spared the pain of coming in contact with any of the soldiers of your people for a long time. Time wore on and at last I was captured by the rebel army and confined in the now famous Andersonville prison. What a wretched place, and what a time we had. I staid in there month after month; saw hundreds of my comrades sicken and die; others died of starvation and not a few were killed, though defenseless prisoners. How we longed for deliverence. But it seemed it would never come. Most of us were weak and worn; we were the merest shadows, just skin and bones.

At last one day a rebel officer came inside the stockade, stopped in the middle of the pen and said in the good old Southern language: "'Tention!" "Stan' up!" "Fall in line, we goin' to 'change you!" Of course we were glad to hear this, but we had heard it so often before, that we did not think much of it. Still we managed to get on our feet, some way. Then came the orders: "Right face!" "March!" "Double quick!" We tried but such a double quick it was; most of us could scarcely walk. Anyway, we did the best we could, and sure enough he marched us right out of the gate, and lo and behold! There stood just a few paces from us, erect and soldierly, one or two battalions of colored soldiers, dressed in blue uniform, bearing a beautiful United States flag. I was never more glad to see any one in my life. We broke ranks without orders and, forgetting our hunger and weakness, ran to them, grasped their hands and hugged them and wept like children. They had come to deliver us. I tell you, Doctor, it cured me of my prejudices and I have been cured ever since."

The article we publish says a good many other people have been cured during the war, which all hope is closed.

"RACE PREJUDICE DECREASING."

We are much pleased to reproduce the following editorial from the Pittsburg (Pa.) Daily News on the subject which heads this article. We offer no comment, but simply say we trust the News is right in its declaration and that race prejudice is really decreasing. In its issue of Sept. 6 that paper says:

"The marvelous influence which the war has had in obliterating sectional lines has been fully recognized by press and people, and freely commented upon as one of the most satisfactory consequences of the conflict. But other lines quite as deep and of longer existence have also been obliterated to a considerable extent by the experiences of the war to which public attention has not been so closely drawn. We refer to the lines of race prejudice, not a birth of the present generation, but an inheritance from the earliest days of the country. The few days in the trenches around Santiago accomplished more in the direction of leveling these prejudices than the work of years under ordinary conditions could have achieved.

Nor is this result surprising under the circumstances. There was a common understanding among the white people, not alone of the army but throughout the country, that the Negroes were lacking in that element of manhood that must exist in order to hold men to the post of duty in the face of obvious danger and manifest peril. The information which came from the frontier, where the colored troops had been put to the test in fighting Indians was not accepted as final for the reason, as it was alleged, that that sort of fighting is different and less dangerous than the civilized methods of white men. But at Santiago it was proved beyond the shadow of a doubt that the colored troops not only fought with the same courage and efficiency as the whites, but that they were equally magnanimous in victory and even more kind and generous to their comrades in arms, wounded or well.

From all sections of the country represented on that field and in those trenches comes the same evidence of a change of sentiment on this race question. A Southern born and bred West Pointer was seen to shake hands in cordial friendship with a colored private soldier on the battle line, and the report of the incident caused surprise when it was read in New England. But it caused neither surprise nor comment where and when it occurred. It was after some unusual sacrifice had been made by the colored man to relieve the sufferings of a wounded white comrade, and it simply sealed a perpetual friendship between that white officer and the colored private. It wasn't the only incident of the kind that occurred there, either. There were plenty of similar incidents under like circumstances, and collectively they mark the beginning of the end of a race prejudice in this country, which was unjust and detrimental to one race as it was ungenerous on the part of the other."

The empress of Austria was assassinated last Saturday afternoon while walking along the streets of Geneva Switzerland. The fatal blow was struck by an Italian anarchist who was born and lived in Paris, France. It seems he went there to murder some one else, but did not find opportunity, so he seemed to think one rich person would do as well as another. Luccheni, for that is his name, pierced the heart of the empress with a sharpened three-cornered file, prepared for the purpose. President McKinley wired words of sympathy to the emperor, Francis Joseph, her husband.

Justice White, one of the judges of the United States Supreme Court, has declined a place on the peace commission which President McKinley has been trying so hard to appoint. We agree with the Michigan Advocate that it is well that he declined. Where there is so much at stake for God and humanity we think no one should serve who would be hampered by his relation to any church. Let the difficulties between this country and Spain be settled without reference to how this or that religious sect will be affected. As has been said, the Spaniards who are to serve on that commission will all be Catholics and they will make trouble enough without even one from this country. Senator Gray, of Delaware, will take the place of Justice White We are sure the Protestants on the commission will agree that Catholicism has the same showing the other churches have, and nothing more should be asked.

An article published among our contributions indicates that the brethren in some sections have begun their canvass for the general conference already and have gone at it in regular political style. The idea seems to be to begin early so as to have plenty of time in which to run. We judge they mean all right, though there is such a thing as going to the table before the food is put on. Taking this view of the case, the sooner a fellow begins the longer he will have to wait.

TRUE AS TO THINGS MORE SERIOUS.

From a copy of the Nashville American, which we secured while attending the exposition, we clip the following little item:

"Either the Eastern magazine dialect story writers are fakes, or else are poor observers. Readers in the South of these stories have probably noticed a gross omission from the Southern colloquialisms as portrayed by these writers. Has any one ever seen set down in cold type the peculiar phrase "please, sah?" It is not used in Nashville by servants alone, but accompanies every polite request. The second word is cut even shorter, the first so that it sounds like a foreign word, accented on the first syllable, and the writer, the first time he heard it, was not sure what he had heard. The first time was from a friend at the hotel.

"Give me a light, please, sah."

The second time, "'Smorning's 'American,' please, sah."

The third time, a store clerk said it, "Walk back, please, sah!" That shows how general the use of it is, and yet the writers of Southern dialect have passed it by. By the way, it strikes one as odd to be asked by a clerk or shop keeper to walk in or walk back. The Northern custom is usually to ask, brusquely, "Something I can do for you to-day?"

The foregoing was written by some one who signed himself "Stranger Buckeye" and tends to confirm what is evident to those of us who live in the South, that our white friends are greatly amused at seeing and hearing us do or say the very things that they themselves are given to. But somehow the black man makes it amusing. How it amuses our white neighbor to hear us say "sah" and "git" and "nothin'," and it just makes him hold his sides to think of our fondness for watermelons. But in turn those of our people who are sufficiently well informed to note such things, get no little amusement out of the fact that they use all these same expressions and invariably buy all the biggest and best melons in the market.

Dr. T. J. Whooten, of Austin, Texas, has announced it as his belief that the prevalence of typhoid fever wherever American troops are camped is the result of the use of canned meats in hot climates. He thinks the canned goods ferment and hence sour. The doctor bases his belief on the experience he had during the civil war as a surgeon among the Confederate troops. He may be right, but whether he is or not, it is to be hoped that some one will discover the real cause, that the remedy may be applied.

It now looks as though the case of Captain Dreyfus, the Jew, who as a French soldier was accused of giving out army secrets, will be opened again. He was tried and convicted and is now in confinement on Devil's Island. Of late a sensation has been created by the confession of Lieut. Col. Henry, one of the prosecutors in the case, who said he was guilty of forgery and then committed suicide. As a result other officials prominent in the case have resigned. The devoted wife of Captain Dreyfus is pushing the case and she hopes to secure a rehearing for and the final release of her husband.

The complimentary words of Mrs. Braden, of the Central Tennessee College, regarding the Southwestern Christian Advocate, are most gratifying to all concerned at this office. Such words from one so well qualified to judge, lead us to think we are on the right road and prompt us to redouble our efforts to reach our ideal.

Just as we go to press report comes from Santiago de Cuba that many of Crane's Immunes are sick with malaria, dysentery, etc. The number is placed at 800, which hardly seems credible, as that is nearly the entire regiment. Their camp is said to be near where many bodies are buried near surface of ground. Many white immunes are reported to have yellow fever.

PERSONAL AND GENERAL.

Mrs. D. J. Price, of Shreveport, is spending a while in the city. She is the guest of Mrs. H. Taylor.

Rev. J. O. Richards, Clinton, La., is rejoicing over the advent of little Miss Richards, who is the center of attraction at the parsonage.

Rev. J. W. Moultrie, Orangeburg, S. C., is rejoicing over the fact that he had 106 conversions in his revival which was recently closed.

Those on the ground think Monroe, La., would be a desirable place for an Afro-American physician to locate. Any one interested may address a line to P. O. Box No. 432, that city.

Misses Mary Lanegan and Celena Tucker, of Jeannerette, La., have been visiting Miss S. L. Augustus, who lives at Opelousas. They spent two weeks pleasantly and returned home.

Dr. Braden, the veteran president of Central Tennessee College, has been able to travel over the State this summer and visit most of the district conferences. He is regaining his strength rapidly.

We are sure the Church at large will be glad to know that Bishop Fowler and Dr. J. W. Hamilton and their families have arrived from England safe and well. They landed at Boston Friday a week ago.

Before the editor left the office for the North Louisiana and Texas District conferences some good friend sent him a basket of choice fruits from Bay St. Louis, and we are still hoping to find out who did it.

The congregation of the St. James M. E. Church, Alexandria, La., Rev. J. J. Obee, pastor, is building a great brick church to cost $7,500, and will appreciate even the smallest donation that may be sent them.

Rev. A. B. Venable, of Bastrop, La., informs us that Mr. and Mrs. Barber, of that place, had their house and all their belongings destroyed by fire last Saturday morning. He places the value at $2500 and says nothing of insurance.

Mrs. Mims, the mother of Mrs. Mary A. Johnson, of Marshall, Texas, died at her home in that city on Wednesday morning of last week. The Southwestern extends sincerest sympathy to the sorrowing daughter and other members of the family.

A line from Rev. Wm. Porter tells how he is bottled up in Franklin, La., because of the fact that two or three cases of yellow fever have developed there. We desire to say he has our sympathy, for we were shut up in this city last fall and know what it is to feel that all the world is against us.

Mrs. F. N. Higgins, who is one of the most prominent and devoted members of Wesley Chapel, this city, after a spell of sickness lasting about three months, is again able to be out. Mrs. Higgins suffered much and was given up both by her physician and friends, hence she considers her restoration to health somewhat in the nature of a miracle.

Judging from the report published by the Pittsburg (Pa.) Press, Rev. Chauncey I. Withrow, A. M., a talented young man, who is pastor of Warren Methodist Episcopal Church there, is to say the least holding his own among the various pastors of that city. On Sunday, the 4th inst., he preached an able special sermon to sixteen persons whom he received into full connection.

Rev. Freeman Parker, D. D., pastor of Ebenezer M. E. Church, Marshall, Texas, is in the midst of a financial rally to cancel the debt which still stands against the beautiful new edifice which the congregation now occupies. Matters are moving on smoothly and successfully, and if we may judge from the way some of the congregation are working, the rally will result in the collection of about $500.

Prof. F. B. Smith, of New Orleans University, who has during this summer placed this office under many obligations to him, dropped in to see us last week. He is now preparing for his year's work and is in the best of health and spirits. The professor has not grown any in stature, but he has in his knowledge of the ways of the world, and especially on such lines as pertain to making an extended public canvass for subscribers to the Southwestern. We wish him success and shall watch his career with no little interest.

Assistant General Secretary Penn of the Epworth League, is a wonder. During the few weeks he has been in Texas he has sold about $400 worth of League literature and badges and secured a long list of subscribers to the Herald. His addresses, too, are strong and entertaining. He is an uncompromising foe to the saloon and a most ardent advocate of that kind of Methodism represented by the Methodist Episcopal Church. As a canvasser for our papers and a dispenser of Methodist literature, we know of only one man who can equal him, and that is our Mr. Jones of this office; we hope theday may come when, for the sake of the black man in the M. E. Church, he may have time in the field to show Brother Penn a few things.

The district conference of Navasota District (Texas), Rev. W. L. Duncan, P. E., will convene at Hempstead, Texas, beginning Sept. 28. An excellent program has been arranged and a grand time is expected.

The Epworth League Convention of the Greenville District, South Carolina Conference, is in full blast this week at Seneca, S. C. Judging from the printed program we are sure it should be a great meeting.

THEY WENT ANY WAY.

Several prominent longshoremen of Galveston were in the city last Sunday urging the Negroes of Houston to not interfere with their strike. They said if the Houston Negroes would keep hands off they would win. Andrew Thomas and Chas. Babin are employed to get up men and they are not caring where the chips fall so they but gain the almighty dollar. Many of the laboring men of Houston have refused to follow Messrs. Thomas and Babin and have openly denounced them. The demand made by the strikers is nothing more than right. The attempt made to prevent others from working at the price they were getting was equally wrong. The laboring men of Houston who went down there are responsible for the riot and bloodshed, and if Galveston men lose they are also the cause of it.—The Van.

THE STUDY OF SPANISH.

Everywhere in Cuba and Porto Rico the Spanish language is spoken. This fact will greatly stimulate the study of that language in this country. It is mastered quickly. And few tongues have greater fascination for the student. On the other hand, we can hardly expect the people of the West Indies to learn our language. English is one of the most complicated and difficult tongues of the world. Spanish people make slow progress in it. It is now fifty-two years since the United States flag was raised in New Mexico, and notwithstanding the large American immigration, especially of late years, Spanish continues to be the language of commerce and society. There is already a movement in some of the public schools to add Spanish to the curriculum, or to substitute it for French.—Epworth Herald.

Yellow fever still reported at Franklin, La., and Orwood and Jackson, Miss., but New Orleans free up to the present. We sympathize of course with the stricken places, but how thankful we are that New Orleans has thus far (Monday) escaped.

There are some persons who spend most of their time running from a foe who is not only not following them but in many cases not thinking of them.

Didn't publish your article, did we? No; we just couldn't, and you should be ashamed to scribble so carelessly and expect it to be published.

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DOINGS OF THE WORKMEN.

D. L. Rivers, P. C., Monticello, Fla.: I am glad to say that I am hard at work here, having been sent as a supply by the last Conference. The work had been virtually dead fourteen years. I found some of the old members who took hold with me and now we are having a good time. The Presiding Elder, Bro. Huger, spent a recent Sunday with us and encouraged us greatly.

H. W. Welch, P. C., Eola, La.: We have been blessed this year with the finest 34-inch Blymer bell on our district. The old bell was transferred to Sunflower, giving a bell at each charge or station. The corner stone for the rebuilding of the church will be laid on the fourth Sunday of this month. All pastors are invited to assist. The old mother church of the Alexandria District organized in 1867. Booneville, her daughter, and Cheneyville, her granddaughter, have been pastored by some of the best preachers in the Louisiana Conference. Our league is putting itself on record, and the stewards have pledged to send in all their benevolences.

G. Orange, P. C., Winona, Miss.: Our third Quarterly Conference met according to appointment, with Rev. W. E. Mask, P. E., in the chair. The Conference was a success. The reports were better than previous quarters. The Presiding Elder made some very intelligent remarks on the different lines of work. The people of this charge will be ever remembered for their hospitalities to us. On the 2nd of August there came to the parsonage a large crowd, led by Mrs. M. J. Hughes, Mrs. W. E. Mask and others, with pounds and presents to make life happy. God bless such loving and generous people. Our charge is rapidly progressing along every line of church work. By our fourth quarter we will send in our amount of subscribers to the Southwestern.

P. L. Felder, P. C., Buffalo, Tex.: We are still interested in the work for the Master. Our third quarter was held on the 20th and 21st. Rev. W. A. Fortson, P. E., was in the chair. Our benevolent collections for this quarter was $8.00; raised for building and improvements, $30.55. The spiritual outlook is encouraging.

A. B. Harris, P. C., Nashua M. E. Church, New Orleans, La.: We celebrated our anniversary Sunday, Sept. 4, with grand success. Sermons were delivered by Bros. J. A. Lindsey, J. Mitchell and E. A. Higgins, of Shiloh Baptist Church. Collection $2.30. Two young men, in addition to the above, presented the pastor $1.00 each. The committee prepared a fine lunch with a full line of refreshments, and while we were preparing to take the fort, reinforcements appeared from Thompson Chapel, commanded by the brilliant general Rev. J. W. Turner, who, with his forces, bombarded the refreshment fort, which, of course, surrendered. Too much praise cannot be given the committee, Sisters C. White, S. Williams and E. Myers for the lunch.

N. Cannon, P. C., Edwards, Miss.: We held a two weeks' revival and added twelve to the church which was greatly revived. Two were received from the Baptist Church. The third Quarterly Conference convened Aug. 27-28. Elder McMorris was on time and the brethren were present with written reports which showed that we had been doing something. Paid the Elder $12.50; pastor $39.75; benevolents $4.25. The Elder preached two good sermons that made our hearts rejoice. 72 communed. A storm came to the parsonage Monday night, Sept. 5th and left on the table 38 pounds of eatables which were gladly received.

W. H. McCarty, P. C., French Camp, Miss.: My revidal closed on Sept. 4th, with twelve concersions and 22 accessions. Rev. D. W. Calvert rendered great service two nights.

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LUCAS COUNTY. }

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

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E. H. Clark, P. C., Whitehall Charge, La.: On Aug. 24 the parsonage of this charge was disturbed between the hours of 10 and 11 by a company of ladies and gentlemen who came to surprise the pastor and family. After getting in the parsonage they paid a visit to the dining room and left many packages for the comfort of the pastor and family. Mrs. Elsey Richardson, S. Smith, Misses R. Brangier, Estella Graddy, Messrs. E. V. Taylor, E. Terry, E. A. Mitchell, W. Knott, H. Harden, Mrs. Patsey Williams, Messrs. Thomas Mitchell and John Brown and Mrs. J. Howard were among those who came. We are thankful and hope they will try it over again.

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J. L. Speight, R. S., Gainesville, Ala.: We had great success in our revival under the leadership of Rev. L. L. Allen, who preached about 21 sermons. We held services night and day, something that never happened in this place before. The church has been greatly revived. The Holy Spirit was in our midst and caused backsliders to come back to the church and there was a general soul-awakening, adding to the church in all twenty persons, old and young. We feel that we are having a hard time, surrounded with Methodist enemies; some churches having six or seven hundred members and paying the pastor about fifty dollars per year, makes it hard for us who are trying to take care of our pastor, but thank God the old Methodist fire has once more rekindled in our midst. May God help us to continue in the faith.

J. M. Nevils, P. C., Louisville, Miss.: Our third Quarterly Conference was held Aug. 20. The P. E. sent Rev. W. L. Lackey, of Liberty, to preside, and we had a good session. On Sunday Bro. Lackey preached one of his best sermons. All were pleased.

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Aaron Taylor, P. C., Clarksville, Tex.: I had another revival and it resulted in many good things from the members of the Epworth League, led by about 40 young people and each one brought something. We can't say too much for them. They came with "showers of blessing" about 11 p. m.

F. J. Jacob, P. C., Sharon Tenn.: Our fourth Quarterly Conference met Aug. 26 and 28. Reports of all departments of the church were good. We had a grand day on Sunday. Paid P. E. $11.10. We also enlarged the church this quarter to the amount of $40. We will meet the Annual Conference with the balance of our benevolent collections.

James Jordan, P. C., Basin, Miss.: Our third Quarterly Conference convened Aug. 24. The Presiding Elder was in the chair. We had a very fine Conference. The Elder took great pains to instruct the brethren about the Advocate and the Epworth League. We received four cash subscribers. He preached an able sermon on that night. Collection for the quarter was $45; for the pastor $10.10.

E. H. Scott, P. C. Island, La.: Our third Quarterly Conference convened Aug. 23, with Rev. Valcour Chapman, P. E., in the chair. Bro. Chapman is up on all lines of chuch work. All the officers answered to their names and reports show success. This new charge is alive and things are moving slowly but surely. Paid P. E. $3. Our membership is quite small but we are spreading out. We are planing to raise $50 on the second Sunday in September to pay for a graveyard.

D. P. Shaw, P. C., Okolona, Miss.: We have just closed our revival with 13 conversions and accessions. The church was greatly revived. Several of the old members returned to the mother church and say they have come to stay. Some benevolent money was raised during the revival and the outlook is good for a grand year's work. Prof. G. G. Logan, A. B., of Rust University, lectured for us on the 19th, to the delight of all. He also preached one of his best sermons on Sunday night. After the sermon a nice present was given the pastor. The presentation speech was made by Miss Cordelia Carter. Prof. Logan replied in a few but very encouraging remarks, and asked that Miss Carter be sent to the University.

A. Reid, P. C., Bowerton, Miss.: We held a protracted meeting at St. Moras Church, commencing the second Sunday in August and had a grand time. The meeting closed with sixteen souls happily converted. E. Collins rendered good help and Elder Pratt preached two sermons that were inspiring. We then went to New Hope Church and held a meeting there which resulted in thirty-five souls happily converted to God. Rev. P. H. Rempert and J. H. Cook rendered good help. My work is alive and moving on nicely.

Lizzie Wilkins, Arthur Circuit, Chicola, Texas: Our third Quarterly Conference was quite a success spiritually and in part financially. Owing to the absence of the P. E., Rev. T. Young filled the chair. Reports showed some improvement on all lines. Paid to the P. E. $4.65; F. A. S. E., $2.20. We have just closed a revival with 16 accessions to the church. We are preparing to send to the Annual Conference a complete report.

Mrs. B. M. Taylor, Conroe, Texas: We have just closed a glorious campmeeting, which lasted more than three weeks. The church was greatly revived and many souls were converted and added to the church. The following ministers helped us in the meeting, to whom we are grateful: C. C. Carter, of New Caney and Boggy Cir.; J. H. Anderson, of Huntsville Cir.; W. S. Curtis, Willis Cir.; and Lewis Burton, of St. James, Houston. Rev. Lewis Burton made many friends while in the town and the people say they want him to help us again. Rev. A. C. Culbreath, P. E., was with us and held the Quarterly Conference for this circuit. The people in Conroe are faithful and loyal to the church. The most of our people are living in their own homes. And notwithstanding Conroe is a young town, it has the promise of becoming a first-class appointment in the near future.

AN INQUIRY.

I have a brother by the name of Andy Neely. I saw him last at Back Hill, S. C. He was in St. James Parish, La., the last time I heard from him. My mother's name now is Mary Jorden, then it was Mary Neely. Any information about my brother will be gladly received.

E. F. Neely.

Texarkana, Texas.

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MARSHALL DISTRICT (TEXAS) CONFERENCE.

The Marshall District Conference, Epworth League and Sunday School conventions met at the St. Paul Church at Texarkana, Aug. 24th.

Presiding Elder Logan had worked up great interest in these meetings and as a consequence the session was the largest in the history of the district, there being more than a hundred delegates attending.

Elder Logan took sick and was compelled to go home early in the session, and Dr. I. B Scott was elected temporary chairman of the district conference. Prof. H. B. Pemberton, A. M., presided over the sessions of the Epworth League and Prof. S. S. Reid over those of the Sunday school. Miss Effie Lewis, a graduate of Wiley University, presided at the organ.

The business of the sessions was carried out with dispatch and decorum. The reports showed progress along all lines. Quite a number of revivals had been held with success. The financial report was indeed excellent. The district has raised more than its apportionment for the Central Building at Wiley University.

The brethren of the district are faithful and active in their work. The conference took high ground on temperance, tobacco using, etc.

Dr. I. B. Scott, as editor of the Southwestern, is an "immense success." His sermons and speeches were able and inspiring. To state the fact as it is, the people of the district love Dr. Scott, as was shown in many ways.

Assistant Secretary Penn was present. Hs is an all-round man. He sings well, speaks well and is full of fire. He sold literature and spoke, often arousing reat interest.

Rev. O. I. Jones, Sunday school agent, spoke acceptably and kept his work before the conference.

Rev. J. E. Toombs, of the Little Rock Confernce, visited the conference and made an able address. Rev. J. Mercer Johnson, of Hot Springs, preached an able sermon.

Among those reading splendid papers during the session were: Prof. J. I. Lane, Miss, A. M. Black, Miss R. E. Mathis, Edward Hayes, C. M. Lewis, Miss Belle Weaver, Prof. W. L. Blake, Rev. J. P. Calvin, Miss B. M. Washington, Miss Sweetie Williams and Mrs. M. P. McRilcy.

The exhorters and local preachers who had their character passed and their license renewed were as follows: C. Skinner, Frank Washington, Henry Mason, Austin Riley, Lewis Allen, C. Martin, Jake Allen, Solomon Martin, Alfred King, W. T. Mitchell, J. C. Rodgers, A. Jackson, Thomas Rodgers, J. A. B. Bagg, James Standhope, F. H. Harris, Jeremiah Lacey, A. L. McKnight, H. Garrett, Kay McMillan, J. A. Evans, G. W. Jones, P. S. Edwards, G. W. Brown, A. Burns, W. A. Murphy, George Belcher, W. R. Parker, C. Thompson, H. Johnson, Wm. Sanders, M. Mitchell, J. W. Bolton, Milton Montgomery, W. Rogers, G. F. Ivey, Roger Miles, W. Gusby, J. R. Price, F. H. Holt, R. S. Lovinggood.

The Woman's Home Missionary Society held an interesting session, Mrs. M. A. Johnson presiding. Mrs. J. B. Goodby, Mrs. E. C. Clark and Mrs. Kendall read interesting papers. President M. W. Dogan spoke for King Home and paid a high tribute to the superintendents, Misses E. O. Elliott and C. I. King.

Among others who spoke and preached before the conference were Dr. F. Parker, Prof. J. H. Reed, J. A. Faust and Thomas Cole.

Rev. J. A. Faust, A. B., B. D., recently from Gammon, made a good impression and was warmly received.

Many comments were made upon the intelligence and decorum of the members. The following graduates of Wiley were present: Misses Effie Lewis, Dovie Jackson, Mary Luster, and Profs. H. B. Pemberton, A. M., and S. S. Reid, A. B. There were about thirty attending and former students of the school present.

A large crowd came out to exercises Wiley University night. President Dogan presided. Dr. Parker, Dr. Scott, and Profs. Reed and Lovinggood spoke. The Texarkana Daily Courier contained the following about Wiley night:

"The fact was brought out that Wiley University is the oldest college for colored people in the State, and there were 353 in attendance last year, the Christian spirit is excellent, the scholarship and instruction are most excellent, more students in the college classes than any other institutions for colored students in the State a new building is to be erected, and prospects for next year's attendance is most hopeful, it has a splendid musical department, under charge of an Oberlin graduate, fine printing, shoe and sewing departments, more than 5000 pupils have attended the different departments."

Rev. Fleming, of the A. M. E. Church, and Rev. Walker, of the C. M. E. Church, made splendid speeches These brothers did much in helping to care for the delegates.

A resolution of sympathy with Presiding Elder Logan in his sickness was also passed. Too many good things cannot be said for the splendid work he has done on this district.

Resolutions thanking the people of Texarkana and the daily papers were passed. The railroads have been so very kind that the conference passed the following: "Resolved that we extend our thanks to the Texas and Pacific and Cotton Belt for kindnesses shown us."

The next conference goes to Longview.

Rev. J. C. Eusan, a graduate of Wiley University and Gammon, was recommended to the annual conference. The following are the new officers:

Woman's Home Missionary Society—President, Mrs. M. A. Johnson; secretary, Miss Belle Weaver—Epworth League—H. B. Pemberton, president; Miss A. M. Black, secretary; Prof. J. I. Lane, first vice; W. L. Blake, second vice; Ed. Hays, third vice; Miss Mary Luster, fourth vice; Miss A. Jackson, treasurer. Epworth Guards—President, C. M. Lewis. Juniors—Mrs. M. A. Johnson. Sunday School Convention—Prof. S. S. Reid, president, and Miss Effie Lewis, secretary.

R. S. Lovinggood, Reporter.



Out on the water in the moonlight. A more beautiful or romantic situation for a young man to tell the story of his love and ask the young woman of his choice to share his life cannot be imagined.

The courtship of a young couple may be ever so romantic and their married life be very unhappy. There are common sense considerations outside of love that have a world to do with the making of married happiness. One of the most important of these considerations is the good health of both parties to the sacred tie. The young man who is in the incipient stages of consumption commits a crime if he marries before he is restored to health. He condemns his wife to the life of a nurse and his children to early death, or lives of sickness and suffering. Dr. Pierce's Golden Medical Discovery cures 98 per cent. of all cases of consumption if taken in its earlier stages. This is its record established during the past thirty years. It is the great blood-maker, flesh-builder, nerve-tonic and general restorative.

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"My daughter," writes Mrs. N. A. Thomas, of Little Rock, Ark., "had been under a doctor's care for four years. Dr. Pierce's Favorite Prescription, which cured me, also cured her."

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MONROE DISTRICT CONFERENCE.

This conference convened at St. James Church, Monroe, La., Aug. 17. Rev. F. T. Chinn, P. E., in the chair.

R. F. Long was elected secretary and Rev. J. H. Thompson and Brother Ollie Chestnut assistants.

Introductory sermons were preached by Revs. A. B. Venable and H. A. Sorrell.

The address of welcome was delivered by Mrs. Fannie B. Thomas; responded to by H. A. Terrell. J. H. Thompson and D. W. J. Loyd preached the missionary sermon on Thursday night.

All the pastors were present except Rev. George Washington, who was sick. A goodly number of local preachers were present.

Five local preachers presnted themselves before the committee on examination. Brothers S. W. Steward and R. F. Long passed. This committee was very rigid in the examination.

A. B. Smith was elected statistical secretary and Brother J. C. Trumont and Mrs. Sarah Knox assistants.

Revival sermons were preached by Revs. J. S. Jones and O. J. Harvey.

The program was carried out in full. A good many interesting, well prepared addresses were made.

The president's report was interesting and showed hard work clear through the six years he had labored with us. It showed improvement throughout the entire district. His statements were varified by the reports of the pastors.

The conference was favored with the presence of Dr. I. B. Scott, who, on Friday night, made a wonderful lecture on the subject "Man —Building." He left a lasting impression in Monroe.

Little Miss Gertrude Fletcher was Baptized Friday night by Dr. Scott. Rev. F. T. Chinn stood as godfather.

During the conference the Baptist Association, being in session, a fraternal delgation, led by Rev. F. T. Chinn, P. E., P. W. Clark and Dr. I. B. Scott, went over to Zion Tabernacle Baptist Church and surprised them Friday evening. Rev. Wm. Hamilton was presented with a silver cup. Rev. Chinn made the presentation speech. It proved

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a glorious gathering of God's children who had lost sight of the name Baptist or Methodist.

On Saturday evening the compliment was returned, led by Revs. Wm. Hamilton, J. H. Flood, Logwood and others. Rev. P. W. Clark, pastor of St. James, was presented with a gold headed umbrella, Rev. F. T. Chinn a gold headed cane and Dr. I. B. Scott, an editor's silver desk set. Rev. Wm. Hamilton made the presentation speech.

The gathering proved a great blessing and has done much toward union between the Methodists and Baptists. Raised for all purposes $1817.50.

R. Francis Long, Secretary.

LA GRANGE DISTRICT CONFERENCE.

The third session of the La Grange District Conferense assembled in Simpson Chapel, Columbus, Ga., Aug. 25., with Rev. James Jackson, presiding elder, presiding.

Our work here is very weak; the pastor, Rev. J. H. Grant, had bent every nerve, contending against great odds, for the entertainment of the conference and showed himself equal to the emergency. All the charges had representatives present except Greenville, Macon Station and Circuit.

The president presided with ease aud kindness but did not fail to show his earnestness and anxiety for a greater effort upon the part of the pastors to bring up the work of the district to its proper standard.

Several pastors were absent and the conference promptly adopted strong resolutions in condemnation. Resolutions commendatoy of the Southwestern were adopted; also, that hereafter no local license shall be renewed where the holder does not take the Southwestern and that the bishop be requested not to give a minister an appointment that did not take his church paper.

Dr. C. M. Melden, of Clark University, was a welcome and much appreciated visitor. Besides the fascinating way in which he presented the educational work of the Church, and Clark University in particular, he made himself at home among us speaking upon any point of conference business to the edification of all pesent. He is a Methodist preacher, and so charmed with him was the conference that it quickly subscribed $36 to aid him in strengthening the industrial department of Clark Universlty.

Prof. J. C. Prince reported the work of the La Grange Seminary, which was favorably commented upon by Rev. Dr. Melden and Rev. J. T. King, president Board of Trustees. The school was adopted as the district school and the a hearty support.

R. H. Johnson, M. D., of Brunswick, dellvered an address to the conferenee on Methodism. Himself and Dr. Slnth of Columbus were introduced to the conferenee as successful young men in the practlee of medicine, having been prepared for the work by our own Meharry.

The conference was a pleasant and profitable one. The A. M. E. and C. M. E. Churches extended invitations for their pulpits to be filled; the pastors of these churches were daily visitors to the confernce. The Hardshells turned out in force at night and gave us singing a plenty in their novel way.

Reports of the pastors showed that successful revivals had been held, or were going on, souls are being converted and many joining the church.

Financial reports showed that since the last session of the annual conferenee $3491.97 had been raised for all purposes: of this $2105.94 was applied to the ministry and $180.86 to benevolenees. Of this amount La Grange reported $777.14; $62.36 for benevolences. West Point, Macon Circuit, Columbus and Greenville failed to give in their reports. Meinville, Zebulon Circuit, was selected as the seat of the next conference.

A. N. Jackson, Secretary.
S. H. Jordan, J. T. King, Assistants.

WEST TENNESSEE DISTRICT CONFERENCE.

The lifty-second semi-annual district conference of the West Tennessee District met in Alexander Chapel, Galloway Station, Aug. 17-19. Rev. H. W. Key, the presiding elder, was absent on account of sickness. The conference elected Rev. J. P. Price to preside. Rev. Joseph Harrison, secretary of the last sesion, called the roll and all pastors answered but one. A goodly number of local preachers and other members were present. Joseph Harison, J. B. Booth and G. C. Clark were chosen secretaries. The usual standing committees were appointed and the elder gave a short address.

The business of the conference was dispatched with rapidity. Reports showed advancement on all lines.

The benevolent collections have been pushed as never before. A great war has been waged against sin and uncleanliness. Many souls have been converted and added to the church. Loyalty is the motto of the local preachers and exhorters.

Dr. J. Braden, president of Central Tennessee College, was present and delivered several important lectures, which were gladly received.

The following brethren preached with great acceptability: F. J. Jacobs, John B. Booth, J. P. Price, Joseph Harrison and Hynes Baskin.

This session was one of pleasantness to all and the delegates were well eared for by the people of Galloway.

Friday noon the conferenee adjourned and at 3 o'clock the district Epworth League convention met; Rev. J. P. Price, president, in the chair. Miss Ella Bondurant secretary. A very interesting program was carried out to the edification of all.

Joseph Harrison, Reporter.

HOUSTON DISTRICT.

Fourth Round.

Orange	Sept. 24 25
Beaumont	Sept. 24 25
St. James	Oct. 1 2
Boynton	Oct. 2 3
Mallalieu	Oct. 4 5
Mt. Vernon	Oct. 7 9
Trinity	Oct. 9 10
Harrisburg	Oct. 15 16
Sloan St.	Oct. 16 17
Liberty	Oct. 22 23
Kendleton	Oct. 29 30
Roweville	Nov. 5 6
Oyster Creek	Oct. 12 13
Columbia	Nov. 13 14
Velesco	Nov. 15 16
Wallisville	Nov. 19 20
St. Paul	Nov. 25 27
Tabernacle	Nov. 27 28
Richmond Ct.	Dec. 3 4
Richmond Sta.	Dec. 4 5

Brethren: Remember our motto: one thousand conversions for Christ, one thousand dollars for benevolenees. Have a list of officers and committees ready. Yours for victory.

Wm. Bartley.



We will mail THE LADIES' HOME JOURNAL, beginning with the October number, to January 1, 1899, also THE SATURDAY EVENING POST, every week, from the time subscription is received to January 1, 1899, *on receipt of only Twenty-five Cents.*

In The Ladies' Home Journal

Mrs. Rorer, who writes exclusively for THE LADIES' HOME JOURNAL, will continue her cooking and domestic lessons. In the October number she tells what should, and what should not, be eaten by men following certain occupations. Twenty-five desserts are given for all sorts of stomachs.

SOME SPECIAL FEATURES include churches decorated for Christmas, Easter, Fairs and Weddings; photographed and described.

Interiors of tasteful and inexpensive homes pictured and described, showing pretty corners, tables set for dinners, luncheons and teas, etc.

Some Special Features of THE SATURDAY EVENING POST

Besides the General Departments—Serials, Short Stories and Sketches—

Men and Women of the Hour

Brief biographic sketches and characteristic stories of people prominently before the public, with portrait illustrations.

The Post's Series of Practical Sermons

Each week is given a strong sermon, simple, direct and unsectarian, on vital topics, by one of the best religious thinkers of the world.

The Best Poems of the World

Beautifully illustrated by the best American artists, are accompanied by a portrait of the poet, a biographic sketch and the interesting story of how each poem was written.

THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

UNITED FOR LIFE.

Jeanerette, La.—Mr. Maynard L. Park was united in the bond of matrimony to Miss Lillian Taylor at the residence of the bride, Aug. 31, at 12 m. They left on the regular passenger train for their future liomo in Crowley. We wish them a long life and a hppy onc. E. Fields officiated.

THEY LIVE IN OUR MEMORY.

Birdest Chaple, Plum Point, Miss.—James Thompson, onc of the oldest members of the church, dled Aug. 17 in full triumph. His last words were: "I'm crossing the stormy Jordan."

S. Garth, P. C.

Woodlawn M. E. Church.—Slster Bazle Monot died August 29 in full triumph of faith.

Aldeener Bazemore, aged 10 years, died August. 20.

Low Fredlc died August 13, aged 4 years.

R. C. Barrow, P. C.

Holly Springs, Miss.—Mrs. Maggie Gray Renels Howard, youngest daughter of Dr. and Mrs H. R. Renels and wife of Mr. Perry W. Howard, departed this life August 17th, aged 21 years and 12 days. Was married March 4th, 1898; gradnatod from the Classical Course in Rust University, May 25th, 1898; professed rellglon at the early age of 11 years; lived a consistent Christlan till death came; was a falthful teacher in Asbury M. E. Sunday-school for about 5 years. She was a loving daughter and an affectionato wife. She was confined to her bed about 5 weeks, during which time she sald the presence of God stayed with her. Two days before she died she took the sacrament of the Lord s Supper and then was called to meet around the great sacramental board above. All who knew her loved her. She was the pride of her father and mother, the joy of her husband and a blessing to the community. Our hearts go out in sympathy to the bereaved, and say as He has taught us to say, "Thy will be done." W. C. Clay, Pastor.

Deadville, Ala.—Sister Jane Pitts departed this life in full triumph August 26th. Her last words were, "Holy, holy, holy!" We believe another good Methodist has gone to rest. She was about 68 years old, and has been a member of the M. E. Church twenty-four years. Tho writer preached her funeral at the cemetery to a very large concourse of people.

Wm. T. Trammell.

Jacksonport, Ark.—Miss Sallie Jones, aged 17, daughter of Bro. Alex and Sister Rilla Jones, died August 16. She was once a member of the M. E. Church. C. A. Taylor, P. C.

Princeton, Ind.—Sully, only child of Rev. L. C. Harris and wife, departed this life Aug. 4th. She was ten years and some months old. Sore is their distress and grief at her absence, but God has taken her unto Himself. "The Lord giveth and the Lord taketh away; blossed be the namo of the Lord." Rev. Harris is a faithful and heroic servant of God, and with his loving companion he will strive harder for God and heaven. John W. Robinson.

Jeanerette, La.—Bro. Joo Scott, aged 85 years, a member of the St. Paul Church, departed this life August 13th in the full triumph of faith. He was a native of Virginia, and has been a member of the church for 47 years. He left a large family and relatives to mourn.

Kezlah Phillips, aged 105 years, departed this life August 19th. She was a member of the same church, and died in trlumph. She leaves three daughters and several grandchildren to mourn. E. Fields, P. C.

MONTGOMERY DISTRICT.

Fourth Round.

Warren St.	Sept. 23-25
Tensaw	Sept. 27-28
Wesley and Theodore	Oct. 1-2
Mt. Sterling	Oct. 8-9
Pensacola	Oct. 15-16
Brewton and Pollard	Oct. 22-23
Castleberry	Oct. 29-30
Evergreen	Nov. 5-6
Union Springs	Nov. 12-13
Aberfoll and Browns Grove	Nov. 19-20
Montgomery	Nov. 25-27
Prattville	Nov. 26-27
Troy	Dec. 3-4

Dear Brethren: Let me urge each pastor to ralse his benevolent apportlonment. In the District Conference the reports showed that we have ralsed more benevolent money thls year than last. But thls is not sufficient; we must do our best to raise our full apportionment.

Some of the pastors are leaving no stone unturned to ralse every dollar, while others are sadly neglecting the matter. I beseech you, brethren, to lay wlse plans, raise your money and make a round report at the Annual Conference.

Just as soon as you take the collections send the money to the departments where it belongs Bring receipts to the conference and not money.

Let us close the year's work with good revivals in all our charges. The Lord is always able and ready to save.

E. M. Jones, P. E.

STARKVILLE (MISS.) DISTRICT.

Fourth Round.

Kosclusko	Sept. 16 18
Kosciusko Ct.	Sept. 17 18
McCool	Sept. 24 25
Ackerman	Oct. 1 2
Liberty Hill	Oct. 8 9
Sturges	Oct. 15 16
Louisville	Oct. 22 23
Starkville Ct.	Oct. 29 30
Cedar Bluff	Nov. 5 6
Starkville	Nov. 11 13
Rock Hill	Nov. 12 13
French Camp	Noc. 19 20
Matheston	Nov. 24
Pheba	Nov. 23
Dist. Conf. Ackeman	Nov. 24 27
Kilmichael	Dec. 3 4
Mt. Nebo	Dec. 10 11
Eupora	Dec. 17 18
Bellefontalne	Dec. 17 18

Dear Brethren: Please see that your benevolences are in full. Get new subscribers for the Southwestern and send them in now. Let us have a League rally on Saturday at 11 or Sunday. Arrange a nice literary program. Have a full moeting of members and officers of the church present. Do your best on all lines of church work. Yours faithfully,

B. H. E. Ferguson.

COLUMBUS DISTRICT, WEST TEXAS CONFERENCE.

Fourth Round.

Columbus	Sept. 10 11
Columbus Ct.	Sept. 17 18
Alleyton	Sept. 24 25
LaGrange	Oct. 1 2
LaGrange Ct.	Oct. 8 9
Industry	Oct. 15 16
Weimer	Oct. 19 20
Flatonia	Oct. 22 23
Browns Chapel	Oct. 29 30
Sublime	Nov. 2 3
Halletssville	Nov. 5 6
Yoakum	Nov. 12 13
Wharton	Nov. 19 20
Edna	Nov. 26 27
Victoria	Dec. 3 4

Dear Brethren: Remember now ls the time to reap. Do not loose any time, but ralse all your benevolent claims at once. Let us come to Conference with a full report on all lines. Have all the brethren out at each quarter with reports in hand. It is very sad to note that one of our members has been translated. Rev. Isaac Smith, who was at Alleyton, met with us in the District Conference at Yoakum on the 16th of August, went back to his work on Monday, and died on Wednesday, and was buried at his home in Victoria on the 25th. There was a good number from Cuero followed his remalns to Victorla. He leaves a wife and four children to mourn his loss. The church has lost a faithful Christian minister and a true husband. Our loss is heaven's gain.

B. F. Smith, P. E.

WASHINGTON DISTRICT.

Third Round.

Ebenezer	Sept. 12
St. Mary's	Sept. 17
Oakville	Sept. 24
Shiloh	Oct. 1
Haven	Oct. 4
Nash Memorial	Oct. 5
La Plata	Oct. 7
Pisgah	Oct. 8
Woodville	Oct. 15
Central	Oct. 21
Marlboro	Oct. 22
Asbury	Oct. 26
Bennings	Oct. 27
Simpson	Oct. 28
Bowie	Oct. 29
Mt. Zion	Nov. 1
Rockville	Nov. 4
Laytonsville	Nov. 5
Poolesville	Nov. 11
Boyd's	Nov. 12
Sandy Springs	Nov. 19
Damascus	Nov. 26
Tenuallytown	Dec. 3
Laurel	Dec. 10

Dear Brethren: The year goes rapidly by, and it behooves us to push all the interests of the church. There should be a revival on every charge, and a creditable advance in the various Benevolent Collections.

Let us aim at 1,000 conversions and $2,000 benevolences. Do not let your charge come up deficient. Strive to do your best.

M. W. Clair.

DISTRICT CONFERENCE.

The Little Rock District Conference convened at Morrilton, Ark., Aug. 17th. Rev. W. R. R. Duncan, P. E., in the chair.

Rev. T. R. Wamble, G. N. Johnson and S. McDonald were lected secretaries.

The Epworth League and Sunday School convention was given one and one-half days. The young people with the conference made it interesting.

The delegates from Little Rock, Sogohatchey and Fayetteville read excellent papers.

The District League was organized and officers elected.

The district, under Rev. Duncan, is taking on new life. Our young people are falling in line.

Prof. Cox, acting president of Philander Smith College, was with us. All were greatly pleased with his lectures and plans for the new building. Elder Duncan, president of the Board of Trustees, is pushing the college work.

Brother Pegee preached the opening sermon. Brother T. R. Wamble and S. McDonald preached excellent sermons. Revs. J. C. Sherrill, G. N. Johnson and H. P. Strong preached on the Sabbath.

This was one of the best district conferences we have had for some time. $5.16 was given to Dr. A. J. Fletcher who has been lying at Dermot sick for several months.

Solgohatchie choir sang to the delight of all. The good people of Morrilton entertained the conference royally.

TEACHERS' INSTITUTE.

The Colored Teachers' Institute convened Aug. 17-20 at Cedar Bluff, Ala.

Wednesday night's session opened with a welcome address by Prof. A. W. McKinney, of Huntsville. The topic of his discourse was "The Sources of Intelligence."

Thursday morning at 8:30 commenced the business session.

Enrollment of teachers: W. M. Rakesthrow, Cedar Bluff; Lula Gray, Round Mount; J. J. Hanna, Spring Garden; H. W. Kindell, Flat Woods; W. Z. Smith, Oak Grove; Mrs. Buffet, Shooks Chapel; ——. Horton and W. C. Williamson, Gallsville; E. D. Coleman, Howell X Roads.

The committee on resolutions: Mrs. Buffet, E. D. Coleman, W. Z. Smith, J. J. Hanna.

The Institute elected E. D. Coleman secretary.

A paper, "History and Government," was read by E. D. Colemau; then followed a warm discussion by J. J. Hanna, H. W. Kindell, W. M. Rakestraw, W. Z. Smith. Next on the program was "What is Reading," which was discussed by W. M. Rakestraw, W. Z. Smith, H. W. Kindell, J. J. Hanna. "Writing and Spelling" was discussed.

The Thursday night's session was highly and beneficially entertained by an address by J. J. Hanna. A debate was had on "Woman's Education Should be Equal to that of a Man's."

Friday morning "How to Teach Geography and Grammar Drawing," led by Mrs. Buffet. "What is Physiology and Hygiene," discussion by Miss Lula Gray, J. J. Hanna, W. Z. Smith, H. W. Kindell, E. D. Coleman. "Arithmetic," by W. Z. Smith, was lively discussed.

The afternoon session was opened by "How to Teach a Child to Write," discussion led by J. J. Hanna. "The Qualification of a Teacher," discussion led by W. M. Rakestraw. "The Importance of the Teachers' Institute" was discussed.

Teachers who were not there missed a good part of their life.

I wish to say to our slothful teachers that the educational spirit is forming so strongly that we are forced to cry aloud to our people that we must educate!

The evening session opened with the question, "Is a Teacher Justified in Visiting the Homes of the Parents?" Afterwards was a paper, "What Relation Have the Parents to the Country Schools?"

It was voted that the next institute be held at Centre, Ala.

The colored teachers at Cherokee County made a mark in Cedar Bluff never to be forgotten.

W. M. Rakestraw, Pres.

E. D. Coleman, Sec.

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FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

Subtract six from eleven million two hundred thousand and you will have the size of the cotton crop of 1897-98 in bales of 500 pounds.

The State of Texas is about 75,000 square miles larger in area than Spain.

Sugar exists in the sap or leaves of nearly two hundred different kinds of trees.

Socrates asks, "How is it that some men live in abundance, and have something to spare, while others can scarcely obtain the necessaries of life, and at the same time run into debt?" "The reason is," replied Isomachus, "because the former occupy themselves with their business, while the latter neglect it."

The month of September is one of the busiest periods for the farmer. The harvest has begun, and should be hastened; plowing for fall crops needs attention; fattening of swine and beeves should commence, and at this time comes, too, the preparation for the sowing of oats to supply winter pasturage and spring cutting. Beware lest the great demands of the cotton crop, lead you to neglect seeding of oats, turnips and other fall crops.

Cotton picking should be pushed vigorously and every available hand should be employed to keep up with the staple to avoid loss by storm and fall in prices.

Since the consignment in 1770 of four bales of American cotton to Great Britain as an experiment and the invention soon afterwards of the cotton gin, the cotton industry of the United States has grown to the enormous proportion of over 11 million bales in 1897 and a prospective crop in 1898 of twelve million bales. In this period of one and a quarter centuries, there have been invested thirty-six millions of dollars in cotton gins for separating the lint from the seed; thirty-two millions in compresses for securing density in the bales; many millions more in oil mills for crushing the oil from the seed; fabulous sums in railroad and steamboat enterprises for draining the product from the various sections of the cotton belt and transporting it to factories and ports, and $345,020,843 in cotton mills for converting the raw product into innumerable commercial forms. And these different phases or branches of this realm of king cotton annually employ vast armies of busy men and women. We have said nothing of the fortunes represented in the production of the staple itself in the shape of lands, teams, costly implements and buildings, nor of the horde of persons who earn their bread by laboring in the fields to grow and harvest it. Neither have we mentioned the thousands of busy people who after the fabrics have left the factories, find lucrative employment in converting the cloth into garments for the shelves of the merchants.

The production, transportation and manufacture of cotton have brought wonderful prosperity to the country both North and South. In 1897 the crop was worth $300,000,000, or an equivalent in value to the annual product of fifteen Klondikes, or thirteen times the value of the diamond output of Cape Colony in 1896. The success of the factories for the manufacture of the finer and coarser textiles both in the North and the South has been phenomenal. At Columbus, Ga., where there are more cloth mills than at any other point in this country, another large mill is under construction. At Wesson, Miss., at a sale of 45 shares of the Mississippi Cotton Mill stock worth par $1000.00, the entire offering of 45 shares was bought in by the stockholders at $2000.00 per share. Many mills are doubling the number of their looms and spindles and increase their capacity. We might add individual instances of prosperity as long as space would permit and yet not exhaust the cases. Corresponding bright signs attend the prospects of railroads, steamboats, and those of every other arm of this great industry, except the interests directly connected with the farm—the place where it originates.

The cotton planter alone has become weak and poverty-stricken as the industry has grown gigantic. We are told that the immense size of the crop reduces him to strait circumstances, yet we know this increase in the size of the crop has added to the coffers of the carrier and the manufacturer. Today while any mill or railroad corporation in the land can command its thousands or even millions of dollars in accumulated earnings, there can scarcely be found a farmer in all the cotton belt who can find enough cash with which to supply his plantation with its necessary enquipments without asking aid from his factor. He has no accumulated profits.

What is the cause, and where lies the remedy?

It will soon be time to sow fall oats. If weather is not very hot and dry, sowings may begin the last week in August in northern portions of the cotton belt, but from the first to the middle of September is the most approved time. The poorer the land the earlier the sowings should be. It is desirable to get the plants well rooted before winter, but not too far advanced, for if they begin to send up jointed stems they are very liable to be killed by hard freezes. If from being sown very early or from very favorable seasons the plants are too advanced, it is well to graze them lightly and hold them back. What is known as the winter grazing oat is perhaps the hardiest variety, but its yield does not equal the red rust-proof, and everything considered the latter is the best variety to sow. Not less than two bushels should be sown to the acre, and they should be plowed in about three inches deep. Plants starting near the surface are liable to be heaved out of the ground by hard freezes.

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International News and Book Company, of Baltimore, Md., offer $200.00 for selling 200 copies of "How Uncle Sam Fights, or Modern Warfare, and How Conducted." There is no book published like this. All about War, Army, and Navy; Spain's Army and Navy; Rules of Warfare; Use of Torpedoes; Deadly Air-guns; Ships in Action; Harbor Defences; Prize Money, etc., etc. Retail only $1.50. 100 Illustrations. A book everybody needs and wants. Chance of a life-time with agents. One agent sold 46 copies in one day; another made $10.00 in five dt free. Send 25 cts. for postage and packing. The book and prospectus contains a colored folding map of United States, Spain, Cuba, Porto Rico and the Philippines, which alone is worth 50 cts. Agents also wanted for our other books and Bibles. Write them immediately.

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For only thirty (30) subscribers, we will give one Flagon, two Plates and two Goblets—five pieces—worth $30.

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Twenty five (25) subscribers secures a gift of one Flagon, one Bowl, one Plate and one Goblet—value $25.

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For twenty (20) subscribers we will send one Flagon, one Plate and one Goblet—worth $20

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For twenty (20) subscribers and ten dollars ($10) cash we will send the full $35 set.

☞All subscriptions to be at the full rate, $1.25 per year; three and six months' subscribers at regular rates will be counted as fractions—four 3 months or two 6 months making one annual subscriber.

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Do not say that it cannot be a good pen for such a low price. We have fully tested it. Others in our office have used it. It is a wonderful bargain; such, perhaps, as you never will get again.

Make sure of your chance to-day—now!

This most excellent Fountain Pen will be given free to any one sending us $3.75 for three yearly subscribers, or for $2.00 with one yearly subscriber. We will send it, postpaid, to any address for $1.00.

LITERARY NOTES.

The Strobridge Litho. Co. of Cincinnati has been selected by the International Revenue Dept. for printing stamps on checks, drafts, etc.

"Lights and Shadows of Our War With Spain" is a series of historic sketches, incidents, anecdotes and personal experiences in the late war between this country and Spain. Just what every lady will be interested in at this time. It contains 224 pages and is written by John R. Musick and published by J. S. Ogilvie Publishing Co., No. 57 Rose St., New York.

The complete novel in the September issue of Lippincott's is "The Touch of a Vanished Hand," by the late Miss M. G. McClelland. Its action occurs during the French and Indian war of 1755. Henry Holcomb Bennett, in "A Charge in the Dark," describes an experience of the National Guard which resembled actual war. The "Grandpap" of Anna Vernon Dorsey's tale was a colored boy, on whom cares and labors too heavy for his years were laid. "Monarchies and Republics" are considered by Frederic M. Bird, with special reference to our relations with England. Gabriel Marie Jacobs writes of "The Time of Reaping," with harvest festivals and the like in various lands and ages.

The leading article in Appleton's Popular Science Monthly for September is an illustrated account of the Geological Water Ways Across Central America, by J. W. Spencer. The question of the relation between silver and gold in our money system is dealt with carefully and at length. A. B. Ronne discusses, in a short but thoughtful essay, the dangers to this country arising from our present tendency toward militarism. The Results of Manual Training is the title of Professor Henderson's fourth installment in his series on The Philosophy of Manual Training. He shows that the real justification for manual training lies in its help toward producing a system of social ethics based on an evolved philosophy of life. New York: D. Appleton and Company. Fifty cents a number; $5 a year.

In the September number of the New England Magazine, Mr. Raymond L. Bridgman is fearful that if the policy of annexation is pursued by the United States the interests of the country and of mankind at large will suffer. In a thoughtful article he seeks to demonstrate that peace and prosperity can only be promoted by limiting our territory to its present boundaries. "Among Friends" is an interesting account of the Quakers in colonial times by Alice Morse Earle. There are two good stories, and the usual amount of good poetry. Warren F. Kellogg, 5 Park Square, Boston, Mass.

Mark Twain is the next famous person to be "anecdotalized" by The Ladies' Home Journal, and the humorist's closest friends have sent to the magazine for its next number some twenty odd stories about him, none of which have ever been printed.

The question of territorial expension will be discussed in The Century for September by two publicists of differing views: one the Hon. Carl Schurz, formerly United States minister to Spain, the other the Hon. Whitelaw Reid, formerly United States minister to France.

The special features of The American Monthly Review of Reviews for September are a brief sketch of Secretary Day by Henry Macfarland, the story of the occupation of Porto Rico by John A. Church (illustrated), a review of Bismarck's claims to greatness by W. T. Stead, and a summary of the cost of the Spanish war and the results of war financiering by Charles A. Conant. The "Progress of the World" is an illustrated editorial chronicle of the world's doings for the past month.

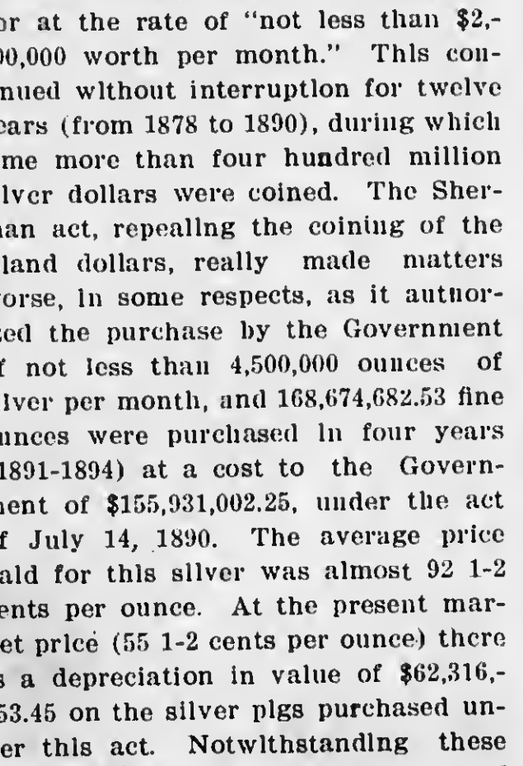
THE RATIO BETWEEN SILVER AND GOLD.

In 1873 the ratio was almost exactly 16 to 1; then the great flood of silver began to pour out from the famous Comstock lode and other mines in the West, so that production soon far exceeded consumption. The government was compelled by the "Bland" act of February, 1898, to purchase silver at the rate of "not less than $2,000,000 worth per month." This continued without interruption for twelve years (from 1878 to 1890), during which time more than four hundred million silver dollars were coined. The Sherman act, repealing the coining of the Bland dollars, really made matters worse, in some respects, as it authorized the purchase by the Government of not less than 4,500,000 ounces of silver per month, and 168,674,682.53 fine ounces were purchased in four years (1891-1894) at a cost to the Government of $155,931,002.25, under the act of July 14, 1890. The average price paid for this silver was almost 92 1-2 cents per ounce. At the present market price (55 1-2 cents per ounce) there is a depreciation in value of $62,316,553.45 on the silver pigs purchased under this act. Notwithstanding these heroic efforts to sustain the price of silver through the compulsory purchase by the government of such vast quantities of the metal, the flood continued rising higher and higher while the price descended lower and lower, thus proving that silver obeys the law of all commodities, and that any attempt to sustain the price by artificial means, even when backed by such a rich and powerful government, and carried out on such a great scale, must surely fall. — From Curiosities of American Coinage, by A. E. Outerbridge, Jr., in Appleton's Popular Science Monthly for September.

LOST FRIENDS.

Preston Adams left Columbia some 15 or 20 years ago. Was born some 20 miles from Columbia, S. C.; is a relative of Mrs. Sophia Walters, who is now totally blind and desires to know of his whereabouts. She is a member of the Wesley M. E. Church. Preston Adams' father's name was Mr. Furman. Southwestern, please find him if he is living.

Sophia Watters.
1219 Gervais St., Columbia, S. C.



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Illinois Central.

ARRIVE—	LEAVE
Local mail .....1:00 pm	Local mail.....7:00 am
Chicago limited, 7:45 pm	Chicago limited, 9:00 am
Fast mail..... 8:30 am	Fast mail.....7:20 pm
Louisville and Cincinnati.	
Fast mail.... .8:30 am	Fast mail.. 7:20 pm
Louisville and Cincinnai, Limited.	
No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.... .....9:30 a m	McComb City Ac... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express.....11:30 a m	No. 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....6:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7:40 am	No. 6, fast mail..7 55 am
No. 7, coast acc 8:30 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6:55 pm	No. 53, Cal. ex..9:15 am
No. 51, Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7:20 pm

Queen & Crescent Route.

Cincinnati and New York.... 8: 0 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am
California ex.. 6:55 am	Texas & Mexico fast mail.. ..8:35 pm

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4 Fast Ex...11.15 a.m	7 Coast acc'm...8.50 a.m
8 Coast acc'm..3.45 p.m	1 Lim. Ex.....7.15 p.m
2 Lim. Ex....7.40 p.m	5 Fast Mail.... 8.10 p.m
Sunday Ex..... a.m	Sunday Ex..... p.m

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We cannot he responsible for money sent in letters in any other way than hy one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

Sept. 5 to 12.

Ceptral Alabama—J. T. Willis 1.

Central Missouri—J. W. Hughes 1.

Little Rock—J. W. Wheeler.

Louisiana—C. Williams, Mac Hussey, M. W. Harper, S. W. Steward, Bettie Scott, Caleb Blocker, A. Tanner, 1, Perry, A. F. Rogers, Sam Brownfield, S. L. Brown, Hattie Sterling, N. H. Bolding, Ed. Telfry, T. P. Morris, P. Powell, M. T. Fairfax 1, A. J. Taper, F. C. Blundon, R. A. Taylor, J. A. Patterson, Ky Jimmy, J. A. Tircult *2, J. F. Marshall.

Mississippi—Miss V. C. McArthur 4, N. B. Blackman 1, J. M. Shumpert 2, W. S. Leake 2, H. R. S. Erby *1, S. H. Wallace 3.

North Carolina—E. M. Collett *1.

Tennessee & East—C. C. Clifton, J. M. Lyte.

Texas & West—J. A. Steward, Chas. Wafford, R. Hillary 1, M. S. Jordan *1, E. D. Huhhard 1, P. A. F. Dismurke 4, G. J. Storms.

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The reason is thus perfectly plain why so many diseases are cured by Hood's Sarsaparilla and why tnis great medicine does so many people so much good. It stops the distribution of poisonous germs thronghout the system and gives the blood power to nourish, strengthen and vitalize the whole body.

If you are troubled with any disease which originates in or is promoted by impure blood you may take Hood's Sarsaparilla with perfect confidence that it will give you prompt and permanent relief. It cures scrofula, salt rheum, boils, pimples, sores, rheumatism, neuralgia, dyspepsia, catarrh, malaria, nervousness and that tired feeling by its marvelous power to expel impurities from the blood and to impart richness and vitality to this all important vital fluid.

Straight University, this city, opens Oct. 3rd in all its departments. Oscar Atwood, A. M., the worthy president, expects a prosperous year.

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NOTICE.

To the Members of the Alexandria District Conference:

The minutes are now ready to be delivered. Please forward the 50 cents per member as promised, so we can forward you your share of the minutes.

Joshua J. Ohee.

We are planning for a column or more of short advertisements for our professional brethren, say of about three lines, at the nominal price of $5.00 per year, to be inserted weekly. The advantages are that their business would be largely increased; the M. D.'s would receive many samples of valuable articles from wholesale druggists and manufactureres, the lawyers would have business sent from remote places, teachers find schools, etc. Our people are interested in the welfare of their professionals and it will be a pleasure to them to find in each issue of the Southwestern just where and in what line of activity their friends are engaged. We shall correspond with all whose addresses are known; hut as these are limited, we request all such who read this to write us at once. It is desired that there shall he pretty full representation that the paper may receive some of the benefits from it.

PROFESSIONAL.

G. J. STARNES, M. D., Dean of College Infirmary and Deaconess Home (United States Pension Surgeon), corner Houston and Navarre streets, San Antonio, Texas.

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Meridian Academy.

The Twentieth Session will begin

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Students from ahroad are requested to arrive Friday, 16th, in order to get settled before the opening. Let all who expect to come notify us. We cordially invite all of our pastors and friends to be present.

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FOUR COURSES OF STUDY,

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For any information write

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MEETINGS TO BE HELD.

Jacksonville District (Florida), Sept. 15.

State (Ark.) E. L. Convention, Pine Bluff, Ark., Sept. 15-17.

Golden Rule District, E. L. Convention, Meridian, Miss., Sept. 22, 23.

Gainesville (Florida), Alachera, Fla., Sept. 22, 23.

Alexandria District (Washington) Conf. and E. L. Convention, Bedford City, Va., Sept. 22-25.

NOTICE.

To the Pastors and S. S. Superintendents of the Monroe District:

In 15 days the minutes will be ready for the press. Please forward your portion of the money for same at once to the P. E.

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Students last year, 311. Fall term begins Sept. 10, 1898; winter term begins Jan. 2, 1899.

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Central Tennessee College, Nashville, Tenn., chartered in 1866. Has the English, Biblical, normal, preparatory, college, law, medical, dental, pharmaceutical, musical, African training school and industrial departments. The aim of the school is to develop high moral character and thoroughness in scholarship. The next session of the medical, dental and pharmaceutical departments will open September 12th. The other departments open Monday September 26. Monday December 19 the second term begins. Monday March 13, 1899 the third term begins.

Expenses from $8.50 to $10.50 per school month. For catalogues, or further information, address the President. REV. J. BRADEN.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, September 22, 1898.—Vol. 33, No. 38. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

"In the fall."

* * *

The fall has come.

* * *

Redeem your promises.

* * *

What is your word worth?

* * *

You promised to subscribe.

* * *

You promised the pastor's salary.

* * *

A man is worth no more than his word is.

* * *

You promised something for benevolent causes.

* * *

The church don't run on promises, and you'll soon run out.

* * *

Democracy in South Carolina has just had such a close shave in its race for Governor against the Prohibitionists that it is still panting for breath.

* * *

The president has ordered an investigation of the conduct of the war, but is experiencing no little difficulty in securing qualified men who are willing to serve on such committee.

* * *

The peace commissioners, appointed by President McKinley, consisting of Secretary of State Day (chairman), Senator Davis, Whitelaw Reid, Senator Frye and Senator Gray, to meet those of Spain in Paris, sailed from this country last Saturday.

* * *

The American authorities found that the salary of the Catholic archbishop of Santiago was $18,000 per annum, paid from the public funds. It has been reduced to $6000. Poor fellow, he has our sympathy. How can he live at that! We can understand now why this church prelate was so bitterly opposed to surrendering to the Americans.

* * *

We learn from the Appeal, the neatly gotten up and well edited little monthly published by Sharp Street Church, Baltimore, that the great new edifice which is to cost, when completed, $56,000, will be ready for occupancy Oct. 15th. The pastor, Dr. D. W. Hays, is rallying his forces to raise $14,000, which is the balance needed, by that time. The lot alone cost $11,000. No. 213 W. Hill street has our thanks.

* * *

The Spectator is the latest venture in the newspaper line from the city of New Orleans. It is a neat little ten page semi-monthly in magazine form. Messrs. C. C. Wilson, L. D. Jnoes and E. D. [illegible] are its publishers. We wish these gentlemen success. The Negro in this city needs a [illegible] paper and should have one. But [illegible] the fact that there are about 80,000 [illegible] for [illegible] Negro [illegible]

MONEY FROM THE BLACK MAN'S HANDS, WHO WANTS IT?

Yes, this is the question; who wants money from the black man's hand. At least this seems to be a question with some of our brave young Southern friends who are volunteers in the United States army. We learn from an exchange that certain Texas, North Carolina and Georgia volunteers at Camp John B. Gordon objected to receiving their pay at the hands of Paymaster Major R. R. Wright, and as a result he abandoned the attempt to pay them. Ordinarily, we confess to having some sympathy for the old slave holder when it comes to the question of anything like social equality with those who were his former slaves. That is to say, we conclude that it is at least natural that he should object to anything of the kind, hence we never embarrass him and do not desire to have him embarrass us. But wherein is there any social question involved in one man's receiving his compensation at the hands of another? This we cannot see. And moreover if there is any such question involved it is constantly violated or ignored all over the South. The fact is, that almost to a man the Southerner is so anxious to receive money from the hand of the black man that he will get all he can from him honestly and then study up some plan to swindle him out of the balance. And we dare say these [illegible] volunteers, when at home follow[ing] their [illegible]ations, literally fall over each other in their attempt to secure money from their Negro neighbor. Now, what is the difference? In the one case the Negro handles his own, and in the other he is the agent of the government. Who wants money from the black man? Why everybody wants it; and those same fellows will do anything, good or bad, to secure it. If the government will simply take off the shoulder straps of the paymaster and send the same money by the same man, only call him the Negro. Dick Wright. instead of Major Richard Wright, and everything will be "all right." The prejudice is against his official standing rather than his color or previous condition. But we learn that the authorities have informed said valunteers that the treatment accorded Major Wright is interpreted by the government as insubordination and that they must receive their pay from the "Major" or receive none at all.

USE THE ORDER OF PUBLIC WORSHIP.

We firmly believe that if our pastors, and especially those of the larger churches, knew how greatly the services of a chuch are toned up, and how the people enjoy it after they become accustomed to it, they would without exception begin at once to use the Order of Public Worship as arranged by the last general conference. The one thing which many of the pastors object to is taking the collection before the sermon. To them we would say, then, take the collection after the sermon, but use the remainder to the letter, taking due care not to have their scripture lessons too long. Have the Committee on Music secure a number of the cheap hymnals issued by our book concern, and the people will find at the very beginning of the [illegible] this service. Let the church choir do the singing or chanting as there provided for, and instead of [illegible] the people will [illegible] it and [illegible] it [illegible] [illegible] [illegible] [illegible] [illegible]

ORGANIZE THE FARMERS.

Our readers will learn from our column for the Farm and Fireside somewhat of the work being done in South Carolina by Prof. J. Wesley Hoffmann, in the interest of the farmers of the Palmetto State. He is holding institutes, or meetings, in various parts of the State in the interest of the farmers. Such gatherings, as it seems to us, should be eminently practical and helpful. We live in a day of organization. Everybody holds conventions, from the bootblacks of the great cities on up to the governors of the States. Let the example set by Prof. Hoffmann and the farmers of South Carolina be followed by the farmers of the whole South, led by competent agriculturists. We are confident such men as Prof. Woodruff, of the Prairie View State Normal, of Texas, could accomplish much good.

SEPARATE CAR LAW.

The infamous "Jim Crow" car law of South Carolina went into effect on the 1st inst., and is not so objectionable as its predecessor, since it provides equal accommodations for both white and colored passengers.

The law provides for a separate first class car for white and colored people on all passenger trains, provided that on roads of less importance one coach may be divided by a partition, one room of which may be for white and the other for colored first class passengers. The only feature of [illegible] it stands is a marked improvement over the one, and proves the utter uselessness of the separate car law. The second class car will be the same for any one who wishes to ride at second class rate.—New York Echo.

THE TWENTY-FOURTH IN CUBA.

For ten days the Twenty-Fourth United States Infantry fought in the trenches before Santiago. It was a terrible experience. But when the fighting was over these heroes were asked to go into the hospitals and serve the yellow fever patients and they responded to the call, and forty days stood by the bedside of the sick.

Talk about heroism! The forty days spent by the members of this regiment in working in yellow fever hospitals was more heroic than the fighting they did before Santiago. It was all volunteer work, this hospital work. No wonder the white soldiers of the Santiago campaign are enthusiastic in their praise of the black soldiers. There were no other heroes like them in Cuba.—New York Age.

The world never tires of Jesus. It is soon weary of speculators about him; it outgrows men's conceptions of him, it turns restlessly from each age's interpretation of his sayings, but for himself there is abiding affection and reverence.—Ex.

In the Christian minister [illegible] real Christian piety. He [illegible] that only can [illegible] that he [illegible]

OUR CONTRIBUTORS.

ENTERING UPON A NEW ERA.—II.

By Rev. N. R. Clay.

The Mexican question and the discovery of gold in the West led the way for sounding the death knell of the last vestige of human slavery in this country. The beginning and ending of the war brought new meaning to the Negro's existence in this country, as well as new responsibilities upon him in church and State. To develop these new conditions a schism was brought into the church. This has not yet been healed. The era upon which we now enter must without doubt deal with it, as well as settle many other vexed questions which are found in its table of contents. The close of the present war will give us new territory, new questions and new ideas of things, and grave questions of international law are taking hold on the minds of the statesmen. The close of the civil war gave us a new South, in which a new generation has grown up and sectionalism crystallized into sectional prejudice. But this Hispano-American war, in which volunteers from all over the country came forward to fight one common enemy, will obliterate sectional lines and give us a country free of these sectional financial perplexities. We shall have Union now and one nation forever, with "Old Glory" floating gallantly over Southern buildings with the same meaning in the South which it has in the North.

This war means yet more to the era through whose open door we are looking. God used the Franco-German war to destroy French corruption and bring France to realize that He rules and must be respected in the affairs of nations. America is an agent in the providence of God to put down and stamp out misrule and moral corruption, starvation and bloodshed in the Spanish colonies, and give national freedom and liberty to these islands.

The stamping out of these evils at our doors by the nation shall stand in the world's history to the credit of this government as a monument more durable than that of stone or granite.

There is still another version of this war. The American Negro fought in the other wars of the nation a slave, though a brave soldier; but in this war he fights as a free American citizen and soldier, achieving victories for his country, fighting in the defense of his home. The colored man or paper who scoffs at the colored young man for volunteering in this war is an enemy to the best interests of the race a back number in the race's progress, and needs to be taught that no race can successfully enjoy and expect the safe protection of its government who has not shed free blood in its defense.

The Negro is an American citizen; history will record him after this war colonel, captain, lieutenant and other official titles, thus bringing to him military honors which make men's names shine so illustrious upon the pages of their country's history. The Negro's social, religious and political status will be advanced in spite of the malicious articles written in some of the daily papers to the contrary. No human government will allow them, regardless of color, who fought to maintain the honor and dignity of their country and flag to be debarred from enjoying some of the fruits and privileges of the victory.

On the battle field of Santiago de Cuba the free blood of the Negro soldier mingled with the free blood of his white brother, and ran together down the hills of San Juan, thus causing the Stars and Stripes to be floating victoriously over the historic city of Santiago.

The gallantry of the Ninth and Tenth Cavalry and the brave charge of the Twenty-fourth and Twenty-fifth Infantry, together with the heroic charge of the seventy-five on the blockhouse, under the lead of Captain Ducat, will live as brave deeds to the Negro's credit as long as the world's historian truthfully records the events of the famous Santiago campaign.

The most deadly and far-reaching problem which with the era we are now entering upon shall have to deal is general prejudice and Judge Lynch; yet they must receive their death blow. The arrest of six of the murderers of Postmaster Baker is a start. These enemies of American civilization must meet some Admiral Dewey, who shall give them a death blow with shot and shell and send them to the lowest regions of a fathomless sea.

Those in whose breast these evils find a home shall yet fold their arms and negotiate a surrender to some champion.

This is also a political era upon which we are entering. This nation shall no longer be styled a neutral nation; the days of her neutrality are past and she must enter into the governmental and commercial entanglements of the old world. In this present war America is showing to the world that she is a nation of conquest, and the "Monroe doctrine," which she held sacred so long, must give place to that of the acquisition of territory. Hawaii is now hers; the Philippine Islands, Porto Rico and perhaps Cuba will be under her flag. Nine millions of eastern human beings must be added to her already rapidly multiplying population. These must be civilized, educated and built up. Her naval power must soon rank as the third or second upon the high seas; her standing army must number a hundred thousand able-bodied men in time of peace, and her statesmen must have the ability of a Gladstone and the foresight of a Blaine to grapple with the diplomatic questions both at home and abroad. Surely this nation must eventually lead in making and interpreting international law. What part and place shall the Negro take in these new adjustments? Shall he remain a neutral factor or be an integral part of the new departure?

No political party or creed may hope to succeed long on the political battlefield, ignoring these ten million of Negroes, who have fought so bravely with prayer and pen and sword to make possible these new conditions. He is now showing to this country and the world his bravery and patriotism as never before. He must help to enjoy the fruits of the victor. But will the new Negro prove himself equal to the responsibilities? We can only judge the future by the past; he has always carried every responsibility imposed upon him from a justice of the peace to a United States senator with credit to himself, his race and his party.

God prepares men, races and nations for His new arrangements. The Negro is no exception.

Macon, Miss.

THE PREACHER IN POLITICS.

(By Rev. G. A. Maston.)

The preacher in the pulpit, the preacher in the prayer meeting, or a preacher in bringing about any needed reform in his church, may go as far with safety as his ability or the circumstances will allow.

But any preacher who goes any further into politics than to simply vote his sentiments, and publicly denounce from his pulpit all wrong-doing either in church or state, has left his calling, and will, if he persists in taking the part of an active partisan, reflect discredit upon himself, his church and the cause of Christ. Like the salt, he has lost his savor, and his light is under a bushel.

He has also broken his bond to wholy devote himself to the work of the ministry. He has ceased to do the work of an evangelist and to makes a full proof of his ministry. He cannot, as a minister, retain a good report of them that are without. His congregation will also become divided along political lines.

In this condition some will be for Paul, some for Silas and none for Christ.

While it is lawful for a minister, as a citizen, to dabble in politics and to champion the cause of his party, it is not expedient for to do so. While thus feasting upon the meat prepared for "idols," he will be sure to offend his weaker brother.

It must be admitted that a majority of the ministers and the better classes do no take an active part in politics, and that the management of political affairs are left almost wholy in the hands of the "Money Baron," the saloon keepers, the Factionists and the hoodlum!

As long as this is true the "Court House Ring," the lobbyist, the political boss and the corrupt legislator will be among the possibilities.

These things being true, how are we to bring about the much needed reform? Shall we do as some say; let the minister take the lead, followed by the godly men of their respective flocks, who after sounding for awhile the gravel of truth, will be able to turn the tide of corruption. If such a thing was among the possibilities I would say, "let us at once be up and doing! Let us carry on an agressive warfare; but to do so now would be the merest folly, for there are more of them than there are of us." So the church must fight only on the defensive.

Why have our temperance and the various other reform societies not met with success? Is it not because all true reform parties are composed of the few, who are walking the the straight and narrow path?

Among the false charges against Christ during the time of his trial was the following: "We found this fellow perverting the nation, and forbidding to pay tribute to Ceasar, saying he himself is Christ, a King." Yet said Pilate: "I find no fault in him." Suppose the accusation against Christ had been true? What would have been the effect upon the world?

Central Missouri Conference.

THE FUTURE OF OUR SOUTHERN FIELD.

By Miss D. N. Jackson.

To a very large extent the Epworth League of to-day is settling the question as to what shall be the prevailing type of religious experience in the church of the future. The capability of the League as a means of creating future public opinion is a grand topic worthy of special consideration, especially by the hundreds of thousands of leaders who are now working its mighty machinery.

There is doubtless a general opinion on the subject, but it is vague. It should be more specific and more direct in its practical aim.

In discussing this question a margin must, of course, be left for the influence of the home; the family altar is a benediction and the godliness of parents is a great power in molding the character of the young.

We are now about to enter a new century; its preliminary advantages justify the prophecy that it will probably be one of the greatest eras in the history of the world. Our League workers should feel that they are leading the van of the march into this new era, and should lift aloft their flags for it.

The Epworth League is one of the mighty forces of this age; it unites and trains and sets on the march the great army of Methodist young people; a host of soldiers, a million strong, able to conquer the continent for Christ and the church; it seeks to promote a large, evenly developed Christian character, and therefore establishes its departments of spiritual work, of literary culture, of mercy and help and of social work.

It becomes a question of importance to know who shall give direction to our Bible school affairs, who shall mold our literature, shape our organizations, furnish our appliances, and, above all, who shall breathe his spirit through all our work. The man who stands at the head of this vast organization, if he has strength equal to his position, and a just appreciation of the place of power, which he occupies, can do more to shape the work of the future than any other man in it.

As a means of molding the ideas and determining the work of the near future, the position of secretary of our union is absolutely peerless; its work is, in a sense, quiet and unobtrusive, but church destiny is in it, and what is said with so much emphasis of this office may be said with more or less accent of every officer in our system

of work; every one of them is shaping the religions destiny of souls, and by so much is giving form and tone to the coming church. There are no trifles in this work, therefore there should be no trifles.

It is neither exaggeration nor denominational vanity to say that the Methodist Episcopal Church has a very wisely arranged league system and one of the best league appliances in existence. They are the offspring of a recognized and fertile genius in the church work. The system and its appliances are all that we need; let every worker appreciate the dignity of his vocation, and the vast aggregate result which he may help to accrue, and do his work with the glow and inspiration which this appreciation will furnish, and, by the blessing of God, the work of the future will in all respects surpass that of the past. I need not multiply illustrations to show how the present touches the future; to-day is solving the problem of to-morrow. It is to be feared that not all toilers fully comprehend the dignity of their vocation and the inevitable and lasting results of their work. Results are inevitable, the harvest of husbandry are not more so. If one does his work indifferently, even that indifference itself will produce results just as a carelessly sown field will show patches where there is no grain.

There is a strange fascination about the South; it is not in the land or skies, though there is much in both that is interesting; there is here such a strange commingling of the old and new; such an admixture of old time elegance and ease with bluntness and push; in a word, such a crowding together of questions relating to the future destinies of people and tongues that one finds himself speedily absorbed by them. Overshadowing all others is this one of a nation within a nation; distinct yet numerous; in its infancy, yet enjoying its citizenship; ignorant and weak, yet rising to intelligence and power by the discipline of self care and the responsibility of home building. The motives that should bring into immediate and vigorous action all the forces adapted to that end within the reach of our work, is, to aid individuals of the race to make the best of the untoward circumstances about them; to inspire them with higher ideals of life to teach them to so train their children so that all the possibilities of the race may be developed to help save the nation from the terrible results of ignorance and crime. Among these agencies there is none more available, nor more likely to yield an immediate return, than the League.

Marshall, Taxas.

ETERNAL THINGS.

Paul constantly kept his face toward eternal things. On them his heart was profoundly set. In them he centered his unwavering faith. By his natural eyes he was not governed. Hence he saw things in the spiritual kingdom which could not be seen by an unconverted man. And the things which his soul saw were eternal things. Very significantly does he say. "We look not at the things that are seen, but at the things which are not seen." The reason which Paul gives for his averment is, "for things which are seen are temporal, but the things that are not seen are eternal." He means by these words to say that the natural eyes see only natural or temporal things; they cannot see eternal things. These things are seen by those eyes only which are, in a high sense, spiritual. It is not merely the spirit of a man which sees eternal things, but it is the spirit of a man qualified and conducted by the spirit of God which enables one to see the eternal verities. It is only the eternal God who can so fit one's spiritual eyes that he may see eternal things of God. No one can see the eternal Christ in any way approximating a clear, true vision, except as his eyes have been born again by the power of the eternal Spirit. It follows, therefore, that none but such can properly see the eternal truth of the gospel. Natural eyes can see the verbal outside of gospel truth; they can discern the mere grammer of the truth, its phraseology and technical terminology, but they are utterly unable to penetrate into its spiritual vitality and its eternal heart. For such a vision there must be eyes born of God and the heart must be illuminated by the Holy Spirit. Moreover, it is only by the things which are unseen by natural eyes that are forever parmanent. Not all of these are of a high, blessed character, for some of them belong to the realm of darkness and death. Yet Paul looked at both the eternal things of death and life, of darkness and light, warning men of the peril of eternal death and beseeching them to lay hold of eternal life, that they might at last share the bliss of eternal glory and be forever with the Lord.

C. W. Wetherbe.

Plan of Episcopal Visitation

Conference.	Place.	Time.	Bishop.
Erie	Franklin, Pa	Sept. 21	Merrill
Detroit	Mt. Clemens, Mich.	" 21	Andrews
Central German	Evansville, Ind	" 21	Warren
Southern California	Santa Barbara, Cal.	" 21	Hurst
Illinois	Charleston, Ill.	" 21	Ninde
Northwest Iowa	Emmetsburg, Ia.	" 21	Vincent
Nebraska	Fairbury, Neb.	" 21	FitzGerald
Central Ohio	Sidney, O.	" 21	Joyce
North Ohio	Millersburg, O.	" 21	Goodsell
Wisconsin	Wanpun, Wis.	" 21	Merrill
Ohio	Athens, O.	" 28	Andrews
Northwest German	Glard, Ia.	" 28	Warren
Central New York	Ithaca, N. Y.	" 28	Foss
Indiana	Princeton, Ind.	" 28	Ninde
Iowa	Monteznma, Ia.	" 28	Vincent
North Nebraska	Schuyler, Neb.	"	FitzGerald
Minnesota	Winibago City, Minn	" 28	Joyce
Pittsburg	Braddock, Pa.	" 28	Goodsell
Arizona Mission	Tucson, Ariz.	" 29	Hurst
West Virginia	Mannington, W. Va.	" 29	Fowler
N. Pac. Ge. Miss. Con.	Tacoma, Wash	" 29	McCabe
Rock River	Chicago, Ill.	Oct. 5	Warren
Upper Iowa	Marion, Ia	" 5	Vincent
Northern Minnesota	Hutchinson, Minn.	" 5	Joyce
Southern Illinois	Du Quoin, Ill.	" 5	Goodsell
N. Mex. Eng. Miss	Silver City, N. Mex.	" 6	Hurst
Atlantic Miss. Con.	Morehead City, N. C.	" 6	Newman
West'n Nur.-Danish	Tacoma Wash	" 6	McCabe
Oklahoma	Kingfisher, Okla	" 12	Merrill
Genesee	Medina, N. Y.	" 12	Foss
Tennessee	Murfreesborro, Tenn	" 12	Ninde
N. Mex. Sp. Miss. Con.	El Paso, Tex.	" 13	Hurst
Holston	Elizabethton, Tenn.	" 13	Vincent
Northern German	Chippawa Falls, Wis	" 13	Joyce
North Carolina	Lenoir, N. C.	" 13	Newman
Central Tennessee	Lawrenceburg, Tenn	" 19	Ninde
Dakota	Parker, S. Dak.	" 19	McCabe
East Tennessee	Bristol, Tenn	" 20	Vincent
Blue Ridge	Marion, N. C.	" 20	Newman
Southern German	Llano, Tex.	Nov. 26	Fowler
Austin	Austin, Tex.	Dec. 1	Fowler
Alabama	Anniston, Ala.	" 1	Goodsell
South Carolina	Anderson, S. C.	" 7	Foss
West Texas	Denison, Tex.	" 7	Fowler
Atlanta	Palmetto, Ga.	" 8	Andrews
Central Alabama	Gadsden, Ala.	" 8	Goodsell
Texas	Clarksville, Tex	" 14	Fowler
Georgia	Rock Springs, Ga.	" 15	Andrews
Savannah	Macon, Ga.	" 15	Foss

Foreign Conferences.

Switzerland	St Gallen	June 8	Walden
South Germany	Frankfurt	June 22	Walden
North Germany	Hamburg	July 6	Walden
Japan	Yokohama	July 6	Cranston
Denmark Mission	Copenhagon	July 13	Walden
Norway	Larvik	July 27	Walden
Sweden	Upsala	Aug 10	Walden
Korea Mission	Seoul	Aug. 11	Cranston
Finl'd & St. P'b'g Mis	Helsingfors	Aug. 24	Walden
North China	Peking	Oct 5	Cranston
Foo-Chow	Foo-Chow	Nov. 2	Cranston
Hinghua Mis. Conf	Hinghua	Nov 24	Cranston
Cen. China Mission, Kinkiang		Dec. 15	Cranston
West China Mission	Chungking	Mar. 29	Cranston

EDWARD G. ANDREWS, Secretary

PURITY.

A child is perfect if there is no disease or deformity; perfect in health, though not full-grown. In like sense purity of heart is Christian perfection. Where Christ says, "Be ye perfect even as your Father which is in heaven is perfect," he has enjoined in the context the love of enemies. It means simply a being perfect in love to God and man. The thought is the same in, "Thou shalt love the Lord thou God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself." The completed developement of these faculties is not immediately applied, but a perfect moral attitude of the kingdom of God in their present stage of development. It is the perfect holiness of St. Paul: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Though purity is a negative term, we use it to include the positive idea in holiness."—H. L. Beals.

"Ask, and it shall be given you." A young man in Scotland came one day to a gate, when the gatekeeper's little girl ran down and shut it, saying, "You have not to pay anything to pass. You only have to say, 'please allow me to go through.'" The young man did as he was directed, and the gate was immediately opened. The owner just wished to preserve the right of entrance, that was all. So simply "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Spurgeon.

THE LIFE OF FAITH.

THY WILL BE DONE.

We see not, know not; all our way
Is night—with thee alone is day;
From out the torrent's troubled drift,
Above the storm our prayers we lift,
Thy will be done!

The flesh may fail, the heart may faint,
But who are we to make complaint,
Or dare to plead, in times like these,
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait for thee
Whose will be done!

Though dim as yet in tint and line,
We trace thy picture's wise design,
And thank thee that our age supplies
Its dark relief of sacrifice—
Thy will be done!

And, if in our unworthiness,
Thy sacrificial wine we press;
If from thy ordeal's heated bars
Our feet are seamed with crimson scars,
Thy will be done!

If, for the age to come, this hour
Of trial hath vicarious power,
And, blest by thee, our present pain,
Be Liberty's eternal gain,
Thy will be done!

Strike, thou the Master, we thy keys,
The anthem of the destinies!
The minor of thy loftier strain,
Our hearts shall breathe the old refrain,
Thy will be done!

—John G. Whittier.

GREAT THINGS OFTEN EASIEST.

Great things are, as a rule, easier done than little things. It is often easier to resist a great temptation than a little one. If it is a temptation to do a great wrong, the very magnitude of the evil causes the tempted one to start back, and refuse its performance. But if it is only a slight evil, the temptation is stronger, and the power of resistance seems less. Rarely does one do a great wrong until his conscience has been hardened by a repetition of lesser wrong acts. It is much the same in brave efforts at doing and enduring in the right path. It is a well-known fact that many a man that has marched boldly up to the cannon's mouth, or moved forward steadily under musketry fire, shrinks from the lancet's scratch in a new vaccination. The great peril summons all his strength and courage, while the little hurt is not enough to call forth his real powers of endurance. It is often the case that a man will fail in an effort to leave off a quarter of his daily supply of liqour or tobacco, but will succeed in the endeavor to abstain entirely from drinking or smoking. It is well to have this great truth in mind, and to act on it in practical matters. Undertake great things for God, and your fellows. You may succeed in them because they are great. Look out for the little temptations to go astray. Their power is often increased by their smallness.—S. S. Times.

SORROW'S SILVER LINING.

Time had furrowed her face and whitened her hair, still grandma made a beautiful picture to look upon, and restfull as well. Yet we, who know her best, know that the storms of life have beaten so heavily upon her, that they would have carried her off her feet again and again, had she not been firmly planted on the rock, Christ Jesus.

Knowing what I do of her, it greatly strengthens my sometimes wavering faith, to come in touch of this "only waiting" one. Her Christ like spirit, the sunny smile, in face of what would have rendered many the reverse of sweet, are a benediction to all whom come in connection with her.

We were talking yesterday, of other days, and pointing to pictures of vanished forms, which surrounded us, the aged one dwelt, for a time, as she had many times before, on the glad days when she was shielded tenderly by the love of husband and children.

But the placid smile and sweetness of tone were an evidence that in her heart there was not a bitter or rebellious thought. And so, half guessing her answer, and needing the lesson I felt sure awaited my faith-tried self, I queried:

"For which are you the most grateful to-day, grandma, the joys of life which for so many years brightened your path, or the sorrows that have clouded it?"

Quick as a flash, came the answer, "the sorrows, dear, the sorrows, without a question."

And then with a beaming face, as if telling a story with never a glint of darkness, she turned the pages of life's history, and held up to view the unclouded days, followed by the narrowing of the home circle, until only she remained, of a once happy family.

But not a murmur escaped her. On the contrary, there was a half-triumphant ring in her voice, as she sweetly told the sad, glad story and how the sorrows, and not the joys, had drawn her in closer companionship with One who "loves me better than husband or children."

"Yes," she said, in closing, "I have had my full share of joy and I have had as much sorrow as often falls to the lot of mortal; but somehow the suffering is well nigh forgotten, in the joy of giving my undivided affection to the Lord and Master."

This bereft, but joyous one, has surely found the silver lining to her clouded life. We cannot escape sorrow, but if it prove but a stepping stone to joy unfading, as in grandma's case, we gladly welcome it.

I pass this lesson on especially for the dear youth, that they may learn early in life to look for the "afterward" of the sorrows that may cloud the present, for some of them.—Helena H. Thomas, in New York Observer.

Miss Rachel G. Mair, of Barraka, Liberia, Africa, contributes $10 for the payment of the debt of the Missionary Society, and adds: "This year has been a hard one for me in many ways, but I praise God for his wonderful keeping power.

" 'My Father is rich in houses and lands;
He holdeth the wealth of the world in his hands.'

The above comes to my mind as I think of the gifts God has showered upon me since I left my home and stepped out on his promises, December 7, 1895. He has daily supplied my needs, and I know He is ready to do much for us if our all is on the altar. Hallelujah! Jesus said, 'Give, and it shall be given unto you, good measure, pressed down, shaken together, and running over shall men give into your bosom.' "

Miss Jessie J. Arms, writing from the same place, having contributed $10 on the debt, says: "You know Jesus said: 'It is more blessed to give than to receive.' We were allowed $25 for clothing for this year. Out of this amount have had to buy flour part of the time, but aside from that can send $10 to help lift the heavy debt, as God has provided for my clothing for this year. I know God's storehouse is always full; 'according to your faith be it unto you.' 'Jesus is good to me, so good. Hallelujah! I am his and he is mine' "

Let the church at home think of these two young ladies in the wilds of Africa, living in a very economical way and giving so largely for the payment of the debt on the Missionary Society. There are thousands on thousands of young ladies at home who could make equal contributions without the least sacrifice.
—W. W. Missions.

The first impulse of a new-born soul is to speak to others of a Savior's love, and to persuade them to come to Him. This is a never-failing proof of the new life in the heart; and it is the grand qualification, as it is our commission, for preaching the Gospel.—Ram's Horn.

Show your Southwestern to neighbors and get them to subscribe through the preacher.

WOMAN'S DOMINION.

Harper's Bazar has the following to say of the Red Cross:

Every small town in California has its Red Cross Society; every creed and nationality subscribes to its support. Thum Shu, the editor of a Chinese newspaper published in San Francisco, the other day turned in $100 to the Red Cross that he had collected in a few hours among his wealthy countrymen, and promised further immediate and considerable help if it will be accepted from that source. Gifts come pouring in hourly to the San Francisco headquarters in the most wonderful variety and quantity. Fresh and dried fruit by the ton, flannel for bandages and calico by the 1000 yards, eggs by the hundred dozen, beef tea by the gallon, and pies by the million. Fish and cheese and fresh vegetables. Then there are "comfort bags," sleeping-caps, palm leaf fans, literature and writing materials, and much tobacco.

As befits the essential purposes of the Red Cross Society, the sick soldier is kept in tender remembrance, and we find for him good gifts in plenty—wine in abundance, flowers, ices, jelly, milk, chickens, delicate puddings, besides the before-mentioned beef tea and eggs; also sheets, pillows and mattresses. Outside the efforts of the Red Cross in this direction, the French, and German hospitals have taken many soldiers into their wards, and the homoeopaths are treating all of their kind free of charge.

There are writing tents at the camps, where all materials are furnished free to the soldiers, where there is quiet, and reading matter to had also. These tents are appreciated to the extent of between 1500 and 2000 letters per day.

It will be readily seen from all this that the ideal of the Red Cross work up to now—until more serious service shall perhaps be required of it, which God forbid!—has been not the supplying of governmental deficiencies, though, as I have before said, much has been done in this direction, but it has been an attempt, however inadequate, to show the boys in blue that every inch of American ground is home to them, that every American woman loves every man of them as she loves her own son and brother, and so long as they are with us they shall lack none of the loving service that every woman in America is longing to render them.

It makes the heart burn with new belief in love of country, heroism and self-sacrifice to hear the story of the resources of the Red Cross Society, and of the splendid kindness outside of it.

Little children empty their saving banks; the school children subscribe and put up lunches for the soldiers. Poor women take in plain sewing and give the proceeds. A crippled woman sends 1800 yards of bandaging that she had pieced together of 1 inch to 18 inch strips of the left-over unsoiled flannel from the press in one of the press-rooms of the big dailies here, where her son was employed.

WHERE FASHION IS IN THE WRONG.

There is a disquieting rumor in the newspapers that the autumn fashions for woman's dresses inconditions of women, must necessarily include stlyes which shall appeal to women who lack a reasonable discernment about what to wear. Women who have a fair equipment of common sense, know, and will always recognize, that the skirts of street dresses should clear the ground; but, sad to say, there are a good many women in every community to whom to be garbed in the latest fashion is more than comfort and cleanliness, and who, if they are once convinced that it is the fashion to wear long skirts in the street, will undergo all the drawbacks and inconveniences of such a fashion while it lasts. There is a reason to believe, though, that American women are stronger minded about fashions than they used to be, and that no whim of the Parisian style-mongers which is obviously inconvenient or unprofitable or unbecoming can three years ago crinoline was offered and rejected. That was encouraging. Long street dresses, if they are to be offered again, should be rejected. That was encouraging. Long street dresses, if they are to be offered again, should be rejected just as promptly, and doubtless they will be by the great majority of women, even though they should escape formal condemnation by boards of health.—Harpers Bazar.

HINTS TO HOUSEKEEPERS.

Cleanliness, fresh air and sunshine are the best purifiers and disinfectants of houses.

The cellar should be kept as clean and dry and well ventilated as any other part of the house.

To brown a baked custard sift lightly over the top a little powdered sugar as soon as the surface is cooked enough to bear it up.

Only in the middle of oppressive summer days should the fullest daylight be shut out of our living rooms. And before doing so even then a current of frest air and the full rays of the sun should permeate the furtherest corner of every room.

A zinc bathtub may be polished very satisfactorily with kerosene. Have the tub perfectly dry before using the oil. Cover one small place at a time with the oil, rubbing it well with a brush and then a cloth. When all parts have been cleaned, wash the tub with boiling water.

Do not wash the face in hard water. If possible, use filtered rain water, but this is not so easy to get soften the water by artificial means. Half an ounce of California borax, three ounces of almond meal, and three ounces of finely ground oatmeal may be mixed together in a cheesecloth bag and dropped into a bowl of water. This will soften it, and the complection will be found much improved in consequence. An ounce of powdered orris root may be added to the mixture, giving it an odor of violets.

English Beef Hash.—In one tablespoonful of butter cook slowly, until light colored, one tablespoonful of chopped onion; add one cupful of dry boiled rice, one pint of iced cold cooked beef, one half of a teaspoonful of salt, one quarter of a teaspoonful of white pepper, and sufficient strained tomato to moisten. Cover, cook slowly for ten minutes, and turn on a hot platter, garnishing with parsely.

Raised Graham Biscuit.—Scald one pint of milk; dissolve in it one tablespoonful of butter, and one-half of a teaspoonful of salt; when cool add two tablespoonfuls of molasses and one-half of a yeast cake dissolved in a little warm water. Add sufficient white flour to make a thin batter, beat until smooth, and set in a warm place until light. When spongy sift into the batter sufficient graham meal to make a soft knead until soft, elastis, and no longer sticky. Return to the bowl, cover and set aside again; when the dough has fully doubled in size turn out carefully on the board, roll out one inch thick, and cut into small biscuit. Place close together in a greased pan, brush over with milk and when risen bake in a dough, turn out on a floured board and quick oven.

TRY

For threatened pneumonia a plaster of soft soap and cornmeal.

Covering a burn with powdered soda, or soda water.

For loose bowels, drinking hot milk

For ivy poisoning, wood ash lye, washed off with warm water, and vaseline applied.

For earache, a hop-bag wrung from hot vinegar.

For legache, wrapping it in salt water, and then in a flannel.

For diarrhoea, a tablespoonful of raw flour in a glass of water, taken in two doses, half an hour apart.

For sore throat, a compress of cold water.

For nose bleed, tannin snuffed.—Ruth Hall.

OUR YOUNG FRIENDS

"VICTORY AT LAST BOYS."

Tho promise is "to him that overcometh." Who shall say what temptations are overcome, how many hard fought battles won in a hand to hand struggle, by those who afterwards have stumbled and fallen, all beeause thero was no friendly hand stretched to save, no kind word of eneonragement given, no Christ held up to whom they could "look and live."

In this story told in the Congregationalist, the boys appreciated what many older ones entirely lost sight of, and what it is well for us to remember, that underneath a rough exterior there is a soul for whom Christ died, and it is worth saving.

Tho Story.

The wind whistled through the streets, driving the snow before it. On the corner of a city park stood an old man, surrounded by a group of laughing boys. His gray, tangled hair was covered by a hat as worn and tattered as its owner. His eyes were bleared and dim, his face flushed, his voice thiek and hoarse.

"It's a glorious country, boys," said the old soldier, with all-embraeing sweep of his right arm. "We must fight for her, 'Land of the free and home of the brave,' you know musn't have any Bull Run, boys. March to vietory. Grant's the boy for me. We'll fight it out on this line if it takes all summer," attempting a feeble "hooray."

The boys eheered. "Give us a speech, Billy," eried one. "Sing us a song," suggested another.

"What ails your regimentals?" asked a third, suddenly catching a fluttering portion of the old man's eoat. And then the laughing group shouted together: "Come, Billy, a song!"

The old man smiled, voilently cleared his throat, and sang in a eracked and trembling voieo the song over whieh men wept and women sobbed in anguish thirty years ago:

'It's just before the battle, mother,
And I'm thinking now of you,
While upon the field we're lying
With the enemy in view."

It was a strange seene—the jeering boys, the drunken soldier's shabby coat, singing a song of a past generation.

Farewell, mother! you may never
Press me to your heart again."

groaned the old man in the sad refrain.

What tender memories from the past stole aeross his heated brain with their soothing spell it is impossible to say, but the singer paused, choked, buried his face in his hands and wept. The laughing boys grew very still. "Come, I say, don't do this," said one awkwardly, at last, touching the shabby sleeve. "It won't do any good to cry."

"You'e right," said the soldier, turning fiercely around. "It won't. It's too late now for that or anything else. But when I marched away in my blue uniform at the very first of the war, I didn't expect that some day I'd be hooted at by the town boys. I was nothing but a boy myself, and I dreamed of glory and honor and a nation's gratitude. I did my duty, boys. I never flinched in the fight yet. I tramped through rain and slush and mud, and never gave up. I ate my rations and drank bad whiskey, and made the best of it. Three months in a hospital and six months in Libby Prison, most fnished me, but I pulled through. I never thought the folks I was fighting for would forget all about it, and that the boys would call me names if I got a glass too mueh.

"I know I ain't respectable; but if a bad man had saved my life and risked his own by doing it, seems to me I shouldn't say: 'Oh, he's nothing but a seedy old tramp. I don't owe him anything.

"I don't want any of your pensions. The war didn't do anything but make mo a drunkard boys. I hain't lost a limb, nor got a bullet in me. So, hoot away. If it does you any good, I guess I can stand it. But some time, if you happen to be old and friendless and wicked, just think of the old soldier.

"Well, I've made my speeeh, boys, and it'll do for the 22nd of February. And I love the old flag, and I'd do what I've done right over again, I believe." And with that he limped away.

The boys watehed him in silenee. "Well, I never felt quite so mean in my life," said Fred Jones at last. "I don't see what we've been thinking about."

An hour later the same boys stood bashfully before the old soldier in the bare little room where he ate, slept and lived. In a blundering fashion they expressed their sorrow, and begged him to forgive them. And in a broken voiee he answered them and bade them a kind goodbye.

The suggestion found a weleome in every heart and the good work began. The elders soon caught the spirit. Little kindnesses, respectful greetings, and invitations reached the lonely soldier. Bright young faces looked in upon him. Fresh young voiees spoke kind words to him. It was curious to watch the effect. He walked straighter, grew more eleanly and tidy in his habits, and at last eleetrified his younger friends by the announeement that "Live of die, not another drop of liquor will I drink, God helping me." And he kept his word.

And when, a few years later, his marching orders came, he was ready to go. Strong young arms bore him tenderly to his last resting place, and young eyes were not ashamed to weep for the soldier who had fought and won the victory.—Ex.

There are a lot of arithmetical problems with a simple "eateh" to them floating around the country. Perhaps there is nothing more vexatious than one of these puzzzlers for the minds that are not used to mental arithmetic. They annoy and worry and disturb the puzzled one, and yet there is a faeination about the hunt for a solution that keeps him fast on the rack. Here are three little problems of this tantalizing sort that have furnished considerable amusement for many people:

A banker found a ten dollar bill. At home he gave it to his wife, who paid the butcher in settlement of his aceount. The butcher paid it to the farmer for a ealf and the farmer paid it to the merchant, who in turn paid it to the washerwoman; and she, owing the banker a note of ten dollars, went to the banker and paid the note. The banker recognized the note as the one he had found, and which up to that time had settled fifty dollars of debt. On a careful examination he found the bill was eounterfeit. Of course, the problem is, who lost in the transaction?

Here is another, but along a different line, though it is extremely simple: A man bought a horse and buggy for one hundred and ten dollars. The horse cost one hundred dollars more than the buggy. What did the buggy cost the owner? That's easy, but don't go to work to figure by algebra.

There is one more, a very old one, but it is good and not nearly so easy as the others: A man went into a shoemaker's shop and bought a pair of shoes for five dollars. He gave the shoemaker a ten dollar bill. The shoemaker had no change, but went to a neighber and got the ten changed. He returned and gave the purchaser his change, five dollars. A short time afterward the neighbor came in and elaimed the ten was counterfeit. As he was right, the shoemaker was compelled to make the ten good, which he did by giving a good ten for the counterfeit. Now how much was the shoemaker out on the whole transaction?

Only when our Sun of righteousness rises toward high noon does every province of life and duty become warm with it, and the summer green pervade the by-places where the frosts and the shadows had kept before.—Sears.

Intellect and spirit are so inter-related that a line of separation between them can hardly be drawn. Religion and culture—true religion and true culture—are alike related.—Epworth Era.

EDUCATIONAL.

COOKMAN INSTITUTE.

Cookman Institute, Jacksonville, Fla., opens Oet. 3rd with tho promise of a much larger attendance than last year. Prof, and Mrs. S. W. Kemerer have interested many of their friends in Minnesota in the school and as a result the rooms of the girls dormatory will be furnished throughout, in new enameled bedsteads with brass trimming and bedding, dresses, etc., and the sitting room made neat and attraetive. Rev. S. B. Darnell, the beloved founder and patron of Cookman, has seenred paint for the teacher's home, and this valuable building will be thus preserved. The rooms in the boys' dormitories will be overhauled and eleaned, the mattresses renovated and the sitting room fnrnished.

The books used will be ehanged somewhat, so as to seeure a uniformity of grading as far as possible. In geography, grammar and arithmetie, the same authors, works in these brauches will be studied, thus avoiding breaks in passing from ono grade to another.

The teaehers secured thus far, promise the best instruetion in their various lines. Miss Lillie M. Whitney, will probably be seeured to teach the Latin, Greek and higher mathematics, though this matter has not been definitely settled. Prof. Adkinson will have charge of the musie. He is an excellent musieian and thorough teacher. Mrs. Kemerer has prepared interesting work in English literature and history. Those who are privileged to attend the classes will find them highly instructive. Efforts are being made to seeure the best teachers in the grade work. At least one of these will bo eolored.

The course of instruteion is a good one for laying the foundation for college training, for fitting and preparing for the work of teaching, and for general edueation. Speeial attention is ealled to the normal department. Those who desire to fit themselves for teaehing, will be given all privileges possible.

Let students and teaehers and friends of Cookman work and pray for abundant success during the coming year. S. W. Kemerer, President.

RUST UNIVERSITY.

Editor Southwestern Christian Advoeate:

It is with great pleasure that I read the Southwestern, week after week. The good things whieh some of our brethren have written concerning Rust University, and the work of tho past years, have impressed me that a word ought to be said by me. While I appreciate the many kind things said of the management of the work, I wish to say that the students and teacher's merit mueh praise for their part, in the sueeess of the year, the harmony and the earnest spirit of the faculty were ideal. We are of one mind and purpose. Advaneed work is laid out for the year to come, and improved methods are being adopted. We propose to have a eourse seeond to none of our sehools.

The students were diligent, careful and bore thomselves like men and women. There was no smartness or meaness shown, and all readily assented to the necessary rules and regulations.

The prospects for this year are very encouraging. Prof. Logan has been eanvasing for students during the summer and has been very successful in winning the attention of the people to the University. His work is highly commended by the preaehers and presiding elders of our church, and he has won for himself a high place in their esteem. Others have been doing much. We are very dependent on our preachers and presiding elders. They come in such close contact with the people, and are expected to give advice in these matters and they do not fail in this great work. Their interest was manifest by the large attendance of these brethren at our commencement and their keen attention to all that has been done and was being done.

We wish to call the attention of our people to a few features of our work. First of all, we are trying to finish our new building, Rust Hall.

Last year we were able to partially finish and furnish sixteen new rooms and we hope to have sixteen more by the opening of the fall term. These rooms will be fully finished when we get more money. Thus we can accommodate sixty-four more students than a year ago. That these rooms may be filled, we require all students to report to the president before engaging rooms and board, for these rooms must be occupied before we permit any to room elsewhere; moreover we take such a careful interest in our students, that we know just where they are and must approve their boarding places. Then, in the next place, we will have a woman of superior ability to room on the young women's side of Rust Hall, who will aid the dean in caring for the daughters entrusted to us. They will be instructed in domestic science, taught housekeeping, and, as is necessary, be engaged in light house work. The young women will receive the care that should culture them and make them efficient women. Indeed all the work in and about the hall is done by students. This is as it should be, providing it is not carried too far. When parents realize that a certain amount of exercise is good for the health of the student, they must also realize that it is impossible for a student to work a sufficient amount each day, to pay the bills, without injury to the student.

If a student works too hard, there will be a loss in the mental chance. Give the students a chance and never, if it can be avoided, ask them to work their way through, entirely.

Again, we have self boarding facilities, and students board themselves in a building provided for the purpose. Thus everything is done by self boarding and work, to help those who need some aid, but the more fortunate who have something or can earn something, have the great advantage of being able to give careful attention to the work to be done, during the whole year. The time is short and must be improved. For this reason it is necessary that students commence on the opening day. The work is laid out so that every day counts, the first as the last. Any day lost, effects the standing of the student.

There is no more healthful location in the South for a school, or better buildings or appointments for earnest work, than those of Rust University. We had no sickness last year, but on the contrary excellent health prevailed. The great campus and broad athletic field, afford ample opportunity for out door life. Our grounds are being beautified and made very attractive.

The boarding department is always a feature of a school. At Rust Hall, we have a kitchen with the best appliances and a spacious dining room. While the price of board is very low, the excellent facilities for raising vegetables on our grounds, and the good markets of the city, make it possible to furnish wholesome food in abundance.

The yellow fever prevented us from having our usual quota of students last year, and we hope to be more fortunate this year, as from all quarters we hear of students who expect to come, so that our numbers ought to be very large.

We can do more for students this year than ever before, for our teachers have been studying the latest methods all summer, and we are prepared to accomplish great results. The rank of our students in the past, has been very high, and our normal students took the highest honors in examinations this summer. One member of the class of '98 was passed upon the markings of our normal course.

Give the young men and women the benefits of a thorough school like Rust University and other schools, and they will make their mark in the world. It will be the purpose of Rust University to train the head, the hand and the heart. We do not think the moral and religious attainments less important than the mental, but more. Our religious services are marked by a deep spiritual life. At the last weekly prayer meeting held last year, a number of students commenced the Christian life. At our opening Wednesday, Sep. 28th, we hope to see hundreds of young men and women. They should not come earlier than the 27th, and if possible not later than the 28th or 29th. It is best to be present on the opening morning. Rooms will be given in the order of applications. We greatly enjoyed the visit of the Rev. Dr. Jones of the Southwestern, and his able sermon, during commencement week, and hope to have the editor with us the coming year.

Students should provide themselves with health certificates from local physician.

William W. Foster, Jr.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

THE MASTER-BUILDER.

The unhewn marble does not know
The place it has to fill:
That we may fit Thy temple's plan,
Lord, shape us to Thy will.

We ask not that Thy tools, O Lord,
On us may lightly rest:
We only ask Thou make us what
Will serve Thy purpose best.

If as the column we shall rise,
Engraved with noble line,
Whereon Thy goodness is set forth—
The glory all is Thine.

Or if some corner be our lot,
Then do not spare Thy hand,
And we will trust the shaping stroke
We cannot understand.

For still the lowest, darkest place
Remains the place of power,
Whence springs the arch to span the way
In Thy triumphal hour.

Recently a Christian in India gave £150,000 for missions.

The Presbyterians of Canada have increased their missionary contributions this year $25,000 beyond any previous year.

Four thousand seven hundred and twenty-two members and probationers are now in our Japan Methodist Episcopal Church. One hundred and eighty probationers and one hundred and fifty-five full members were gained this year.

Some years ago a Chinaman was converted in Penang, and Dr. West taught him to read. Last year he began preaching in Rangoon. At first he could find little to encourage him. This year, however, he has secured the aid of two or three earnest Christians whom he found hid away in the Chinese quarter, and the heathen began to listen. Soon there were six men baptised. Soon after, Brother Smith baptised three more, one of the men having an English education.

The Jesuits are keeping up their wicked persecution of Protestants in Madagascar. They succeed in making the impression upon the authorities that the Protestants are disloyal to French rule, and they are, therefore, distrusted and wantonly persecuted. It is strange that these Jesuits, with a history of deceit, fraud and crime unparalled in human history, should be trusted and thought capable of being worthy special favor by any civilized government.

In Japan, Protestants have 12 theological seminaries, with 163 students; 29 boys' schools, with 1,980 students; 10 womens' training schools, with 238 students; 46 girls' schools, with 2,491 students; 14 kindergartens, with 526 pupils; 56 day or night schools, with 2,788 students; 10 orphan asylums, with 664 inmates; 13 homes for various classes, with 235 inmates; and 15 hospitals and dispensaries.

Subscribe for the Southwestern.

EPWORTH LEAGUE.

By Rev. Daniel W. Shaw, Ph. D.

October Topic:

TURNING POINTS IN GREAT LIVES.

Topic Oct. 2nd:

THE CALL OF ABRAHAM.

Scripture Reference, Gen. 12: 1-4.

For a month we are to walk with God's great men. It shall be our privilege to stand with them at the cross-roads of life, and observe the result upon themselves, and the world, of their prompt obedience to the call of Deity. This ought to be a month of big values to every Leaguer who shall carefully observe and follow Abraham, Moses, Jacob, Joshua, Caleb and Elisha. To tramp our way amid such mountain peaks, must give to us a rare view of the world and the movements of mankind. To-day we are to look upon the turning points in the life of the forefather of Israel. Standing here in the twilight of history, amid the gloom of historical research, the way is still lighted by the never failing gleam of sacred history, although the profane may be groping or silent.

It was in Ur of the Chaldees, that Abraham heard first the call of God and had the experience of a ghostly hour when he felt that another being, high and lifted up, was calling him to a following, a work and a land to him hitherto unknown.

The promptness with which Abraham began the journey from Ur, is remarkable. Nor was it an easy matter for him to leave the city of his youth, and his fatherland. I have heard it over and over again that the home of Abraham, from which he went out, was a wild and uninviting region; but later research reveals an altogether different state of affairs. Ur was the most ancient city of Chaldea and was probably at the time of Abraham, the most splendid. For those who wish to study the matter farther I refer them to Ewald, Vol. 1 page 406. Journal of Asiatic Society 1855, oVl. 15, pages 260-276. Also to Geikie's Hours with the Bible, Vol I, Chapter 18.

For Abraham to leave a pleasant, splendid and delightful city residence for a pilgrimage and a land of which he knew nothing, must have cost him no little pain and anxiety.

But added to the "call" was a promise, that the deepest shadow that enswathed his life, should be broken. Abraham was getting old, and so far was Childless, the deepest dissapointment that could come to the Hebrew heart. In the call he heard also the promise of fatherhood. Gen. 12:2. To be a father, to be a mother, was the consumation of the hopes of the Hebrew family. To fail of this, the home was shrouded in impenetrable gloom. Any promise that broke the gloom was welcome and would win a hearing at the Hebrew's heart. How is it to-day? That for which the Ancient Hebrews prayed, we pray against; and that without which, life to them became an intolerable burden, we use the implements and cunning of hell to defeat, blasting health and wrecking life to accomplish it.

2. He heard a promise of greatness. "I will bless thee and make thy name great." The most sordid heart might be waked up with this bell ringing in his soul. Regardless of past conditions and circumstances, let a man hear the words that rang on the ear of Abraham, and he will arise to see what it means. Name and fame have ever been the guide stars of nations. For them men have left their homes, traversed seas and faced the snows of the North, and heat of the tropics. Abraham heard the promise, and it was enough.

3. He heard that he was to be a blessing to all the earth. It was sufficient, that all the families of the earth should call him blessed. To win such distinction in those days of strife, was quite sufficient to win Abraham to turn from all that was dear at the old homestead. This was the altruistic spirit.

Now notice that to achieve unto the promise, required soul sacrifice on the part of Abraham. I. He must leave his country. The land of his

birth. That land of beauty where his sires for generations had taken part in those early tribal struggles for place and power. Patriotism must die. Country and fatherland be deserted.

II. His kindred must be left behind. Thus the sacrifice moves from the general to the particular. To leave country is the first; the second is to leave kindred. This gets nearer to his heart and he wakes to the depth of the sacrifice to be made to win the promise.

3. Not only country and kindred, but the final shaft is thrown into his heart when he hears: "Thy father's house." The sacrifice becomes intensely personal. These things are to be forsaken. Country, Kindred and father's house. The first two are named to prepare for the third. Did you ever leave your father's house for a long journey? Did it cost you any pain? Think then of Abraham.

Yet here was the pivot or turning point of the life. To hear and obey meant the fulfillment of the promises, and an opportunity to make his name memorable forever.

Had he loved country, kindred, home, more than obedience to Diety, he would never have been heard of, save as an example of the disobedient.

To-day, God is calling our youth from the land of their sins, where the prodigal mourns; from their kindred whose companionship leads only in the vile way, from their father's house the place of ease and plenty, that they might follow him through hardships to greatness and to glory. How many have come to the cross-roads of life and have taken the wrong one? Can I tell the right road? Yes! It always looks in the way of hardships and sacrifice; all others are perilous.

Charleston, W. Va.

Please allow me space to speak to the pastors and Epworth League workers in the bounds of the East Tenn. Conference. It is hoped that the president and secretaries of the conference league are pushing the work in their departments and preparing for an up-lift at the coming session of the E. Tenn. Conference to be held in Bristol, Oct. 20. The annual election of officers will be held Wednesday evening, Oct. 19 at 8 o'clock; also each member is expected to report the work done in their departments during the year. We have only 30 chapters in the conference, we should seek to organize as many more before the annual session of the league. Don't forget the members of the conference are members of the conference league, and should take an active part in training our young people to work and better prepare them for life's duties, and leaders in the church. Brethren our young and old people must, or should be brought together in a conference, at least once or twice a year, where they can exchange thoughts. Where the young can give the old the benefits of their literary training and the old, the benefits of experience; it will help both classes of workers—try it.

How to make sure success in each chapter: get an interest worked up among both classes, and get them to read. Let every member of the chapter own a Bible and hymn book and discipline. And each chapter and so many members as can take the Epworth Herald, while the officers and lay members, those in riper years, Take the Southwestern Christian Advocate, and spend an evening with the contents of the two papers. I hope our conference will take a stand for God, and the spirit of our great and grand church, and that each seek to build up the conference and people within its bounds. The best way I think, is to do right, be right and help others to do so. The Southwestern Christian Advocate and a copy of the Epworth Herald in the hands of our old and young people, will help them to better understand the spirit of the church and age we are living in. We must read and read the best that can be had; the church is furnishing the best papers that can be had in the land for Methodist young and old alike. A word to every pastor and president of local chapters: Let us rally as a conference League and Conference in general; the date Sept. 15, 1898. The S. W. C. A. in every official board, the board to pay for a copy for their use. An Epworth Herald in every chapter, by Sept. 15. What do you say comrades? Let me hear from you all here in the bounds of the Wytheville Dist., Sept. 6. The Lord willing; rally together. I am praying and looking for great things.

W. T. Marley, Conference Pres.

Bristol, Tenn. Aug. 20.

There lives not a man on earth outside of a lunatic asylum who has not in him the power to do good.—Bulwer.

SUNDAY SCHOOL HELPS.

By Rev. G. N. Jolly, Kentucky Conference.

Leson I. Oct. 2nd, 1898.

Reformation under Asa. (2 Chron. 14:2-12.)

Golden Text:

Help us O Lord our God; for we rest on Thee." (2 Chron. 14:11)

We now turn back in our lessons about 230 years. For the next three months we study the leading events connected with the kingdom of Judah. Her we find the line of kings confined to the house of David, from the beginning to the close of this kingdom. When Rehoboam, the son of Solomon, became king over all Israel, he acted very foolishly in rejecting the advice of the old men and accepting that of the young men. Ten tribes revolted. All efforts to bring them back, failed. He strengthened his kingdom by building some fortresses. The pure worsip of God was maintained, yet he sufferd the introduction of idolatry. When he slept with his fathers, Abijah his son reigned for three years in his stead. He went to war with Jeroboam, and endeavored to recover the kingdom of Israel. He succeeded in gaining only a few cities on the borders. He tolerated the worship of idols with their attendant immoralities. He was succeeded by Asa, his son, who ruled oved Judah 41 years. His reign is the subject of the lesson we study to-day.

I. Destroying idol worshipping. (2-5) 1. Asha possessed a firm, strong charcter. His "heart was perfect with the Lord all his days." This only means that he kept the commandments of God with his whole heart. The standard or perfection in the Old Testament, is a singleless and earnestness of soul to obey God, and main- rather than of the Lord. And when he was old tain the honor of his name. This Asa did. Yet he became angry with the prophet who reproved him for seeking help of the King of Syria and diseased in his feet he sought helf of the physicians instead of Jehovah. Knowledge and piety were well balanced in his life. He had convictions and stood by them. He was made up of the elements that succeed.

2. He set himself against the idolatry of Judah. Image worship had not become deep rooted in the Kingdom. Asa removed idolatrous people from his territories, and then began to destroy their places of worship. The high places were likely places erected of wood, stone or earth, on which to build altars and offer sacrifices. They had an idea that the more exalted they were when they offered their devotions, the nearer Jehovah they would be. The altars were the places on which these sacrifices were offered. The images were the idols in the form of human beings, lower animals, or heavenly bodies, that were on, above, or near by, these altars. The images were also set up in the groves and under green trees. Asa dug down the high places, destroyed the altars, broke in pieces the images, and cut away the groves. Further, his mother, or rather his grandmother, Maachah, had made an image and set it up in a grove. This, Asa cut down, stamped with his feet, then burned it in the fire, and cast the ashes in the brook Kidron. He also removed her from being queen, or from being the first lady in the kingdom. He was very zealous for the worship of the true God, yet he did not fully succeed in destroying idolatry. If we would have pure and undefiled religion let us get rid of evil companions, give up vicious habits, and lead devoted lives.

3. He enforced the worship of the true God. (1) He assembled the people at Jerusalem. They came out of Judah, Benjamin, and all "Israel in abundance." They came because they saw the Lord was with Asa. From the time that Cain and Abel brought their gifts to the Lord, down to the present, His people have been coming together to worship Him. (2) They worshiped God by offering 700 oxen and 7000 sheep in sacrifice to Him. It was a time of feasting same as rejoicing. It is likely the sin-offering, the whole burnt-offering, and many other sacrifices were made. The sacrifice we should make is a "broken heart and a contrite spirit." We should present our "bodies a living sacrifice, holy, acceptable unto God." (3)They entered into a covenant with the Lord. They promised to seek Him and do His commandments. They sought the Lord along the way of faith, repentence, prayer and consecration. They sought Him with all their heart and soul. They no doubt promised to have no other god's before Him, and not to make unto themselves any graven image. We should dedicate our lives to God, and take upon ourselves baptismal and church vows. (4)They passed a law forcing others to seek the Lord, and if any refused to do so they should be put to death. In this they went too far. God had not ordered them to do so. The religion of our God is voluntary. There is nothing compulsory about it. It is man's disposition, when started in any direction, to go to extremes. (5)They brought into the house of God the vessels of gold and of silver Asa and his father had dedicated to the Lord. Thus they gave of their earthly substance to Jehovah.

II. In time of peace (6-8). They had dismissed idolatrous people, removed images, and established the worship of the true God. After this the Lord gave them peace for many years. During this period they prepared for war. To be ready to meet the foe helps greatly to keep peace. The rest Asa enjoyed was from the Lord. The king desired to build the cities, and make about them walls, gates and bars, while the land was yet before them. This they did. They also numbered their troops, and found that they could put into the field 580,000 mighty men of valor, men who could shoot an arrow, or throw a stone, with equal skill with either hand.

III. In time of war (9-12). Asa soon had use for his fortified cities, and large and well drilled army. We have here the first army of Ethiopia. Zerah is probably the Hebrew name of Usarken the second, of the 22nd dynasty of the kings of Egypt. His army of a million men was likely composed of Ethiopians, Cushites and Egyptians. He inveded the kingdom of Judah, and advanced as far as Mareshad, a city supposed to be about 20 miles south west of Jeruselam. His object was likely to recover to Egypt the cities Asa had been fortifying. (2) Asa gathered his army of 580,000 together and marched against him. The place where the two armies met cannot be definitely located. It was in the Valley of Zephathah, but that valley cannot now be found. (3) The prayer of Asa shows the faith and earnestness of the ancient judges of Israel. He cried unto the Lord or spoke in deep earnestness of soul. He knew success did not depend upon numbers, but that the Lord could save with few or with many. He expressed entire trust in God, saying—"In Thy name we go against this multitude." Though he trusted absolutely in God, yet he used all the wisdom, skill and military tactics he could command. We should trust God as though we could do nothing and then act as though we could do all things. (4) The result of the battle was wonderful. The Lord filled the heart of the Ethiopians with fear, and gave the army of Asa great courage. He, through his peopl,e smote their foes. They fled, Asa pursued and overthew them. Their loss was stupendous. Asa carried back to Jerusalem a very great quantity of spoil.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

THE LABOR UNION BEING TRIED IN GALVESTON.

The labor situation at Galveston, Tex., indicates what it would be the country over if the Negro and white laborers were related throughout the North and South as they are in Galveston. The white laborer of that city discovered through a sad experience some time ago that the only way to control the situation there was to control the Negro laborer. To do this, he saw they had to become brethren, and this they proceeded to do. Hence, when the Negro laborer demanded of the Mallory Steamship Company an increase in wages he and his white brother stood together and are so standing till yet. Had either element been standing alone the company would have triumphed long since and the difficulty a thing of the past. As it is it looks as though tre strikers are going to win. At least we are led to thus conclude from the following report sent out last week. It says:

"The Mallory Line wage trouble is in stau quo, a committee of business men having taken the matter up and are circulating a petition among the merchants asking the Mallory Line to accede to the demand of the Negro strikers. The petition is being generally signed and will be presented by the committee to Traffic Manager Denison, and should he refuse to accede to the request of an advance of 10 cents an hour in wages, the petition will be sent to the Mallory's in New York, and if not favorably considered by them, then the matter will be turned over to the American Federation of Labor for action."

Think of the merchants and the American Federation of Labor being interested in these Negroes. But are they? Well, no, not as individuals. Their interest in these men grows out of the relation they bear to thousands of others throughout the union. While we wish it might be so that labor and capital could settle their difficulties by arbitration rather than through the medium of strikes, since these strikes do and seemingly must exist, it is better for both races that the laboring classes be so related as to be a protection to each other. The report mentioned says further:

"The striking darkies are in high glee at the turn the affair has taken since their admission as a union into the American Federation of Labor, which places them on a parity with white men, and compels the latter to make the Negro's cause his cause and pushes him to the fore in the Mallory matter. It is humiliating to the whites, but glory to the Negro, and he is making the most of it."

The situation indicated by the words "humiliating to the whites" and "glory to the Negro," are interchangeable; and the question as to which is humiliated and which enjoys the glory depends on which ox is in the mire. This time the Negro is in and the whites are pledged to help pull him out, but it remains to be seen who will be in the next time. Our only wish is that the relation existing may prove mutually helpful to all concerned.

Rev. R. E. Jones, B. D., our assistant business manager, is in Arkansas, where he attended the Epworth League State convention last week.

THE FORMAL TRANSFER OF THE HAWAIIAN ISLANDS.

We have more than once taken occasion to express our idea relative to the annexation of Hawaii, and feel as strongly as ever that it was a great wrong perpetrated against a weak people. It is also evident that the annexation was disapproved of by thousands of the best people of this country.

The formal transfer took place at Honolulu Aug. 12th, and the account given by the New York Sun is so interesting and so pathetic withal, we are sure our readers will be interested in the following therefrom. It says:

America has garnered the first fruits of the Spanish war. It was the echo of Dewey's guns that were heard in Honolulu on August 12, when one flag went down amid a roar of saluting cannon and another went up to take its place. The sight was most impressive, not because of the size of the crowd, for it was not large; not for tumult, for there was little noise; not for length of ceremonial, for the exercises were as simple as they should be when one republic absorbs another; but because one nationality was snuffed out like a spent candle, and another was set in its place. It was but another roll of the Juggernaut car in which the lordly Anglo-Saxon rides to his dream of universal empires. It was not as joyous an occasion as far-off America may imagine. When it was over women who were the American emblem wiped their eyes, and men who have been strong for annexation said, with a throb in the throat, "How sad it was!" * * * As for Hawaiians, they were not there. They were not on the streets; they were not at the stores. They were shut up in their houses, and from the queen's stately home to the meanest shed the open windows and closed shutters were lonely and somber as places of death. Those who were obliged to be abroad slipped by through back sreets and narrow lanes. They wore on their hats the twisted golden ilima that tells of love of royalty, or on their breasts Hawaiian flags and badges. So few Hawaiians were in front of the executive building that it might have been almost any capital except Honolulu. Chinese in numbers, but no Hawaiians. About the ceremonies there was all the tension of an execution. It was more funeral than fete, more a solemn ceremony than a gay event. * * * There were six Hawaiians on the platform reserved for distinguished folk, where diplomats and Cabinet ladies and Ministers' wives were seated in order of their husbands' prominence. One of these native women is the wife of a prominent native lawyer and politician. He came for business reasons, and she came because he required her to. In facial characteristics she is not unlike the ex-queen, and many people mistook her for Lilliuokalani. She came in on her husband's arm, very proud and dignified and stately, in a floating holoku of black and violet, her hat plumed with royal yellow. She held her head very high among her lighter neighbors, and she bore up very well until the Hawaiian band began to play "Hawaii Ponol" for the last time as the national anthem. Then she covered her eyes with her fan and wept. She did not raise her eyes again, and she did not see the Hawaiian flag as it floated and then sank for the last time. Other natives who were forced to be there covered their eyes, and an old woman who stood near never moved her eyes from the flag as it dropped, but a rain of tears fell on her cheeks. Hawaiians in the ranks of the national guard covered their faces and fixed their eyes on the ground. When "Hawaii Ponol," which means "Our very own Hawaii," came to be played it was a weakly strain, for all the natives had thrown away their instruments and had fled round a corner, out of sight. Only ten men, none of them Hawaiians, were left to play. Men had begged their leader to be relieved from playing what was to them a dirge, and he had consented.

The Rev. G. L. Pearson, of the First Methodist Episcopal Church, was the man chosen to make the last prayer of the missionary government. He prayed for Hawaii Nei, and especially for her native sons and daughters. During the prayer everyone on the platform stood. * * * Facing the President, who had risen, Mr. Sewell said, in a voice that flickered for a moment and then blazed out with renewed strength:

copy of a joint resolution of the Congress of the United States, approved by President McKinley July 7, 1898, entitled 'Joint Resolution to Provide for Annexation of the Hawaiin Islands to the United States.' This joint resolution accepts, ratifies and confirms on the part of the United States the cession formally consented to and approved by the republic of Hawaii.

The square blue envelope went under President Dole's arm, and that gentleman replied:

"A treaty of political union having been made, and cession formally consented to by the republic of Hawaii having been accepted by the United States of America, I now, in the interest of the Hawaiian body politic, and with full confidence in the honor, justice and friendship of the American people, yield up to you, as representative of the government of the United States, the sovereignty and public property of the Hawaiian Islands."

Mr. Sewall's reply was:

"Mr. President: In the name of the United States I accept the transfer of the sovereignty and property of the Hawaiian government. The admiral commanding of the United States naval forces will proceed to perform the duty intrusted to him."

Up to Sept. 16 four deaths were reported in the Ninth Immune Regiment now in Cuba, viz.: John Davis, Placide Josurin, Alexander Pullmann and C. W. Kingston, privates.

Hon. C. J. Jones, of Vicksburg, Miss., is the Republican candidate for Congress from the Third District. The Afro-Americans of Mississippi are hard to kill, notwithstanding the fact that the man who does the counting is a surer shot than the men who do the voting, they will try again. We wish them success.

The Golden Rule Epworth League convention, Prof. J. H. Brooks, A. M., president, which embraces the League work on the Meridian (Miss.) District, will assemble at the St. Paul M. E. Church, Meridian, Sept. 22-25. The program is neatly printed and well arranged, and we doubt not a profitable meeting will be the result.

Rev. Walton Brown, pastor of our church at Texarkana, Tex., is making a brave fight in that little city of churches. There are about 5000 colored people on both sides of the line and there are thirteen colored churches. His membership is not large, but is composed, without question, of some of the very best of the city.

We have a letter from the pastor at Oxford, Miss., Rev. J. W. Winbush, telling us the suffering among the people of his congregation occasioned by the rigid quarantine to which the town has been subjected. He says many of them are suffering and he himself is greatly in need. Let the brethren take collections and forward to him at once.

Our pastors in this country will have to move up in a hurry to keep ahead of the churches of the Liberia Conference. Bishop Hartzell, who never does things by halves, sent Children's Day programs to the Liberian pastors, and we must say there are few churches in our Southern work that excelled two of those in far-away Africa. At Cape Palmas, Mr. Platt superintendent, $50 was raised. At Monrovia, Rev. W. Proat acting pastor and Wm. Dennis superintendent, an enjoyable service was had also and nearly $50 raised by the Sunday school.

THE BLACK BOYS IN BLUE.

San Juan Hills,
Santiago De Cuba,
August 28, 1898.

o the Advocate:

As your Cuban correspondent, I have taken lvantage of this opportunity to send to you description of Santiago, as I have seen it these ew days; the forts and harbor, these memorble hills on which we are now encamped, and ie voyage of the Ninth U. S. V. Infantry, Colnel Crane commanding, since our departure rom the Crescent City, Aug. 17th, bound for is island, the gem of the Antilles.

There is nothing of importance to recite in onnection with our trip over, unless it be the act that nothing occurred on the boundless sea o break the monotony of seeing the water only, ith the exception of five ships we sighted durg four days and five nights of steady sailing. he ocean seemed perfectly barren; nothing ould be seen until the last day about 1:30 p. m., hen the lookout on the Berlin sighted the island bout 60 miles away. When the announcement as made eleven hundred pairs of anxious eyes ere strained in the direction to catch the first limpse of the lofty gray rocky shores of western uba. Late in the afternoon we ran along within two miles of the shore and throughout that ight we steamed in range of the island, skirting he western shores completely and by dawn the ollowing morning we were in sight of the famous Morro Castle guarding the entrance to Santiago Bay. El Morro, seemingly impregnable, cut out f the natural rocks, occupies a commanding osition over all the sea and land within range f her guns. The mouth of the harbor is narow, possibly not more than 400 feet, and one annot conceive how an enemy could possibly ass through it. Morro Castle does not seem much the worse on account of the terrible bombardment inflicted by Sampson and Schley.

We saw several of the sunken Spanish warhips, the sunken Merrimac, made historic by Lieutenant Hobson and which was the cause of is becoming a world-wide celebrity for daring nd courage.

The city of Santiago lies over behind the mountains and cannot be seen from the sea, but on entering the harbor and passing Fort Cayo Smith, situated on a small island in the channel, there lies before you, seemingly sleeping, the city, beautiful in the distance, partially in the valley and partially in the mountain sides. Santiago has a population of 60,000, of which many are wealthy Cubans.

A stranger cannot tell the difference between the Spaniards and Cubans in appearance, unless you go among the lower classes. The difference then is easily distinguished, because the horrible conditions of the lower element would readily force one to conclude that they were those who have been forced the last three years to endure such hardships and sufferings at the hands of their oppressors, the Spaniards. No color line is known here and everybody whose means will allow them to do so enjoys privileges the same as any other. The people are rapidly settling down to business affairs and things generally are beginning to take on an American appearance. This Cuban sun is terrible and the night atmosphere is peculiar, all of which accounts for the prevalence of malarial and yellow fever. There is a great deal more malarial than any other kind of fever here.

Spanish prisoners captured during the fight that had not been sent back to their native country, have been guarded by companies of our regiment since our arrival. We are encamped for the present on San Juan Hills, the battle ground, where the principal engagement of the war was fought, and where the colored regulars, the 9th and 10th cavalry and the 24th and 25th infantry won eternal fame for their bravery and courage in charging the fortifications held by the enemy. Not a soldier on the Island that we have met but declares that he owes his life to the colored boys. The Spaniards themselves, claim they could have easily won from the American whites, but they knew not how to fight the colored men and further claim that they (the colored) are the finest fighters in the world. When the colored regiment was storming the fortifications, backed by the white regiments without the support of seige and field guns, to save American lives, "retreat" was sounded, but the 24th paid no attention to it and with a whoop and yell, they swore by the eternal heavens they would capture the hills and fortifications or sacrifice every life. The charge of the regiment after a portion of the fight had taken place, and all officers had been killed from Colonel down to 2nd lieutenants, was under command of the 1st sergeants. General Shafter was stationed 15 miles away at that time working on plans for the capture of the hills, when a message reached him shortly after the fight that the famous 24th charged the hills and carried all before them. As a result of that engagement, there lies buried on these hills more than 3,000 American and Spanish bodies. No amount of praise will do the colored boys justice. The tree under which General Toral surrendered to General Shafter stands only 200 yards away from our camps. It was under this tree that Lieut. Hobson was exchanged for Spanish officers who had been made prisoners of war. I understand that shortly this tree will be shipped to the Smithsonian Institute in Washington, D. C.

J. Leon. Jones,
1st. Sergt. 9th. U. S. V. I.,

CHRISTIAN FIDELITY IN JAPAN.

By S. Ogata, A. M.

At the little village of Hiskeda, which is a part of the Ajiki Circuit, is a class of six members and whom were once the children of the wicked one and indulged in all sorts of sensual pleasure, but were happily converted during thel ast three years, and they have been strong in faith and upright in coudnct ever since. These few brethren arep roving the Master's saying, "Ye are the salt of the earth." Many time-honored superstitious ceremonies, regarded indispensable by the simple-hearted but ignorant villagers, are becoming less popular on account of the influences of these few Christians.

Gambling has been greatly indulged in by the people of this village, but now this evil is also fast disappearing. Brother Y. Suzuki, one of the members, had to celebrate the fifteenth birthday of his only son last year. The custom of the village on such an occasion is for the father of the son whost birthday is to be celebrated, to prepare a feast of drinking for nearly all the people in the village. Now, there was a chance for Brother Suzuki to abolish the old injurious custom and bravely cut the Gordian knot and had the birthday celebration in harmony with Christian principles and practice. A very good and sumptuous dinner was given, but no drink except tea was used. During the feast several hymns were sung and speeches in honor of the happy occasion were made by the two pastors and the presiding elder of the district, who were especially invited to be present. This was a great victory for both Christianity and the temperance cause. Those among the guests who were the followers of Bacchus were disappointed because they could not have even the smell of liquor in the feast, but those who had a proper sense of regard for the family and for the young man, were well pleased with the new style of celebration.

This good example was followed by another member of the church in the same village this year on a similar occasion. We are thankful to God for these brethren's faith and courage in maintaining such godly conduct in spite of the opposition of the people. We are praying that God may enable us to send a good pracher to this place to live, so that he may work in this and many other neighboring villages where hundreds are famishing for the want of spiritual food.—Selected.

Subscribe for the Southwestern.

PERSONAL AND GENERAL.

Mrs. Pierre Landry of Wesley Chapel gave the office a pleasant business class on Tuesday.

Gen. Joe Wheeler, of Alabama, was renominated for Congress in his district without one dissenting vote.

We call special atention to the announcement in our educational column of Rust University and Cookman Institute.

Bishop McCabe thinks tithing should be introduced in the church and that Methodists be taught to give one-tenth.

Rev. Dr. J. F. Goucher, president of the Woman's College, Baltimore, is visiting the General Conference of the Methodist Church of Canada in Toronto.

The Greenville Academy, Greenville, S. C., Rev. D. M. Mims, D. D., president, began its session for 1898-9 yesterday, Sept. 21st. Those wishing further information can adddress the president.

Mrs. J. O. Williams, the wife of the efficient pastor of Tabernacle Church, Galveston, Tex., has been seriously ill, and, for a change, has been moved to Yarboro, where her husband's people live.

Dr. A. S. Hunt, for twenty years secretary of the American Biblo Society, and as such known far and wide, died on the 11th inst. at his home in the borough of Brooklyn, N. Y. He was a member of the New York East Conference.

Dr. W. L. Bulkley, vice-president of Claflin University, has been laboring in the interests of the school in New York State for several weeks. President and Mrs. L. M. Dunton have spent some time there also, and have made quite a successful canvass.

Bishop and Mrs. Newman arrived in Glasgow on August 28, after a delightful voyage, which was greatly beneficial to the Bishop. He preached once on shinboard. The return trip is now being made on the Furnessia, which was due in New York on Sept. 20.

Dr. J. W. E. Bowen has spent the greater part of his vacation lecturing and preaching in the great northwest and returns to Gammon delighted with what he saw and heard. He is a polished and eloquent speaker and is most gladly heard in any part of the country.

The Hon. James A. Fowler, who has been nominated for the governorship of Tennessee by the Republicans, is an alumnus of U. S. Grant University. He is a member of the Methodist Episcopal Church at Clinton, Tenn., and was a member of the last General Conference.

Rev. Valcour Chapman, P. E., was in the city last week. He had just returned from an attempted visit to points on his district where they are having yellow fever and seemed the least bit discouraged because he could not get in. Most of us are glad to keep away from such places.

A brother writes us that Rev. V. D. Jenkins, the new presiding elder of the Rome (Ga.) District, is setting the woods on fire for the Southwestern. We say thank the Lord! We hope Elder Jenkins may escape from the fire, however. He says also that the people are delighted with the new elder.

Rev. J. A. Foust, A. B., B. D., who took charge of the Hawkins Circuit same months ago, is succeeding nicely on his work. He has taken right hold of his Texas Confernce brethren and they are taking hold of him. He preached the opening sermon at the district conference and made a good impression.

Rev. Jesse Jones, pastor at Hockley, Tex., is still quite seriously ill, though somewhat improved. He left home and is now taking special treatment at Huntsville, Texas, and hopes to be on his feet soon. His presiding elder, Rev. W. L. Duncan, writes to all the brethren of the conference, but especially of the Navasota District to render Brother Jones all assitance possible. Address him at Huntsville, Tex.

More light from your lamp, whatever lamp you use; and almost no chimney expense, no breaking. Use the chimney we make for it. Index.
Write Macbeth Pittsburgh Pa

DOINGS OF THE WORKMEN.

Notwithstanding the yellow fever scourge in the parish of St. Mary, thank the Lord, the quarautine does not effect the churches spiritually, but proves rather beneficial. At Trinity Chapel a very prosperous revival has broken out. The doors of the church was opened Sunday morning after the administration of the Lord's Supper and more than twelve came up and knelt around the altar for prayers. We are still pushing the well begun work, and have a score or more inquiring for Christ. We have six converts so far. Charenton also has caught the hallowed fire and many souls are becoming converted. We are winding up our fifth year at this place. On the nights of August 31st and September 1st two grand surprise parties were given at the parsonage, which resulted each night in a large amount of groceries being left. We thank them and extend a hearty invitation to call again. We expect to come up to conference with more benevolent moneys.

W. S. Leake, P. C., Aberdeen, Miss.—My third Quarterly Conference convened at Valley Chapel August 19-20, with Dr. H. R. Revels in the chair. Reports show that the work is in a prosperous condition. The elder preached one very instructive sermon. Rev. John Mayo, pastor of West Point Circuit, preached Sunday night to the satisfaction of all who heard him. Paid elder $17.05, pastor $61.45; raised for benevolence $20; for building $79.

J. W. Lewis, P. C., Robilene, La.—Our camp meeting closed Sunday night, August 21. It was grand; 48 persons were at the mourners' bench for prayer and 4 have joined the church. Among them was a little girl 7 years old. For eight days and nights the Lord was in our midst. We have bought and paid for a lot on which to build a church. We have a lot also at Provencal and some lumber on the ground. We hope to build this year at Provencal. Our membership at this place is small, yet the Lord is blessing us in our work. We desire to return thanks to the white people of Robeline, who stood by us and helped us in our camp meeting. They came in crowds every night to hear our preachers and subscribed 3500 feet of lumber, and our young men $26. We also desire to tender thanks to the ministers who attended our meeting—Dave Shelby, William Ector, E. P. Harris, M. C. Harrison and I. C. Clemons and wife.

On Sunday morning, at 8 o'clock, August 21st, a children's candy love feast was held. Our union meeting began at 10:30 a. m. At 3 o'clock five children were baptized on the camp ground. On the 24th I was with the Rev. D. Shelby, who is running a camp meeting at Sodus. They were having a grand meeting and had quite a number at the mercy seat. I counted 18 young people. I had the pleasure of meeting Rev. H. James, presiding elder of the Shreveport District, and heard one of his best sermons.

N. B. Blackman, Columbus Circuit, Miss.—My third Quarterly Conference convened at Salem Church August 16. Dr. H. R. Revels, P. E., was on time, as usual. Reports show progress along all lines. The Doctor in his remarks to the exhorters and local preachers had them to know that if they did not subscribe for and read the Southwestern, raise the amount of benevolent moneys and attend Sunday-school as required by the District Conference, their license would not be renewed. The class leaders that failed to do their duty as such, would not be class-leaders after the fourth quarter. I say Amen. The Doctor made a strong talk for the Southwestern and preached one of his best sermons. Then began my revival at Moore's Chapel, which resulted in 13 being converted and 4 reclaimed, one subscriber to the Southwestern.

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with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucus surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free. F. J. CHENEY & Co., Props., Toledo, O.
Sold by Druggists, price 75 cents.

E. Troupe, P. C., Minter City, Miss.—Our revival meeting just closed has wonderfully blessed our labors with 31 converts and 27 reclaimed. Twenty-two were baptized at the altar. The ages of four of these converts are 50, 60, 80 and 90. The church has been greatly revived, spiritually and financially. The pulpit and aisles have been carpeted.

P. H. Rembert, P. C., Brookhaven, Miss.—Sunday, September 4th was another day of rejoicing in Kynett Chapel. The Lord blessed us with the presence of Rev. Dr. I. B. Scott, editor of the Southwestern, who preached a soul-stirring sermon, which caused us to rejoice in the God of our Salvation. During the services at 8 p. m. six united with the church by letter. The pastor and members are all in union and all work together for God.

On Monday night, Sept. 5th, after returing from the church, to our surprise we heard the tramping of feet, musical instruments and the rapping of a tambourine. There was singing also by the members of the Brookhaven string band. The company was led by Prof. Steens' string band, and Mr. E. A. Anderson and Miss E. D. Pratt, who were followed by a nice company. This jolly company made us the recipients of fifty pounds of choice groceries, and Miss Bessie Pratt presented a collection received from her friends.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

Robert F. Long, Monroe, La.—St. James is still on the up-hill move. We regret to say that the pastor, Rev. P. W. Clark, and nearly all his family are sick.

Miss Fannie Thomas is convalescent.

Sickness is sweeping this part of the country.

Bro. S. W. Steward is on the sick list.

In St. James Sunday-school Misses Willie Frost, Emma McGraw, Mattie Williams, Mattie Houghton, Eliza Bowman and others have formed themselves into a Sunday-school Missionary Society. They go from house to house in search of new scholars for the Sunday-school, and are proving a power for good in this community.

Our Sunday-school is on the "upgrade." The superintendent is doing all in his power to keep his school abreast of the times and second to none in the State.

Sister Eliza Bowman gave an instructive lecture last Sunday, after which Miss Mattie Williams, the "mocking bird of Monroe," sang a solo which filled every heart with joy.

Those who attended the camp meeting enjoyed themselves to the fullest extent. The white people were as cordial to them as could have been expected. The hospitality of the whites exceeded that ever known in the South for the colored brother. They predominated in every assembly.

Rev. F. T. Chinn, the presiding elder, was entertained in the homes of the best and richest white people of the parish.

Joseph Johnson, P. C., Washington, La.—We had a good time here Sunday, Sept. 4th. We had a crowded house; three were converted and added to the church; two were baptized. About 90 communed, and we had a good collection. The work is alive. Bro. A. J. Pickett is improving slowly. Our revival was a success: 27 were at the mercy seat.

W. R., Oliver Springs and Kingston, Tenn.—Rev. W. A. Sparks, of Gammon, who was appointed to this charge, has done a great work. He has held two revivals and has added many souls to the church. The Epworth League and Sunday-school have increased. We are moving along nicely. We need more men like Bro. Sparks. The people are devoted to him. We hope that we can have a man like him next year. We shall be sorry to see him leave us and return to school. The white people at each point turn out to hear him. I am sure that he gets more white hearers than any preacher that has ever been on our work. He has also made some improvement on the church.

C. H. Brown, P. C., Hickory, Miss.—Our third Quarterly Conference convened August 30th, with A. M. Trotter, P. E., in the chair. Reports of each officer showed that the work was prospering. The presiding elder said the officers made better reports than he had ever known them to make. Every officer reported; paid pastor this quarter one hundred dollars; presiding elder $16. We have raised for all purposes this quarter $159.80. After the business of the conference was through I took the Southwestern to one brother at a time, and nine gave me their names and pledge to subscribe for one year. So you may look out at any time for their names and money. The majority of our people do not read their church paper as they ought.

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Prepared —by— S.B.SHAW, 74 and 76 W. Lake St CHICAGO, ILL.

Lomie Parsons, Wesley Chapel, Miss.—We are glad to note the condition of our church. Our worthy pastor, Rev. G. W. Nevils is the right man for this place; he is doing a wonderful work. When he came, he found a few earnest workers, and through his wise planning he has aroused this place both spiritually and temporally. We had a tabernacle meeting in July and our success was twelve conversions and five reclaimed. Amount raised for pastor, $34.00.

Geo. A. Sissle, P. C., Simpson Chapel, Indianapolis, Ind.—The third Sunday in August was our second quarterly meeting. Rev. E. L. Gilliam, P. E., was present and preached morning and evening to the satisfaction of all present. In the afternoon our Union service was largely attended. The sermon was delivered by Rev. Young, of Zion A. M. Church. It was a glorious day and the Lord poured out the Spirit abundantly upon the church. Simpson is alive and moving forward grandly. The church is well organized for progressive work. Collection, $46.00.

We started out this year to build a new church, but there is an old debt of more than ten years standing against the church, which has been a source of great annoyance and before we could do anything toward building a new church we found this debt had to be paid. So we planned and set ourselves to pay the debt. On the fourth Sunday in August was our first rally and we collected $245.00. Our next rally is set for the fourth Sunday in November, and we have planned to raise the remainder of the debt, which is $500.

On Wednesday evening, August 31st, following the trustee's rally, the stewards gave an entertainment to pay up the Pastor, and received $97.

We have collected in the last two weeks, for all purposes, $391. The outlook for this year is flattering indeed. If we succeed in paying off the old debt this year the church will be able to build next year. The Lord is with us and we praise His name.

Edward Price, R. S., White Hall, La.—Our third quarterly conference was held August 27th, S. Duncen, P. E., in the chair. Reports were favorable all along the line. Sunday was the historical day of the church and the Lord was with us. Rev. J. W. Hilton preached one of his soul stirring sermons. Also Bro. D. G. Taylor, of St. John Parish. Collection, $34,30. We are moving on with untiring efforts.

Our pastor, E. H. Clark, is standing up for Christ and his people, with zeal that becomes a preacher. The P. E. received his full payment for this quarter; $20.

We had with also, Rev. Jas Paterson, of Lucher. Rev. R. A. Taylor, was received from the Baptist Church. Sister Anna Claude organized an W. H. M. auxiliary.

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ROBERT H. FOERDERER, Philada., Pa.

J. O. Richards, P. C., Clinton, La.—We have just made thirty dollars improvement on our parsonage. We are in the midst of a glorious revival; 9 already converted and a number of anxious seekers. The Southwestern is our standing text. Everything is moving on nicely. The 3d Sunday in Sept. will be our silver dollar day to buy new pews for the church.

E. D. Hubbard, P. C., Oak Wood, Tex.—I have just closed a revical at Pine Top and had a grand time. Many souls were converted during the meeting. Rev. P. A. Dismuke assisted me and pleased our people.

Clara F. Drayden, Fayette, Miss.—The Friendly Home Benevolent Society celebrated its 12th anniversary on Saturday, Sept. 3d. The meeting was opened by the president, R. Jennings. After preliminaries the following essays were read: R. Jennings, Prest., "The uses of a Society;" Miss Emma Green, "What is Society;" Clara F. Drayden, "Our obligations to love God;" Mrs. D. L. Rosier, Secy., "What the Society has and is doing for her people."

A grand lecture was given by our beloved Pastor, J. I. Garrett, after which refreshments were served. We, as members of the F. H. B. S., highly congratulate Miss Maggie Garrett and tho good people of Fayette for their hospitality.

NASHVILLE DISTRICT CONFERENCE.

The Nashville District Conference convened at Scott Chinn Chapel, Shelbyville, Tenn., Aug. 23, with Rev. M. Williams, P. E., in the chair. The secretary of the last District Conference called the roll and all the pastors were present except two.

T. W. Johnson was elected Secretary; A. L. Nelson, assistant secretary; W. R. Smith and S. M. Strayhorn, reporters.

Presiding Elders and pastors made good reports of their work.

G. W. Zeegler, P. C., of Clark Chapel; Rev. R. E. Rie, P. E. of the Nashville District, A. M. E. Church; R. T. Hammond, of the M. E. Church; J. P. Gregg and A. F. Lane, of the Tennessee River District were introduced.

Wednesday night was the educational anniversary. The speakers were Rev. M. Williams, Dr. John Braden, J. W. Richmond and Prof. Fortson, who made the meeting a success.

Rev. R. T. Hammon was received from the Baptist Church and recommended to the Annual Conference for recognition of orders.

Three were licensed to preach.

On the 25th inst., the Sunday School Institute was held and grand papers were read from the several charges.

On 26th the Epworth League Convention was held. Papers were read by Miss Blanche Motion, Miss Butler, of Murfreesboro, and one from Clark Chapel. After a good discussion a District Epworth League was organized. Miss Blanche Motion, president; Miss C. Butler first vice president; Mrs. Spear, second vice president; Mrs. Cleandenmand, third vice president; Miss Sadie White, secretary; Miss Sarah White, of Nashville, corresponding secretary; Mrs. Smith, treasurer.

A memorial service was held in remembrance of Rev. H. W. White, late P. E. of Nashville District, addressed by Dr. J. Braden, Revs. G. W. Zeigler and A. Phillip; also of Rev. T. Allen of the Manchester Ct., addressed by Revs. B. F. Anderson, J. W. Richmond and H. Primm.

Murfreesboro was chosen for the next Conference.

S. M. Strayhorn, Reporter.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

The W. F. M. Society of Sedalia District met Aug. 7th in connection with District Conference in Taylor Chapel, Sedalia, Mo., with Mrs. H. G. Gipson, presiding.

The welcome address was delivered by Mrs. J. A. Dorsey of Sedalia and responded to by Mrs. Herrington, of Warrensburg.

Revs. J. W. Jackson and J. Daniels addressed the large audience on the work and progress of the Society in India, Africa and China.

A paper entitled "What help is the W. F. M. S. to the Church?" was read by Miss Flora Wright. Mr. A. L. Sullivan entertained the audience by reading an appropriate selection, entitled "The good we may do."

After completing the program the following District officers were elected: Mrs. Harrington, of Warrensburg, president; Mrs. J. Jackson, vice president; Miss Ella Gates, of Lexington, corresponding secretary; Miss F. Wright, recording secretary; Mrs. E. Bowles, treasurer.

The Convention will hold its next annual session with the District Conference at Holden, Mo.

Hollie S. Parker, Secy. Pro Tem.

ST. JOE DISTRICT CONFERENCE.

The fifth session of the St. Joe District Conferenee convened in Asbury Chapel, Kansas City, Mo., Aug. 24, and continued four days.. Rev. J. J. Clark, P. E., presided.

W. H. Wheeler was re-elected secreary and R. B. Williams, assistant.

The welcome address was delivered by Prof. R. H. Foster. Rev. Dr. R. E. Gillum responded. Both addresses were pointed and helpful.

Reports demonstrated that the District was in a prosperous and progressive condition.

Revs. R. E. Davis, P. E. of Sedalia District, and R. E. Gillum, P. E. of Topeka District graced the Conference with their presenee and timely admonitions.

Among other visitors were Rev. W. H. Smith, Elder F. J. Peck, of the A. M. E. Church; Rev. Bedford Curtis and Profs. Foster and Baldwin, principals of Douglas and Summer public schools.

Strong and inspiring sermons were preached during the week and on Sunday at the M. E., A. M. E. and Baptist Churches.

The F. A. & S. E. S. was given an anniversary on Friday evening, with Revs. J. J. Clark and W. H. Wheeler as speakers.

The litrerary part of the session was highly commendable and some of the papers read reflected credit upon the writers.

Revs. W. C. Ellis and J. G. Dinsmore, with their respective congregations, deserve praise for the royal Christian manner in which they entertained the Conference.

Mr. Preston Overton, of the city, was granted license to preach.

On Friday at 3:30 p. m. business of the Conference was suspended, and Sister M. J. Gibson, Cent. Mo. Conf., Corresponding Secretary of the Woman's Foreign Missionary Society, delivered a very interesting talk on behalf of the society.

After short talks by Revs. Davis and Gillum, an organization for the St. Joe District was effected, with the following officers: Mrs. Eliza Brown, pres.; Miss Victoria Payne, 1st vice pres.; Mrs. Ada Hardgraves, 2nd vice pres.; Mrs. E. W. Whaley, 3rd vice pres.; Miss Maggie Turner, rec. sec.; Miss Rhina Vauhn, cor. sec.; Miss Mattie Baskette, treas. They will meet next year with the District Conference at Fulton, Mo.

The usual resolutions of thanks were adopted.

The session as a whole was considered as being highly beneficial and uplifting.

W. H. Wheeler, Reporter.



Many a husband imagines that his wife is happy, healthy and strong, when she is really enduring in silence almost unbearable tortures. She meets him at the door on his return from work or business with a smile and a kiss. To be sure, she looks a little white and pallid, but she is vivacious and cheerful in his presence, and he does not realize that anything is wrong. If he had but come home during the middle of the day, he would have found, instead of the cheerful wife, a weak, sickly, nervous invalid, with headache, pains in the back, "stitches" in the side, burning and dragging down sensations and utter despondency and melancholy.

In almost every case of this kind the woman is really suffering from weakness and disease of the distinctly feminine organism. Frequently she does not realize her own condition. If she does, she shrinks from undergoing the "examinations" and "local treatments" insisted upon by the average physician. Dr. Pierce's Favorite Prescription is the medicine needed by women who suffer in this way. It acts directly on the sensitive organs concerned and makes them strong, healthy and vigorous. It allays inflammation, heals ulceration, soothes pain and tones and builds up the shattered nerves. It transforms weak, sickly, nervous, despondent invalids into happy, healthy wives and competent mothers. It fits for wifehood and motherhood. It makes "examinations" unnecessary. Honest dealers do not suggest substitutes for a little added profit to be realized thereon.

"I had suffered untold misery for years with ovarian trouble, an exhausting drain, constipation, painful periods and other annoying troubles," writes Mrs. Annie James, of No. 27 Seventh Street, Memphis, Shelby Co., Tenn. "Thank God, my health has been fully restored and I can gladly say I am a well woman to-day. I used six bottles of Dr. Pierce's Favorite Prescription and was completely cured."

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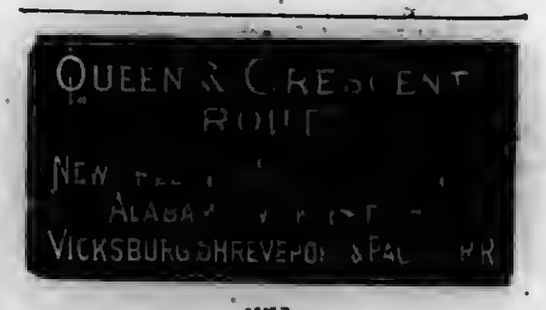
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New Orleans, La.

EPWORTH LEAGUE AND SUNDAY SCHOOL CONFERENCE.

The third session of the Starkville District League and Sunday School Conference met at Louisville, Miss., Aug. 25-28.

On Wednesday night the delegates assembled at the church to hear a sermon by E. D. Montgomery, of McCool.

Thursday morniug at 9:40 the president arrived. Rev. W. H. Whitlock conducted the devotional exercises. Rev. J. M. Nevils, chairman of the reception committee, introduced Rev. M. C. McEweu, District President.

The enrolling of delegates showed an attendance of 71 and others came afterwards.

The president delivered his annual address on "The Onward Sweep of Methodism and its Results," which was indeed a masterpiece well prepared and well received.

D. Coburn, of Louisville, presided over the afternoon session.

The Presiding Elder conducted a song service.

Mrs. E. B. Hatham delivered the welcome address, which was considered a grand treat. Rev. D. W. Calvert responded with appropriate words. The League also requested Rev. B. H. S. Ferguson, P. E., to respond.

Revival work in the chapter was discussed by Mr. Jasper Harris and Miss Rocsey Yarborough to good effect. Personal work in the chapter, by Misses Mary Chappell, Josie Jeffcoat, Bertha Snow, Annie Greenlee aud Mr. Alex. Ashford.

Rev. Whitlock conducted the question drawer, and quite a number of important subjects on the spiritual department were answered. He was equal to the task.

At 8 o'clock W. H. Hathorn, of Louisville, presided.

The choir, under the directions of Miss E. L. Hughs and Zerlie Alexander, rendered splendid music.

Rev. J. M. Walton discussed the Epworth wheel, after which he preached a strong sermon on personal responsibility.

On Friday at 9:30 o'clock a song service was conducted. Mrs. M. E. Ferguson presided with her usual dignity.

The topics were discussed to good effect.

The Mercy and Help Department received much to its advancement for the thoroughness of the information gained.

Rev. Lackey, of Liberty Hill, conducted the question drawer, and from the many questions asked and answered it showed that the Leaugers were studying the department and were eager to have knotty problems solved.

At 2:20 the Literary Department was taken up. The session was presided over by G. W. Bell, of Starkville.

The different subjects were rendered by the delegates who had prepared well-written papers. From the manner in which they acquitted themselves one might well look forward with interest to the future church.

Rev. W. H. Whitlock, with the subject: How to circulate good literature, spoke much of the Southwestern and Epworth Herald.

"Spiritual Influence of the Social Department" was well discussed by Mrs. M. E. Ferguson.

Rev. J. M. Nevils conducted the question drawer and much interest was manifested.

At 7:30, on account of the great mass of people we assembled in the court house.

Rev. N. L. Lackey preached a good sermon to both white and black.

Saturday, at 9:30, a song service and a consecration meeting lasted for two hours, at which time a real Pentecostal wave swept over us and the Spirit was in our midst to own and bless. One hundred or more testified in this glorious meeting.

Rev. J. M. Walton presided and questions of vital importance were discussed and settled. Rev. A. E. Franklin discussed the subject of "Concentration," and Rev. Moody, the "Origin, Ability and Future of the Negro." Both were well delivered.

At 2:50 Rev. B. H. S Ferguson, A. B., P. E., presided, at which time the different committees reported, after which the officers for another year were elected aud installed, Rev. J. M. Waltou, of Eupora, being elected president.

At 7:30 we assembled at the court house to hear a lecture by the Presiding Elder. The house was filled to its utmost capacity. His subject was "The Upward March of Humanity." The crowd of whites and colored were ofteu swayed by his rhetorical flights and at times spellbound.

Sunday, at 9:30, Revs. Everett, Franklin and Moody couducted a great love feast, which was a season of blessing.

At 11 a. m., Rev. B. H. S. Ferguson, A. B., preached the annual sermon, and it was here again we were made to feel that we were visited by the presence of the Lord. White men shed tears and even promised to be better.

Rev. Whitlock was at his best at 3 o'clock. His sermon to the packed court house was his ablest and well delivered.

Rev. McEwen preached the closing sermon at night, and now that the Conference was in its last meeting, this grand and strong sermon was the more earnestly delivered and received with ready hearts. Long will it be remembered on account of its good effect. Some 20 or more came forward for prayer.

Collections $50.04. Collections for Conference claimants as per agreement $22.00. This added to the amount of benevolences raised by District up to date is $381.33. Number of Leagues, 28; number of active and associate members, 788; amount of literature sold by Conference president Whitlock, $8.40.

Usual resolutions were voted.

Thus ended the greatest League gathering and most enthusiastic meeting of the day. The concourse of from 900 to 1200 people who attended this gathering was encouraging. Too much praise cannot be given our energetic and strong Presiding Elder. Having attended all of the great League meeting of the past he is up to date and well informed ou all subjects of this line and with him the work must go up.

The next place of meeting is French Camp. Our presiding elder was elected delegate to the fourth International Convention in Indianapolis, 1899.

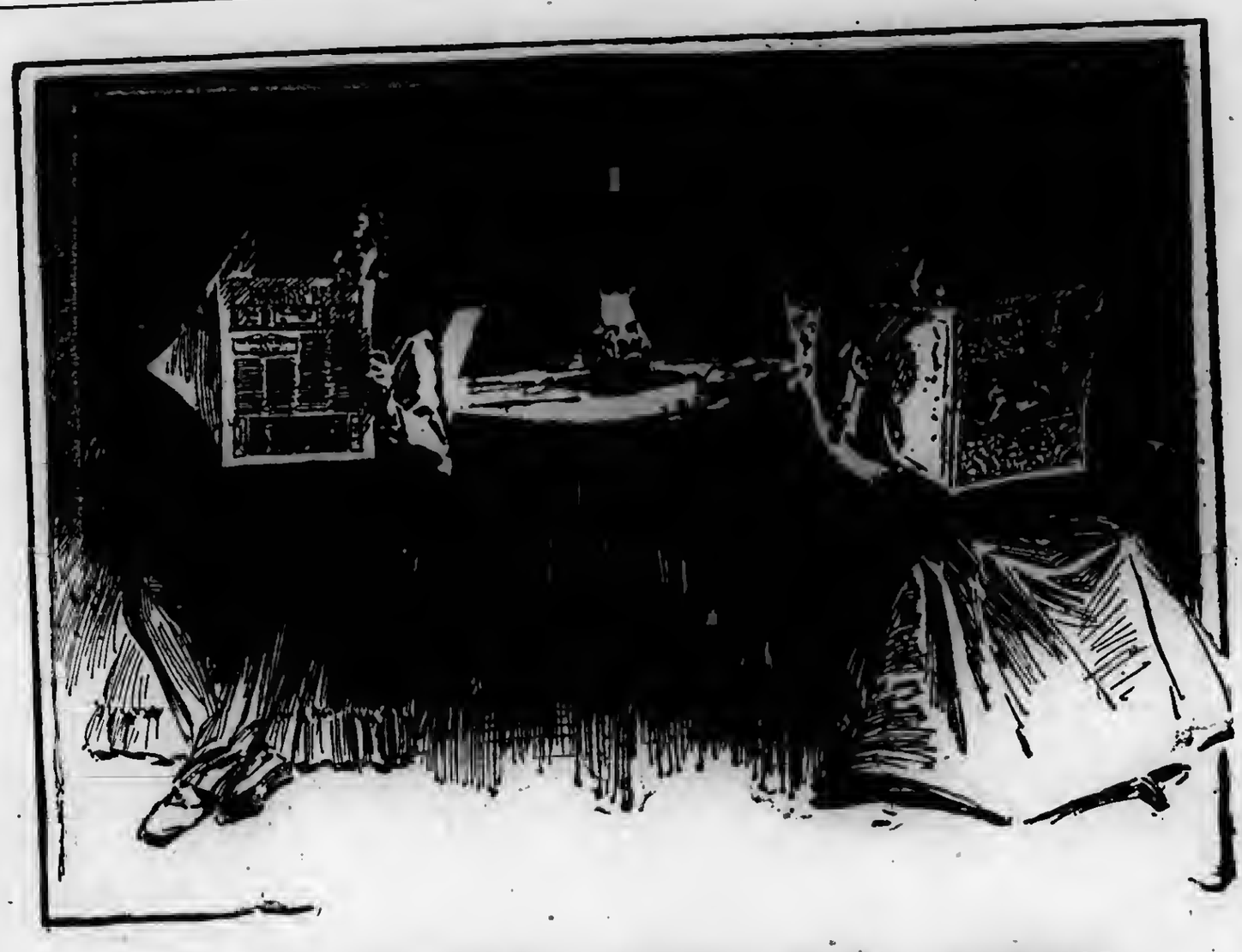
Annie Spencer, Reporter.

MEETINGS TO BE HELD.

Golden Rule District, E. L. Convention, Meridian, Miss., Sept. 22, 23.

Gainesville (Florida), Alachera, Fla., Sept. 22, 23.

Alexandria District (Washington) Conf. and E. L. Convention, Bedford City, Va., Sept. 22-25.



IN THE OCTOBER LADIES' HOME JOURNAL

Mrs. Caroline Atwater Mason, author of "A Minister of the World," begins a new story called "THE MINISTER OF CARTHAGE," depicting a young clergyman's high sense of duty battling with love and something akin to ambition.

Josiah Allen's Wife

Has written another story for the JOURNAL readers. She tells in it about a sickly society girl, and what brought her to her senses and good health.

In Mary E. Wilkins'

Capital new story a metropolitan woman does some very funny things, and in trying to elevate the villagers she learns a thing or two.

IN THE SATURDAY EVENING POST

are to be found the best serial and short stories the world can produce. The handsomest illustrated weekly published

We will mail THE LADIES' HOME JOURNAL, beginning with the next issue (October number), to January 1, 1899, also THE SATURDAY EVENING POST, every week, from the time subscription is received to January 1, 1899, for Twenty-five Cents, for the purpose of introducing our weekly with our well-known monthly.

The Curtis Publishing Company, Philadelphia

UNITED FOR LIFE.

Oklahoma, Miss., Sept. 10.—At the the bride's residence, Mr. Perry Gilliam to Miss Guna Adams, granddaughter of Rev. M. Adams, D. P. Shaw officiated.

Crawford, La., Sept. 9.—Mr. Moses Alexander and Mrs. Francis Eilard were by me joined together in holy matrimony. May the choicest blessings of God surround them through life. C. W. Reems.

J. H. Thomas and Miss Jennie Hubbard were joined in holy wedlock at Beulah M. E. Church, September 4, 1898. May the genial sunshino of prosperity and happiness beam on their pathway. Miss Hubbard is a niece of Rev. B. M. Hubbard and a Sunday school teacher of Beulah Church. O. J. Harvey. P. C.
Sept. 4, 1898.

THEY LIVE IN OUR MEMORY.

Napoleonville, La. — Brother Louis Frederick after lingering more than eleven months, being afflicted with that much dreaded disease, consumption, departed this life in full assurance Sept. 3, 1898. He left a wife, four children and many relatives to mourn his loss. Their loss, however, is heaven's gain. His body was tenderly laid to rest by the Benevolent Association, of which he was a member. The funeral eulogy was delivered by the Rev. G. B. Billops of the A. M. E. Church and the writer. "Servant of God well done." We extend heartfelt sympathy to the bereaved in this their sore affliction. B. M. Hubbard, P. C.

Alleyton, Tex.—Rev. I. Smith departed this life August 24, 1898, after an illness of about four week's duration. He was assigned to this work at the last annual conference which convened at Waco, December 8th to 13th, 1897. He came immediately to the work and found his congregation proud to meet him. His good example and instruction have ever been those of a Christian gentleman; he practiced just what he preached. He had been complaining for six weeks, but for the last three or four weeks he seemed to become more serious. When the time was near at hand for him to visit the District Conference he said to the brethren, I am unable to go to the conference but I will try to go because it may be the last one I will ever attend. During his visit at Yoakum he was insisted upon by the friends from Victoria to go to his home in Victoria, but he said, "No, I must go to Alleyton, and if I die I want to die at my post, among my members." He said to Sister E. R. Smith, "My work is completed. I fixed it with my Lord many years ago." When his wife and children reached him he was too low to talk to them. Rev. Smith leaves a wife and four children and a host of friends to mourn his loss, but our loss is heaven's gain. Peace to his ashes.
G. R. Smith.

Free Hope, Tex., Sept. 6.—Sister Margaret Dyer, one of the founders of Free Hope M. E. Church, departed this life July 12, 1898. She had been a faithful member of the church for forty-seven years and died in full triumph of a living faith in Jesus, leaving a husband, seven children and a host of friends to mourn. Thank the Lord, their loss is heaven's gain. Rev. A. Taylor preached her funeral, which was largely attended by members and friends. H. A. Read.

IN MEMORIAM.

Mrs. Maggie Revels Howard.

Whereas, The Great and Supreme Ruler of the universe has, in His infinite wisdom, removed from among us our worthy and esteemed fellow laborer, Mrs. Maggie Revels Howard, and,

Whereas, The long and intimate relations held with her in the faithful discharge of her duties as teacher in Asbury M. E. Sabbath School make it eminently benfitting that we should record our appreciation and love for her. Therefore, be it

Resolved, That the wisdom and ability which she exercised in the aid of our Sabbath School and loyalty to the cause of Christ and the upbuilding of His kingdom, be held in grateful remembrance.

Resolved, That the sudden removal of such a light and life from among us leaves a vacancy and a shadow that will be deeply realized by all the members and friends of this Sabbath school and will prove a loss to the community.

Resolved, That with deep sympathy with the relatives of the deceased, we express our hope that even so great a loss to us all may be overruled for good by Him "who doeth all things well."

Resolved, That a copy of these resolutions be spread upon the records of this Sabbath school, a copy sent to the Southwestern, Mississippi Sentinel and Advocate for publication, a copy to be sent to the bereaved family.

Asbury M. E. Sabbath School.
Rev. W. C. Clay, P. C.
E. H. McKissack, Supt.

Baldwin, La., Sept. 6.—Sister Rachiel Viviet, formerly a member of Trinity M. E. Church, departed this life July 29, 1898. She leaves a son, a beloved mother and dutiful husband and a large host of relatives and friends to mourn her death. Funeral was conducted by Rev. Wm. Porter and R. T. B. Labau.
F. D. Bowers.

Hibernia, Fla.—It is with a sad heart that we announce the death of our only daughter, Marea Spincer Limbric. Was born May 4, 1897, in Jacksonville, Fla., and died Sept. 7, 1898, at Hibernia, Fla. We were visiting our old home, Alachua, Fla., and while on our way back Marea took very ill in Jacksonville on Friday. Saturday we left for Hibernia. When the doctor was called in he announced that she was passing away. So she died at 4 o'clock p. m. We have witnessed the loss of two daughters and one son. O, how sad it is when we think that our only daughter is gone. But Job says the Lord giveth and the Lord taketh away; blessed be the name of the Lord. Pray for this home. Z. D. Limbric,
Pastor of Hibernia, Switzerland and Green Cove Spring, Fla.

Thibodeaux, La.—Mrs. Eliza Slater, mother of Mrs. L. J. Shallowhorne, died Sept. 1, 1898, at her home in Donaldsonville. She was a member of the church about fifty years.
C. D. Shallowhorne.

Verdanville, La.—Brother Morrison Hector departed this life August 26, 1893. Aged 83 years. He was true and faithful, converted quite young, built a church at Patterson and gave it to the Methodists.
John D. Wilson, P. C.

Olive Branch, La.—Sister Ophelia Wesley, a faithful member of Rylander Chapel, died in full triumph of faith September 8th, aged 20 years. Funeral conducted by Rev. A. Freeman, of the Baptist Church.
Rev. S. Green, P. C.

SHREVEPORT DISTRICT.

Fourth Round.

Rocky Mound	Sept. 24-25
Round Grove	Oct. 1-2
Bodcan	Oct. 6
Browniee	Oct. 8-9
Nanceville	Oct. 15-16
Minders and Odom	Oct. 19
Homer	Oct. 20
Fairfield and Hays	Oct. 22-23
Flournay	Oct. 29-30
Shady Grove	Nov. 12-13
Bonchest	Nov. 16
Kingston	Nov. 17
Mansfield	Nov. 18-20
Longstreet	Nov. 26-27
Logansport and Mt. Zion	Nov. 28-29
St. James (Shreveport)	Dec. 8-12
St. Paul (Shreveport)	Dec. 15-19

Dear Brethren: Please be ready with your reports. Write your reports previous to the day of holding your quarter. Do not lag in your efforts to raise the benevolent collections. God bless you. H. James, P. E.

SAVANNAH DISTRICT.

Fourth Round.

Offernan	Sept. 24-25
St. Marys	Oct. 1-2
Satella Bluff	Oct. 8-9
Tarboro	Oct. 15-16
Brunswick Station	Oct. 22-23
Brunswick Circuit	Nov. 5-6
Savannah Station	Oct. 29-30
Sayannah Circuit	29-30
Jesup	Nov. 12-13
Baxley	Nov. 19-20
Valdosta	Nov. 26-27
Thomasville	Nov. 28-29
Bainbridge	Nov. 30
Cordele	Dec. 1
Americus	Dec 2
Wayeros	Dec. 3-4
Waresboro	Dec. 3-4
Eastman	Dec. 10-11

Dear Brethren: So far as I am able to take in the work from list reports things look hopeful. Come up ahead of last year. Don't lose a stitch.
Yours for success. J. Watts, P. E.

GREENSVILLE (MISS.) CIRCUIT.

Fourth Round.

Greenville and Gunnison	Sept. 24-25
Greenville Circuit	Sept. 27
Heathman and Indianola	Oct. 8-9
Baird and South Side	Oct. 15-16
Moorehead	Oct. 25
Glendora	Oct. 22-23
Webb	Nov. 5-6
Clarksdale	Nov. 12-13
Itta Bena and Circuit	Nov. 1
Belon	Nov. 26-27
Lula and Tunica	Dec. 3-4
Shelby and Bobo	Dec. 10-11
Arcola	Dec. 17-18

Dear Brethren: Remember this is the fourth and last quarter for this conference year. You have much to accomplish before conference. Don't leave a stone unturned. Collect every dollar of your missionary money and every cent of your benevolence and send in your ten subscribers to the Southwestern Advocate, and you will have nothing to fear when the cabinet is in session. L. F. White, P. E.

SEDALIA DISTRICT, CENT. MO., CONFERENCE.

Third Quarter.

Georgetown	Oct. 1-2
Sweet Springs	Oct. 8-9
Lexington	Oct. 8-9
Malta Bend	Oct. 15-16
Marshall	Oct. 15-16
Arrow Rock	Oct. 22-23
Slater	Oct. 22-23
Gilliam	Oct. 25-26
Odessa	Oct. 27-28
Wellington	Oct. 29-30
Higginsville	Nov. 5-6
Warrensburg	Nov. 5-6
Knobnoster	Nov. 8-9
Holden	Nov. 12-13
Lamonte	Nov. 15-16
Clinton	Nov. 19-20
Windsor	Nov. 22
Springfield	Nov. 26-27
Springfield Miss	Nov. 30-31
Osceola Circuit	Dec. 3-4
Lebanon	Dec. 3-4
Smithton	Dec. 10-11
Versailles	Dec. 10-11
Sedalia Circuit	Dec. 17-18
Sedalia	Dec. 17-18

Dear Brethren: Please take all of your benevolent collections; don't wait until the conference year is about gone and then come to the conference with excuses. Take the Episcopal collections at once; the treasurer needs the money to pay the bishops their salary. R. Davis, P. E.

TOPEKA DISTRICT.

Third Round.

Fort Scott	Oct. 1-2
Mound City	Oct. 4-6
Butler and Harisonville	Oct. 8-9
Rosedale	Oct. 1-2
St. James	Oct. 22-23
W. C. Mission	Oct. 15-16
Lawrance and Bonner Spr's.	Oct. 15-16
Valley Falls	Oct. 1-2
Asbury	Oct. 22-23
Burlingame	Oct. 29-30
Alma and Wabaunsee	Oct. 8-9
Waubatton Wamego	Nov. 5-6
Clay Center	Oct. 29-30
Salina	Nov. 12-13
Ellis	Nov. 13-14
Mt. Olive	Nov. 12-13
Independence	Nov. 19-20
Coffeyville	Nov. 23-24
Chetopa	Nov. 5-6
Oswego	Nov. 5-6
Joplin	Nov. 17-20
Carthage	Nov. 26-27
Mt. Verner and Neosho	Nov. 12-13
Greenfield	Nov. 26-27

Do not allow anything to prevent your raising the benevolence. You are not at liberty to change the appointments. R. E. Gilium.

ST. JOSEPH (MO.) DISTRICT.

Third Quarter.

Independence	Oct. 1-2
Kansas City	Oct. 2-3
New Bloomfield	Oct. 8-9
Fulton	Oct. 9-10
Williams	Oct. 15-16
Sturgeon	Oct. 15-16
Mexico	Oct. 22-23
Columbia	Oct. 29-30
Moberly	Nov. 1-2
Armstrong	Nov. 5-6
Fayette Circuit	Nov. 9-10
Fayette Station, Burton Chap.	Nov. 12-1
Fayette Sta., Burton Chap.	Nov. 12-13
New Franklin	Nov. 16-17
Glasgow	Nov. 19-20
Glascow Circuit	Nov. 19-20
Shannondale	Nov. 26-27
Richmond	Nov. 26-27
Kansas City	Dec. 3-4
St. Joseph	Dec. 3-4
Kansas City, Clark Chapel	Dec. 6-7
Lincoln	Dec. 10-11
Desmolnes	Dec. 10-11
Omaha	Dec. 17-18
Oskaloosa	Dec. 17-18

Brethren: Please take your benevolent collections and have full reports.
J. J. Clark, P. E.

NOTICE.

The District League Convention of the Birmingham District, which was to convene in Birmingham, Ala., Sept. 24th, has been postponed till Thursday, Nov. 24, 1898. Every League in the district is earnestly requested to send a delegate on that date. For further information address, Miss Lizzie Glover, secretary, 11th avenue and 13th street; or, W. C. Davis, president, 2608 6th avenue, Birmingham Ala.

FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

Do not he ashamed of hard work. Work for the best salary or wages you can get, but work for anything rather than to be idle.

A large proportion of the wealth of every man consists in contracts.

"Southern Jeans for Southern Wool" is an advertisement of the offer of the Laurel Mills Manufacturing Co., Roswell, Georgia, to barter cloth for raw wool. The farmer or merchant may take his holdings of the raw material directly to the doors of the mill and get in return cloth for the use of his household, or in case of a dealer he may select goods from his shelves. In either instance the profits of the middlemen are saved to the farmer or merchant. And it does not seem to us impossible to extend this kind of business further so that he farmer who is in easy reach of mills may exchange a considerable part of his raw cotton for ropes, sheeting, calico, checks, socks and other such articles, and in this way dispense with much of the cost of transportation and the expense of warehouses and agents.

Prof. J. Wesley Hoffman, professor of Agriculture in the State Colored College, Orangeburg, S. C., has been travelling about the State of South Carolina holding institutes among the colored farmers, to whom he lectured on the necessity of diversifying their crops, of engaging in truck farming for their immediate localities, and of going into dairying as a profitable outlook for their wives. He urged the raising of sheep, cattle, horses, hogs, and poultry and also the growing of fruit. He favors the study of agriculture in the district schools of the South similar to the work now conducted in the Province of Canada where every country school teacher must have some practical knowledge of agriculture and impart it to his pupils. Conuected with every country school, he says, there ought to be a pargen in which the pupils should receive practical training in agriculture. He estimates that 85 per cent. of his race live in the rural districts and for this reason should be taught in this branch, and learn to raise successfully plants and animals, and they would becomc devoted to this line of work.

The professor favors a new line of education for the boys and girls. He criticises the present as tending to lead our youth to seek employment other than along the lines of manual training. The skilful manual laborers will be needed for the next sixty years to develop the wonderful resources of the South, and that the men or women chat will he needed in the future will be those whose hands have been trained to do the things that the times will demand. He deplores the drift of our children towards the escape of honest labor and expresses the hope that the time will come when they will be compelled to pursue some industry. He likewise deplores that nearly all of the raw material of his State is sent elsewhere to be worked into manufactured articles, all of which might be made at home.

Prof. Hoffman is evidently doing a grand work among the youth of the State as they come under his influence at the State College. He shows himself to be a man of strong and sound convictions, admirably qualified for his work and thoroughly imhued with the spirit of its importance. We admire his devotion to the welfare of mankind for whom we find him toiling through the heat of summer in county after county among the simple tillers of the soil, consuming the hours of his merited vacation, in pointing men to modern demands and methods, and to brighter days.

It is well to bring boys up to habits of industry; it is well to make them practically acquainted with everything and every operation about the farm, but it is not well to work them too hard, to make them feel that they are are mere laborers. It is well to consult with them, to discuss with them the advisability of doing this, that or the other; and in addition to the mere support which a parent gives a minor child, it is well to give him a small interest in the crops he cultivates. This will not only appeal to the sensitive pocket nerve, but it will develop interest in the work of the farm and bind him to the farm. Interest is the great motive power in every kind of work, whether manual labor or intellectual labor. After a boy has been trained in the practical work of the farm, has become interested in it, send him to a good agricultural college where he can learn the whys and wherefores of the various operations he has practiced on the farm; where he can learn the physical and chemical principles that underlie them. This will enable him to improve upon them; will make him realize that farming is the equal of any of the so-called learned professions! will make it honorable and attractive in his ight. If farm life is made dull and unattractive, if it is only hard work, no variety of food and poor clothes, the boys will leave the farm as soon as they can, and no one can blame them.—Ex.

NEW IDEAS IN FARM MACHINERY.

The display of agricultural implements at the Trans-Mississippi Exposition is varied and complete. Many of the new models of these labor-saving implements are shown in operation, so that visitors may have an opportunity to judge of the value of new improvments or inventions. Beet culture calls for a number of implements different from those in use for other crops, and there are beet planters, cultivators, and pullers in endless array. The farmer who devotes his acres to the cultivation of King Corn naturally becomes absorbed in the operations of the corn-planter that drops three kernels at a time ninety-five out of a hundred times. The new three-row cultivator for listed corn, the dustless corn sheller and the cornstalk shredder and husker are all interesting examples of man's ingenuity in perfecting labor-saving devices. The hay presses, the potato diggers, the combination feed grinders and the separator with glass sides to show its interior workings, the new disc plows and the riding harrow with folding wings are only a few of the valuable implements which are displayed for the examination and information of the farmer.

The exhibit of irrigating wind-mills for raising water from rivers or ponds for storage is also an important feature of the implement department.

The dairy goods exhibit is arranged along the south side of the building and is not without attractions in the form of the latest and most improved milk cans and churns. The old-fashioned dasher churn seems to have passed away. The churn of to-day is operated with a crank, and a slat arrangement in the body of the churn works the butter.

There are churns for dairy and fam-

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OFFER No. 3.

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For twenty (20) subscribers we will send one Flagon, one Plate and one Goblet—worth $20.

OFFER No. 5.

For twenty (20) subscribers and ten dollars ($10) cash we will send the full $35 set.

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y use, likewise milk weighers and esters, and cheese making outfits complete.

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—0—

EPWORTH LEAGUE AND SUNDAY-SCHOOL CONVENTION OF VICKSBURG DISTRICT.

This convention will meet at Edwards, Miss., Oct. 7-9. The pastors will please see that the Sunday schools nd Chapters elect one delegate each nd furnish said delegates with topics nd subjects now in their possession. The programme will not appear in full n the Southwestern, but each delegate is instructed as to his or her part. Distinguished visitors invited and expected. The good people of Edwards re making grand preparations to entertain the Convention. Let every delegate be present the first day. If the xercises can be rendered as arranged, he services will be both entertaining nd profitable. Come prepared to supply your chapters with literature.

Wm. McMorris, P. E.
J. I. Garrett, Pres.

GAINESVILLE (GA.) DISTRICT.

Mr. Editor: Please allow me space n your paper to correct some mistakes made by the reporter of the Gainesville District Conference which convened at County Line, Decatur Charge, Aug. 10. The welcome address was not delivered by Miss Tommie Strickland, but by Miss Tommie Jones.

The reporter said: "Considerable improvements had been made at Gainesville and Harmony Grove." It was not Gainesville nor Harmony Grove Churches that had been improved, but the County Line Church where the Conference was held that had been repaired at a cost of more than one hundred dollars. Possibly the parsonage at Harmony Grove had been furnished.

Again the reporter said that "Gainesville and Harmony Grove had raised their entire assessment." Harmony Grave had, but not Gainesville.

C. W. Adams,

Decatur, Ga.

ATLANTA CONFERENCE MOVING FORWARD.

The corner stone of a beautiful brick church, in Griffin, Ga., was laid on Sunday, Aug. 28, by the writer, assisted by the Rev. C. H. Oliver, pastor, and Dr. C. M. Meiden, the popular and efficient president of Clark University. The church is to be an attractive and commodious building. The basement walls are already up and the second story well begun, with brick enough on the ground to complete the structure. Pastor Oliver has shown great energy, intelligence and administrative power in this work, and he and his wife are greatly beloved by the people. The Presiding Elder, Rev. J. P. Wragg, has stood nobly by the enterprise.

Thus, the Atlantic Conference is moving forward. Good reports were given at all the district conferences. The collections promise an advance, even over last year. The new Presiding Elder of the Rome District, the Rev. V. D. Jenkins, starts off vigorously in his new work. He has been singularly successful in the charges he has served, always advancing every interest of the church. His brethren rejoice in his appointment and look forward confidently to vigorous and successful work on the Rome District.

He succeeds the Rev. J. C. Hunt, one of the noblest, purest and most devoted ministers that our church has produced. He literally laid down his life for the Master in administering the work committed to his care. He will be greatly missed. The memory of his stainless and earnest life will abide as an inspiration and blessing among his brethren.

W. P. Thirkield.

Texarkana, Tex., Aug. 24.—The Sunday School Convention opened promptly at 2:30 p. m., with Prof. S. S. Reid, chairman.

Prayer was offered by Prof. H. J. Swanson.

Song No. 67 Pentecostal Hymns.

After the devotional exercises the chairman announced the meeting ready for business.

Miss B. D. Weaver, of Marshall, was elected secretary of the Sunday School Convention.

Creditable papers were read by Misses A. L. Jackson, A. M. Black, of Jefferson, Rev. J. P. Calvin, of Mincola, and Prof. W. L. Blake, of Jefferson.

Prof. S. S. Reid, of Marshall, conducted a splendid blackboard exercise in Bible history.

The Sunday School and Temperance Reform was very interestingly discussed by Rev. J. A. Faust, Rev. I. G. Penn and others.

Some timely and wise remarks were made by Prof. J. H. Reed.

The Convention was attended by some of the Church's most brilliant and talented members of the Texas Conference.

B. D. Weaver, Sec.
S. S. Reid, Pres.

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Chicago limited, 7:45 pm	Chicago limited, 9:00 am
Fast mail..... 8:30 am	Fast mail.....7:20 pm
Louisville and Cincinnati.	
Fast mail.... .8:30 am	Fast mail.....7:20 pm
Louisville and Cincinnai, Limited.	
No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ao.... .....9:30 a m	McComb City Ao.... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 11:30 a m	No. 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a.m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7:40 am	No. 6, fast mail..7:55 am
No. 7, coast acc 8:00 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6:55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7:20 pm

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PUBLISHER'S NOTICES.

Cash Remittances.

Sept. 12 to 19.

Atlanta and Savannah—F. P. Bell, D. C. Richardson, H. N. Brown.

Central Alabama—W. S. Tramwell, N. H. Speight 4, E. M. Jones.

Florida—S. A. Heuger.

Little Rock—J. W. Jackson *2, 2, G. D. Duke.

Lexington—W. H. Robinson 1.

Louisiana—W. J. M. Price, J. W. Hilton, S. Duncan, H. Daniels, A. J. Pickett, Eliza S. Moore, C. Robinson, V. Chapman, Jessie Fitch, M. S. Fairfax, L. G. Adkinson, M. J. Nickerson, A. B. Harris, A. B. Venable.

Mississippi and Upper—C. P. Head, M. D. Troupe, J. T. Cannon, R. P. Threkeld, L. F. White, A. G. Belton, J. M. Shumpert 2, G. H. Harvey *1.

South Carolina—J. L. Henderson, J. L. Grice.

Tennessee and East—M. C. Williams, G. W. Staples, L. M. Moore, A. W. Randolf.

Texas and West—M. S. Jordan * 1, 2, J. M. Kirkland, F. R. Rogers, W. L. Duncan, A. Brown 3, James Hutchinson 1, R. H. Harbert 1, Moses Smith, A. Brown, D. C. Lacy, A. C. Culbreath, M. Wilson 2, R. Hillary * 1, 2, Harry Swann.

*Yearly.

WOMAN'S HOME MISSIONARY SOCIETY.

The mass meeting which convened at Wesley Chapel, Sept. 1, was opened by a song from the choir, followed by prayer from Bro. Castray.

Mrs. Walker, corresponding secretary of the Society, gave a few very instructive remarks, giving the statistics for the last seventeen years.

Mrs. Claude, President, spoke a few cheering words of her work and her co-workers.

The sermon, which was brief, but to the point, was ably delivered by the pastor, Rev. P. Landry.

The following also spoke: Sisters Reed, King, Higgins and Johnson.

The collection of the evening was taken.

Mrs. Dright, Rec. Secy.; Mrs. Montgomery, Treasurer; Mrs. E. Wittenburg, Chaplain.

Viola Hurst, Secy.

Mrs. Hill, Pres. of Local Board.

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OSCAR ATWOOD, A. M.,
President.

New Orleans, La., Sept. 1, 1898.

The Executive Board of the W. H. M. S. met Monday, August 29th, to transact business for the ensuing year. The following executive officers were elected for the next ensuing year: Mrs. Anna Claude, president; Mrs. Martha Hill, first vice president; Mrs. E. Dright, recording secretary; Mrs. D. M. Walker, corresponding secretary; Mrs. R. C. Montgomery, treasurer; Mrs. E. Whittenburgh, chaplain.

The annual sermon was preached Thursday night, Sept. 1st, at Wesley Chapel, at 7:30 p. m., by Rev. Pierre Landry, to the W. H. M. S. The sermon was ably preached to a good congregation and the spirit of the Lord was with us. Addresses were made by the different ladies of the society, and much good was accomplished. After the sermon we repaired to the hall and was royally entertained by the Auxillary of Wesley Chapel to refreshments, and all went home rejoicing. This meeting was sure a blessing to all. D. M. Walker,
Rec. Secretary.

To the District Presidents and Secretaries of the Epworth Leagues of the Tennessee Conference:

Will you be pleased to report to me through my secretary, Miss Ella Boudurant, the condition of League as per blank of district secretary, annual report to the corresponding secretary to Conference League at Martin Station, Tenn. Box No. 132. Jesse P. Price, President of Conference League.

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Mrs. ELLEN BRADLEY, Professional Nurse, 108 Star street, San Antonio, Texas. Can furnish best of references.

New Orleans, La., Sept. 17, 1898.

Mr. Editor: I desire to inquire for my relatives. My father Hardy Forrest (now deceased) left his relatives at Stanley, North Carolina. They were Moses, Orange, Jenny and Wart Forrest. They are my uncles, and an aunt named Margaret Forest. Ministers in North Carolina, please inquire, and any information will be gladly received. Please address B. H. Forrest, 4725 Chestnut street, New Orleans, La.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, September 29, 1898.—Vol. 33, No. 39. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

Much precious time is lost in excuse making.

* * *

Hard work is the secret of the success of most men.

* * *

Love concerns itself far less about what it can get than what it can give.

* * *

The first step toward repentance is to confess your sins to your own heart.

* * *

Most people who fall into sin get the consent of their minds to their own undoing.

* * *

The boaster may convince himself of his own greatness and importance, but he seldom succeeds in pursuading any one more sensible than he to his way of thinking.

* * *

Y. M. C. A. work for colored men, under the experienced colored secretary of the committee, is prosecuted earnestly in most of the colored educational institutions and in a number of cities.

* * *

When desirous of determining your own standing in the scale of right do not measure yourself by another whom you believe no better than yourself. The Bible fixes the standard, measure by it.

* * *

Judging from the way the New Yrk City papers speak of the 71st New York Regiment and the Rough Riders, no other troops did much of the fighting before Santiago except these two regiments.

* * *

According to the official report Commodore Dewey consumed $47,000 worth of ammunition in sinking the Spanish fleet at Manila, and Sampson and Schley used $100,000 worth in their various bombardments and in destroying Cervera's fleet.

* * *

People who think themselves smart could be much more so if the time they spend watching persons whom they imagine their enemies was used to improve their minds. He who is constantly running from an enemy who is not pursuing worries himself more than he does any one else.

* * *

Burden bearing is the common heritage of man, and if the burden does not come in one way it will in another. The load is heaviest, however, to such as think theirs more severe than that of any one else. Much of the suffering of life is mental agony founded on conditions which do not exist and in some cases never will. It is just as necessary to strive to see how much good there is in what comes to us as how much evil.

A WORTHY CAUSE.

Jackson, Miss., Sept. 22, '98.

In view of the prevailing circumstances caused by yellow fever excitement and quarantine, and on account of which a large number of our citizens, organized a Relief Association with the following officers: Rev. G. W. Smith, president; Rev. A. J. Johnson, vice president; E. L. Patton, secretary, with other members; and we ask the brethren and friends on the outside to help.

G. W. Smith, P. C.

UNNECESSARY HARDSHIPS OF OUR ARMY.

It is really pathetic to note the physical condition of many of the soldiers, both regulars and volunteers, who participated in the great battle of Santiago. It is evident that they were not returned to this country one day too early, for the seeds of disease had already been sown in their greatly debilitated systems. The result has been appalling. Scores of them have died while other scores are struggling between life and death. As long as is the list of those who have succumbed to the destructive disease germs it is evident the end is not yet. Many others will die.

Much has been said and written as to who is responsible for unnecessary exposures and undoubted criminal neglect to which the men have been subjected, but up to the present time the responsibility has not been fully located. While it is not to be supposed that any one in authority would purposely expose the lives and health of the nation's defenders, it is evident that in the rush for place which was on during the organization of the volunteer army, not a few must have secured places as officials of rank who were grossly incompetent. The politicians of both the leading parties, and for that matter of all parties, used their best endeavors on behalf of their friends and it became a well known fact that the man without some kind of a political "pull" need not apply. Under such circumstances it could not be otherwise than that many should secure places who were sadly lacking in qualifications for such places. This is conclusively shown by some of the incidents published in Harper's Weekly and a few other reliable journals. This class of officers, surgeons, etc., were concerned only for their own welfare and seldom, if ever, gave that of their men a thought; while others may have been perfectly willing to do their whole duty, but were handicapped by their own ignorance. At any rate, our judgment is that it is as unjust as it is unreasonable to attempt to confirm the responsibility for the mismanagement, so far as there has been mismanagement, to any one man. The Secretary of War should no doubt, be made to share his part of the responsibility, but we have no more idea that he is wholly responsible than that the editor of the Southwestern is. If he is to be condemned, others should not escape.

It is interesting to note, however, with what diligence those papers that, while appointments were being made, kept up the cry, "no sectionalism," "no politics," and thus got in many of their friends, are now using their best endeavors to settle the whole matter on the side of politics and hold one political party responsible for everything objectionable in the management of the army. It is true the party in power is responsible for appointments made, yet he who recommends an incompetent person cannot escape his share of condemnation, for such person's shortcomings, whether they be the result of ignorance or criminal neglect.

President Foster, wife and four teachers of Rust University, while en route thither, were notified by a telegram that they would not be allowed to enter Holly Springs on account of the quarantine.

Miss L. M. Vinet has been engaged as one of the faculty of Wiley University for the coming year. She is to be congratulated on her success there for the past two years.

THE NINTH CAMPED NEAR THE BURYING GROUND.

It seems rather remarkable to us that so many of the Ninth Regiment of U. S. Volunteers, now in Santiago, and which is composed principally of young men from this city, should sicken and die of yellow fever and kindred complaints. That is, it is remarkable unless the report sent out by the Associated Press be true. If it be as published in the daily papers that the 9th is camped on the river bank near hundreds of shallow graves, it is easy to understand why so many more of these black boys are dying than of the white regiments largely recruited from this city also. Of course, their camp should not have been so located, but we are not surprised that it was, if the colonel of the 9th had any reason to feel, it would be an accommodation to the Southern troops there located to do so. While in this city Col. Crane seemed fully intimidated by the mad ravings of the two city papers which devote so large a part of their space to the effort to slander and degrade the Negro. While we think him a fairly good man in most things, yet we learned to feel that as a Southern man he was bent on so managing his regiment as to please the ultra southern sentiment. This was evidenced in more ways than one. Hence we would not be surprised if the camp of our boys were located in a burying round; provided Col. Crane could not secure a more desirable place without trespassing on the prejudices of some southern regiment. We are pleased to announce, however, that the Commanding General ordered the location of the camp changed. This we hope has been done.

A CULTIVATED PROTESTANT EPISCOPAL MINISTER.

Not only Afro-Americans but all others should be interested in the career of Alexander Crummell, lately deceased. He was born in New York city, and was the son of an African, stolen when a boy and brought to this country. In 1835 he and Henry Highland Garnet, late United States minister to Liberia, entered a school at Canaan, N. H., but caste sentiment would not allow them to remain. Afterward they entered the Oneida (N. Y.) Institute, and studied there three years. In 1839 Mr. Crummell made an application for admission to the General Theological Seminary of the Protestant Episcopal Church, located in this city. Color caste hostility caused the denial of his application. However, later he was licensed and ordained to the ministry of that Church. In 1848 he entered Queen's College, Cambridge, England, from which he was graduated five years later. For twenty years he was a Protestant Episcopal missionary in Liberia, acting during that time as principal of the Alexandria High School and president of the Liberia College. Returning to this country a quarter of a century ago, he established St. Luke's Protestant Episcopal Church in Washington, of which he was rector twenty-two years. Dr. Crummell we knew, and an accomplished man he was. He was president of the Colored Ministers' Union and also of the American Negro Academy, and issued works on "The Future of Africa," "The Greatness of Christ," and "Africa and America."—Christian Advocate.

We are indebted to some one for a copy of the Alexandria District minutes.

OUR CONTRIBUTORS.

WHY THE ALARM OVER THE SMALL INCREASE OF MEMBERSHIP IN THE M. E. CHURCH IN 1897?

Prof. J. I. Lane, A. B.

The Methodist Episcopal Church, from its beginning, has been the means of bringing about more real good than any other single factor in Christianity. It has lifted more burdens, soothed more pains, and made more true followers of Christ than any other Christian organization. It has always been the church fashioned after Christ and his examples. Its development, power, influence and increase of membership through all its besetments and trials have been wonderful, almost miraculous.

In 1784, whn we had our first General Conference, the entire membership was only 14988. From this little nucleus, in 114 years, Methodism has reached the enormous membership of over five and a half millions. The Methodist Episcopal Church alone has a membership of 2,766,656. This increase means an average of about 22,000 annually. But this has by no means been regular. In 1894 we had a net increase of 157,000, and in 1897 the increase ran down to 19,738. This small increase is not alarming because it is so much below an average, for we have just seen that the average annual increase has been about 22,000; nor is it alarming because it is the smallest we have had, for the increase has been much smaller than 19,738 several times. But the small increase of our membership can, in a measure, be accounted for in most of the previous cases. In 1837, according to Dr. Schell, our increase was almost nothing, but we all remember the financial strain of that year, and hard times, in general, when the attention of this whole country was directed more toward carnal affairs than to spiritual welfare. Hence our church suffered in common with all the other great religious institutions. In 1859 the increase was less than 18,000; but that, to a very great extent, may be attributed to the unsettled political condition of this country at that time, and there was no special alarm for the church, notwithstanding the fact that in 1858 we had just gained 136,000. From 1861 to 1863 our church suffered a decrease in membership, but this, of course, was the result of the civil war. I think all will agree that the Methodist Episcopal Church furnished more soldiers to fight for the preservation of the Union and the freedom of the entire human race than any other church. Our progress in 1865 and 1866 was very meager, which can also be traced back to the civil war. In 1873 our increase was only about five and a half thousand, and that was also another year of great financial strain, and most periods of this kind have been attended by a lack of spiritual enthusiasm. In 1879 our increase was only 6,000, and in 1881 it seems that we had our worst year, when, as shown by the statistics, we were actually 30,000 short of the number we had in 1880, an actual decrease of 30,000 in one year. I think there has been no good reason given for the last two cases mentioned, unless it be a lack of general spiritual interest on the part of our ministers, as given by one layman.

The next very noticeable figures concerning our membership were in 1894, when our net increase for that year reached the very complimentary number of 157,586. Dr. Schell claims that during that year we actually had 326,259 accessions to our church. But since 1894 we have come down yearly to the figures of last year which has excited so much comment. All this decrease has been without any conclusive explanation. I believe there is a real cause somewhere for this seeming lack of spiritual interest in the church, and this cause should speedily be found and gotten rid of. I think it does not simply happen as some of our members say, that there is a large increase one year and the next year the increase happens to be very small, without any particular cause. Dr. Parkhurst, in an editorial in Zion's Herald, charges the Epworth League with the cause of bringing the increase of our membership down, and if he be right, it might be well to suspend the League. I quote the following from his editorial:

"The work of the League, though not so intended, has diverted the purpose of the church from its own historic and characteristic mission of soul-winning, and has dissipated its energies into other channels. While the motives of the League have been worthy, they have not been on that high plan of spiritual activity for which the church has always been distinguished. The separate Epworth League meeting has drawn a line of demarkation between this organization and the church, and multitudes have magnified the League above the church and made it a substitute for it. In many churches the League is only a social club, and therefore lacking in spiritual aspiration, grip and power. The effect of the League upon thousands of churches has been to tone down their spiritual and revival power."

This is quite an uncomplimentary charge laid at the door of the society we love so well, and one which, we think, is second only to the church itself in making true followers of Christ.

I do not think, and so far as I have been able to see, there have been no good reasons given for laying this charge to the League, except in a general way, as most new organziations are generally attractive, and possibly the great rush to the Epworth League, with its novel and attractive ideas covering so many departments in a religious way, has, to a limited extent, withheld some influence from the church proper. I simply mention this as possible, and not probable, for the probability of such has not been established by those who have charged the League.

In a recent number of Zion's Herald, was published a symposium from bishops, ministers and laymen, and none of them was able to give the direct cause of our small increase. The most direct thrust at the League seems to be that the increase in church membership was abnormally small, while at the same time the increase in the League membership was abnormally large. The followers of Dr. Parkhurst seem to make no specific charge, but accuse generally and leave the suspicion on the League. While, on the other hand, the most of the Leaguers who have discussed the matter, have denied the charge generally, and given very little proof of the League's innocence. Dr. Berry, editor of the Epworth Herald, and Dr. Schell, our general secretary, both discussed the matter in the columns of the Epworth Herald, and it seems that they gave very weak arms to fight with. Dr. Schell came near admitting part of the charge when he indicated that the strength of a few, after being well trained in the League, might add to the church more than the strength of many who have not been so thoroughly trained; then closes the paragraph by saying, "there might be more of us when there are less of us." I think it is not qualtiy complained of, but quantity.

It seems impossible to tell the exact cause of our very small increase last year, but those who have kept up with the statistics of our church for any considerable number of years, know that the increase for certain years was very much smaller before the League was organized than it has been since. Look at 1879, when our increase was only 6,000; and our worst period, 1881, when we actually lost 30,000 members, according to Dr. H. K. Carroll, special statistician. These two periods were before the organization of the League; and because there is an increase of only about 20,000 in 1897, why should the charge reasonably be laid to the League? Why not account for our small increase in '79, and our very great decrease in '81? I have not figures to show just how the other great Christian churches stood at the various times mentioned, when our increase was so small, nor in 1881 when we had such a large decrease. But one fact which seems to make it alarming with us for '97 is that our sister church, the M. E. Church, South, with a membership of about one half as great as ours, had an increase last year nearly twice as great as we had. This itself shows that we have some cause for alarm, or at least, some cause to make us feel that we are neglecting some important feature in our church. I think the League cannot be responsible, for the Church South has a League conducted about the same as ours.

Aside from the figures given above showing the irregularity of our increase in membership, I have gone over the figures showing the numerical condition of our church by quadrenniums since 1848, when the church separated. I find that we reached the highest average yearly increase the quadrennium ending 1892, which was 99,793, and that the average has gone down since that time, reaching the next quadrennium, 1896, with an average yearly increase of 95,027. Our increase for the year 1896 was 59,038, and for the year 1897 it was 19,738, making an average of 39,388 for the last two years. I have also figured out the per cent of increase by quadrenniums since 1848, and find that we reached the highest per cent the quadrennium ending 1868, which was nearly 25, and we have been coming down ever since, with two exceptions, until last year our increase was less than one per cent. This seems to show to me that our church has reached its acme from a standpoint of great yearly increase in membership, and is settling down to a smaller increase each year from a standpoint of numbers, but we are getting more members well trained in Methodist doctrine than heretofore. (2) Our church has more successful branch societies than any other Christian church, and I am sure there has never been more financial attention given to the societies than was given last year. The effort to pay the great Missionary debt, and the debt of the Freedmen's Aid Society have, in a measure, withdrawn some attention from purely spiritual revivals. (3) And I give this by way of indirect quotation, sections 6 and 7 in our Discipline refer to pastors reporting the names of members who have removed, and their residence cannot be ascertained for one year; such names shall not be counted in the returns of statistics, according to our law, still the latter part of section 7 shows the incorrectness of this law, for it says membership can be terminated only by withdrawal, expulsion or death. I have taken note of over 2200 whose names failed to get into our statistics on account of this law. I get this from reading reports from only a few pastors, and I suppose 2200 hardly represents one-twentieth in that class. (4) As indicated in an article some time ago in one of our church papers, that our church is being silently criticised by some of the prejudiced whites or other churches on account of association with the Negroes, especially in the great advance we made at our last General Conference by electing Dr. Mason one of the corresponding secretaries of the Freedmen's Aid Society—unlimited, too, not secretary for the eighteen colored conferences, nor the twenty-two colored schools; also by the large number of votes cast for Dr. Bowen for one of our general superintendents, not superintendent for the colored people in the church, but one of the general superintendents of the Methodist Episcopal Church. This seems to have been a little too much for some of them. Then, too, the criticism from a very large number of colored people of other denominations seems to have been renewed. They come forward now and say we are hanging to the tail end of the white man's church. They claim that we shall never have a colored bishop, and that the votes cast for Dr. Bowen were simply complimentary. All this has certainly had its effect upon the membership of our church for the last few years. I certainly agree with them that the vote for Dr. Bowen was complimentary, very complimentary, but they must also agree with me that the vote for Dr. Mason was more complimentary. (5) We "strain at a gnat and swallow at a camel" in some of our ideas on popular amusements, and

possibly the stand taken by our last General Conference has had the effect of holding back some of our folks who are inclined towards these amusements. I am sure we exhibit a spirit of "penny-scrupulousness and pound-unscrupulousness in our efforts to keep our young folks from theatres, circuses and fairs, then resort to some of our means of raising money by church fairs, shows and many nice ways of gambling for church purposes. Al this, I think, is having a greater effect upon our church now than it ever had before.

Wiley University, Marshall, Texas.

MODERN SANCTIFICATION.

II.

Rev. J. C. Houston.

It is also quite surprising to note how the doctrine of sanctification is emphasized to the total exclusion and utter neglect of all the other qualities that go to constitute the full Christian life. Sanctification is only one of the essential features of Christianity and is quite dependent upon the personal operation of other features for its permanent existence and effectual work. It is born in true faith, lives in its proper exercise and dies in its death. A man's purity may be actual and not active; its light, though burning in all the fullness of its brilliancy, may be hid under the sad obscurity of the bushel. His sanctification, then, may be inactive, and if fed to the tota negect of other spiritual necessities it will hover itself under the limit of its own wings and leave the world to go to destruction. Sanctification cannot live alone; it purifies the vessel but does not fill it with fruit. This calls for a separate work and neither must be cultivated to the neglect of the other.

It is with some degree of solemnity that I mention the fact that the tendency of that newly taught doctrine is to the destruction of the church. There are none good, they say, but themselves. To them the Christian church is a pit of awful defilement to be shunned at any cost, and they rush out and band themselves into a separate body, filled with the most repulsive fanaticism and ruinous confusion, leading some to absolute insanity. It is not necessary for one to disconnect himself with the church or denomination of which he is a member and connect himself with a body known as a sanctified church in order to obtain that state. You cannot join sanctification; it must be obtained by personal effort, and therefore may be obtained and enjoyed in any denomination. No denomination objects to the purity of its members, and the more corrupt the denomination the more necessary for a pure one to remain in the flock. His light may dispel the darkness and give uplifting cheer to the weak.

Another alarming feature in the instruction of that school is that its followers are not to have a doctor in sickness but are to depend upon the Lord exclusively for recovery. This claim is founded upon the following verse: "Is any sick among you; let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord and the prayer of faith shall save the sick and the Lord shall raise him up, and if he have committed sins they shall be forgiven him." The sacred injunctions of this verse are high far-reaching and commanding, and no treatment must be given it which would seek in any way to throw dampness upon the true principles of faith and prayer which it so obviously inculcates. No objection will or can be urged against sending for the elders in cases of sickness or against his prayer of faith for the removal of physical ailments; for the Divine requirement would plainly imply the possibility and strongly insure Divine help in the perfect accomplishment of the sacred end sought. Hence all ministers pray for the sick, and I believe many of their prayers are rewarded by the complete recovery of their suffering subject. The verse then offers one remedy, but the Bible offers no objection to the application of others. Suppose God preferred to reach the same end some other way, who could oppose it?

Sickness is a physical ailment and the fundamental object and work of Christ and his followers are spiritual, looking to the ailment of the soul rather than those of the body, so that physical suffering might be left to physical remedies without any reflection upon the chief object of prayer or just rebuke to Christian faith. Any man or thing may become an instrument in God's hands for the accomplishment of a sacred end, and if He preferred to use a doctor in the removal of human pain the act would be no less godly and the subject of the operation no less beneficial. Elijah was no less benefitted by the bread brought him by the bird at the brook Cherith than that brought by the angel under the juniper tree. There was a marvelous difference between the two instruments—the one physical the other spiritual; but the end sought and accomplished was the same. In the case of the bird it was God using nature to serve nature. The devoted teachers of the new school would, no doubt, have objected to the food brought by the bird upon the sacred ground that the little animal was unsatisfactory and their food could not be used by Divine hands. The very fact that perfect cures have been effected in nearly all ages and places by the scientific use of medicine is a safe argument in favor of its Divine origin as a remedy for physical disease; therefore its wise use cannot be considered with any degree of plausibility in any way antagonisitic to Gospel teaching or holy living. It breaks no law of right, marks no transgression and is subject to no penalty under Divine justice. The sacred attributes of God's being governs his administration with a due regard to the proper exercise of human talent and when that talent seeks the production of true happiness among men it meets His anxious approval and willing assistance. That the Christian cannot reach the state of sanctification even in its most meager incipiency in this life or until they reach the point of death is another very hurtful mistake. This class seems to think that sanctification is an article not to be expected nor desired in the practice of every-day life, but rather a peculiar grace prepared for and needed only in the dying hour. This erroneous opinion would certainly discourage the righteous effort to reach that end and thus prove a dangerous drawback to the proper cultivation of a pure religion. For certainly a man would not hopefully seek for that which he thought impossible to obtain. The Bible view of sanctification will be the subject of a subsequent article, in which the point at which the Christian reaches that state will appear.

Yazoo City, Miss.

THE INTELLECTUAL STATUS OF THE LOUISIANA CONFERENCE.

Rev. Wm. Porter, A. M.

In the discussion of this subject we are not unaware that if we attempt to give facts as they are and have been for some time in this conference, we shall not fail to evoke the displeasure of some of our leaders. But

"Let the galled jade wince,
Our withers are unwrung."

It is remarkably strange that in thirty-two years the Louisiana Conference has not produced three men who are at present members of it, that are entitled to a place of leadership in the conference. When we say leadership we mean all that that word implies. If we examine the cabinet of the Louisiana Conference we shall find the main body of the Bishop's chief advisers among those brethren who were only fitted for leadership perhaps some twenty years ago. Their claims for preferment should have been considered then, and if they were unprepared then for leadership, by what system of logic could they be prepared now. It is a very rare thing that the leaders of one generation are wholly fitted for leadership in a succeeding generation. The world will hardly produce another Gladstone or Bismarck soon. And it does appear strange at this stage of the history and progress of our church, with an entirely new generation upon the stage of activity, that these brethren who have never had the advantages of school life, and whose only fitness now is the little experience they have gained, are still made the custodians of affairs where the interests involved are so much greater than their capacity to measure them. And if the laity of our church, constituting the present and rising generation which have made such rapid progress within the last twenty years, are not given a different leadership, it is by no means probable that our Methodism will keep step with the progress of other denominations in this state. Saying nothing of leadership, however, what progress has the Louisiana Conference made as a whole that gives her ministers the rank even of average intelligence? If we except the few that have graduated from college, and a few others that do not hold diplomas, you will not find hardly six young men that have attended any of our schools within the last fifteen years. If there were no educational facilities in this State whereby our young men could better fit themselves for the work of the ministry, or if our church offered no inducements to them to attend school, there might be some excuse for them. But we have had the New Orleans University for twenty-five years, Gilbert Seminary for twenty years, Alexandria Academy for ten years, besides colleges and high schools of other denominations in different parts of the State; hence we can see no reason why these aspirants for pulpit honors have not availed themselves of some of these advantages. These young men, however, are not altogether to blame for their shortcomings. The presiding elders are the men who are directly responsible for this state of affairs, and for the low intellectual status of our conference. With an abnormal zeal to spread Methodism, as they say, they have gathered up illiterate young men from the cotton and cane fields of Louisiana, young men without the ability of class leaders, much less ministers of the Gospel, and year after year they have dumped a fresh batch of this raw material upon the conference as men fitted to be ministers of the Gospel and leaders of the people. In our opinion it were far better that these undeveloped fields should have remained so rather than send into those fields blind leaders of the blind. And it is reasonable to suppose that if the presiding elders had refused to receive these men that were anxious to get into the conference, and had advised them to go to school our ranks would not be so full to-day and we would have a more representative class of ministers. But even worse than this state of affairs is the fact that there are no signs of coming light. Some ten years ago, when such men as Drs. Mason, Lyon, Camphor, Reed and one or two others that have died, were in our ranks, we had begun to hope that there was a bright future for the Louisiana Conference. But these signs of intellectual light have disappeared. This conference has never placed any premium upon educated men, and these brethren seeing no future for them here, have sought a more congenial climate. And the few remaining men of intellect are anxious to get away. At present there is not a single young man in the New Orleans University preparing to enter the work of the ministry; therefore we desire to ask in all candor by what means does the Methodist Church expect even to hold its own in this state, much less to spread its principles, when all that is vital to the church is placed in the hands of men who do not know as much about the discipline and polity of our church as the people to whom they attempt to preach? With the departure of our intellectual men to other climes, and no young men coming from our schools, the lower strata will come to the front not by reason of mental ability, but by their overwhelming numbers, and under such circumstances we leave you to surmise the result. Already there are signs of dissatisfaction in the ranks of the laity, because many of the men filling the pulpit are not only not up to date; but have very few qualifications for the high calling of a minister of the Gospel. It takes something more than a big pair of lungs

and a stately abdominal appearance to make an up to date minister of the Gospel.

In conclusion we suggest two propositions for the consideration of members of the Louisiana Conference:

1. At the beginning of the next session of the Louisiana Annual Conference let resolutions be passed to receive no more applications for admission on trial for an indefinite time.

2. Let all applicants that have not been received into full membership in the conference be discontinued to attend some one of our schools.

Franklin, La.

THE LIFE OF FAITH.

THE HEART'S CRY.

Being in straits I cry,
  Lord, make a way—
Open a door for me;
  Help me, I pray!
Gold thou hast, endless store;
Strength, all I want and more.
All hearts are in thy hand—
Nothing can thee withstand;
Lord, look and give command.

Now, Lord, what wait I for?
  On thee alone
My hope is all rested;
  Lord, send me thine own.
Only thine own to be,
  Only to live to thee—
Thine, with each day begun;
Thine, with each set of sun;
Thine, till my work is done.

—Anna Warner.

"A NEW CREATURE."

Mr. Moody once said: "I remember the morning I came out of my room after I had first trusted Christ, and I thought the old sun shone a good deal brighter than it ever had before. I thought that the sun was just smiling upon me, and I walked out upon the Boston Common, and I heard the birds in the trees, and I thought that they were all singing a song for me. Do you know how I fell in love with the birds? I never cared for them before; it seemed to me that I was in love with all creation. I had not a betted feeling against any man, and I was ready to take all men to my heart. Christians leave behind the old life, and are made 'new creatures' in Christ Jesus."—Ex.

ONE SIN.

There was but one crack in the lantern, and the wind has found it, and blown out the candle. How great a mischief one unguarded point of character may cause us? One spark blew up the magazine and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound may kill the body; one sin destroy the soul.

It little matters how carefully the rest of the lantern is protected; the one point which is damaged is quite sufficient to admit the wind. And so it little matters how zealous the man may be in a thousand things; if he tolerates one darling sin, Satan will find the flaw and destroy all his hopes.

The strength of the chain is measured not by the strongest but by the weakest link; for if the weakest snaps, what is the use of the rest? Satan is a close observer, and knows exactly where our weakest points are; we have need of very much watchfulness, and we have great cause to bless our merciful Lord, who prayed for us that our faith fail not.

Either our pride, our sloth, our ignorance, our anger, or our lust would prove our ruin unless grace interposed. Any one of our senses or faculties might admit the foe; yea, our virtues and graces might be the gate of entrance to our enemies. O Jesus! if thou hast indeed bought me with thy blood, be pleased to keep me by thy power even unto the end.—C. H. Spurgeon.

WOMAN'S DOMINION.

EVERYTHING NEW.

The wheel of fortune has brought about great changes in a family of my acquaintance. The old home, once considered pretty and roomy, is now pronounced "old-fashioned" and "small;" while the furniture, bought piece by piece, as it could be afforded, is to be given away or relegated to servants' quarters.

"Oh, won't it be perfectly lovely!" said the daughter, an impulsive, headstrong girl of sixteen, in speaking in glowing terms of the new home and its furnishings, "to have a room with everything new in it; not an old dud to be seen anywhere. Why, I can hardly wait until it is time to move for I just know I shall be perfectly happy in that great house, full of lovely things!"

I did not say anything to mar the bright vision of the excitable girl, who is always planning to be happy at some future time, but never is satisfied with the gifts of to-day, though I sighed inwardly as I thought:

"No, dear, you will not be 'perfectly happy' in the new home, for it will take more than four square walls, however grand, and new furniture to make you really happy. When you declare that everything will 'be new' in your room you forget that into it you will carry a disposition so at variance with happiness that the new of your surroundings will soon lose its charm, and you will be longing for something beyond your reach."

Had it seemed advisable, I would have said to the willful girl: "But add to 'everything new' a new heart, a spirit of usefulness and helpfulness, and happiness will be a foregone conclusion; but without a heart made new your joy will be but temporary."

Ah, dear young people, like her you will learn sooner or later that it takes more than palatial home and "everything new" to give lasting joy, and I beg of you, while still in the bloom of life, to make sure of happiness, whatever your surroundings, by having a heart made new, replete with love for Christ and all around you.—Helena H. Thomas.

THE SOCIETY FOR THE PREVENTION OF CRUELTY TO MOTHERS.

"Can you help me a few minutes, Marion?"

"I would like to, but I don't see how I can."

The tone was not impatient, but hurried.

"I have this essay to finish for the society this evening, I must go to our French History class in an hour, then to a Guild meeting, and get back to my German lesson at five o'clock."

"No, you can't help me, dear. You look worn out yourself. Never mind. If I tie up my head, perhaps I can finish this."

"Through at last," said Marion, wearily giving a finishing touch to the "Development of Religions Ideas Among the Greeks," at the same time glancing at the clock.

Her attention was arrested by a strange sight. Her tired mother had fallen asleep over her sewing. That was not surprising; but the startled girl saw bending over her mother's pale face two angels, each looking earnestly at the sleeper.

"What made that weary look on this woman's face?" asked the stern, strange-looking angel of the weaker, sadder one. "Has God given her no daughters?"

"Yes," replied the other; "but they have no time to take care of their mother."

"No time!" cried the other. "What are they doing with all the time I am letting them have?"

"Well," replied the Angel of Life, "I keep their hands and hearts full. They are affectionate daughters, much admired for their good works; but they do not know they are letting the one they love most slip from their arms into yours. Those gray hairs come from overwork and anxiety to save extra money for the music and French lessons. Those pale cheeks faded while the girls were painting roses or pansies on velvet or satin."

The dark angel frowned.

"The girls must be accomplished now," exclaimed the other. "Those eyes grew dim sewing for the girls to give them time to study ancient history and modern languages; those wrinkles came because the girls had not time to share the cares and worries of every-day life; that sigh comes because the mother feels neglected and lonely while the girls are working for the women of India; that tired look comes from getting up so early, while the poor, exhausted girls are trying to keep back the late hours they gave to study or spent at the concert; those feet are so weary because of their ceaseless walk around the house all day."

"Surely, the girls help, too?"

"What they can. But their feet get weary enough going around begging for the charity hospital and the church, and hunting up the poor and sick."

"No wonder," said the Angel of Death, "so many mothers call me. This is indeed sad—loving, industrious girls giving their mothers to my care as soon as selfish, wicked ones."

"Ah, the hours are so crowded!" said Life, wearily. "Girls who are cultured, or take an active part in life, have no time to take care of the mother who spent so much time in bringing them up."

"Then I must place my seal upon her brow," said the Angel of Death, bending over the sleeping woman.

"No! No!" cried Marion, springing from her seat; "I will take care of her, if you will only stay?"

"Daughter, you must have had a nightmare. Wake up, dear. I fear you have missed your history class."

"Never mind, mamma, I'm not going to-day. I am rested now, and I will make these buttonholes while you curl up on the sofa and take a nap. I'll send word to the Guild professor that I must be excused to-day, for I am going to see to supper myself, and make some of those muffins you like. Now, go to sleep, mamma dear, as I did, and don't worry about me. You are of more consequence than all the languages or classes in the world."

So, after being snugly tucked in a warm Afghan, with a tender kiss from her daughter, usually too busy for such demonstrations, Mrs. Henson fell into a sweet restful sleep.

"I see we might have lost the best of mothers in our mad rush to be educated and useful in this hurrying, restless day and generation," Marion soliloquized, as she occasionally stole a glance at the sleeping mother. "After this, what time she does not need, I will devote to outside work and study. Until she gets well restored, I will take charge of the house, and give up all societies but one—that I'll have by myself, if the other girls won't join—a Society for the Prevention of Cruelty to Mothers."

And Marion kept her word. A few months later, one remarked to her:

"We miss your bright essays so much, Miss Marion. You seem to have lost your ambition to be highly educated. You are letting your sisters get ahead of you, I fear. How young your mother looks to have grown daughters! I never saw her looking so well."

Then Marion felt rewarded for being a member of what she calls the "S. P. C. M."—Christian Commonwealth.

Soak mildewed clothes in buttermilk, and spread them in the sun.

A pinch of soda added to sour fruit will make less sugar necessary for sweetening.

Kerosene will soften boots or shoes that have been hardened by water, and render them as pliable as new ones.

Rugs, to be thoroughly cleansed from dirt, should be beaten with a whipper, which forces from them all particles of dust.

Every scrap of tissue paper that comes into the house should be kept for wiping mirrows. It gives a peculiar luster to the glass.

OUR YOUNG FRIENDS

HE SAID TOO MUCH.

The danger of saying too much is always more imminent than that of saying too little. The man who is convinced he has approximated the virtues of the Creator, and insists upon it to his fellow-men, is always more offensive than the man who secretly believes it, but spares his acquaintances the knowledge of the awful truth.

A story recently related to a representative of "Hardware" by the head of a large hardware house in New York illustrates the case in point. Something of this merchant's disposition may be gleaned from the fact that, when speaking of his employes, he says "the boys," with an affectionate intonation, born of long appreciation of their good points, and kind toleration for their occasional errors. It was the intention of the house to put another representative on the road, and the man they had in view had been favorably, though not thoroughly known to them for a long time. Negotiations were about concluded, and the signing of a remunerative contract by the salesman was regarded by him as a mere matter of form. At a final interview with his propestive employer, and evidently with the idea of further impressing the latter with his desirability, he said: "Mr.——, I am an older man than you. I have been in this business for twenty-five years, and I wish to add that I have never made a mistake."

As the would-be employer reached out on his desk in an abstracted manner, and gathered in the unsigned contract, which he slowly tore up in the same absent-minded manner, he remarked that it was a source of keen regret to him that he simply couldn't afford such a valuable man; that there was not a man connected with the house, from himself to the dago who sorted the refuse paper every morning, who was not constantly making mistakes and profiting by the experience, and that the direct result of the placing of a perfect man among the forces would be immediate demoralization. As the perfect man slowly wended his weary way up the street it probably occurred to him that he had smashed a beautiful record. —Uplook.

ONE KIND OF HERO.

Dear me! If only I could get up and be like some of these men. If I could be a real hero."

Felix said it to himself as he read of great and good men until his heart glowed with admiration. He was lying on a couch, this poor little boy to whom came very early in life, a sad, sad injury. He lay there week after week and month after month, and soon it would be year after year, for there was no hope of his ever getting up from it in health and strength which blesses other boys.

As he watched their play he felt it keenly, but without quite the pain which might have come with the thought that he never could do anything to be like the heroes he loved, for Felix had a brave little soul and was more anxious to do something which he felt to be great than to seek for amusment.

He talked it out with his mother one day; all his admiration and his longing to follow the example of his favorite heroes.

"I would do anything" he said, clasping his thin hands. "I would not care how I had to suffer or what I had to give up."

Mamma smiled as she listened. She was always ready to smile, and Felix never knew the heartache which lay behind it.

"You can be a good deal like them," she said.

"You're fooling me, mamma," he said, with a sad smile. "How could I ever? I shall never be big and strong."

"No, dear. God does not see best, in His great wisdom, to let you be great through strength of body or limb, but in taking your strength He has not taken from you the power of being a hero. Listen, Felix; you think it very hard to lie here all the time—"

"Oh, why—rather, mamma—" hesitating between what he felt impelled to say and a desire to share his mother's pain which lifted him far towards heroism. "That is, of course, I'd rather be well."

"Now, my boy, which do you think the harder, to do as they did or to be as you are? To be strong and well and to fight against hard things and bear great hardships, or to die here as you do?"

O, mamma—it's ten times harder to lie still."

"Then dear, if you have the harder thing to bear and you bear it well, why are you not as great a hero as any one of your great men?"

The idea was so new, so great and so astonishing that Felix could not take it all in at once. He did not reply, but lay gazing at his mother with large thoughtful eyes.

"I mean it," she said. "If you have more to suffer, more to give up, why are you not, if you bear it patiently and give up without murmuring, more of a hero than those you read of?"

She went quietly away, leaving eFlix to think out the wonderful thought for himself.—Sydney Dayre.

PLANTING KINDNESS.

It is true that a good deal is never lost, and that "he who sows courtesy reaps friendship, and he who plants kindness gathers love." If all the illustrations of this truth as they have occurred in real life could be gathered into a volume, it would be a helpful book for those to read who are habitually discourteous reap enmity, and those who plant unkindness gather dislike, if not real hatred.

The writer saw a pretty little occurrence in a great city postoffice one day recently. There was quite a line of persons before the money-order window waiting their turn. Among them was a middle-aged, shabbily dressed and extremely homely Irish woman, who had her money tied up in a wad in a far from clean handkerchief clasped tightly in her grimy hand. When she finally reached the money-order window, she said:

"Oi want to sind me mother back in ould Oireland tin dollars."

"Where is your application?"

"Me phwat?"

"Your money-order application."

"Oi dunno anything about any applycation. Oi jost want to sind me widdyed mother back in ould Oireland two pou's or tin dollars, an' here it is, sir."

"But you will have to fill out a regular application blank. Here is one. You fill it out, and I'll make out the order for you. Please don't block up the window any longer."

He handed her a regular foreign money-order blank as he spoke. She took it in evident ignorance of what she was to do with it.

"Couldn't you do what nades to be done wid it?" she asked.

"No, I couldn't," was the brusque reply. It's against the postal law for me to fill out an application. You'll have to do it yourself, or get some one else to do it. Please move away from the window, and not keep others away who have their applications ready."

She turned away perplexed and disappointed, and not knowing what to do.

Directly behind the old woman stood a bright, trim lad of seventeen, with several money-order applications in his hand. He touched the old woman lightly on the shoulder, and said:

"Would you like to have me fill that out for you?"

"Oh, could you, sir?"

"Yes, indeed; I always fill them out in the office where I am employed."

He stepped from the line with her, and went to a shelf-desk against he wall, on which were pens and ink.

"Now," he said, "just tell me to whom you are going to send this money."

"To me ould mother, county Galway, Oireland."

When she had told him her mother's name, and the town in which she lived, together with her own name and address, he wrote them in the proper places, and handed the application back to her, saying:

"Now it's all right."

"It is?" What a foine thing it is to have the l'arnin' ye have and a koind heart to go along wid it! An, ye've lost your place in the loine and at the windy to do me this service."

Oh, that makes no difference at all. I'm in no great hurry, and I don't mind taking my place at the foot of the line again."

"Luk at that now," exclaimed the grateful woman. "It's not many young lads as wud do so much for wan loike me. If ever Oi mate your mother, Oi'll tell her that she has a bye to be proud av for his koind heart and his gentlemanly way. Hivin bless ye, me lad."

And I am sure that there is a record kept in heaven of every kindly deed like this, and that God's blessing rests upon all who practice His law of love and kindness in being courteous and helpful to others, no matter how poor and lowly they may be.—Selected.

More and more we come to see that courage is a positive thing. It is not simply absence of fear. To be brave is not merely to be not afraid. Courage is that compactnesss and clear coherence of all a man's faculties and powers which makes his manhood a single operative unit in the world.—Phillips Brooks.

Send us a new subscriber.

EDUCATIONAL.

A LONG WALK TO GET TO COLLEGE.

It is not often in these days that a young man walks more than a hundred miles to get to a college. Just exactly this was done a year ago by a young man from Clearfield county, who walked from his home to Meadville to come to Allegheny college. He made a record in walking, too. He left his home at six in the morning and walked sixty-two miles the first day, eating only one meal. The second day he walked fifty-six miles, eating only a little lunch at three o'clock in the afternoon. He reached the college office and introduced himself to President Crawford at nine o'clock A. M., on the third day, having walked one hundred and twenty-eight miles in thirty-two hours. He slept the first night at Clarion, and the second at Cochranton. Such pluck was properly rewarded by the college. The young man was given a free room and a friend paid his incidental fees for the term. It simply proves that if a young man will go to college he can.

BEWARE OF BAD WRITING.

Danger lies in the use of the pen when the hand that guides it does not write legibly. In the following anecdote the offender was frightened into reform:

A well-known musician who writes a very illegible hand once sent an unusually hopeless scrawl to a friend. The latter studied it a minute, gave it up in despair, and then sat down and wrote in reply:

"I shall be most happy to dine with you tomorrow at six. Kindest regards to your wife. Yours, etc,"

In less than half an hour his friend appeared, breahtless, at the door.

"There's some misunderstanding," said he anxiously. "I wrote you a note asking if you could play the piano part at Brown's recital, and here you've sent me an acceptance of a dinner invitation; I'm sorry, but I didn't invite you to dinner!"

"Well," returned the other, blandly, "I didn't suppose you'd really sent me an invitation to dinner. But I couldn't read a word of your note, and in that case hereafter I mean always to take it for granted that you're asking me to dine."

For one of his correspondents at least, the offender now writes legibly.—Ex.

The address on opening day at Gammon Theological Seminary, will be given by Dr. J. C. Murray, on Thursday, Sept. 29th, at 2 P. M.

DEVELOPMENT IN JAPAN.

The marvelous development and advancement of Japan within the last quarter-century have been marked by most radical changes in the treatment and social status of woman. The opponents of woman suffrage in this country will find Japan a fruitful field for their missionary labor, for in no part of the world is woman to-day making more rapid advancement toward equality of the sexes. The magician's wand, which is rapidly transferring a half-savage, semi-babaric race into one of the most enlightened nations of the earth, is also elevating the status of Japanese womanhood. No better evidence of that fact is needed than is shown by the announcement that a university for the higher education of women is shortly to be opened at Tokio. This institution, which will cost $200,000, has the enthusiastic indorsement of the nobility and the heads of government, from the emperor and empress down to the petty officials of state. That Japanese sunrise seems destined to usher in a perfect day.—Ex.

ILLINOIS CENTRAL RAILROAD.

In the annual report of the Illinois Central Railroad Company for the fiscal year ending June 30, 1898, the following relating to taxes and resident ownership is stated:

The original charter of the company reserved to the State of Illinois, in lieu of taxes, 7 per cent. of the gross receipts of the 706 miles of railroad built thereunder. The sum so paid the State has this year been $658,723, which, if capitalized at 3½ per cent., would give $18,820,657 as representing the proprietary interest of the State of Illinois in the Illinois Central Railroad. The other portions of the railroad, both in Illinois and elsewhere, are taxed in accordance with the laws of the several states. The taxes paid in respect to them have this year amounted to $633,690.19, as against $448,348.89 in the year preceding, the increase being $185,341.30, or 41 34-100 per cent. While it is true that the average number of miles of railroad operated, exclusive of the 706 miles specially taxed as above, has this year been 3,069, as against 4,424 in the year preceding, this increase of 645 miles amounts to only 26 61-100 per cent.

The number of officers and employes, other than directors of the corporation, registered on the books of the company as stockholders, has increased to 733, and their holdings amount to 2,536 shares. The stock is being gradually purchased by those resident on and near the line. In each of the ten states in which the company is operating railways there are a number of stockholders, varying from four in Indiana to 732 in Illinois. The total number of stockholders in these ten states is 1,115, and the number of shares held by them 23,630. There are resident in the United States 3,365 stockholders, owning 237,709 shares; in Great Britain 2,896, owning 229,252 shares; elsewhere, 120, owning 57,983 shares. Exclusive of one large block of shares, held for more than thirty years past in trust by a Dutch syndicate or administration office, against its own certificates, good to bearer, which are widely scattered among hundreds of owners, the average holding of the remaining propreitors registered on the company's books is less than seventy-five and one half shares. In the United States the average is but little over seventy and one-half shares.

All told, the books show eight holdings of 5,000 shares or over, fifty-one of 1,000 shares or over, eighty of 500 shares or over, 681 of less than 500 shares, but more than 100 shares; 391 of exactly 100 shares each, and 5,170 of less than 100 shares. The number of stockholders registered on the books is 6,381. Barely one-eighth of them own over 100 shares apiece.

5 per cent dividend was paid.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

HOME MISSION NOTES.

The Seventeenth Annual Meeting of the Woman's Home Missionary Society will be held in Wesley Church, Minneapolis, Minn., beginning October 19th.

Mrs. Cordon and Miss Sprague, successful missionary workers in the Industrial School at Camden, S. C., under the care of the Woman's Home Missionary Society, have returned to their field.

Missionary workers desiring entertainments of a high order will do well to address Mrs. Mary E. Ingham, 203 Franklin Ave., Cleveland, Ohio. "The Flag Festival," Cuba Libre," and "Japanese Fan Drill," are all calculated to bring both profit to the Society and instruction to those who hear.

The newly elected President of Woodland Seminary, Clarkson, Miss., (which has recently come into possession of the Woman's Home Missionary Society,) Prof. W. A. Davis, has gone with his wife to their new field of labor. A highly successful opening of the school is expected.

The yearly Thank Offering of the W. H. M. S. is usually held late in October or early in November. Envelopes, leaflets for readings and responsive services may be obtained from the New York office. Address Miss Van Marter, 150 Fifth Ave., New York.

Miss Phinette K. Bristol and Miss Grace S. Dempster have been appointed to the work in the E. L. Rust Home at Holly Springs, Miss.—Miss Bristol as Superintendent of the Home and instructor in the Nurse Training Department and Miss Dempster as industrial teacher. Miss Bristol has had a thorough course of nurse training, was for several years superintendent of the Deaconess Home in Baltimore and later was head nurse in a Deaconess Hospital.

The Lucy Webb Hayes Training School for Missionaries and Deaconesses, Washington, D. C., will reopen October 1st. Write to Dr. A. H. Ames, 1140 N. Capitol St., Washington, D. C., for further particulars.

We have been almost alone among all the missionary bodies operating in India, in receiving among us without hesitation our ordained native preachers upon precisely the same ecclesiastical footing as that occupied by the foreign missionaries.

Years ago, at a time when it was clearly foreseen that the foreigners must soon be placed in a minority, our missionaries in Northern India deliberately adopted the policy of admitting Indian preachers, without any limitations upon their rights and privileges, to full membership in the annual conferences.

In doing this, the American missionary placed his character and his ecclesiastical standing absolutely in the hands of his Indian brethren. It was considered a hazardous experiment, but the unhesitating confidence which was reposed by the foreigner in his Indian brother has never in the slightest degree been abused.—Bishop Thoburn, M. E. Church.

One of our pastors who has had the secret of raising extrodinary missionary collections during his ministry, running through a long series of years in every part of the country, gives this as his plan: "I try to set an example in personal liberality; make a personal and persevering canvass; work a missionary paragraph into almost every sermon, and always pray for missions at public worship on Sunday morning."

Do we all do this, my brothers?—W. W. Missions.

EPWORTH LEAGUE.

By Rev. Daniel W. Shaw, Ph. D.

October Topic:

TURNING POINTS IN GREAT LIVES.

Topic Oct. 9th:

THE VICTORY OF ISRAEL.

Scripture Reference. Gen. 32:24-29.

That was a magnificent wrestling contest, that took place more than four thousand years ago, in the weird, wild valley of Jabbok. There where the mountain torrents chafed and fretted the narrow channel, was witnessed a wilder torrent of soul as Israel wrestled for a blessing. In the awful solitudes of Jabbok where the moon cast its uncertain light, Ismel, with torn and bleeding heart and a soul perturbed by the onmarching events of the morrow, halted to meditate and to pray. While he prayed, there came an angel visitor to both oppose and encourage him; to oppose his easy return to his country and his brother and to test the quality of the purpose of his soul.

Note. 1. That when men are alone in prayer they receive not ony their greatest opposition, but aso their greatest bessing. To many a man everything but help has seemed to come upon the beginnings of prayer, but those very oppositions break away the darkening clouds that hung over us, break with blessings big.

Note 2. That Israel turned his opposition into the greatest help of his life. This was no sham battle, nor imaginary being in which and with whom Israel fought and wrestled. It was a real contest, the marks of which Israel carried through life, from that daybreak touch of power. His opposition gave way and the whole became a gigantic blessing before the very urgency and tenacity of the purpose of his soul. This was the great testing hour in the life of Israel. All his life was summed up here, and from this hour his whole future took shape. It was indeed the turning point, for had there stood here, another soul of less persistency, the whole future of the race, yea of universal history might have been changed. Here was both the opportunity and the peril of his life. So with men to-day—the door that opens fore and aft confronts them at one and the same time. Thousands have gone aft, while here and there one has gone forward, through shadows and darkness and opposition.

Note 3. That Israel was in a measure prepared for this hour by his twenty years of experience in the crucible of the world since leaving his father's house. A glance at the man's daring in the great theft of his brother's birthright, and that never failing tenacity of purpose which kept him to his task to get Rachel, will at once show the power by means of which he wrestled successfully in the dark shadows of Jabbok.

Note 4. There was a damaging memory that might have haunted Israel, even to unmaning him and making him to surrender in the beginning of the contest. Might not Israel have felt, that the penalty of his sin in deceiving his old blind father and the theft of his brother's birthright was now about to be inflicted upon him, and so have unnerved him? This is a perfectly natural supposition, except when we remember and paternal blessing upon which Israel reposed on as the stay of his life. (en. 2782: and 29.) Faith therefore, became the key to his blessing, for the words of the paternal blessing were the inspiration and fortification of his soul.

Note 5. The length of the struggle. It continued during the most of the night. It would seem that the sending of the wives away was an after thought. Israel appears to have rested a while when he arose and sent them over Jabbok. Then until the breaking of the day he contested for his blessing. It came only as the shadows of night lifted, and the sun was flooding the world with light.

Note 6. The appeal of the messenger—"Let me go for the day breaketh" Here again is displayed Israel's tenacity and importunity. "I will not let thee go except thou bless me." To the

man who can stay at his wrestling after this fashion, there is no way to keep him from his blessing.

Noto 7. Israel prevailed and was given his new name. It is so to-day when men can win a great blessing of God they may have a new name. By earnest prayer and strong crying any man of the world may find the angel's blessing and be called by the new name, Christian.

Dear Leaguer, are there not some of us wandering in Sier, by the lonely Jabboks of life? Are we setting out to the land from which we went out? Are we fearful, and do we hestitate, remember Israel. There may come to you a daybreak and a new name, if like Israel you will plead with the messenger of the covenant.

Charleston, W. Va.

Program of the literary exercise of the Epworth League Convention of the Tennessee Conference, Murfreesboro, Tenn., in connection with the Tenn. Annual Conference:

Reports from the officers of the Conference League.

The department of spiritual work, W. Ellison.

The Department of Mercy and Help. J. R. F. Summerhill.

Department of Literary work. C. E. Alexander.

Department of Social Work. R. A. Dowell.

Department of Correspondence, J. A. W. Moore and Ella Bondurant.

Department of Finance. D. W. Field.

The General Work of the League will be discussed. Let all prepare.

Jesse P. Price, President.

THE TRUE SECRET OF SERVICE.

All service is both easy and delightful because Christ dwelleth in me by the Holy Spirit, and this service is the outpouring of himself. Dr. Gordon says, in that most helpful book, "The Ministry of the Spirit": "Imagine one without genius, and devoid of the artist's training, sitting down before Raphael's famous picture of the transfiguration, and attempting to reproduce it. How crude and mechanical and lifeless his work would be! But if such a thing were possible that the spirit of Raphael should enter into the man, and obtain the mastery of his mind and eye and hand, it would be entirely possible that he should reproduce this masterpiece. For it would simply be Raphael reproducing Raphael." For this purpose have we been filled with the Spirit of God, that we might do the very things which he would do if he were here. "The works that I do shall ye do also, and greater works than these shall ye do, because I go unto my Father."—J. Wilbur Chapman, D. D.

REAL HEROISM.

Real heroism is to re-live the Jesus life. How was that? Going about doing good. Rich, yet becoming poor that others might be rich. Why, He came to seek and save that which was lost! How? By becoming a heroic sacrifice for others—for those who hated and despitefully used Him. Rule your own self, have soul and body in perfect harmony—clean, white, pure, a dwelling place for the Most High. Heroic lives of self-conquest. While this victory is in progress, while we stand up and out in a consciousness of heart-cleanliness and life-purity, let all our powers go out for others. Heroic lives came not from reaching up, but from stooping down to help others up. If we seek our own lives, we shall lose them; but if we seek the good of others, in the glory of God, we shall save our lives and shine forever as stars, because of turning many to righteousness. This is true manhood; true womanhood; true nobility; true heroism in the true sense of the word. Real bravery consists in never minding the scoffs and frowns of the church or the world, but a pure, precious, loving, sympathizing life spent for others.—The King's Messenger.

SUNDAY SCHOOL HELPS.

By Rev. G. N. Jolly, Kentucky Conference.

Lesson II.

Oct. 9th. 1898.

JEHOSHAPHAT'S GOOD REIGN.

(2 Chron. 17:1-10.)

Golden Text: "In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:6)

At the death of Asa, his son Jehoshaphat, became king over Judah. He began to reign, B. C. 914, when he was 35 years old, and reigned 25 years. He was contemporary with Ahab, Ahazia and Jehoram, kings of Israel. He strengthened himself against the northern kingdom by fortifying the cities of Judah. But soon the two Hebrew kingdoms formed an alliance. Jehoshaphat's oldest son, Jehoram, married Athaliah, the daughter of Ahab. In his own kingdom, Jehoshaphat showed himself to be a zealous follower of the commandments of God. He tried to destroy all the groves and high places where the people of Judah burned incense; but in this he did not wholly succeed. Riches and honor increased around him. The Philistines and Arabians paid tribute to him. He kept up a large standing army in Jerusalem. He became Ahab's ally in the great battle of Ramoth-Gilead. When he returned to Jerusalem he passed through his native kingdom reclaiming the people to the commandments of God. He built a navy which was wrecked at Eziongeber. He carried on wars with Ammon, Moab and Sier. In his declining years his son Jehoram was associated with him on the throne. All in all, he was the best and most prosperous king the people of Judah ever had. Reigning and teaching are the two thoughts of this lesson.

I. Reigning. (1-6) 1. The first work of Jehoshapat, after ascending the throne of his father, was to "strengthen himself against Israel." There had always been strife between the two kingdoms. At this time the young and fiery Ahab had been on the throne of Israel about three years, and he had given Asa trouble in his old age. It was wise on the part of Jehoshaphat to place forces in the cities of Judah and Ephraim, and to set garrisons about them. These cities were likely not recovered from Israel by Asa his father, but by Abijah his grandfather.

2. The Lord was with Jehoshaphat. (1.) He kept hih from doing wrong. Jehoshaphat would not follow the example of David, the pattern of all the kings of Judah, when he stepped aside from the way of the Lord. He would not —seek unto Baalim. Surrounding nations had their gods and worshiped them, but he would not enquire of Baal nor pray unto him. Neither would he walk "after the doings of Israel." He would not suffer his kingdom to be polluted by idolatry. The worship of the golden calves, and of Baal and Ashtoreth, was not tolerated. (2.) He constrained him to do right. He walked in the ways of David's early life, when that king was "a man after God's own heart." We should follow others only as they follow God. St. Paul said to the church at Corinth: "Follow me as I Follow Christ." Jehoshaphat also "sought the Lord and walked in his commandments." He studied to know the will of God. Ignorance of duty, is sin, where knowledge is possible. He kept the commandments, or he walked or lived in them. (3.) He established the kingdom in his hands. He seated him firmly on the throne, exalted his kingdom, and constrained other nations to respect, fear and love him. He was greatly admired by all of his subjects. God stands by those who stand by Him, and honors those who honor him.

3. The people honored Jehoshaphat. All Judah brought him presents. "He had riches and honor in abundance." These gifts were free will offerings. They were different to the regular tax for the nation's support. They loved him and honored him with their presents. His name became a household word, and his praise was on the lips of all. Happy is the nation who has such a wise and good ruler.

4. "His heart was lifted up," not with pride or bigotry, but "in the ways of the Lord." He was happy and buoyant in the love of God. Many, when they secure riches and honor, be- Jehoshaphat. He, like Jacob, at Bethel, after that wonderful vision, "lifted up his feet on his way," or went gladly forward in his work. Like the converted nobleman, who, when baptized by Philip, "went on his way rejoicing." Those whom the Lord makes happy are happy indeed.

II. Teaching (7-10). 1. The Teachers. (1) The five princes or judges were no doubt the interpreters of the civil laws. They taught the husband and wife, the parents and child, the master and slave, and the stranger, their duty one to another. They also explained the laws that governed real estate, debts, taxation and many other smaller duties. (2) The nine Levites instructed the people in everything pertaining to the Ritual Laws and temple service. They explained the nature of the Sin-offering, the whole burnt-offering, the peace-offering, and all the other sacrifices of the Jews. They also taught the dedication of the first-born, the distinction between clean and unclean food, and the nature of purification. (3) The two priests were assigned the part of explaining the Moral Law, or Ten Commandments. They taught the people their duty to God and man.

2. Their text book—"They had the book of the Law of the Lord with them." This probably included all the writings of the Old Testament down to the close of Solomon's life. The teachers taught it, and the people received it, as the Word of God. Its laws and prophecies were considered divine, and they felt conscientiously bound to observe them. Thus they became obedient to the laws of the land, and to the principles of religion. In this they were encouraged by the example of all, both in church and state. These princes, Levites and priests no doubt practiced all they taught. Thus the people became obedient to their laws, their king, and their God. Through these means the nation enjoyed peace and prosperity. All insurrections, seditions and popular commotions were prevented. Jehoshaphat had removed all idols from the land, yet he knew the disposition to worship them still remained. The object of all this teaching was to remove that inclination by showing the people a better way and constraining them to walk therein. It is well to remove the saloon, but it is better to take away the appetite that inclines one to drink.

3. The places where they taught—"They went about throughout all the cities of Judah." Jerusalem, Bethlehem, Jericho, Hebron, Akron, Bethel, and many other cities were no doubht visited by them. These cities were centers of influence. They ruled the country about them. To convert them was to turn the entire nation. When the city becomes a boiling caldron of wickedness, the country about it becomes a hot bed of vice. The apostles, in their missionary work, went about from city to city. Our cities are our best home mission fields.

4. The effect of this teaching—"The fear of the Lord fell upon all the kingdoms that were round about Judah." Ammon, Moab, Egypt, Phenicia, Israel and Assyria, all saw that God was with Jehophaphat, and that his kingdom was wise, rich and powerful. They feared him greatly, and declared no war against him. The nation, or individual, that honors God and obeys His word, will be exalted above the nation or individual that does not honor or obey Him.

O when the times of restitution come,
The sweet times of refreshing come at last,
My God shall fill my longings to the brim.
Therefore, I wait and look and long for him,
Not wearied, though the work is wearisome;
Nor fainting, though the time be almost past.

—Christina Rossetti.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

THAT ROCHESTER CONFERENCE.

The conference at Rochester, September 15, was remarkable in one respect at least—of the one hundred and fifty men and women who signed the call, not more than ten of them took the trouble to go to Rochester. The conference was composed in large part by people who did did not sign the call and were residents of New York State. This lack of interest, among other things, led Mr. Fortune to advise against the organization of the Afro-American Council, and to decline the presidency of it after he was elected, with the statement that he had no faith in the readiness and ability of the race to sustain such a national organization. The statement and action of Mr. Fortune aroused some feeling in the conference, but he believes he was justified by the facts in the situation.

We take the foregoing clipping from the New York Age, and must say we are surprised that Mr. Fortune was disappointed that so few of those who signed the call attended the conference. After it was decided to hold the meeting in Rochester we had no idea that he expected anything like a popular attendance. To call a meeting which Afro-Americans are expected to attend and hold it at a point about as remote from them as it is possible to find and still be in the United States, as it seems to us, Mr. Fortune should rather be surprised that there was anyone present at all from the section which would naturally be most interested in such a gathering. And besides, no matter where such a meeting is to be held there should be sufficient time allowed between the call and the date on which it is to convene to those who may propose to attend to get their finances in shape to do so. These two things mean much to the average Afro-American all over the South and should always be considered when he is expected to attend any meeting at a distance from his home. Hence Mr. Fortune should not place all the responsibility on others that the conference was not a success numerically.

Miss Varina Anne Jefferson Davis, the daughter and only child of Jefferson Davis, who was the president of the Confederate States, died at Narragansett Pier, R. I., Sept. 18, 1898. Although a woman 33 years of age, she has never married, for the reason, as it is said, she did not wish to sacrifice her father's name. Hundreds of messages of sympathy were sent her mother who survives her and four members of a Grand Army Post escorted the remains to the station when Mrs. Davis started with them for Richmond, Va., where they were interred.

St. Mark's M. E. Church, of New York City, Rev. W. H. Brooks, D. D., pastor, has been undergoing extensive repairs. Already a beautiful and well-arranged church, the expenditure of $1500, has added greatly to its beauty and comfort. Its audiences were never larger nor more enthusiastic, and it is truly gratifying to note that St. Mark's is now the most popular and influential Afro-American church in the city. The loyalty and intelligence of the membership is evidenced in many ways, one among others being the fact that the Southwestern is largely read and appreciated.

TO THE MEMORY OF FREDERICK DOUGLASS.

A monument in honor of Frederick Douglass was dedicated at Rochester, N. Y., his old home, on the 14th inst. Eloquent addresses were made by Hon. J. C. Dancy of North Carolina, Hon. J. H. Smith of Virginia, Mrs. Ida Wells Barnett, Miss Susan B. Anthony, Mr. Chas. P. Lee and Mayor Geo. E. Warner. The monument consists of a pedestal several feet high, surmounted by a life-sized statue of Mr. Douglass in the act of delivering an address.

The address of the occasion was that by Mr. Chas. P. Lee, who presented the monument to the city of Rochester. Suitable response was made by Mayor Warner, who accepted the monument for the city.

After calling attention to the class of persons to whom a country builds monuments, Mr. Lee said:

"This monument represents a great orator, lacking perhaps the charm of classic culture and polish of polite periods, but mighty and majestic in energy and utterance; in clearness of thought and in the power to please and persuade. There was a sweet and soothing charm in his touching appeals, a bitter scorn in his sarcasm, and an irresistable flood of passion in the impetuous flow of his speech, which often startled and astonished, but always caught and convinced his audience. His emotional nature resembled the stillness and the storm of the ocean; when calm the tiniest bark might safely sail on its billows, but when agitated by attack, when mindful of the wrongs of his race, his passionate being became troubled, the thunders roared, the lightning flashed, waves rolled high and the leaden sky was filled with the fury of the terrible storm.

"His eloquence was both persuasive and impassioned; many a time in crowded conventions and mob-packed halls he stood with a courage that knew no fear, his trumpet-toned voice thundering against the institution of slavery. At the bar of justice, at the throne of public opinion, he told his story, till the echoes of his appeals were heard in Church and Congress, in every hamlet and home throughout the land. He stood in the arena of public discussion an ardent advocate of freedom—and an object lesson of the terrible inhumanity of the slave system. His earnest and aggressive manner, his thrilling and soul-stirring language, his vivid and painful pictures of plantation life aroused the wildest enthusiasm in the North. He contrasted the horrors of slavery with the blessings of freedom. He pictured the disgrace of the country in the sufferings of the slave. He pointed out the faults in the Constitution and the infamy of every compromise measure.

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"He saw the flag of his country in dishonor—he lived to see it restored in glory. He saw the Constitution blotted by a fugitive slave law—he lived to see it redeemed by the fourteenth and fifteenth amendments. He saw slaves sold in the public squares—he lived to see them in the Senate of the United States. He saw his race held in political degradation—he helped lift it to the heights of civil liberty and equality. He saw his countrymen shut out from every avenue of trade, the paths of polite industry and enjoyment—he died leaving them possessed of every opportunity of elevation and advancemont. All of this he saw and part of which he was. In the economy of life Douglass filled many places, as editor and author, diplomat and statesman, and in them all he acquitted himself well.

"We know of no city more entitled to the honor of this monument than Rochester. Douglass loved her with a devotion that was passing strange, and though separated from her by ocean trips, or called away by public duty, he still clung to her as his home. For nearly a quarter of a century he was identified with her welfare, associted with her growth and grandeur, and onjoyed her great generosity. It was here that he toiled and triumphed and finally laid the foundation of that fame and fortune which cheered and comforted his declining years. It was here he commanded and controlled the thrilling and tragic commotion of the anti-slavery campaign. It was here he saw the light of liberty break over the land of bondage. His life was closely interwoven with her own—and his mortal remains have found lasting repose in her loving embrace.

"May she welcome this monument as a worthy contribution of her Pantheon of glory, around which are clustered memories, that will inspire her youth for generations to come with lofty hopes and heroism, and awaken in the hearts of her citizens a high and holy admiration for the life and labor, name and fame of this venerable apostle of liberty. In that silent city of the dead on the banks of the historic Genesee—Douglass sleeps to-day—and the sun shines on no grander spot than where his majestic form mingles with its mother earth—and where the lovers of liberty from every land shall some day come to weave a garland around his grave. Let none of us approach that sacred shrine with feelings of race sentiment or come away to revive the flame of race animosity, but with past trials forgotten, past wrongs forgiven, gather around his tomb and recalling the cherished memories of his life and invoking the sainted shades of his illustrious spirit, consecrate ourselves anew to the Genius of Liberty—to the grandson of free government. He lives, ever lives."

Mayor Warner, in behalf of the city of Rochester, accepted the monument as follows:

"Rochester would prove herself unworthy of having been the home of a great man if she would do nothing to perpetuate his memory. She has had many citizens, able in the councils of the State and nation, alert in business, and of brilliant mind, but none as great as Frederick Douglas. He was great on account of what he did for himself—because he transformed himself from a piece of personal property on the plantation of his master, contrary to the law of the land and the prejudices of the people, to a sage, the adviser of the great; and great on account of what he did for his people—because he gave for their salvation the rarest endowments of nature and the whole wealth of his mind accumulated through years of the severest trals. He was the true self-made man, for he could look back to the time when the laws of the Republic said he was not a man. He became a man not with the aid of his beneficent laws, but in spite of its inhuman laws.

"The years he spent in our city were the ones in which the greatest efforts of his life were put forth for his race. Here he edited a newspaper for the publication of his views on slavery. Between the hours of labor which he spent in this enterprise, he traveled over the country lecturing. He also held here a sort of central office for the 'underground railway,' an institution for the humane purpose of conducting slaves to Canada. That he was well received by our people he gives testimony in his authobiography. He notes that we did not take the advice of a New York paper and throw his printing press into the lake. By financial contributions and in other material ways he was assisted by our people in the great work of his life.

"For twenty-five years he was a familiar figure on our streets and in our public life. Our citizens learned to admire and reverence him, and thousands gathered to hear his frequent anti-slavery speeches. That he, too, had a tender feelin for our city and people, appears from the following sentence from his 'Life and Times.'

" 'I know of no place in the Union where I could have located at the time with less resistance, or received a larger measure of sympathy and cooperation, and I now look back to my life and labors there with unalloyed satisfaction, and having spent a quarter of a century among its people, I shall always feel more at home there than anywhere else in the country.'

"Our city is proud for having sheltered him when other cities would have refused him shelter. At his death she honored his remains and gave them a resting place at her door. To-day her

citizens honor his memory by erecting a beautiful monument inscribed with his eloquent words.

"It is fitting that it should stand near a great portal of our city where the thousands who enter may see that she is willing to acknowledge to the world that her most illustrious citizen was not a white man.

"As mayor of the city I accept this monument to a great and good man. May it stand always to remind our people of a life which should never be forgotten, and as an index finger to a bright page in history."

San Juan Hills,
Santiago De Cuba, Sept., 1898.

Since my former letter nothing of importance has transpired along a miltary line that would be of importance to your many readers. Much to our surprise and disappointment, we are still encamped on these hills. We had expected several days since to have received marching or moving orders to San Juan City, about eighty miles away. Last Sunday it was my great pleasure to see and explore many of the historical spots in and about this ancient city, among many, being the old cathedral, said to be 360 years old; still in a high state of preservation, gigantic in size and handsomely furnished. The huge bells in the old towers toll the hours as they pass, with a firmness and clearness as though they had only recently been placed in position. You forget all about your outside surroundings while within the thick walls of this temple of religion. In San Juan town, just three miles from here, is another cathedral with a recorded age of 150 years.

When you have seen the old bull pen here, you have seen almost all of the Spanish pride and joy. It is while witnessing the taking of a furiously mad bull's life within its enclosure that he enjoys himself most and his feelings run highest. The old pen just now, however, is in a rather dilapidated condition, owing to the attraction the American soldiers lent the haughty Dons. One could not realize that a visit to this city was complete until he had successfully explored the mysterious inner parts of El Morro fort and castle, as the impression created after one visit is sufficient to last you the remainder of your days. Such pits, such cells, are sufficient to make you have that horrible, creeping sensation when you have laid eyes on them. No wonder prisoners confined within them meet such horrible death after a short duration. After seeing them you are surprised to know they live even as long as they do. Down, down many feet below the surface are cells, traps of death, with only one small hole for ventillation, such as could be expected so far below. There, in sombre darkness, in absolute silence, men and women and children have been confined to meet sure and certain death, the horrors of which cannot be described. To listen to pitiful tales of wronged Cubans, while they are exploiting their experiences in some of those places of confinement, and look at them as they stand before you in their ragged and poverty-stricken condition, almost to death's door with diseases of different kinds, and then think that another race of people are responsible for it all, is sufficient to make you shed tears out of pure sympathy for them. No race of people can better realize their true condition and extend them sincerer sympathy than the American Negro; as the Cubans' condition today is similar to theirs thirty odd years ago, while fettered by the cruel bonds of slavery. The streets of the city are narrow, filthy, rocky and seldom level, more inclined to be hilly. The buildings are low generally, old fashioned and unhealthy, from want of proper ventillation; in fact this town reminds one more of the Mexican side of San Antonio, Texas, than any other place I can think of. Accommodations for foreigners are slender and come high, ordinary meals creating a panic in your purse to the amount of $1.50 at least. Carriage transportation, $3 a trip for short distances. In fact, these people believe the Americans have nothing else but grit and greenbacks. They have had an indelible lesson of the former impressed on their memory, and now they are endeavoring to realize just how much of the latter they have.

General Garcia and several thousand Cubans are still encamped in the mountains some 15 miles away. They have been ordered to lay down their arms, but it is said that they utterly refuse to do so, and Cubans from the army swear by the eternal that they will continue the war, though against Uncle Sam, but that they will have absolute freedom. If such should ultimately turn out that way, of course it would be a matter of a short time only, before the Cubans would be completely exterminated on account of their present condition, but it would at least prove to the world at large that they mean what they say. The Cubans are entitled to the island, but from a fair and impartial observation of the elements that we have seen so far they are incompetent of self-government. The ratio of intelligence to ignorance is so great until it is discernable without any attempt at observation. In my next letter I will endeavor to write on the social conditions of the island.

J. LEON JONES,
1st. Serg't 9th U. S. V. I.
Santiago, Cuba.

COLORED NURSES.

When the need of immune nurses became apparent at Santiago, a number of colored women were sent from this city among the others selected for service there. Now the government is sending the nurses back as rapidly as possible. Among those who have returned to this city is a colored nurse named Toddy, who lives on Palmyra street, between Touti and Rocheblave. A reporter of the Picayune asked her to relate her experience in Cuba, and she consented on condition that he would also express her opinion as to the lack of railroad accommodations which caused great inconvenience and suffering to the nurses returning to this city from New York after they reached Kentucky. She said that she wanted to protest against the Jim Crow car system, not that she had the slightest objections to being separated from white passengers, but as she paid the same fare as others she believed that she ought to have had decent accommodations, whereas there were twenty-four nurses, all women, and all colored, in one car which had twenty-eight seats in it, and they were four days in the car without even a place to wash their hands and faces or any manner of sleeping except to get what rest they could sitting up. The worst of it was that the car was used for a general car for the accommodation of local passengers and all colored passengers riding on the train came into the same car and the men smoked. At times the car was jammed with people. The nurses did not go to Cuba for money alone, but had some patriotism and were very much worn out by hard work and the rough sea voyage home. They thought that better accommodations were due them en route home.

After having expressed her opinion about the Jim Crow cars, the nurse, who is one of the best known and most experienced colored nurses in the city, went on to tell about Santiago. She was located in the general field hospital, about two miles from Santiago, with five other colored nurses from this city. The remainder of the twenty-eight from this city were divided among the hospitals, some going to the yellow fever hospital at Siboney. Besides the hospital where she was located there was a yellow fever camp on the shore near Santiago and a ship anchored in the harbor.

The New Orleans nurses left Santiago two weeks ago Monday coming to New York on the Vigilante. When they first went into the general field hospital there were about 250 patients there and the death rate was quite high, but later the number of patients and the death rate decreased very much. There was a young man named Dimitry from New Orleans there; he is a medical student and was nursing. Dr. McHenry, of Mississippi, was also there. The nurses got along well at the hospital and the New Orleans colored nurses had a tent for six, with mattresses, pillows, mosquito bars, tables, chairs, etc.; there were two special cooks for twelve nurses, and the food was plentiful and good. The patients were well taken care of; true there were things that they might have had and did not, but they were well taken care of considering the location, and the doctors were attentive and kind. There were very few southern men in the general field hospital while the New Orleans nurses were there.

Regarding the condition of the men in Hood's and Crane's regiments, Nurse Toddy said that the day before she left there were a number of men from the latter at her tent at the hospital and they said that the health of the men in both regiments was good and there had been no sickness at all in Crane's. Since coming home she had read that there was a great deal of sickness in both regiments, but hardly thought that it could be so bad. Among the last members of Crane's regiment whom she saw was Dr. Brown, the well-known Negro politician, who is a lieutenant, and who has been reported to have died. He was not at all dead when she saw him.

The government was breaking up the hospitals rapidly and sending away the nurses and doctors and on that account there may have come a lack of hospital service, as reported in the papers, but it was quite efficient when she left. The old Spanish barracks were being gotten ready to be opened as a hospital and it promised to be a very fine place.

The only nurse from this city that Nurse Toddy had heard of who died over there was an old lady named Adams, though she was not sure of the name, who had been through several yellow fever epidemics in the old days here and finally succumbed to that disease at Siboney. She was very glad to hear that Miss Dickmann and other nurses had arrived at Bellevue Hospital, where they would have good care, as Cuba is a long way off, and it is very sad to die there and be buried in the trenches, by which she meant that they take the dead and wrap them in clothes and put them in the trenches which the Spanish had dug for defense, and fill up the trenches, and there the poor soldiers must lie until the resurrection, unless the government should some day bring home all the bodies and bury them in one of the national cemeteries.

The New Orleans colored nurses did not get the letters which they have learned since returning home were written to them while in Cuba, although the letters sent home by them were received after delay.

The wife of Rev. J. O. Williams, of Galveston, Texas, returned from Atlanta, Ga., where she had been visiting relatives, sick. She was advised to leave Galveston, and she remained awhile with his people at Yarborough. As she did not improve, the doctor advised her to go to San Antonio, where she is under the treatment of Dr. Starnes. It is feared her lungs are affected and Brother Williams desires the prayers of the Church in her behalf.

No one can look upon the beautiful new edifice recently erected by the membership of Ebenezer M. E. Church, Washington, D. C., without being impressed with the growing importance of our Church in the Capital City. While we doubt not there are many more expensive church buildings in Washington, we are sure it is difficult to find one more beautiful and better arranged. We do not wonder that the pastor, Rev. J. H. Griffin, and his congregation are proud of their labors, and we feel that what they have accomplished is of sufficient importance for all Methodism to rejoice with them.

Miss Hattie E. Brown, of Gretna, has returned home after a month's stay visiting friends in Washington and Cincinnati.

You will get a new notion of what a lamp-chimney can be, when you use a Macbeth; and of what it can do, when you get the right one.

Get the Index.

Write Macbeth Pittsburgh Pa

DOINGS OF THE WORKMEN.

W. McNeil, P. C., Bay St. Louis, Miss.: Our third quarterly conference was held on the 16th of August. Rev. J. M. Shumpert, D. D., was on time. Reports showed the charge in a prosperous condition. The Elder preached a very able sermon. Collected this quarter $119. On Aug. 28th we had a grand rally, which was a success. On the 29th a grand concert was given by the young people of our church. We raised at the concert and rally, $40. Rev. W. H. Smith was with us in the rally and preached an able sermon. The young people of our church are having the church painted and when it is completed it will cost $100. and they will have the money to pay for it as soon as it is finished. Bro. Robert Seirs is leader of the committee.

Wm. Perry, Winan, Ala.: We have just closed our revival and had a grand time. We had 20 conversions, 19 of whom joined our church. I am now moving for the next appointment and preparing for a grand success there.

A. G. Belton, P. C,, Heathman Circuit, Miss.: Just closed my revival at "Smith Deadning." I had, by the manifestation of the Giver of all Good, a fine soul-stirring time. This point is alive with 9 happy converts and 6 additions. We only had 11 members before the revival and now we have 26. Praise the Lord who gave us one of the captains of gamblers and his partner. Owing to bad weather we could not do much at the chapel, but the circuit is greatly revived.

N. R. Randolph, P. C., Rapides, La.: The corner stone of the Rigolet M. E. Church will be laid Oct. 23. All neighboring pastors are invited with their congregations, both Baptists and Methodists.

R. H. Johnson, Pres; G. H. Phrazler, Sec.: Our Sunday School Union at Green's Chapel, Sept. 25, was a grand one. The essays and lectures from the four Sunday schools were to the point. One soul was brought to Christ. Our P. C. looked after every interest of both school and league. Dinner was spread and all enjoyed a good time. Collection $9.14.

D. A. Bragg, P. C., Coriuth, Miss.: I desire to speak a word upon the model local preachers which are worthy of emulation. They are known by their grace, gifts and usefulness; by attending the class and prayer meetings, the Sunday school and public worship and by reading the Southwestern. We have three local preachers on the Corinth charge and all are subscribers to the Southwestern; one of them, whose name is Calvin Berry, was licensed at our last District Conference. Raised Sept. 11 for benevolence, $12.05. He is worthy of emulation. We have raised every dollar that has been assessed us, and forwarded it to the proper authorities. Would that we had more local preachers like Bro. Berry. We are moving along nicely.

Charlie Cline, San Marcos, Tex.: Methodism is on the uplook. We have been blessed, with much good done on the circuit this year and all hearts are opened to help push the work. One thing gave the church a shock and that was the death of Sister Fanny Hickerson, who came to Texas from Louisiana, June 12, and died Sept. 3. She was ready at all times and was only waiting until her change came. The funeral was conducted by the pastor, Rev. A. S. Bethany.

B. J. Goff, Milford and Italy, Tex.: We had a grand rally on the 4th Sunday in Aug. and raised $67.30. Miss Mattie Coffee was rewarded with a gold watch. Our beloved P. E., D. C. Lacy, was with us on that day and did much good. We have bought a lot in Waxahachie for a church where one is much needed. We only owe $15 on the lot. We have another rally on hand for the 4th Sunday in September and one for the 4th Sunday in October. We aim to have a full report this year. We have had three lovely Quarterly Conferences this year. In my summer rally for the Southwestern I only got four subscribers, but I am going to get 8 more.

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with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free. F. J. CHENEY & Co., Props., Toledo, O.
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L. H. Minnices, R. S., East Nashville, Tenn.: Braden Chapel is yet alive and in the contest. We have had some things to hinder us this year. Rev. C. Pickett, who was sent from the last Annual Conference, was in the midst of the year, called from us to enjoy his heavenly reward. We regretted very much to give him up, but the Lord knows best. However, under our new pastor, Rev. J. M. Lyte, we have had wonderful success. Since July 1st he has raised more benevolent moneys than has ever gone up from this place in one year before. He has also paid seventy-five dollars on the old indebtedness of the church. And has proved to be a perfect Christian, and is much loved by all of his members.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

Wm. Josey, P. C., Roweville Circuit, Tex.: My third Quarterly Conference was held at Lynville, Sept. 3 and 4. We had in connection with it a grand circuit rally and corner stone laying. Owing to wet weather the laying of the corner stone was postponed until Sept. 4th, when Rev. Wm. Bartley, P. E., conducted the exercises, assisted by Revs. James Henderson, of the M. E. Church; W. H. Lawsome, of the C. M. E. Church; Rev. A. Toston, Frazler, E. Dennis, J. Rend, of the Baptist Church, and the pastor. At the 11 o'clock services the P. E. preached an arrousing sermon to a crowded house. The collections were taken as follows: Gracy's Church, $9.65; Lynville Church, $23.75; New Zion Church, $24.20. Lynville Church bought a bell for $23.60. Paid the P. E. $16 and the pastor $24.50. Grand total this quarter, $98.10. W. H. Lawsome closed the work at night with a sermon.

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Prepared —by— S.B.SHAW, 74 and 76 W. Lake St CHICAGO, ILL.

J. W. Brown, P. C., Warrensburg, Mo.: On the 22nd of April our church was destroyed by fire. Since then we have been worshipping the City Hall and public school house. Nine persons have been added to the church. The parsonage has been improved by adding two rooms and a porch. Money raised for all purposes up to this time $718. The contract for rebuilding is now being let and we expect to be in the enclosed church by the middle of October. Warrensburg, being the county seat of Johnson County, and a summer resort of great renown, having the Pertle and Electrle Springs, is a popular watering place and needs a church. Any aid for rebuilding will be gladly received and applied.

Jesse P. Price, P. C., Martin, Tenn.: Our fourth Quarterly Conference was held August 28-29, with good results. Paid pastor $53.81; Elder $10; benevolences, $16. Our worthy Presiding Elder was well pleased with affairs and preached with great acceptability. Prospects are bright for the future. Every department of the church has been revived. Our Epworth League is doing well and this has been a pleasant year. 13 converts; 14 have joined the church.

Miss S. J. Johnson, McPelah, N. C.: With our pastor, Rev. G. W. Morehead, and family, we are marching on toward the kingdom. This is a year of jubilee on McPelah charge. Our camp meetlng was unsurpassed. God sent ministers to us full of the Holy Ghost: J. W. Davis, E. H. McArthur, S. R. McCorkle (one of our home boys) and J. D. Diggs, our beloved ex-pastor. The brethren preached soul-stirring sermons. On Monday we had communion, after which a hearty hand-shake. The fire began to burn upon the hearts of the sinners and 64 souls were converted—39 in one night. Monday night it just seemed as if God opened the window and poured the blessing right down upon us. Rev. Diggs said he felt like Jacob when he wrestled. Rev. Morehead said God gave him all he asked for. He raised both hands toward heaven and praised God.

G. McCoy, Springfield, La.: Our membership is very small in this little town, but we are striving to hold up the blood-stained banner of Christ. The young men sinners gave a basket meeting for the benefit of the pastor, Rev. A. Conerly, on the 4th of September, and raised $6.05, for which we extend our thanks to Mr. E. Randel and wife, Alcek George, Will George and others.

Rev. A. Dickerson, P. C., at Fayetteville, Tex., sends a long list of names of persons who contributed to his rally at Sweet Home Church, Sept. 4, which owing to the crowded state of these columns, we are obliged to omit.

W. J. M. Price, P. C., Cheneyville, La.: On Aug. 29th we were stormed by a surprise party led by Misses Harriet Tippett and Caroline Gaines. The party numbered over 200 of the best people of our church, Boonville Church, the Baptist Church and the community. They left a goodly number of pounds and a purse to buy more. On Sunday, Sept. 4th, we were again surprised. This was unique. They did the thing when we were looking at them. After the regular roll had been called for collection of pastor's dues, Sister Louise Gray came forward, having everything prearranged, took another collection, and presented it to the pastor. This capped the climax. God bless Cheneyville people. They know how to do good things. Our church is moving on gloriously. We have had 45 converts this year, and have raised $50 benevolent money.

J. T. Willis, Eclectic, Ala.: My third Quarterly Conference was held Aug. 27-28 in St. Clarie, our new church at Wetumpka, with P. E. Brown in the chair. A number of the faithful sisters were present with baskets, prepared to make all glad. The Conference was held in conjunction with the revival. Rev. R. E. L. Beasley, pastor of Tallassee, was present and seemd to enjoy the Conference. He did us great good in our meeting the following week. The membership is small at this place, but I think it will come to the front. The people here are not acquainted with our church. Sunday, at 11 o'clock, the Elder preached one of his Holy Ghost sermons. At 3 o'clock the Elder preached at the Zion Church; at night at our church. The people at the Zion Church said that was the best. Collection for the Elder, $15.75; for missions, $1.59.

Wm. Harrison, P. C., Bedford, La.: We have just closed our protracted meeting with glorious success; 15 converts and 4 reclaimed. In that number was an old lady 64 years old. She was the mother of W. C. Archer, a local preacher. Sunday school is in good shape; the Epworth League cannot be too highly praised. Every interest of the church is being looked after.

J. C. Sheppard, P. C., Floyd Circuit, Ga.: I have had a glorious revival and have taken into the church 18 members, all truly converted to God. As a supply on this charge I trusted in the Lord and he has blessed my labor. There has been improvements on the church property to the amount

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of $45.00. Sister Jackson is seriously sick but she says all things are right with her and God; she only waits for the Master's call. Thero is great deal of sickness on the circuit. I bave baptized 5 chlldren.

J. H. Swann, P. C., Oakland, Tex.: Our grand rally at Brown's Chapel, Sept. 11th, closed with public collection $20.00; Busy Bee Club raised $20.00; ice cream entertainments, $22.25. Total amont, $62.25. Rev. J. W. Weakley, of Halletsville, Tex., was with us and preached to the delight of all present. We are planning more rallies and the public will hear from us. We are closing our third year's labor at this place with glorious results.

C. H. Blake, P. C., Carrollton Circuit, Ga.: Our fourth Quarterly Conference was held September 10-11th. The new presiding elder was in the chair. We had a nice time. Raised this quarter $39; paid the elder in full. He preached on Sunday and we were greatly blessed. We got thirteen subscribers for the Southwestern, to be sent.

Jules Benn, P. C., Franklinton, La.: The third Quarterly Conference ended on Sunday, September 11th, with success: The brethren were all ready with reports, showing we have not been idle. Sunday was a high day in Zion. At 9 o'clock the Sunday-school met; S. E. Taylor, superintendent. The presiding elder gave us an interesting talk on the lesson. At 11 o'clock he preached to a crowded church. Six children were baptized and five adults were received in on probation; about forty persons were at the altar for prayer at 6 p. m. The people came from all parts of this country to a meeting of the Epworth League. At 7 o'clock the presiding elder preached again with more power, and then gave invitations to sinners to come to the Lord Jesus, and they came, falling again at the altar weeping and groaning over their sins. Paid presiding elder $12.10; paid pastor in chargo $22.80. We are now going for the 4th quarter with more zeal than ever. We thank the committees and friends of our church for many pounds of good things.

J. C. Robbins, P. C., Benaja and Thompsonville Circuit, N. C.: I went to my charge; went to work with all the energy that was in me. I found tho people waiting for orders to go forward, and still we are moving on. I began rasing benevolence at the beginning of the year, and therefore have been very successful along that line. We have paid our presiding elder $60, which is twenty dollars more than ever before. We have urged our people more to pay the elder and the benevolence than we have the pastor, so we have had our bitters and our sweets. But the greatest of all is, the Lord poured out his spirit on our people during our meetings, and we were blessed with forty-two conversions and five reclaimers. We have built one nice church, put a bell in one and insured one.

A. C. Lacy, Stote, Miss.: Our third Quarterly Conference convened Sept. 6th with Rev. J. M. Shumpert, D. D., P. E., who preached one of his best sermons. Paid P. C. $60.00; P. E., $12.50. This was the beginning of a protracted meeting, and truly our church had a great victory. We were ably assisted by Rev. L. J. S. Bell for several nights and days. The meeting is till going on. Twenty-four converted and added to to the church. Glory to God! One subscriber to the Southwestern.

D. M. Seals, P. C., Heaven Chapel, N. O.: There will be a corner stone laying at Haven Chapel Oct. 16th, at 2 p. m. All ministers and friends of the South and North New Orleans Districts are respeetfuly invited to come and assist us in our effort in raising finances to liquidate the indebtedness on the church. All pastors and friends within bound of the Louisiana Conference that cannot come will please send us something—matters not how small the amount; it will be thankfully accepted. Send subscriptions to D. M. Seals, 8514 Plum street, New Orleans, La.

D. M. Minus, P. C., Greenville, S. C.: The pastor has just had a grand financial rally among the young people of his church. He divided his membership into companies, aceording to their location, and appointed eaptains over them from among the young people. He offered two prizes, a gold and silver watch. The eaptain raising the largest amount above $12.00 got the first prize, and the one raising the next highest amount above $7.00 got the second prize. Captain R. C. Ward raised $20.11; E. L. Thompson, $15.35; Hattie Glasco, $10.16; C. D. Briar $6.92; Hunter Benton, $5.03; M. L. Henon, $4.20; Edith Montgomery, $4.00; Lilie Lowmap, $2.70; A. C. Johnson, $2.36; Susan Sims, $2.15; E. L. Nesbit, $4.00; J. C. Miles, $2.00; John T. Smith, $1.25, and Fannie McCall, $2.00; total, $82.28. R. C. Ward took the first prize and E. L. Thompson the second. The contest lasted four weeks, and the results would have been far better if it had not rained so much. But the pastor is highly pleased, not only for the amount raised, but it resulted in bringing the young members in closer touch with the church, and it enables the pastor to become aequainted with the best workers in his church among the young people.

THE RE-OPENING OF MT. ZION M. E. CHURCH.

The re-opening of Mount Zion M. E. Church will take plaee October 30- 31.

All the ex-pastors are expeeted to be present. The present building stands at the head of Main street in Crawford and was built in 1883 by Rev. W. Brook.

C. W. Reeves, Pastor.

KNOXVILLE DISTRICT CONFERENCE.

The Knoxville District Conference convened at Kingston, Tenn., Aug. 17. Rev. Owen Hypsher, P. E. in the chair; W. A. Webber was elected Secretary; W. A. Sparke, Assistant.

W. A. Sparks was elected reporter to the Southwestern. The presiding elder's report was quite full and showed improvement over last year. The elder is loved by all of his men. This being his last year on this district, he gave us a fatherly talk and expressed his sympathy for the brethern on poor work and encouraged them by quoting from Jeremiah, "I am doing a great work and can't come down."

Reports of the pastors showed some improvement over last year. The Knoxville District is still building churches and making improvements on churches and parsonages.

The spiritual condition of the District is good, many souls have been added to the church during this conference year. Reports from the local preachers show they are in harmony with the pastors and working for the advancement of Christ's Kingdom.

The Sunday School and Epworth League reports showed that much work is being done along those lines. Rev. Dr. Hill, the President of Morristown Normal College, preached on Sunday at 11 o'clock at the M. E. Church, (White) where we held our services. At 3 p. m. Rev Owen Hypsher preached. There was an invitation given to those who felt the need of prayer, and quite a number came forward.

The next District Conference will be held at Friendville. It was a very pleasant Conference.

W. A. Sparks, Reporter.

LEAGUE CONVENTION.

An Epworth League Convention was held at Galloway Station, Tenn., Aug. 19th-20th.

The welcome address was by H. W. Key; responded to by Rev. F. J. Jacobs.

Miss Garnes, organist of the local chapter furnished music.

The officers made their reports which showed a great increase in the League cause.

Rev. J. P. Price read a very interesting paper on the object of the Epworth League; Rev H. W. Key, P. E., on the progress of the League on the District. Rev. Joseph Harrison, on the spiritual work of the League; Rev F. J. Jacobs on the department of mercy and help. Mrs. Annie Burton read a good paper embracing all the departments of the League work. Rev G. D. Fields preached a sermon to the League. The social relations of the young people by G. D. Fields and John B. Booth; The relations of the young people to the League, J. Braden, D. D. and D. W. Fields; The relations of the Epworth League to the church, G. C. Clark and others; Miss Ella Bondurant read a very able paper on the department of session we ever held.

The following officers were elected: Rev. Josheph Harrison, President; Rev. J. F. Jacobs, first vice president; G. C. Clark, second vice president; J. B. Booth, third vice president; Mrs. Annie Burton, fourth vice president; Rev. G. D. Fields, secretary; Miss Ella A. Bondurant, recording secretary; Mrs. Fannie B. White, treasurer.

Ella A. Bondurant, Reporter.

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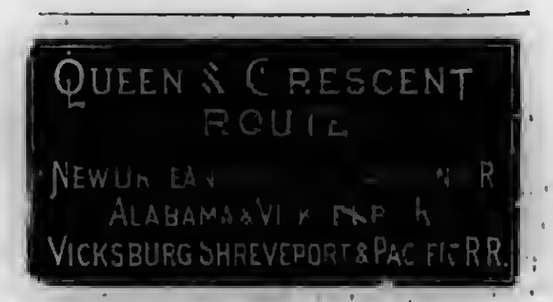
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BIRMINGHAM DISTRICT.

The thirteenth annuual session of the Birmingham District Conference convened at Oxford, Ala., Aug. 10, and was called to orded by Rev. B. G. Smith, P. E. W. C. Davis, Wm. H. Jordan and L. W. Goodson were elected secretaries. Everyone seemed to be permeated with the idea that we were engaged in the Master's work and had no time for idleness. Rev. B. G. Smith, though a young man, and filling his urst year as presiding elder, presided with the dignity of one who had spent his best years as a presiding elder. Everyone was well pleased with the fairness and justness of all his decisions. Reports of the representatives were good and showed that the church work was being kept alive, both spiritually and financially.

The good people of Oxford cared well for the Conference.

Rev. A. W. McKinney profitably spent some time with the conference. A strong committee was appoiuted on the Southwestern and they looked after its interests.

Reports of the Benevolent collections showed an inerease over the previous year. The P. E. urged the young men to thoroughly prepare themselves before entering upon the arduous dutles of a minister of the gospel. Strong papers were read and speeches made urging the better attendance and support of our schools. The pastors of every charge were present, except one, and he was detained by sickness. A spirit of harmony and brotherly love prevailed. A testimony meeting was held Sunday morning at 5 a. m., and the Holy Ghost seemed to sit upon all present. At 9 the S. S. was well attended by the Conference delegates. At 10, a love feast was held in which more than a hundred took part, bringing to our minds the blessed days of early Methodism. The P. E. Preached a soul stirring sermon at 11 a. m. Prof A. W. McKinney, preached a thoughtful, gospel sermon at 3 p. m., and at 7:30 p m., Rev. P. G. Goins, the "Son of Thunder," held the congregation spell bound with one of his magical sermons. During the session of the Conference a District Epworth League was organized.

On Sunday evening the Epworth League of Oxford, tendered the Conference a watermelon feast and Vitascope show at Oxford Lake. Everyoue left the Conference declariug that it was one of the best held in many years. W. C. Davis, Secretary.

ROME DISTRICT CONFERENCE.

The Rome District Conference convened August 17th, in Broad Street Church, Rome, Ga., at 9 a. m.

Rev. V. D. Jenkins, P. E., who was recently appointed, was in the chair. He was received cordially by the brethren and presided over the conference with grace and dignity. He has excellent executive qualities and knows how to please those over whom he presides. He is an ardent worker for the Southwestern and our schools, and benevolent collections. The pastor of Rome First Church and its members gave a reception in his honor.

Rev. F. M. Gordon was reelected secretary for the twentieth consecutive time. Rev. L. P. Kimball was elected assistant secretary.

Reports showed that the spiritual and financial condition of the charges are very good. They have raised more benevolent money at this time than last year.

last year, and have added more members to the charges and built a good many new churches. The outlook of the Rome district was never brighter for finances than now.

A large educational and Epworth League meeting was held on Thursday evening. It was quite interesting and full of enthusiasm. Rev. M. C. B. Mason, D. D., electrified the vast audience with his eloquent speech. He appealed to the congregation for the Freedman's Aid and Southern Educational Society. At the conclusion of the speech a collection of $10.00 was taken.

Prof. F. M. Gordon, principal of the Georgia School for the Deaf, made an able address on deaf mute education.

Prof. L. J. Price, president of the Leagues in the Atlanta Conference, delivered an able address on Epworth League work. Prof. Price is one of the most active laymen in the church, a graduate of Clark University, and a great Sunday School worker. He held a session of the Leagues and organized a department of the Cabinet.

Rev. C. M. Melden, Ph. D., president of Clark University, represented that noble institution. He presented the industrial department in a forcible manner, and aroused the interest of the congregation so that a subscription of $74 was given to assist in that work. Dr. and Mrs. Melden are father and mother to the students. He is looking for a large number this fall.

The following brethren preached during the conference: W. C. Bryant, E. D. Giddens, F. M. Gordon, L. W. Coates, D. C. Richardson, J. A. W. Usher and B. Boston.

Rev. M. M. Alston and the members entertained the conference nicely. Bro. Alston was presented with a gold headed cane by Bro. Carlton.

F. M. Gordon, Secy.

PALESTINE, TEX., DISTRICT.

Dear Brethren: The following amounts have been apportioned for the missionary debt: East Calvert Circuit, $2; Hearne & Sutton, $1; East Mexia, $2; Winkler, $1; Fairfield, $1; Palestine, $2; San Augustine, $2; Jacksonville, $1; Oakwoods, $1; Buffalo and Jewett, $1; Bryan Station, $2; Bryan Circuit, $1; Leona, 2; Madisonville Circuit, $1. Raise and bring to the Annual Conference.

W. A. Fortson.

PINE BLUFF DISTRICT.

The Pine Bluff District Conference convened at Althelmer, Ark., Sept. 8th. The presiding elder was sick and the conference elected Rev. B. H. Johnson president, and he served with credit to himself and the conference. Rev. W. S. Sherrell, of Pine Bluff, preached one of his soul-stirring sermons Sunday at 11 o'clock. At 3 o'clock the Freedman's Aid and Missionary anniversaries were held. W. S. Shurrel represented the Freeman's Aid Society and B. H. Johnson the Missionary. Rev. H. Coulter represented the Church Extension Society. The people highly appreciated the work of the church. Many enemies were made friends.

All of the various departments of the church were loyally and ably presented. The public saw our work as never before.

The conference was never better cared for than at this session.

J. C. Crowley, Reporter.

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HOT SPRINGS DISTRICT CONFERENCE.

The Hot Springs Conference convened at Stamps, Ark., with Rev. J. E. Toombs, P. E., in the chair. Quite a number answered at roll call. The conference elected J. M. Johnson, secretary; J. C. Adams, assistant.

The presiding elder read his report, which showed that the spiritual and temporal condition of each charge on the district was progressing. The pastors read their reports, which showed marked improvement. The brethren reported more benevolent money up to date than they reported at last District Conference. The district is at high water mark. The morning session were devoted to regular business, closing with a sermon each day. The brethren of the district are carefully watching the interests of the church, for they will not carry any local preachers or exhorters who seem to have a mind to lag or be lazy.

It was remarkable to see how the interest of the conference was kept up from the hour of its opening to its close. All the sessions were largely attended. The conference made a lasting impression on the citizens of Stamps for our cause.

Saturday afternoon the literary programme was taken up. Some very strong papers were read and discussed by the following brethren: H. Bright, J. C. Adams, D. H. E. Harris, Edward Augustus, T. J. Thompson, G. W. Thompson and T. J. Hawkins.

Saturday night was Freedman's Aid anniversary. The speakers were: Prof. Edward Augustus and the writer. The people are in sympathy with this work and mean to stand by Prof. Cox and Philander Smith College.

Sunday was a glorious day at Stamps: Love feast, conducted by Rev. Wm. Fuller, at 9 o'clock, and at 11 o'clock the writer preached from Acts 27: 31. At this service 8 persons were added to the church. At 3 o'clock the Rev. J. E. Toombs preached a very strong sermon. At 7:30 o'clock Rev. J. E. Toombs preached again to a large congregation.

The success of the conference is due largely to the untiring efforts of the worthy presiding elder.

Stamps is a sawmill town on the Cotton Belt railroad, the largest sawmill plant in the South is at this place, and the people are getting on nicely. Rev. D. H. E. Harris, our pastor at this place, and his good people received a vote of thanks for the royal manner in which they entertained the conference.

J. M. Johnson, Secretary.

BROOKHAVEN DISTRICT.

The first session of the Brookhaven District Epworth League and Sunday-school Convention was held at Columbia, Miss., Sept. 11th and 12th. The convention was called to order by the fourth vice president, Rev. M. A. Hobson. Miss N. L. Nelson and Mr. S. M. Toney were elected secretaries. Representatives were on time and cordially received by the pastor and the good people of Columbia. Prof. John Jefferson delivered the welcome address, which was responded to by Prof. J. C. Stepney. Reports from the delegates were encouraging and showed marked improvement. A number of excellent papers were read by the following persons: Miss N. L. Nelson, Mrs. E. L. Mingo, J. J. Byrd, Mrs. P. Toney, Miss M. J. Daniels, Miss Laura Abrams, Miss Lilia J. Johnson, S. M. Toney and Prof. J. E. Foster. The presiding elder and others took an active part in a discussion of these papers. Miss Lilia J. Johnson added the seventh wheel to the league by presenting a silver dollar and asking others to follow. At the close of her paper there were eighteen wheels instead of six.

She with others thought that to make the wheel go was to drop a silver dollar on the spokes.

The business of the conference was taken up, with Rev. I. L. Pratt, P. E., in the chair. The pastors' reports were good, showing successes on all lines of church work. The sermon preached by the presiding elder on Sunday night will ever live in the hearts of his hearers. Rev. M. A. Hobson and his good people made everything pleasant.

The convention adjourned to meet in Brookhaven in November.

Miss N. L. Nelson, Secretary.

NEW ORLEANS NORTH DISTRICT CONFERENCE.

This conference convened at St. James Church, Habnsville, La., Rev. J. W. Hilton, pastor, on July 20, Rev. Stephen Dunean in the chair.

A. W. Brazier was elected secretary; Jos. A. Reddix and A. B. Harris, assistants; Rev. E. H. Clark, statistical secretary; Rev. D. G. Taylor, S. Johnson, R. Armstead and N. Kyles, assistants.

At 7:30 p. m. the welcome address was delivered by the secretary and responded to by Robert Armstead. The literary exercises were very interesting and profitable.

On the second day the presiding elder made his report, which showed that the district was progressing financially and spiritually. New fields are being worked up and the outlook promises a marvelous work for the future. The pastors and conference members who were present made excellent reports.

Sister M. J. Nicholson and Sister Anna Claude, of the W. H. M. S., the former also of the Lafon Old Folks' Home, were present and presented those causes.

Among the prominent visitors were Dr. L. G. Adkinson, president of New Orleans University; Dr. M. C. B. Mason, secretary of F. A. and S. E. S.; Dr. A. E. P. Albert, president of Gilbert Academy, and Dr. I. B. Scott, editor of the Southwestern. Eloquent addresses were delivered by these eminent divines.

At the conclusion of Dr. Mason's address a subscription, amounting to $63.25, for the New Orleans University's new building was made.

C. W. Williams and D. D. Williams were granted license to preach.

The presiding elder made the following appointments: To establish Methodism at Madisonville, A. W. Brazier, A. C. Mitchell and Ky Jimmy; at St. Peter's Mission, R. C. Metoyer.

Rev. George Cooper, of the Baptist Church; Rev. Mrs. Catherine Taylor, Misses Alice and Martha Taylor and Mary Williams, were introduced.

By common consent the rule of the session was suspended and Rev. Pierre Landry offered a resolution to the effect that the conference present their most worthy presiding elder, Rev. S. Dunean, with a gold watch as a memento of his fiftieth birthday. The resolution was carried unanimously.

Sunday was a day long to be remembered. At 10 o'clock the love feast took place, conducted by Rev. H. Taylor. The church was literally packed. Inspiring sermons were preached and all felt the power of the Holy Ghost upon them. Sixteen penitents gave their hands and asked to be prayed for.

Wesley Chapel was selected as the seat of the next conference.

Too much commendation cannot be given to the pastor and members of the church, and also to the pastors of St. John and Whitehall, for hospitality in caring for the conference.

A. W. Brazier, Secretary.

UNITED FOR LIFE.

Summit, Miss.—At the M. E. Church in Summit, on the night of Sept. 15th, Mr. John Rollins and Miss Mattie Bowers were united in the holy bonds of Matrimony. P. Blue officiated.

Clinton, La.—At St. Paul Church, Mr. Scoot Smith to Miss Sarah Colman, Sept. 8th. Bro. Smith is one of the exhorters and both are members of this church. David Harrison P. C.

THEY LIVE IN OUR MEMORY.

White Hall, La., August 28.—Committee on Resolutions beg leave to say:

Whereas, Elder E. H. Clark and his dear wife have lost their oldest daughter on the 16th day of this month. Be it

Resolved, That this Third Quarterly Conference, now in session, do greatly sympathize with them in sorrow.

Resolved, that the officers and members of the White Hall M. E. Church will keep the said church draped in mourning for one month from date in memory of the loss of Sister Rosie Clark, who was a faithful member of the church.

John Baptiste,
Charlotte Allen,
P. E. Williams.

Clinton, La., Sept. 2.—Sister Tempy Kennedy, a member of Mt. Zion M. E. Church, Clinton, La., departed this life August 31st, 1898. She died in full triumph of faith. Just before she died she said to the writer, "Jesus is mine. I know that my Redeemer lives." She leaves a son, Richard Senseley, who is a local preacher in our church, and a host of friends to mourn.

J. O. Richards, P. E.

Raeville Circuit, Texas Conference.—Sister Rama Williams, a member of New Zion M. E. Church, died in full triumph of faith August 20, 1898. She was 24 years old. She leaves a father, mother, six brothers and three sisters to mourn after her. We have lost a member, but heaven has gained a saint. The pastor being away on business, the funeral was conducted by Rev. W. H. Lawson of the C. M. E. Church, and R. H. Waren, of M. E. Church.

Also little Willie Chaimes died August 19, 1898; age 9 years. He was sick one month. He has gone to rest with God.

Little Daid Jones died August 7, 1898; age 3 years. Yours,

Wm. Josey, P. C.

Mayesville, S. C.—The following names have been added to the death roll in quick succession: Gamble Wilson, Anica Reese, Jesse Anderson, Mary Crakley, Sarah Wilson, George Greg, Polly Moore. Many heartbroken ones weep in silence and in solitude, but with the hope of meeting their loved ones again. L. F. Baxter.

Chicola, Fla., Aug. 30.—Sister Emily Bailey departed this life in full triumph, leaving many relatives and friends to mourn her loss. She had lived a member of the M. E. Church more than twenty-four years. Her body is resting here while her soul goes marching on. Funeral attended by the pastor. M. C. Dawson.

IN LOVE FOR REV. ISAAC SMITH.

Mr. Editor: Please give space to speak a few words in prose and poetry by way of respect for this fallen hero. How sad I become while perusing the pages of the Southwestern that Rev. I. Smith was dead! Dead? Is it a vision? No. Really he is gone! In 1874 he entered the filed as a soldier and fought as a true soldier till discharged. Take up the record and trace the category; nearly all the soldiers that enlisted when this brother did, either have crossed the silent river or have become impaired by infirmity. Oh, thou storm-tossed soldier, thou hast entered the haven of rest. Rest on. All is over.

Father of Mercy, care for his family.

"Good-bye, proud world, I'm going home.
Thou art not my friend, I am not thine;
Too long through weary clouds I roam,
A river ark on the ocean brine.
Too long I've been tossed like the drivyen foam;
But now, proud world, I'm going home."

Oh, when I'm safe in my heavenly home,
I'll mock at the pride of this earthly home;
And when I am stretched beneath the sod
My spirit shall be at home with God.

Alfred Brown.

Lebanon, Tenn.—Brother Thomas Page, born February 11th, 1841, died September 3d, 1898. He was a kind father, husband, citizen and neighbor. He loved his race, and often talked on the subject of race pride. He was a soldier in the war of 1861, and on this account lost his eyesight a few years ago. He has been drawing a pension of $72 per month since 1892, and had purchased several lots in the town of Lebanon. He was a consistent Christian and a good member of Picket Chapel for nine years. The church has lost one of its best members. E. J. Guthrie, P. C.

NOTICE TO THE WEST TEXAS CONFERENCE.

Now, brethren, I want to say this: We subscribed at the Conference more than a thousand dollars; some of us have not sent in the money. Dr. Hamilton and the Board at Cincinnati have more than complied with their agreement and cannot go forward another step until we help them just a little by sending in our subscription and notes in our conference. Now, let everyone send in his or her subscription at once colecting some of the outstanding and enable the board to go forward, so our school can be opened at the earliest moment. So many are anxious to see our school opened. How much are you anxious? $2, $3, $5, $10, $25, $50 or $100 worth? How much are you anxious? Send it right in. I believe you will. Come, now, don't wait until you get a big pile; send in what you have, and the pile at Cincinnati will be increased and Dr. Hamilton will be glad and the board encouraged to help more.

Yours in the work,

Andrew Foster.

A GOOD OFFER.

You cannot get all the war news in this paper, neither can you get all our church matters in the Galveston News, but by having both these papers you will be well fixed. We will send the semi-weekly Galveston News and this paper, both one year, for $2.

FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

Who refuses to toil has no right to the soil.

Oxen, the only motive power in Cuba for tilling the land and for raising tobacco—one of the staple products—have been very nearly swept from the fields of that ill-fated island by the orders of General Blanco who levies on them to slaughter for meat for the Spanish army for the sole purpose of harassing the Cubans.

In the midst of ruinous prices for the cotton crop, it is indeed gratifying to read these trade notes from a reliable daily:

An advance is gained in creamery butter. Turkeys sold well to-day. In fact there is a splendid demand for all kinds of poultry. Hog products are steady, with good demand.

Farmers in the counties of Southwest Texas have organized a movement to plant no cotton for several years in that district in order to starve out the boll worm, Mexican weevil, sharp-shooter and other cotton pests. No plan has yet been found to poison these insects and the only relief appears to be in avoiding the growth of the plant on which they feed. The discouraging feature of the appearance of these destroyers is the rapid spread eastward they are making, and it is evident that in a few years their depradations will extend throughout the cotton belt, unless an adequate remedy to exterminate them is very soon discovered and stubbornly employed.

The Department of Agriculture, Washington, D. C., issued in the month of July about ninety maps, charts, books and pamphlets, all of them discussing many and diverse subjects appertaining to the interests of the farmer. Among these are: The larger apple tree borers, the periodical cicada, principal poisonous plants of the United States, the trade of Porto Rico, flax culture for seed and fibre, the beet sugar industry, the care of milk on the farm, corn culture in the South, and food adulteration. Men who can speak with authority prepared these essays and they record original investigation of our own countrymen, as well as results attained by experimenters in other lands. Another valuable quality of them is they are not written in the technical language of science but in the language of the people.

All of the pamphlets are timely, practical and comprehensive, and worthy of the national institution that prepares them for the public. The Department issues a monthly list of publications which is mailed to all who write to the Department of Agriculture and ask for it. Some of the publications are free and others are sold at a nominal charge. It will pay the intelligent farmer to keep in touch with this work of the General Government.

We call on you once more to remember to put all available hands to work in the harvest of corn, cotton, cane, and other farm products that claim attention. Rise early, go to work, and keep at it faithfully every day until every crop is housed. Saturday is as good as any other day to do farm work. Do not knock off Friday afternoons unless every lock of cotton is picked and every ear of corn is cribbed.

A woman is no more out of place when she harnesses and hitches up a horse to the buggy than the man is when he is turning the washing machine. It is sometimes necessary for both. It may not be well to have the woman do all the hitching up of horses, but they should know how it is done, and not be afraid to do it when the men are in the field.

SIZE NOT A MEASURE OF FOOD.

Professor Haecker of the Minnesota Station has learned one important matter that he did not get from written science. He says:

"There is no one rule of feeding that has led astray so considerable a number of our American experimenters and destroyed the practical value of their work, as the one declaring that animals should be fed according to their size."

Every feeder who has given attention to his work and has done his own thinking knows that the feeding capacity of the animals in his charge is no more in proportion to their weight than is the production they render for it. A pig that makes pounds rapidly is a good eater whatever its size. A cow that gives a large flow of milk always is a great eater whether she is large or small. Production bears a closer relation to food consumed than mere pounds in weight. Professor Haecker goes on to say:

"That the cost of maintenance is fairly measured by the size of the animal is true only in a general way. We must always take temperament into account. An animal having a highly developed nervous system would, under certain conditions, require more food for maintenance than would another animal of the same size, under similar conditions, but having a highly developed vital temperament. In the future, temperament and form in the animal will be found to play a more important part than has been generally supposed.



The man who breaks in the wild, vicious broncbos on the western plains must have superb physical endurance, nerves of steel, unconquerable vim, determination and persistency. The city or town bred man who has all his life humped his back over a desk, living an unhealthy, sedentary life and failed to take any care of his health, could not stay on the back of one of these vicious brutes for more than three jumps.

It takes a whole man to conquer a vicious animal. People may talk about intellectual superiority and refinement and good breeding, but every man takes off his hat to physical strength and endurance. While the man who leads a sedentary life cannot hope, in this respect, to rival these sturdy men of the plains, they can be sound, vigorous, healthy men if they will. It is a matter of care of health while one has it, and the proper measures to restore it when it is lost. Most diseases begin with some trouble of the digestive organs or of the liver. Troubles of this nature starve the body, because they prevent it from receiving its proper supply of nourishment. Dr. Pierce's Golden Medical Discovery gives a man an appetite like a cow-boy's and the digestion of an ostrich. Its great work is upon the stomach, large intestines and liver. These are the organs that nourish a man's body. This medicine makes them strong, vigorous and healthy. It fills the blood with the nourishment that builds new, solid and healthy flesh, muscle and nerves.

"I am now enjoying magnificent health, after having suffered for years with chronic catarrh," writes Ramon Sanchez, Esq., of Penasco, Taos Co., New Mexico. "By the use of your 'Golden Medical Discovery' I have recovered my health, and am now, physically *a sound man*, attending to my business and enjoying life."

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Twenty five (25) subscribers secures a gift of one Flagon, one Bowl, one Plate and one Goblet—value $25.

OFFER No. 4.

For twenty (20) subscribers we will send one Flagon, one Plate and one Goblet—worth $20

OFFER No. 5.

For twenty (20) subscribers and ten dollars ($10) cash we will send the full $35 set.

☞ All subscriptions to be at the full rate, $1.25 per year; three and six months' subscribers at regular rates will be counted as fractions—four 3 months or two 6 months making one annual subscriber.

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This most excellent Fountain Pen will be given free to any one sending us $3.75 for three yearly subscribers, or for $2.00 with one yearly subscriber. We will send it, postpaid, to any address for $1.00.

AN APPEAL.

Dear Brethren and Members of the tho West Texas Conference: I call your attention once more to the Samuel Huston school building. I do not do this because I am egotistic, but it is because I feel that I would not be doing my duty if I neglected this matter. The school is in tho Austin District, and some one must see after it. I think you all believe it to be my duty. If I fail to do it, I could not be called a good workman. We called on all of the pastors on the 5th Sunday in May, to help us raise at least $500 and put it in the hands of Drs. Hamilton and Mason. So they could have arranged with the board to complete the building. I don't think the brethren quite understood the plan we had. Our plan was simple. We just wanted to get the building ready by November, so the school could open therein. Why do you want to keep the money until you you go to the Annual Conference? Why don't you send it to Dr. J. W. Hamilton at once? He has sent every pastor in the West Texas Conference a letter about the subscribed money. Let the West Texas Conference stand up like men and do the right. The presiding elders promised to let us hear from their districts after their District conferences were over. What about it, brother elders? The Austin District is interested in Christian education, and in all things that will better the condition of the people and the country. If our building was completed now, we could have 200 scholars in the building by the last of December. Dear brothers and sisters, please help the pastors in this matter. West Texas, look up.

God bless our schools and our Methodism all over the world.

Moses Smith, P. E.

CONFERENCE MINUTES.

I indorse Presiding Elder Chapman's suggested plan for the printing of the Conference Minutes, with a proviso. Let the conference so urge the secretary to print the minutes and have them ready for distribution within sixty days after adjournment. Our people are not inclined to buy the minutes when the secretary waits until May or June to distribute them. Here lies the wedge of hinderance.

Prof. B. M. Hubbard, B. D.
Napoleonville, La.

ERRORS IN MINUTES.

Through the kindness of Rev. T. C. LeVert, West Point, Ga., I received a copy of the last Central Alabama Conference Minutes, Rev. W. H. Nelson, D. D., Ph. D., secretary. There appears therein errors that I wish to correct. On page three Rev. A. W. McKinny's name appears among the conference officers as statistical secretary, when it was I that filled that position. Page 16 shows that Rev. McKinney was elected instead of Jackson as statistical secretary, which is an error. was re-elected as statistical secretary for the next conference, but when his transfer was made a vacancy occurred and McKinny was elected to fill the vacancy, and not instead of Jackson. Rev. C. L. Johnson was also one of my efficient assistants, but his name fails to appear in the list on page three. I shall always feel kindly toward that conference and appreciate its actions from time to time in conferring upon me the highest honors in its gift. God bless the brethren.

A. N. Jackson.

La Grange, Ga., Sept. 15, 1898.

Reader, have you paid your subscription?

NOTICE TO THE EPWORTHIANS OF THE STATE OF ALABAMA.

Please note that the Epworth League Convention for the State meets Dec. 7th, one day before the Annual Conference, at Gadsden, Ala., and will hold only one day.

Please begin now and be ready to send on your delegates. Each League may send one delegate. Bring full reports of the doings of your League.

As the convention will be held in connection with the Annual Conference, the recording secretary for the conference will arrange for reduced rates for all, so bring your railroad certificates, saying that you paid full fare.

Hoping to meet you at Gadsden on the morning of Dec. 7th in the M. E. Church, I am yours most truly.

H. N. Brown, president.

NOTICE.

Holly Springs, Miss., Sept. 10, 1898.

Please say to the ministers and members of the Upper Mississippi Conference that our long looked and prayed for M. E. Church is now built in the town of Water Valley and it is a beautiful church. We entered it a few Sundays ago and it was a grand time. Too much praise cannot be given to our faithful pastor and wife for their untiring efforts in building our church in this much needed town of six thousand or more people. Now, ministers and members, we are in debt for our church in the above named town and we are to raise $90 by the first of October. Will you please help us? Bro. McGee, our pastor, will be thankful for whatever amount you will send.

W. McDonald, P. E.

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We are planning for a column or more of short advertisements for our professional brethren, say of about three lines, at the nominal price of $5.00 per year, to be inserted weekly. The advantages are that their business would be largely increased; the M. D.'s would receive many samples of valuable articles from wholesale druggists and manufactureres, the lawyers would have busiess sent from remote places, teachers find schools, etc. Our people are interested in the welfare of their professionals and it will be a pleasure to them to find in each issue of the Southwestern just where and in what line of activity their friends are engaged. We shall correspond with all whose addresses are known; but as these are limited, we request all such who read this to write us at once. It is desired that there shall be pretty full representation that the paper may receive some of the benefits from it.

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G. J. STARNES, M. D., Dean of College Infirmary and Deaconess Homo (United States Pension Surgeon), corner Houston and Navarre streets, San Antonio, Texas.

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Arrive—	Leave
Local mail .....1:00 pm	Local mail.....7:00 am
Chicago limited, 7 45 pm	Chicago limited,9:00 am
Fast mail..... 8 30 am	Fast mail.....7 20 pm
Louisville and Cincinnati.	
Fast mail.... .8:30 am	Fast mail.. 7:20 pm
Louisville and Cincinnal, Limited.	
No. 3..... .....7:45 pm	No. 4.....9:00 am
McComb City Ac.... ..... 9:30 a m	McComb City Ac... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No 5, Memphis Express..... 11:30 a m	No. 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 8, fast ex....7:40 am	No. 6, fast mail..7:55 am
No. 7, coast acc 8.30 am	No. 4, fast ex...11.15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6.55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp'gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7:20 pm

Queen & Crescent Route.

Cincinnati and New York.... 8: 0 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8:10 am

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2 Lim. Ex....7.40 p.m	5 Fast Mail.... 8.10 p.m
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PUBLISHER'S NOTICES.

Cash Remittances.

19th to 25th.

Atlanta and Savannah—E. E. Kirby, W. B. Mallory, R. R. O'Neil, H. C. Kemp, W. H. Kimball.

Central Alabama—R. G. Smith, J. J. Jackson, F. L Teague.

Central Missouri—B. F. Abbott *1.

Lexington—Mrs. C. Spears.

Little Rock—J. E. Toombs *1.

Louisiana—U. Daniels, Miss L. E. Taylor, S. Duncan 3, J. E. Rolax, J. L. Angustus *3, Wm. Porter, James Morris, J. H. Pierre *1, Fannie A. Smith, J. E. Ogilvie, J. W. Hilton * 2. M. L. Dyas, H. J. Johnson, A. McGlocklin.

Mississippi and Upper—E. D. Montgomery, C. W. Irby 1, M. Anderson, J. May, B. R. Moore, J. W. Parks *1, R. Roberts 1.

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Tennessee and East—E. Proine.

Texas and West—C. E. Thomas, P. T. Drizzle, H. C. Cooper 1, B. F. Smith 2, M. S. Jordan, A. Alexander 1, W. M. Burel, D. C. Lacy *2, N. J. Johnson 1, J. W. Weakly *1, Jas. Hutchinson 1, Wm. Bartley.

*Yearly.

DISTRICT CONFERENCE.

The Nashville District Conference met at Shelbyville, Tenn., August 22-26. Rev. M. Williams, the newly appointed P. E., presided over the conference with great care and efficiency. Dr. J. Braden, president, and Prof. Fortson, instructor in mathematics in Central Tennessee College, were present during the entire session and rendered most valuable service. Rev. T. W. Johnson, the efficient secretary, who has served the conference for three years, was re-elected, with Miss L. P. Martin and Rev. A. L. Nelson, assistants.

The welcome address was by Miss Martin, of Shelbyville, and was responded to by Rev. T. W. Johnson.

The conference sessions were very largely attended. Each meeting was a spiritual feast. The good members, friends and H. Primm, pastor of Scott Chapel, are to be congratulated for their splendid efforts in caring for the conference.

Reports from the presiding elder and the members showed that great gain has been made along all lines. Strong resolutions were passed in favor of the Southwestern. The new mode of examination as fixed by the General Conference seems to have frightened many of the undergraduates, but it was the thought of the conference that the new mode will prove beneficial to our Methodism. The new mode of examination is much better than the old, in that the new keeps out many unqualified men who otherwise might get into our conferences and within a few years become "wet logs" on the conference.

W. R. Smith, Reporter.

Baton Rouge, La., Sept. 22.—The pastor at Lettsworth & Union, Rev. A. G. Davis, has been suspended.

A. Moore, P. E.

ABOUT CHANGE OF ADDRESS.

We have learned from long experience that when we have attempted to change the address of our pastors according to appointment as read out at Conference, they in very many cases are not correct as to post office address, and they have to be changed again before the right office is reached. Then in case of circuits, how are we to know on which charge the pastor will reside unless he tells us? The best way is for all who desire a change to request it. A postal will do it, or the postmaster will send us a notice on his blank form, without any expense, whenever requested. Another good plan is for each presiding elder to send us a list of all his his pastors, including supplies, with their correct post office address. It will save a deal of complaint and trouble if this should be done.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, October 6, 1898.—Vol. 33, No. 40. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

Work to-day and rest to-morrow.

* * *

If you are really great do not loose any time telling others, they will be sure to find it out.

* * *

Dr. M. C. B. Mason preached to an audience of 5000 in a New Hampshire camp meeting.

* * *

The French cabinet has voted for a revision in the case of Dreyfus, the Jewish army officer who is now serving his sentence on Devil's Island. That is to say, the case is referred to the Court of Cessation and that body will decide the point as to whether the case shall undergo a revision.

* * *

According to the published accounts given by the daily papers, Gen. Blanco, who has charge of Spanish intersts at Havana, Cuba, has decided to take the dust of the body of Columbus back to Spain. To us it seems an exceedingly appropriate thing that the ramins of this noted discoverer remain where they are, and that our commissioners should insist on the same.

* * *

A few weeks ago it was reported in the papers throughout the country that certain troops in Georgia had not only treated Paymaster Major Wright discourteously, but had refused their pay at his hands. Prof. Booker T. Washington, in a card to the New York Age, denies the matter in toto. He says he took special pains to note the manner in which he was treated by the various Southern troops. He says he was with him in both Georgia and South Carolina and the major "stated to me that he was treated with the utmost courtesy by both officers and men." He says further that while with him on the streets of Columbia, S. C., "in no instance while I was with Major Wright did any of the privates fail to salute him in the proper manner."

NEGRO OFFICERS VERSUS WHITE OFCERS.

It is remarkable just how narrow some men are and how ready they are to condemn some others without a trial. It seems from the following clipping that as soon as the 8th Illinois touched the land and their Negro officers were seen the whole regiment became objectionable and was "hustled out of town." The black regiment with white officers was, of course, more acceptable. But read what a correspondent to one of our city papers says:

"The Eighth Illinois Regiment was hustled out of town as soon as it disembarked. Its Negro officers do not, in the opinion of the military men here, seem to be able to control their men, and much surprise was expressed that the government should have sent it to Santiago. Col. Crane's regiment is in better shape. His men came from the plantations and workshops of the Southern States, and have been accustomed to a certain amount of restraint all their lives. Col. Crane, moreover, understands Negro troops. He handled them in the regular army before he enlisted in the volunteer service. The Ninth Immunes attracted a great deal of attention and received many compliments when it marched through the city on the day of its arrival to the San Juan Valley to relieve Gen. Bates' division at the Spanish camp. There were more than 1000 men in the column. They were all big, muscular fellows. The task to which they were first assigned was not a hard one."

NOT WHAT THEY SEEM.

According to the echoes which reach us from the Afro-American Conference which was held recently in the city of Rochester, New York Hon. John H. Smyth, of Virginia, was denied membership in that body because his views on mixed schools and intermarriage laws did not accord with those previously expressed by the chairman of the meeting. That is, he was found to be opposed to mixed schools and the intermarriage of the races, and gave as the reason for his faith that he believed that by separating ourselves we could better preserve our distinct race type, etc. This came nigh breaking up the meeting, for Chairman T. Thomas Fortune immediately made the exclusion of Mr. Smyth the condition of his remaining in and presiding over the meeting. Mr. Smyth was, of course, excluded and with him went the Negro's reputation for toleration and free speech. We have often heard it asserted that if the Negro were in authority in this country to the extent the white man now is, the white man would suffer far more than the Negro now does. In reply we have always contended that the whole matter would depend on the degree of intelligence attained by the Negro. But the Rochester meeting was a gathering of leaders, church leaders and others as well, a few of whom we have been pursuaded to believe were exceptionally broad-minded and liberal. We cannot understand such an act in the face of all we suffer in this country as the result of intolerance and prejudice.

Another phrase of the situation must be noted also. If we are to judge by the list of officers elected, the conference was composed largely of ministers and members of the A. M. E. Church and A. M. E. Zion Church.

At any rate, the honors were divided between these two churches; hence whether they were present or absent, they were in control and succeeded in making the organization very largely a church affair. No matter about that, however, for if it suits them others must submit as usual. But what seems so remarkable to us is the fact that a body composed of or controlled by devotees of churches that teach and preach race segregation or separation as faithfully as they preach the Gospel should exclude a man who advocates similar principles, though on slightly different lines. To say the very least the thing is so inconsistent that we cannot understand it.

We can account for the action in no other way than that the conference valued the membership and presidency of Mr. Fortune so highly that the sacrifice of Mr. Smyth was felt to be an absolute necessity. And yet if they were thus prompted, the chairman, evidently, soon showed them the error of their way. For, according to the Colored American of Sept. 24, soon after the election of officers he denounced the race in the bitterest terms and resigned from the presidency. We have long admired Mr. Fortune for many things, but must say that in the role of intolerance and petulance in which he then and there appeared, he places himself in an extremely awkward position before the whole race. He may be misrepresented, or may have some explanation, which in either case we hope will soon be forthcoming.

The Peace Commission which went to Paris, France, to meet the Spanish commissioners appointed for the same purpose has arrived at its destination and is now in session.

THE BLACK VOTER INVITED.

New York city now has a well organized Negro Tammany Club. The Democrats of the city have taken right hold of this new organization and are doing all they can to assist and encourage the same. Among other things they have given a greater number of Negroes positions and work in the public service than they have heretofore been accustomed to have done. The fact is not a few complain that heretofore no attention whatever has been given them. They have, of course, been looked up to vote on election day, but there the matter ended. The history of the Negro voter of New York is similar to what it is in nearly every prominent city throughout the country. A few men, called leaders, who claimed the ability to vote the Negroes for certain candidates, have managed matters to their advantage and on such claims have been paid to do so. Hence when the time for the distribution of patronage come they were simply told, "you have your reward," and that was the end of it. The Irishmen, the "dagoes" and others got the positions and the work.

But in addition to the influence of this class of leaders it is an indisputable fact that the Republican party has felt that the Negro would vote the Republican ticket as a matter of course, and hence it was unnecessary to consume ammunition "on dead ducks." It was only necessary to keep the leaders satisfied and they would keep the masses in line. And it does seem that to a certain extent they were right in their surmise. The bosses made the music and the masses did the dancing, but in addition the masses, too, have had to pay the fiddlers. They have got nothing. Despised by the Democrats and neglected by the Republicans they have been ground to powder between the upper and nether mill stones. While we are not a Democrat and have taken no pleasure in the triumphs of the party we nevertheless stand ready to welcome any change which promises to improve the condition of a people who have blindly and thoughtlessly followed the lead of men who have profited to their hurt and laughed when their calamity came. To divide the Negro vote cannot render our condition worse, but will, as we believe, give us friends in both parties and make the triumph of either the triumph of our friends.

MAINE SURE TO BE REMEMBERED.

Maine acts in harmony with its long-time precedents. Nelson Dingley was chosen for the tenth time with a larger majority than ever. Speaker Reed and the other two members were elected by the usual majorities. It is astonishing that the States do not generally imitate Maine. Statesmen are not born; they are made by experience. No experience will make a statesman out of a degenerate; neither can a man of the greatest talent become a statesman in a day or year. Hence it is that Maine exercises to-day far greater influence than New York or Pennsylvania in the House of Representatives, and except in number of votes perhaps more than them both.—Christian Advocate.

You need not expect full credit in this life for all you are and all the good you do. Here every virtuous deed carries with it its own reward and in the end every man will be rewarded according to his true merit.

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OUR CONTRIBUTORS.

THE PREACHER'S SUCCESS.

Causes of Failure—Affectional.

Rev. Geo. C. Wilding, D. D.

Not all men of real ability succeed in the ministry of our own and other evangelical churches.

All of us are well acquainted with preachers of rare native talent, who have received thorough training in the schools, and who come to the great work of the ministry highly equipped in every intellectual sense.

And yet they do not seem to be successful, in the true sense of that word, in their divine calling. People are not drawn to them. Men and women who are in great trouble do not seek them out and unburden their hearts to them. Nor do the churches seem inclined to run after them and want their services.

To many people, and to some of these preachers themselves, this is a cloudy mystery, that they cannot at all penetrate or comprehend. If we looked deeply into things the mystery would dissolve into thin air. Birds and bees can tell a real flower from a picture of a flower, or from the image of a flower made out of paper or of wax.

Little children readily discern the genuine form the insincere. They go easily and promptly into the arms of sympathetic people who really and tenderly love children. And they pull back from the properly prepared smiles of those who have no real depth of feeling or sympathy, and at heart really dislike little children.

This is true of the common people everywhere. They are drawn by heart power and readily and heartily respond to its drawings. The great preachers in all ages have been men of great heart power. Take Spurgeon and Beecher and Simpson.

Some of the clearest reasoners and readiest defenders of the great truths of the Bible often have a slender following of thoughtful people. While some warm-hearted, brotherly preacher in a nearby pulpit, will have multitudes throng about him like bees about a sugar hogshead.

The preacher who would, in a conference sermon, simply fascinate his brother preachers with the pellucid clearness of his mental processes, would not hold to him the everyday masses, because he has all run to head, and his heart power has dried up.

By all odds the brainiest man in a conference is often found preaching on a frail little charge that can scarcely support him or even hold together. The secret of it all is that he sweats icicles in August. Is too cold for the people. They have run off somewhere to find a preacher with a big warm heart, that they may sun themselves in its glowing and cheery rays.

I know a man in a Western conference who is not an educated man. Has no special polish in any sense of that word. His sermons are not systematically arranged. He cannot build a good English sentence to save his life. But he has the heart of an ox—large and warm and strong. People crowd about him to warm themselves at its fires. He always has a big following. It is humanity's tribute to a great, true heart.

We cannot win without heart power. The preacher must have heart and put it into his work unstintedly and without measure. It is the chief power to move men. People are hungry for sympathy. They crave it more than they do anything else. Among our fellows all about us they need love more than they need bread.

Hearts respond only to hearts. Intellects of course respond to intellect. It is the hearts of the people that we are after. So it is heart that we must use in our Gospel campaigns. We must bait our hooks properly if we are to be wise and successful fishers of men. This is just as important as it is to fish at the right time and in the proper place.

It is a costly investment, but it is worth all it costs. The blessed harvest more than justifies and vindicates the generous seed-sowing. To give off sympathy freely is, as every preacher well knows, an exhausting process. But we must not shrink from it. It must be done. And we well know where to secure a fresh supply.

By making our ministry a heart ministry the good we do will be immensely multiplied, and myriads of troubled ones will be cheered and helped by our heart heavings. And we will be so much happier in our ministry, and our work will become correspondingly easier and simpler.

And this need not in the slightest degree interfere with any worthy and proper lines of study and mental pursuit. Indeed it may be made to help in that direction. We then settle down to gather knowledge purely to help our fellows, because we love them.

It will be well to guard against all that has any tendency to chill the affections or deaden the sympathies. Don't cultivate any fictitious emotions. But let the genuine have full play. Keep near the great, warm heart of the All Father, and close to the fluttering hearts of our suffering and needy brothers, and our own hearts will remain warm, and loyal both to God and man. And hungry-hearted men will crowd about us and our ministry will be a blessed one.

Jersey Cit, N. J.

BALTIMORE LETTER.

The camp meeting season is over, and the ministers have settled down to work again in the city. Already the fire of revival has been kindled at Metropolitan and St. Paul, and Pastors Holmes and Key are preparing for a rich harvest. John Wesley and Ames re-opened last Sunday, after an absence of four weeks in the camping regions, with appropriate services. One hundred and seventy-five probationers, the result of last winter's revival, were received into full membership at John Wesley by Pastor Lyon.

The new Sharp Street Memorial is nearing completion. Dr. Hays, the pastor, is busy with plans for its dedication. This edifice, when completed, will be the finest in the connection.

Ames is still maturing plans for the new building. Brother Naylor, the pastor, has paid off nearly $5000 of a mortgage on the land, upon which the new church is to be erected. A few more hundred dollars will give them a clear title to this valuable site.

Dr. I. L. Thomas has commenced the work of remodeling old historic Asbury in the National Capital. The work, when done, will be a credit to both pastor and people, as well as a contribution to the glory of Methodism.

Brother Griffin, the pastor of Ebenezer, Washington, D. C., reported on a visit to the Baltimore Preachers' Meeting that the charge was alive both financially and spiritually, and that the trustees were meeting every financial obligation with becoming promptness.

Word has reached us that Mt. Zion, under the able pastorate of Dr. Peck, is prospering.

Another new church on the South Baltimore District has been completed—Hall's Memorial. Rev. S. R. Hughes is the pastor on this circuit. He is an untiring worker and has labored hard to bring about this result.

Brother Moorman is holding his own at Centennial, and is cancelling financial obligations.

Asbury and Metropolitan have purchased new parsonages. Brother Young, who is the pastor at Asbury, is deservedly popular with his people. He is a good pastor and a strong preacher.

Presiding Elders Jenkins and Carroll reported much progress on their districts. Both of these brethren are indefatigable workers. Their presence on the several charges is helpful to both pastors and people.

Morgan College will open on the first Monday in October. Dr. Wagner, who has been in the North during the summer looking after the financial interests of the institution, has returned full of hope and cheer. The buildings have undergone much needed repairs, so that they present a magnificent appearance, and if the school behoves itself as it looks, Morgan will have no need to fear. The outlook for a large attendance in all the departments is cheering.

More anon. E. L.

A GREAT CONTRAST.

Say what people will about the abounding mercy of God in behalf of those sinners who continue to harden their hearts against His entreaties to save them, it is a fact that there is a great contrast between the death of a true child of God and one who is not. Dr. L. A. Banks relates the following:

"I went one night to see a woman who was dying. She knew she was dying, and in a few hours must stand before her God; but her face was all aglow with peace and joy. I prayed with her, quoting in my prayer some of the precious promises of God's Word. 'O, the promises! O, the promises! How sweet and true they are!' she said: I went away, and an hour afterward, when the last moment came, her final sentence was: 'For me to live is Christ, but to die is gain.' That was a very joyful and triumphant death, just such a death as faith in Christ and love for Him prepare one for. Now, note another sort of death, reported as follows: 'A minister went to call on a woman who was dying. The mother of the lady met him at the door, wringing her hands in great distress. She cried out: 'Oh, pray for my daughter, she is dying!' The minister knelt near the bed and tried, and tried again, to utter words in prayer, and could not. After struggling for awhile with a strange feeling, he arose from his knees, alive with the memory of what God has said: 'There is a sin unto death: I do not say that you shall pray for it.' As he arose to his feet the dying woman said: 'I knew you could not pray for me, but I wanted to see you, that I might send a message of solemn warning to my friends.' After delivering this terrible message she turned her face toward the wall and continued to repeat the words: 'Too late, too late!' until she was dead. Is there not a very great contrast between these two deaths? They are not imaginative sketches, but they are true to experimental facts. The truth is, it is utterly impossible for an unconverted person to die a happy death, even as a true Christian does. Get salvation now, this very day.

C. H. Wetherbe.

LET THE POOR SHARE THE DUTY AND BLESSING.

I have felt desirous that the poorest ministers and members in our Southern field should share in the duty and honor of paying off the last remnant of the Missionary debt. I would not presume to exhort others if I had not sent my own mite to the Missionary secretaries.

It is my hope that each one who may read this humble note may be constrained to send at least one dollar to the treasury of the Missionary Society; send it at once in a letter, plainly and carefully directed to Rev. A. B. Leonard, D. D., missionary secretary of the Methodist Episcopal Church, 150 Fifth avenue, New York, N. Y. Procure, if practicable, a one dollar bill; if not, a money order, directed to A. B. Leonard, 150 Fifth avenue, New York. Make no delay to share the duty and blessing.

Purdy, Tenn. T. Cotton.

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THE LIFE OF FAITH.

A DANGEROUS PRAYER.

"Thy kingdom come," is a dangerous prayer. It may cost the man who breathes it his life. A pastor said to his young people: "I want you to spend five minutes every day praying for missions. But beware how you pray, for I warn you that it is a very costly experiment." "Costly!" "Yes, costly. When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and it cost him his life. Two students in Moody's summer school began to pray the Lord of the harvest to send forth laborers into his harvest, and, lo, it is going to cost our country five thousand young men and women who, in answer to this prayer, have pledged themselves to the work."

Be sure it is a perilous thing to pray in earnest for missions. You will find you can not pray and withhold your labor, or pray and withhold your money, or pray and withhold your life even, when your prayers begin to be answered.—F. D. Power, in Christian Standard (Cincinnati).

WHAT HE OUGHT TO DO.

Christ did not come to cramp one's manhood; he came to broaden it. He did not come to destroy our manhood; he came to fulfill it. A thorough-going Christian is a man with a stronger reason, kinder heart, firmer will, and richer imagination than his fellows—one who has attained to his height in Christ. A bigot, or a prig, or a weakling, is a half-developed Christian—one not yet arrived at full age. What ought a Christian to read? Every book which feeds the intellect. Where ought he to go? Every place where the moral atmosphere is pure and bracing. What ought he to do? Everything that will make character. Religion is not a negative, a giving up this sort or that, but positive, a getting and a possessing. If a man will be content with nothing but the best thought, best work, best friends, best environment, he need not trouble about avoiding the worst. The good drives out the bad. There are two ways of lighting a dark room; one is to attack the darkness with candles, the other is to open the shutters and let in the light. When light comes, darkness goes. There are two ways of forming character; one is to conquer our sins, the other is to cultivate the opposite virtues. The latter plan is best because it is the surest; the virtue replaces the sin. Christianity is not a drill; it is life, full, free, radiant, and rejoicing. What a young man should do is not to vex himself about his imperfections, but to fix his mind on the right image of Perfection; not to weary his soul with rules, but to live with Christ as one liveth with a friend. There is one way to complete manhood, and that is fellowship with Jesus Christ.—Ian Maclaren.

THERE IS ONE WHO LOVES US ALWAYS.

I remember a girl who had gone wrong and was so hard that nothing could move her to tears or repentance. I had done all I could, but she was perfectly unmoved. At last I had to leave her, and as I extended my hand and said, "well I want you to remember that there is One who loves you even when you are sinning," a startled look came into her eyes, but I sailed the next day for Europe and did not see her again. Later I heard that she had returned to the place where I had last seen her, and said she had to come back to stay, that what I had said was too much for her. She could have gone right on if I had said, "God hated her," but she could not stand, "His loving her."

Maybe we have never felt the love of God. I think the rarest thing is to believe He loves us—really believe it. It is a great thing to really take in the first sentence of the creed that some of us say so glibly, "I believe in God." Oh, no, you don't; if you did, every bad "spell" would leave you.

The letters I receive make me so sad at times that if I did not believe in an unchangeable God, a God that will execute judgment and righteousness for all who are oppressed; if I did not know that He was good, and that He will never cease to love, that His mercy is from everlasting to everlasting, I should have a "spell" of despondency that would last; but as it is, I intend that my "spells" shall be on the other line. You know the word "gospel means a good spell. I mean to have "spells" of gladness in God, "spells" of trusting in the Lord, "spells" of joy. I will make room for joy to come in and stay. Have long, long "spells" of perfect love, and believe me, dear daughters, all these good "spells" will come and abide if you will only believe that He changeth not. He is "the same yesterday, to day, and forever."

Not only or the evil a man does is he responsible, but for the good which he is capable of doing and fails to do. Man's powers are talents committed to him by his Master, and for the use, the disuse, and the abuse of them he must in due time give account. "Well done, good and faithful servant," or "Thou wicked and slothful servant," is sure to fall on the ears of every one of us from the lips of our divine Lord. As to which it shall be is left for each to determine for himself. By improving our talents we insure for ourselves the former; by abusing or neglecting them we compel the King to pronounce the latter verdict. Which shall be? How are we living? Suppose the judgment sat to-day?—Religious Telescope.

CHINESE DEDICATION OF ONE TENTH TO GOD.

Rev. W. A. Main writes from China: "At a recent conference of Christian workers at Kucheng city for prayer and counsel Dr. J. H. Worley preached a sermon on tithing, setting forth clearly and forcibly God's right and claim to a tenth of one's income. The people were asked to think and pray about it, and when, in a following service, a tithing pledge was presented, and those who would willingly sign it were requested to do so, there was a grand rush, the people fairly crowding each other in their eagerness to register their names. On counting the names it was found that there were two hundred signatures. On the list are the names of twenty-four native preachers—all that were present. The list also includes a number of teachers, students, business and laboring men.

"On returning to their charges the preachers are all expecting to present the subject to their people, and as they become willing to tithe their income their names will be sent into Kucheng city and enrolled as members of the 'tenth legion.' The depth of consecration in this dedication of one-tenth by these preachers is better realized if it is remembered that their average yearly income is about thirty dollars—a salary so scant that it is sometimes difficult to provide sufficient food and clothing for themselves and their families.

"Yet with faith in God they bravely and joyfully take this step and pledge the tenth of their incomes to the work of the Lord. Previous to the meeting here referred to the subscription taken for pastors' support on the Keehung District were more than double what they were for the previous year. Now, with this new impetus to Christian giving, greater advances than ever will be made along the line of self-support, and it is probable that in a very short time most of our old work will be entirely self-supporting."

W. Claudius Spencer, D. D., editor of the Rocky Mountain Christian Advocate, of Denver, Colo., is the Prohibition Party nominee for governor of the State of Colorado.

WOMAN'S DOMINION.

MUSIC AND TRAINING.

Eight hundred cavalry horses broke loose and tore through the City of San Antonio, Tex. They broke away from the corral at Fort Sam Houston, three miles from the city. Most of them were undrilled ponies, but here were many horses that had seen service. All attempts to stop them were in vain until, as the mad rush turned toward the officers' quarters, a bugle call came forth. Chargers which had often responded to it, insensibly slackened their speed. A dun mare and one third of the stampeded horses continued to run, the other two-thirds turned squarely at right angles. The bugler repeated "Columns right!" and the two-thirds again turned at right angles and galloped back in the direction from which they had come. Once more the bugle rang out. The savage mass steadied its gait. Again the bugle sounded, the battalion broke the gallop, went into a trot, and turned into the parade ground. The bugle sounded halt, and that part of the stampede was over. Great damage was done by the other third.

DRINKING CONTAMINATED WATER.

Water that is left standing in the kitchen or bed room, and above all, in the sick room, over night is liable to contamination by the absorption of impurities afloat in the air in such rooms, and to be wholly unfit for use. No matter that the water is cold even to freezing; it is so much the more liable to absorb and hold in solution the foul gases and organic particles to which it has been exposed. It is dangerous to use such water. Water should not be so left; but if it should by chance so be, it should be thrown away. Freshly drawn water only should be used for culinary purposes, as well as for drinking, whenever practicable. Moreover, the faucets over sinks and wash basins are always more or less liable to contamination, hence the first water that flows on opening them after they have been left all night without use should always be let flow away—it is dangerous to drink, and unfit for the teakettle or for cooking later; even boiled disease germs are unwholesome.—Sanitarian.

REMEMBER IN COOKING VEGETABLES

That most vegetables should be put on to cook in freshly boiling water.

That salt should be added when they are about two-thirds done.

That lying in very cold water for an hour or more will partially restore to wilted vegetables quality and freshness.

That every green vegetable should be cooked rapidly, and uncovered, to retain its color.

That if the water is very hard, a tiny bit of soda, not larger than a pea, added will make the vegetables cooked in it tenderer and of better color. Ordinary water does not require such addition.

That when soft water is used the salt must be in from the first to prevent loss of flavor and substance.

That cooking a vegetable after it is done toughens, darkens it, and detracts from its flavor.

That the best dressing for vegetables at their perfection is butter, pepper, and salt—cauliflower and perhaps asparagus excepted.

That older or staler vegetables are improved by a cream or drawn-butter sauce, the basis for the latter the reduced liquor left when the cooking is finished.—Ella Morris Kretschmar.

Fish Chowder—Fry five or six slices of fat pork crisp in the bottom of the pot you are to make your chowder in; take them out and chop them into small pieces, put them back into the bottom of the pot with their own gravy. (This is much better than having the slices whole.) Cut four pounds of cod or sea-bass into pieces two inches square, and lay enough of these on the pork to cover it. Follow with a layer of chopped onions, a little parsley; summer savory and pepper, either black or cayenne. Then a layer of

split Boston, or butter, or whole cream crackers, which have been soaked in warm water until moistened through, but not ready to break. Above this put a layer of pork, and repeat the order given above—onions, seasoning, (not too much,) crackers and pork, until your materials are exhausted. Let the topmost layer be buttered crackers well soaked. Pour in enough cold water to barely cover all. Cover the pot, stew gently for an hour, watching that the water does not sink too low. Should it leave the upper layer exposed, replenish cautiously from the boiling tea-kettle. When the chowder is thoroughly done, take out with a perforated skimmer and put into a tureen. Thicken the gravy with a tablespoonful of flour and about the same quantity of butter; boil up and pour over the chowder. Serve sliced lemon, pickles and stewed tomatoes with it, that the guests may add if they like.

CRUMBS SWEPT UP.

Try oilcloth tacked firmly on the kitchen table, instead of scrubbing so much. If oilcloth is not to be had, use a sheet of tin.

Silverware may be kept bright by washing in the water in which potatoes have been boiled. It can be kept bottled for the purpose.

A tear in wash goods should always be mended before washing, as it may be done more easily and neatly, and will then spread no further.

To clean bronze, rub with sweet oil and polish with chamois. Tarnished brass may be restored by warming, and then applying shellac dissolved in alcohol.

To cleanse knife-handles or piano-keys, use a preparation consisting of two-thirds alcohol and one-third sweet oil. Ink-stains in wood will yield to this treatment.

When baking cake, grease the pan with lard—butter will make it stick and break, and is extravagant. After greasing the pan thoroughly, shake a little flour over the lard, and then you will not need to use paper to line it.

Marble statuary may be cleaned with a solution of saleratus and boiling water. Use one-quarter of a pound of saleratus to two quarts of water, boiling it two hours. Leave it on the marble for twenty-four hours, and then wash off. Stains in marble may be removed by a mixture of equal parts of vitriol and lemon-juice. Wet the spots and leave them an hour, then wipe off with a soft cloth. Alabaster ornaments may be cleaned with boiling water in which a little borax has been dissolved.

In sweeping the pretty and economical straw matting that is growing to be very popular with housekeepers during warm weather, do not use a broom, for it will tear the strands in a short time. A long-handled bristle brush, such as is used for oilcloth, is the nicest, and will remove the dust best, for the soft bristles can go into crevices that a broom would miss. Always, when possible, brush the matting lengthwise of the grain; and the strands of straw will not wear and break as quickly as though brushed across.

Plan of Episcopal Visitation

Conference.	Place.	Time.	Bishop.
Rock River	Chicago, Ill	Oct. 5	
Upper Iowa	Mason, Ia	" 5	Vincent
Northern Minnesota	Hutchinson, Minn	" 5	Joyce
Southern Illinois	Du Quoin, Ill	" 5	Goodsell
N. Mex. Eng. Miss	Silver City, N. Mex.	" 6	Hurst
Atlantic Miss. Con	Morehead City, N. C	" 6	Newman
West'n Nor. Danish	Tacoma, Wash	" 6	McCabe
Oklahoma	Kingfisher, Okla	" 12	Merrill
Genesee	Medina, N. Y.	" 12	Foss
Tennessee	Murfreesboro, Tenn	" 12	Hinde
N. Mex. Sp. Miss. Con	El Paso, Tex	" 13	Hurst
Holston	Elizabethton, Tenn.	" 13	Vincent
Northern German	Chippawa Falls, Wis	" 13	Joyce
North Carolina	Lennir, N. C.	" 13	Newman
Central Tennessee	Lawrenceburg, Tenn	" 19	Hinde
Dakota	Parker, S. Dak	" 19	McCann
East Tennessee	Bristol, Tenn	" 20	Vincent
Blue Ridge	Marion, N. C.	" 20	Newman
Southern German	Llano, Tex	Nov. 26	Fowler
Austin	Austin, Tex	Dec. 1	Fowler
Alabama	Anniston, Ala	" 1	Goodsell
South Carolina	Anderson, S. C.	" 7	Foss
West Texas	Denison, Tex	" 7	Fowler
Atlanta	Palmetto, Ga.	" 8	Andrews
Central Alabama	Gadsden, Ala.	" 8	Goodsell
Texas	Clarksville, Tex	" 14	Fowler
Georgia	Rock Springs, Ga	" 15	Andrews
Savannah	Macon, Ga	" 15	Foss

Foreign Conferences.

North China	Peking	Oct 5	Cranston
Foo-Chow	Foo-Chow	Nov. 2	Cranston
Hinghua Mis. Conf	Hinghua	Nov 24	Cranston
Cen. China Mission	Kinkiang	Dec. 15	Cranston
West China Mission	Chungking	Mar 99	Cranston

EDWARD G. ANDREWS, Secretary.

OUR YOUNG FRIENDS

THE HOLE IN MRS. WASHINGTON'S DOOR.

By Elizabeth Preston Allan.

Joe and I had a picnic the other day. Our North Carolina Aunt Jane came to our house on a visit, and of course she must go to see Mount Vernon—George Washington's old home, you know.

Our house is a mile or two out of Alexandria, so we hitched up the pony cart and drove Aunt Jane into town one morning, to take the electric cars for Mount Vernon.

Joe and I and a lunch basket were going along.

While we waited at the car station on Fairfax street a noisy crowd of school girls dashed up from the Richmond and Petersburg station. They had come from Richmond on a "vestibule," to go picknicking at Mount Vernon.

So the electric was pretty full, but Joe and I got one seat and the lunch basket and Aunt Jane another. There isn't much noise on 'em, you know; you just whizz along pretty quietly; so by wriggling around in our seats we could talk to Aunt Jane all the way. She asked us if we had ever been to Mount Vernon before.

"Not on the electric," says Joe, "'cause it hasn't been running very long; but father drove Arthur and me over there once when we were little boys."

The old lady gave a sort of grunt, and I know she was thinking we were not very big boys now.

"Well, what did you see?" says she.

"Whew! we saw a lot," says I.

But do you know after Aunt Jane had made us tell her everything we could remember she said la! she didn't think that was much.

"Now, I am going in for offering a prize," says Aunt Jane; "I've got a gold dollar in my trunk, a shining fellow, wrapped up in tissue paper, and I am going to give it to the one who sees the most to-day."

You may be sure we used our eyes that day, and it seems to us that what we two fellows didn't see was not worth seeing.

The car was too full for us to get seats together going back to Alexandria, so we spent the time counting up what we had seen.

Presently, Joe whispered out loud to me, across the back of two seats, "One hundred and ten." "One hundredand twelve," I called back, and that set the school girls to giggling. But, for that matter, the girls laughed all the way both trips.

Joe put his head down in his hands and remembered two more things; one was the custard cup used by General Washington at some great dinner, and one was a little mahogany table that would turn a somersault and go flop against the wall.

Now Joe was even with me, and I must think of one more thing. I thought and I thought, but I could only seem to see the great wide river, the high green bluff, the white stuccoed house, the old fashioned garden set round with box, and all these sights I had counted in my "one hundred and twelve."

At last I remembered six rubber buckets set under one of the cabinets in the up-stairs hall; they were for use in case of fire. This set me "one hundred and eighteen," so there now! I was easy, and could look about and enjoy myself while Joe was scrubbing on six more things.

He had only thought up four more by the time we got to Alexandria, but Aunt Jane let the time run on till we should reach our own front gate. —So—I—whistled as we drove home, and looked at the red sunset through the trees, and pretended not to be thinking about Mount Vernon, while Joe was frowning and screwing up his face and trying to think up two more things.

But in fact I thought of one more myself—such a funny thing that I laughed over it easy to myself. I was crazy to tell Aunt Jane, but I kept it to spring on Joe in case he should get even with me.

Sure enough, just as our white gate came in sight, with the big holly tree beside it, Joe sang out, "It's a tie, Artie! I've thought of the stove in the kitchen fireplace and the picture of the prison keys—that French prison, you know; the picture hangs in the up-stairs hall."

We were close on the gate now, but I caught the reins and slowed up. "I'm one ahead, though!" I shouted. "I've thought of the hole in Mrs. Washington's chamber door cut for her cat!"

I had won, but Joe was so tickled about the hole that he didn't seem to mind my getting the gold dollar. As for Aunt Jane, she nearly fell off the seat of the pony cart for laughing.

Joe hadn't seen the hole in Mrs. Washington's door; neither had Aunt Jane. One of the school-girls showed it to me, and when you go to Mount Vernon you'll find it in the door of the third story room, southeast corner.—Little Men and Women.

A CONVICT'S STORY.

A young man who is now in some disfavor with his old companions because he is trying to reform, is telling his story in this city; and has written it out for one of the papers. He says that he was sent to a reform school when he was ten years of age, by request of his mother who pleaded that he could there "learn a trade and be educated." Having been in that school he was ostracized, suspected, and mistreated by the police, and therefore forced to find companions among boys of like history. When he finally began to steal, the police used to declare to police judges, in order to convict the little fellow: "Why, your honor, he was in the reform school when he was only ten." When he was sent to the reform school punitively among his fellows: "I was looked up to because I had had the honor of being arrested," and was not confined simply because his mother wished him there "to get an education." He says:

"Here I met Frank James, the famous outlaw, who was awaiting trial for train robbery and had the privilege of the jail. He was my king. I made up my mind that some day I would be a great train robber, and dreamed by night and by day of my ambition. In my dreams I stood before a band of outlaws. By day I practiced with my spoon, using is as a revolver."

This happened before he was thirteen years old. Passing by his own accounts of many robberies, he speaks of being sent to a certain jail about which he says:

"As for the 'coppers' (the police), I never was a friend of theirs, nor were they friends of mine. I took a shot at them at every opportunity, and they tried to settle me whenever they could.

"There are fountains for beasts, temples for God, monuments for the dead, benevolent societies by the thousand, and yet I laid in that black hole of Calcutta for eighty days, and not a Christian came to me and said: 'Boy, there is a God.' There is not a man, woman or child in Chicago who does not know I am trying to reform, yet not one has come and said: 'Burk, what can I do for you.' Thousands who have come to me and said: 'I am so glad you have found Jesus,' but none to say: 'Have you found your supper?'

"It was not by choice. It was compulsion that made me a criminal. If I had been shown the right path I would have taken it early in life. The advice of my mother was like bread and butter at a picnic. I got plenty of it at home."

While this account possibly ought to be discounted in some respects, the reader who knows anything of youthful criminals, can see that it is substantially consistent and correct. What shall one say of a system that permits a mother to send her child to a reform school "to learn a trade?" He certainly did learn one, and chiefly from prisoners who had been sent there as criminals. He who should attempt to open a school wherein young boys are to be taught the art of crime, would speedily go to prison. What

of the municipal system that provides that education in crime, and assesses taxes with which to pay for such a sinister college? The remarks included in the last above quotation show that the young man—he is now only twenty-six—has ability and an active mind. His remarks may seem bitter, but it is not wonderful that he is inclined to satire. It is pitiful that the neglected continue to be neglected. While those who attempt reform work among human waifs will often be deceived and imposed upon, the effort is well repaid if one poor soul out of fifty is helped. The stranded and tempted young sinner needs material aid as well as good words about the world's Redeemer. The Redeemer himself would say so. The loaf should precede the word, unless the sinner is dying. We dare not now indulge in our theory of one good reason why jails are unnecessarily dangerous to youthful offenders, lest it should sound pessimistic and satirical. Nine of ten jailers, wardens and other keepers, are political creditors who get their places as rewards for party service. Society is trying to reform that evil element, but it remains substantially to this day. "Who shall keep the keepers?" is a very pertinent query as related to this theme which is so sad for prisoners, and is such a menace to society. The mere conviction and sentence of a convict are only one-tenth part of the vital problem.

EDUCATIONAL.

OUR DENOMINATIONAL SCHOOLS.

By E. L. Parks, D. D.

The most important work to-day for the Negro is that of his Christian schools, and his greatest duty is to these schools.

Just as in the case of any other race, the ultimate position of the Negro will be determined by the Christian civilization he attains. More and more it is seen that Christ has come to reign on the earth. The reign of the ascended Lord means not merely a blessed future life, but an abundant present life; not a narrow, but the broadest and largest life for man. It means all the best gifts for man. Man's natural gifts developed apart from vital relation to Christ are sure to be turned into curses. The Christian life at its best develops all man's gifts. All external elevation of the Negro to position, etc., to be of any value, must be based upon what he is in possibility or attainments. Attainment alone demonstrates to the world the reality of the possibility. Attainment in the end must be recognized, for Christ said, "There is nothing hid that shall not be known." Hence the development of Christian manhood and its manifestation by superior service to men are the most important achievements for the Negro.

The most potent agency for the development of the largest manhood in the Negro is his denominational schools. The most favorable period to an aspiring young mind, for a definite life choice for Christ, if it has not been made before, is the first year away from home. The hindrances of early companions have been removed; new associations have not taken their place, and the life problem stands out clearly apart from the entanglements of worldly possessions and activities, for personal solution. The most favorable place for such a life decision for Christ is in a Christian school with active teachers and a large body of earnest Christian students.

But the schools should not stop with conversions. The special work laid upon the churches to-day is not only that of bringing men to Christ but also that of teaching them what the Christ life in us means and the training them in Christian living. Our denominational schools must be the great fountain heads of these Christian influences, for they prepare the leaders. If young men and women need special training for mechanical skill, the industries, business, the profesions, etc., they just as certainly need special training in living a Christian life and in doing Christian work. The churches ought to give this. In the past they have too largely confined themselves merely to getting men converted. They must continue to do this work of securing conversion, but they must add to it the larger interpretation of the Christian life to the people and training them in Christian service for their fellows. The schools must be the great sources of this larger Christian living.

The greatest work of every Christian educator ought to be the winning of the young to Christ and instructing and training them in the Christ life. The educator's own character and life are indispensable fundamental factors in this work, but a mere unconscious, silent influence is not sufficient. The fact is no Christian is alive and growing who is not in some form giving Christian service. The only way for a teacher or pupil to maintain a growing Christian experience that shall vitalize all his knowledge in science, literature and art by relating it to Christian truth, is to be constantly engaged in some Christian work for others. Several conclusions follow: Each teacher should be an active Christian worker. Every faculty should plan as systematically and work as earnestly for the conversion and Christian training of their students as for any other element in the school life. Experience has proved that a schol with such work becomes even more than a church, a great spiritual power where multitudes of the most influential are converted, instructed and trained in Christ.

Our denominational schools among the colored people are favorably situated to do this work well. They have not yet been permeated by a worldly spirt in the form of luxurious and fashionable life, harmful amusements or the one-sided presentation of scientific views so as to practically deny Christ. They have a large religious life which, if it is made progressive, can continue to draw the young to Christ, unfold to them the meaning of Christian living, and train them in it. The teachers in these schools have the largest opportunity to prepare the young leaders of the colored race for true living and hence to determine the Christian character of the civilization of the race. Much good work has been done; but these schools must be progressively Christian or fail to fulfill their mission.

The colored people's greatest present duty is to support and patronize these schools. Every dollar given to their upbuilding or endowment is sure to give large returns to present and future generations. Every young person whom a parent, a friend, a teacher, or a pastor induces to attend one of these schools is started on the road to his own highest development and the largest usefulness to his people, the nation, and the world.

There is great wisdom in the course of a colred woman, with whom I am acquainted who had no opportunity for education herself and who toils hard for her daily bread, but who is so possessed with the idea that Christin education is what her people need that she has not only sent her own daughter through one of our advanced institutions, but is giving her thought and effort in helping others to go. There are many such, but their number should be greatly multiplied. Such a sustained enthusiasm resulting in practical effort among the common people for Christian education is the greatest present need. A wise, unselfish and persevering work on the part of our pastors and the more enlightened and discerning of the people could make such an enthusiasm the controlling force in every community. This would be of greater advantage to the cause of the Negro, of the nation, and of Christ than even industrial development, great wealth and civil rights, for it would speedily produce results which would secure all of these and much more, and make them permanent. The largest report that a pastor can bring to his annual conference may be that of the young persons whom he has induced to attend our schools. Let the prayers, financial support, patronage and sympathetic efforts of the people rapidly increase the attendance, equipment and efficiency of these institutions, till their transforming power upon the race shall command the recognition and admiration of the nation and of the world.

Our New Orleans University opened on Monday, with a good attendance. There is no danger of "Yellow Jack" invading that well conducted institution.

MORAL TRAINING OF GREEK BOYS.

The extraordinary care that the Grecian boy received in his formative years made his moral training more effective than that inculcated by the most careful of modern parents. His general education, coupled with skillful and continuous physical instruction, produced a moral cultivation very similar and fully as strict as that the Christian father deems necessary for his daughters. A pedagogue, generally an old and trusted slave, led the boys to school and called for them after it closed, carried the books, looked out for the little boys, kept the older ones from fighting and falling into bad company, and had a general oversight of their conduct and street form. He was by no means a schoolmaster or even a private tutor, not even being allowed to enter the schoolroom. Oftentimes ignorant in the extreme, he was chosen simply because of his loyalty to the family, and sometimes, I fear, because he was unfit for any other occupation. Though the butt of the boys' ridicule, and bitterly assailed by the comic poets and low wits of the day, he did an incalculable service in preventing vicious companionships and keeping pure the minds of those intrusted to his charge.

The child was never sent off to boarding school, but boys attended the day school; town life prevailed; besides, that sentiment that zealously guarded the boy's purity with a pedagogue from his sixth to his sixteenth year could brook no intermission of personal oversight. Education was essentially private, the state having jurisdiction simply over the moral and not the professional standing of the teacher.—From Young Greek Boys and Old Greek Schools, by Frederic E. Whitaker, in Appleton's Popular Science Monthly for October.

To a number of interested callers President McKinley reiterated his determination to have no more troops mustered out for the present. In the course of several interviews he stated in substance that it was the intention of the administration to send fresh troops to Porto Rico and take the place of the volunteers who will have to be returned home and who will be given furloughs. He stated very firmly that there would be no general discharges until the situation was cleared up. The president also testified to his appreciation of the soldiers from the South. He said one of the results of the war which particularly gratified him was that the war seemed to have effaced the last vestage of sectional feeling as between the North and South. He referred to the hearty responses from the South when the war broke out, and concluded with the statement that if the elimination of all differences of feeling between the North and South was to continue permanently he would be a happy man. He also spoke of the evident contentment of the Southern troops to remain in service so long as they were needed.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

A meeting of the Board of Trustees of the Woman's Home Missionary Society wes held in Cincinnati, Ohio, Sept. 14th-16th, with a large attendance.

The treasury has received the sum of $90,000 in cash during the past year.

Copies of Woman's Home Missions and Children's Home Missions published at Delaware, Ohio, will be sent to all the Industrial Homes.

Since assuming the duties of field secretary for Deaconess Work, Miss Henrietta Bancroft has traveled ten thousand miles and spoken ninety-five times in the interest of the society, strengthening and organizing auxiliaries, visiting Deaconess Homes, becomng acquainted with the in-

divdual characterstics of deaconesses. Miss Bancroft reported the total amount of money received since last March, in cash and pledges, $1,296.90. Of this sum of $525.00 was for Rust Hall, Washington, D. C.

Sibley Memorial Hospital, Wa-hington, D. C., will be kept open from October 1st, 1898, to June 1st, 1899.

King Home, Marshall, Texas, rejoices over its most prosperous year. One hundred and twenty-seven pupils were enrolled in the day school with an average attendance of ninety-seven. There were thirty-eight in the Home, with an average attendance of twenty-eight. The moral effect of the unique closing exercises of the Home impressed the girls with a larger sense of the dignity of capable womanhood. Eight conference societies have been interested in this Home during the year, contributing the sum of $330.-53 in scholarship money, and yet worthy students are in need of aid. Grateful mention is made of the Young Ladies' Society of Washington, Iowa, for the gift of a handsome flag, which will soon be wafted to the breeze with appropriate exercises, proclaiming liberty to all beneath its starry field.

Haven Home, Savannah, Ga., has been the victim of fire, earthquake and cyclones, to the satisfaction of showing the resisting power of its strong walls, but large window panes, shutters, chimneys, roofing, etc., have been injured again by the recent fearful storm that swept over this section of the country. The large lot was once beautiful with many fine shade trees, levelled by successive storms, and now the young trees planted by the society have been uprooted. An experiment of Miss Baldwin, missionary at Savannah, is the renting of a small house next door to the Methodist Episcopal Church, where she has fitted up a reading room and rooms for sewing classes, in charge of Margaret Lawton, one of the graduates of last year. All summer this reading room has been patronized by eager readers, and the sewing classes have been full. Another missionary could be employed to good advantage in this field, to carry forward missionary work, where visiting is much needed, for the people there are indeed as "sheep without a shepherd." Mrs. Lewis feels called to work among the sick, the suffering and the sinning, and has special qualifications for this work. She desires the society to relieve her of the duties of matron, and authorize her to engage in this phase of work.

Miss Ida Gibson will not return to her field of work in New Orleans, La., on account of yellow fever quarantine, until November, but in the meantime will attend the annual meeting of the General Board of Managers. The opening session of this assemblage of consecrated women of Methodism from all sections of the country will be held in Wesley Church, Minneapolis, Minn., Oct. 19th, proximo, at 2 o'clock p. m., instead of 10 a. m. The program prepared for this important occasion is replete with interest and information, and a profitable and enthusiastic meeting is anticipated.

THE WAIL OF THE HEATHEN.

Hark! A wail comes from the distance.
List! The cry comes back again!
'Tis the wail of heathen nations;
Shall their calling be in vain?
Listen now to what they are saying
In their cry so full of pain,
As they call out from their darkness,
Where they're bound in error's chain:

"Send the Gospel to us faster"—
Hear you not the heathen's cry?
"Grant the boon we meekly ask for,
Do not pass us longer by.
You have heard that Christ, your Master,
Bade you send to all the word,
Bade you tell to all the message;
Can it be that you've not heard?

"Know you not that we are dying?
Care you not our souls to save?
Why do you withhold the message,
When for it we humbly crave?
Send the Gospel to us faster,
We are dying in our sins;
You can save our souls from ruin,
Here your charity begins."

Yes, they are calling; you have heard them;
Now, my friends, what will you do?
See, the fields are white to harvest,
But the laborers—O, how few!
Up, my friends! Be up and doing
For the cause while yet 'tis day;
Let each one of us be willing
To help bear the news away.—H. S. Riggs.

Rev. G. S. Miner writes from Foochow: "In and about the city of Foochow, where more than one hundred of my schools are located, we have not a lady missionary who can devote her entire time to evangelistic work. Misses Bonafield, Jewell and Wilkinson have school and orphanage work which requires the greater part of their time. Drs. Masters, Lyon and Hu should have two coworkers for strictly evangelistic work. In the thousands of homes represented in my schools there are tens of thousands of mothers and daughters who are unsaved. I cannot go to these homes and teach them of Christ even if I had the time. My teachers cannot. Custom will not allow it. We must have lady missionaries and Bible women for this work. I want two consecrated women, who have a burden of soul for the salvation of China, to come to Foochow next September or October, under the auspices of the Woman's Foreign Mission Society, to devote themselves exclusively to evangelistic work in my pupils' homes, to give the bread of life to these perishing mothers and daughters. Dear sisters, if the society has not the money to send you out come any way. If you have not the money yourselves get some friend or society to furnish it. Will not some one support a lady for a term of five years with the understanding that she devotes her time to evangelistic work within the localities where my schools are located? Four hundred and fifty dollars will comfortably support a lady one year. She can live in the ladies' home and have the same privileges of those who are now on the field. Who will be the first to respond? Who will come? Who will send?

IMPORTANT TESTIMONY.

The American Methodist Episcopal Church, under the supervision of Bishop Thoburn, has a school at Penang attended by 500 Chinese boys, and another at Singapore with 700 scholars on the roll. In both these schools the teaching is chiefly in English. English services are held in the building on Sundays.

At Ipoh, in Perak, a native State on the Malay peninsula, under British protection, there is a church which was built by funds locally subscribed, a school of 100 boys (mostly Chinese), and regular services are conducted in English, Chinese and Tamil. Two native preachers and two colporteurs are working among about 100,-000 people, scattered in thirty small towns.

I was interested to observe the degree to which the principle of self-support has been carried by the American Methodist Episcopal Church in this extensive work under Bishop Thoburn's charge. In some regions self-supporting mission work is at present impossible; but wherever it is possible, the principle should certainly be carried out, in order that missionary funds may be used where most urgently needed. In Bombay, Poona and Madras there are congregations of Eurasians and others under Bishop Thoburn's charge, which are practically self-supporting, and the important school and press work in the Straits Settlement is of the same character.—Dr. Guinness, in "The Missionary Review."

Rev. Edward James reports that Ho Chco, Central China Mission, a most wonderful work is opening. The interest, formerly confined to the boatmen, is spreading to laborers, artisans and merchants in the city. A list of a score of names has already been received as applicants for membership, and fully fifty more are inquirers. The native preacher at this place is supported by special gifts.

A Hindu trader in India asked Pema, a native Christian, "What do you put on your face to make it shine so?" Pema answered, "I don't put anything on it." "Yes, you do," said the trader. "All you Christians do. I have seen it in Agra, and in Ahmedabad, and in Surat, and in Bombay." Pema laughed, and his happy face shone as he said, "I'll tell you what it is that makes my face shine, it is happiness in the heart. Jesus gives me peace and joy."

EPWORTH LEAGUE.

By Rev. Daniel W. Shaw, Ph. D.

Topic October 16: The Choice of Moses.
October Topic: Turning Points in Great Lives.
Scripture References: Exodus 2:11; Heb. 11:24-27.

It is not an inspiring reflection when you think that in the midst of all the activities and possibilities open to us in this world, we can take our choice? Is it not a beautiful honor put upon us by the infinite God that we can blaze our own way in the desert of life? Yet does it not awe you when you think that you—you, yourself, are solely responsible for the way you take athwart the earth? If less than the spirit of awe, hat overspread your soul as you have pondered your own kingship, it must be that you have thought of it as belonging to time only.

There could be to us no greater guarantee of Moses' wisdom than the choice he made of his way in life. He had not respect to the present only, but he weighed the future. It was the spirit of the Christ that has brooded the centuries, that impelled him into the hard and burning way which, for eighty years, he trod, when wealth and ease might have been his.

He heard the appeal of the need and arose from the couches and divans of Pharoah to answer it. Such is the spirit that I have prayed might come to our churches and our leagues the land over. Oh, the need to-day for that spirit that impelled Moses to forsake the house of Pharoah, refusing heirship to earthly kingdoms, that he might become an heir of God, and joint heir with Jesus Christ, our Lord! How many, oh, how many are tramping the way from which Moses turned aside? How many are striving for the ease and wealth and the kingdoms of this world, counting them the eternal and precious possessions? Is not this topic a timely one for all men? Shall we not all pray, that as we ponder the choice of Moses, the spirit of loyalty to God may fill our hearts?

To Moses the world was more than a house or a workshop. It was to him a magnificent opportunity, with fames' tablets flashing everywhere upon which the loyal and helpful souls could write their names if they so selected.

To the average man, who, to-day contemplates the first step of Moses without a knowledge of the future life, he would say, Moses chose rather to forsake than to accept an opportunity. To leave the king's house, to disinherit himself, was not this the crowning act of folly? So men count it to-day. Wealth is an opportunity; but there is something infinitely higher than wealth affording opportunities larger and grander. What is it, say you, that is greater than wealth? I answer, character. Moses developed in his choice a character that is as immortal as time. Nothing else that man has a hand at shaping is so enduring as character. The character that runs in the groove of righteousness, preparing man for the presence of his God, is developed only in the way of trial. This way Moses selected. It was the turning point that put him in the right way, and has given his name to posterity.

Note here, it was the free act of the man.

ıcter cannot be developed except in freedom. very minute you take away freedom and ossibility of free action, you make a man ine and make moral character impossible. high moral value of Moses' act lies in the hat it was a free act.

te the thing that inspired his action. For whatever line of life we have gone, there been inspiring motives. He saw the oppres- of his brother. The spirit of brotherhood nted his soul and he arose in his defense. lew the man who maltreated his brother. the nations of the earth have made their ering march across the earth. Racial erhood is a good lesson to inculcate into the s of our boys and girls. Be it known to- hat the oppressor of one Negro is the op- r of all Negroes. That you have not felt arp rebuke and the stinging lash is simply se you were not in the other fellow's place. s knew that the only thing that stood be- him and the smiting was only a little cir- ance of position. This was Mordecais' view and that stirred Esther to the defeat of n and his contemplated slaughter of the

te again, Moses' choice had no regard to his nal safety or comfort. He saw only his ren and a righteous cause. There was not of selfishness in his life. He preferred to with the people of God. God send to our es this spirit. His choice brought fame by ng him a servant to his race and the world. ad the sort of stuff in him that God could Had he remained in the house of Pharoah, rity never should have heard of him. The who have arisen in the march of the cen- as God's great men are those who made e of the way of self-sacrifice. Abraham, s, Luther are notable examples.

te again, there was the need of a leader s people and Moses answered the call of ed. Daniel W. Shaw.

arleston, W. Va.

THUSIASM OVER THE COLORED TROOPS.

e of the most gratifying incidents of the sh war has been the enthusiasm that the d regiments of the regular army have ed throughout the whole country. Their ng at Santiago was magnificent. The Ne- oldiers showed excellent discipline, the high- nalities of personal bravery, very superior cal endurance, unfailing good temper, and ost generous disposition toward all comrades ms, whether white or black. Roosevelt's h Riders have come back singing the praises e colored troops. There is not a dissenting in the chorus of praise. It has been re- ed with frequency and with justice that f the best results of the war has been the elfacing of all lingering sectional prejudices een the North and the South. General eler, of Confederate fame, comes out of the n campaign one of our most popular national s. The South is as proud of Roosevelt as North is proud of Hobson. It is further to be rked, however, that the laurels won by the ed troops must also have a profund effect in ng to solve the race question. Men who can for their country as did these colored troops t to have their full share of gratitude and r. If it should fall to our lot to administer Philppines, it might well turn out that we l find a large field there in civil as well as ary work for young Negro Americans of oved qualities. It is at least admitted by y one that the colored troops can stand the n and the Philippine climate much better our white troops. We may also do well list many recruits from experienced material uba and in the Philippines, where thousands nen who have served under Spanish or in- ent flags would be glad to wear the uniform ncle Sam in a territorial military police.— n "The Progress of the World," in the Amer- Monthly Review of Reviews for October.

SUNDAY SCHOOL HELPS

By Rev. G. N. Jolly, Kentucky Conference.

Lesson III, October 16, 1898.

THE TEMPLE REPAIRED.

(2. Chron. 24:4-13.)

Golden Text.—"And the men did the work faithfully" (2. Chron. 34:12).

Jehoram, the son of Jehoshaphat, ascended the throne of Judah B. C. 892, and reigned eight years. One of his first acts was to put six of his brothers, and many of the chief nobles, to death. He established the worship of Baal in his kingdom. He was reproved by a letter from Elijah, the prophet. The remainder of his reign was a series of calamities. The terrible disease that killed him was a judgment from God. Over his grave was written a very sad epitaph: "He departed without being desired." His son, Ahaziah, reigned one year in his stead. He was an idolator, and made an alliance with his uncle, Jehoram, king of Israel. They were defeated in a battle with Hazel, king of Syria. He was mortally wounded by Jehu, and soon died. His mother, Athaliah, daughter of Ahab and Jezebel, then seized the reins of government, and reigned as queen of Judah six years. She killed all of the members of the royal family, who had escaped the sword of Jehu, except Joash, who was stolen by his aunt, Jehothabeth, wife of the high priest Jehoiada, and hid six years in the chambers of the temple. In the seventh year of his age a successful revolution was conducted by Jehoiada, which placed him on the throne of his ancestors, and freed the country from the tyranny and idolatry of Athaliah. For 23 years his reign was very prosperous. But after the death of Jehoiada, the high priest, he fell into the hands of bad advisers. The worship of Baal and Ashtorith was revived. When he was rebuked for this by Zachariah, the son of eJhoiada, he caused him to be stoned to death. That very year Hazel, king of Syria, came up against Jerusalem, and was given a large sum of money to depart. After this two of his servants took advantage of him while sick, conspired against him and slew him in bed in the fortress of Millo. He reigned forty years. In the lesson to-day we study one of the good acts in his early life.

1. The temple had been erected more than 200 years before this by King Solomon. When completed it was "the glory of the whole earth." But time during this long period had wrought many changes, and no doubt many parts of the building had gone to decay. Then the sons of Athaliah, that wicked woman, had broken it up, taken its dedicated things and bestowed them upon Baal. At this time it no doubt needed many repairs. The New Jerusalem, of which this temple was a type, will never be injured by the ravages of time, or over-run by its foes. It was also a symbol of the Church of God. That, like the temple of Solomon, rests on a solid foundation; is composed of a great variety of materials; is gradual and silent in its growth; is the scene of hallowed worship; and is the dwelling place of the Most High.

2. The first plan for raising money with which to repair the temple did not succeed. The mind of Joash, the young king, was the moving spirit in the whole matter. He called together the priests and Levites, commanded them to go into all the cities of Judah and gather of all Israel money for the house of God. This work was to be pushed by them, and continued from year to year until the whole house should be completed. This money was to consist of the half shekel poll tax, the income of singular vows and the free will offerings. This method did not succeed. We know not why. Possibly because the priests and Levites took but litle or no interest in it. Probably the people did not adopt it. It is hard to suggest a plan that meets public opinion. The priests and Levites are not accused of being dishonest, yet we may read between the lines that the people stood in doubt of them. When Jehoiada, the high priest, and the others, were called by the king and asked about the matter they had nothing to say. Note. Repairing churches is a good work, and one that has been practiced for thousands of years. Such work is generally paid for by free will offerings from the people, and usually proceeds slowly. It may not always be best to put the ministry first in raising money for such purposes. The orders of a king are not always promptly obeyed. It is better to say nothing than to defend ourselves in the neglect of duty. It sometimes costs more to appoint agents to raise money than it does to raise it without them.

3. The second effort to raise money for repairing the temple worked admirably. The king commanded Jehoiada, the high priest, to take a chest, bore a whole in the lid, and place it beside the altar, or at the gate of the temple. He then issued a proclamation that all the people should bring the collection Moses laid on the children of Israel in the wilderness. This was half a sheked after the sheked of the sanctuary. All paid the same. The rich paid no more, and the poor did not pay less. It was a "ransom unto the Lord for the soul." When the princes and the people heard this proclamation they brought their gifts and cast them into the chest. At the close of each day the king's secretary and the officer of the high priest brought the chest into the king's office, emptied its contents, counted the money, put same in bags and likely sealed them with the king's seal, and then replaced the chest by the door of the temple. This they did from day to day till the people made an end of giving. Note. If one plan does not succeed in a just cause we should try another. No plan is likely to be indorsed by the people that sets before the officer a temptation to be dishonest. People will give much more when the money goes as they direct, than when they have doubts about its destination. Giving is a means of grace and we may ransom the soul by it.

4. This money was used judiciously. Joash and Jehoiada secured a number of "faithful persons," and delivered all the money into their hands. These "faithful persons" hired carpenters, masons, and workmen in iron and brass, and put them to work on the Lord's house. They continued till all the repairs were completed. So honest were they that the king did not reckon with them. The trespass money and the cash received for sin offerings were not put with the free will offerings, but was set aside for the priests. After the house was finished there was money left. This they took and made vessels of gold and vessels of silver for the temple service. When all was completed they sacrificed whole burnt-offerings in the house of the Lord continuously, all the days of Joash. Note. Those who raise money for charitable purposes should see that it always falls into honest hands. Money raised for one purpose should never be given to another only by the common consent of those who give it. The essentials should be secured first, then the overplus may be used for non-essentials. Churches are built to be used but not abused. The sacrifice of prayer, praise and thanksgiving should be continually ascending from her altars.

BULGARIA.

Pastor Tonjoroff writes from Philippopolis: "I am much encouraged in work among the Bulgarians. Several Gospel tracts I have thanslated have found appreciation among the people. Some young Turks gather at times on the quiet hillside to hear in peace the Word of God. There are several inquirers—some very influential people. The other day as I was distributing some papers in one of the most crowded streets, all the men of the surrounding shops flocked to listen to the words of life, and expressed freely their dissatisfaction with their spiritual condition. Some of them are afraid to attend our Protestant services, but will come when the services at the hillside begin."—London Christian.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

BE NOT CONFORMED TO THE WAYS OF THE WORLD.

There are many persons who have a faint desire to be Christians, but hesitate because it means a complete change of front. That is to say, it means that instead of drifting with the world in its pursuit of pleasue and sin, one must turn and stem the tide. He is to do those things which in some communities where wrong doing is most popular, cause him to appear odd and behind the times. In these times everything is being brought "up to date" and many feel they had as well be dead as not to be "up to date." Up to date in their actions, up to date in worldly affairs, in religious affairs, in everything. And what is it to beup to date? Being up to date means ordinarily adopting one's self to the ways of society, to the ways of the world. He who does not in some way come up to the latest in dress, no matter how he secures it, is not up to date and horrifies society; he who objects to card playing, wine drinking and dancing at even the most ordinary receptions and entertainments is, in some communities, put down as "a back number" and considered out of place on such occasions. In other words, he who carries his religion into society is not up to date and it takes a courageous person to withstand the derision he thus invites and to stand firm in the awkward position in which he sometimes finds himself.

At such a time and under such circumstances it is easy to understand what the Savior meant when he said: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Why should anyone expect to come after the Savior and still be on the best of terms with the world. Following the Savior must of necessity be the very opposite from following the ways of the world.

But since the world is so busy bringing everything else "up to date," why should not the Christian bring his religion up to date also? That is to say, bring it to most nearly conform to the teachings of God's Word. The world is suffering more for this than for anything else, and even the wicked will respect the genuine article.

In order to keep abreast of the constantly developing spirit to make our great churches both beautiful and convenient, Asbury M. E. Church, Washington, D. C., Rev. J. L. Thomas, D. D., pastor, is just now undergoing extensive repairs and improvements. It is being remodeled to some extent and is to be beautifully painted and decorated throughout. The old heating apparatus is to be exchanged for such as is more modern and the old ceiling will be beautified by metallic ornaments which will wholly change the appearance of the inside of the building. The improvements being made will cost about $4000.

Metropolitan M. E. Church, Baltimore, Rev. J. A. Holmes, pastor, has just purchased a beautiful three-story brick parsonage in which the pastor's family is happily and comfortably quartered. The church is moving on successfully and pleasantly and the congregations are as great as ever.

A SWEET SINGER IN ISRAEL.

Though many of our readers may have seen mention of the name of Mrs. Abbie W. Lyon, the wife of Rev. Dr. Ernest Lyon, of Baltimore, it is not generally known that she is one of the most gifted singers of sacred music of her time. She possesses a magnificent contralto voice which has a range of nearly three octavos, and is peculiarly touching and pathetic. Her career as a singer was begun about twenty years ago, when Dr. Godman, at that time president of Gilbert Academy, Baldwin, La., travelled through the North with a troupe of singers, among whom was Miss Abbie Wright, now Mrs. Lyon. After her husband went North to become the pastor of St. Marks M. E. Church, Mrs. Lyon's gift as a singer soon attracted atention. She organized what was known as the "Creole Quartette," which entertained scores of audiences in the wealthy white churches and at other gatherings. She soon found, however, that she was in greater demand as a soloist than was her quartette, hence of late years most of her singing has been done in that capacity. As a rule, Mrs. Lyon has as many calls and engagements as she can fill consistently in the time she devotes to this class of work. For several years she has had a standing engagement with Col. Hadley, who has charge of the Vanderbilt Rescue Mission, the wealthiest mission in this country. In this work she sings not only in New York city, but at Asbury Park, Ocean Grove and other points at which the colonel holds his great meetings. Mrs. Lyon is the only Afro-American thus engaged, and there is no doubt that she enjoys the distinction of being the best paid singer of the race.

She considers it a great privilege to have been thrown in contact at many of these great meetings with such renowned singers of sacred song as Fanny Crosby, Kirkpatrick Sankey, Sweeny and others whose names are equally well known. In her engagements at Ocean Grove last August, Mrs. Lyon sang before an aggregated audience for the month of about 32,000 persons.

So as not to neglect the interestss of home she spends a few weeks assisting her husband in his pastorate and a few weeks elsewhere preaching the Gospel in song.

THE SUPREME EXPLOIT IN HISTORY.

We are sure our readers will be interested in the following from a Philadelphia daily. A correspondent says:

"One anecdote will illustrate the change of opinion which was the result of Captain Paget's experience. A few days before the Santiago fight he said to General Lawton that the dervishes were the most magnificent, awe-inspiring and irresistible of all soldiers in charging in battle. They were fatalists, indifferent to their own lives, and came on, reckless, violent and overwhelming, like a tornado. That was his experience with them and was the impression of all British officers who had met them.

"After the battle of the 2nd of July, Captain Paget said to General Lawton: 'I take back what I said about the dervishes. There are in your American army their superiors in charging. Your black, soldiers in the charges made up the hill before Santiago, have performed the supreme exploit of that kind in the world's history. There is nothing like it recorded in any military annal. It is the one peculiarly conspicuous and striking event of this battle, and I am going to speak of it in the full praise it deserves when I make my report upon my return home.'"

Such testimony is worthy of the highest consideration. Captain Paget is the British officer designated by his government to accompany the American troops and study their methods of warfare. He certainly could not put the case any stronger than to say that charges made by the black soldiers constituted the supreme exploit of the kind in the world's history. We simply say all honor to such troops and all honor to any man who is sufficiently magnanimous to give them credit for their magnificent bravery.

WHAT WILL THE CHURCH DO FOR CUBA?

Not a few of our prominent men are discussing the question as to what our church proposes to do for Cuba and Porto Rico, and why something has not already been done. These questions have been asked us, and, while we cannot answer definitely, we desire to say the Methodist Episcopal Church watches every open door with the greatest care and jealousy. The history of the past prompts us to believe that she is now watching her opportunity and will be on the ground as soon as there is evidence that the field is ready for occupancy.

We have no other thought than that as soon as the Missionary Committee assembles next month some definite steps will be taken and public announcement made to the whole Church.

We believe, of course, as do others who have expressed themselves that the people of those islands should be properly looked after and that, too, as soon as it is safe and proper to send laborers into those vineyards. Meanwhile let all our pastors and people so increase their collections for missions that the society will be beyond embarrassment.

Sharp Street M. E. Church, Baltimore, is still moving forward under the pastorate of Rev. D. W. Hays, D. D. The new building being erected is to be known as Sharp Street Memorial M. E. Church and will be an honor to both the pastor and people. The formal opening has been postponed to Sunday, Nov. 27th, though the purpose is to hold the regular Thanksgiving service there also. Dr. Hays' career as pastor in Washington and the city of Baltimore has been so praiseworthy and commendable that he has constantly grown on his brethren of the Washington Conference among whom he went a few years ago a comparative stranger.

Dr. H. K. Carroll, who, for more than twenty-two years, has been connected with "The Independent," has resigned, and sailed yesterday, Oct. 5th, for Porto Rico. He has been appointed by President McKinley a special commissioner to inquire into the laws, institutions, customs, etc., of that island, and to recommend to the president a system of government suited to their control by the United States.

While we are pleased to have the doctor thus honored, we are sure we shall miss him form his usual post on "The Independent." Dr. Carroll is to prepare several articles of importance for the Christian Advocate.

The Ohio Wesleyan University has opened with an increase of fifty in its enrollment, despite the fact that a considerable number of students are not yet back from the army. The new professors, Dr. Edward Rice, in Zoology, Miss Foster of the Art Department and Dean Baker of the Musical Department, are making very fine impressions. The number of students in music and art is the largest in the history of the university.

John Wesley M. E. Church, Baltimore, Rev. Ernest Lyon, D. D., pastor, is preparing to make extensive improvements and repairs. The pastor calculates that the cost of the work to be done will aggregate about $14,000. The church still feels the impetus given it by the great revival some months ago, and is carrying immense congregations.

The Infanta Maria Teresa, the flagship of Admiral Cervera, which was sunk by the American fleet, has been raised and is to be fully repaired and attached to the American navy. The work was superintended by Lieutenant Hobson, who thinks he can save the Cristobal Colon, another of the sunken ships.

The commission appointed by the president to investigate the conduct of late war management of camps, etc., is now in session in Washington, D. C.

ONE WAY OF CURING A BAD HABIT.

The item which folows is taken from a Baltimore paper; the town in which it occurred is in Maryland. If such could become more general many profane swearers might be cured of a bad habit. It says:

"The colored residents of Eastport are much excreised over the case of Mrs. Gilbert Brashears, colored. It is stated that while she and a female friend were engaged in a champion 'swearing match' recntly, she was struck dumb. During this loss of speech, a vision appeared and informed her she must be converted before her voice would be restored. She sought the aid of the praying members and professed conversion, when her speech came back to her. The colored minister of the Methodist Episcopal Church, of Eastport, allowed her the use of his church to make a statement, when several penitents presented themselves."

PERSONAL AND GENERAL.

Bishop Goodsell has secnred a residence in Chattanooga, aind is going to move his family there.

Bishop Fitzgerald will move to St. Louis, his episcopal residence, as soon as he is throngli with his round of conferences.

Rev. H. A. Monroe, D. D., of the Delaware Conference, has a great lecture on Cuba and the late war which he delivers with stereoptican views.

Col. John Hay, late ambassador to England, who was recently appointed by the president, secretary of state, to succeed Mr. Day, was formally installed on Friday of last week.

The president has appointed Judge Hobson, the father of Hobson, of Merimac fame, and a Democrat, postmaster at Greensboro, Ala. The Republicans of that quarter are said to be highly indignant over the matter.

We are glad to announce that Rev. A. Moore, presiding elder of the Baton Rouge (La.) District, who has been on the sick list for nearly four months, is now at his work again. Brother Moore is a good worker for the Southwestern.

Dr. J. F. McKinley, formerly of Texas, and Miss Maud E. Cuney of Galveston, Texas, were united in marriage in New York city Sept. 21st, at the residence of Mr. Francis, the bride's godfather. They left the next day for the present home of the groom in Chicago, Ill.

The Republicans of New York have nominated Col. Theodore Roosevelt, of the Rough Riders, for governor of the State. He is immensely popular and it is thought he will be elected without question. Meanwhile the Democrats have nominated for governor Judge Augustus Van Wyck, a brother of the present mayor of the city of New York.

"On motion of R. B. Williams, G. W. Kling was permitted to withdraw under charges, he having surrendered his parchments, and the secretary was instructed to send a notice of this action to all the official papers of the Church for publication."—From the Journal of Central Illinois Conference, Thursday, Sept. 22, '98.

We regret to announce the death of Josephine H. Banks, wife of Rev. A. H. Banks, P. C., of Algiers, which occurred at Zachary, La., Sept. 25th, whither she had gone to visit her mother and see if the change would prolong her life; but her disease had been preying upon her more than a year and could not be stayed. She had been a faithful companion and great helper to Brother Banks for 16 years, and he feels her loss deeply. She was buried at Zachary, Revs. J. D. Pool and R. C. Worsham conducting the obsequies.

Subscribe for the Southwestern.

ONE OF OUR DIFFICULTIES EXPLAINED.

In the Epworth Herald of Oct. 1, the president of a League chapter asks the following question of the editor which he answers: Says he:

"We see news from many chapters in this State, but none from ours. Why is this?"

The reply given is: "Because you do not send any. We do not manufacture news."

The foregoing suggests one of the chief difficulties with which the Southwestern has to contend. There are pastors and people throughout the territory in which we circulate who do not seem to understand why we publish nothing about their church, and yet they never send us a single line. Not a few complain most bitterly and make this an excuse for not increasing the circulation of the paper. Still if you get an item regarding their church you must either do as the Herald suggests, "manufacture" it, or secure it through some outside source.

When a man thinks he has a grievance we advise that he always examine the grounds for the same before he presents it. He may himself be the principal cause of his own grievance, or it may be in his power to remove it.

What is a probationer? One who owes the Lord his heart and life on demand, but is seeking to extend the debt by giving his note for six months, with his pastor and class leader for securities.

Can't he pay it now? Yes; but he doesn't want to do so.

Why? Because he fears that Satan may bring hard times upon him and he will need his capital to get along with the world.

Won't God keep him? Yes; but the probationer trusts himself more than he does God.

When the six months are up what will he do? He is apt to seek further extension, or even repudiate the debt entirely.

What will the Lord do, then? He will put the case into the court of heaven and will have a hearing at the general judgment, when judgment will be given, the mortgage foreclosed, and the poor sinner left "without hope in the world."

Is it right to punish him? He acknowledged it was ajust debt, that he was able at any time to pay it, that he would not do so, that he had frequent warning and frequent extensions. You may now say yourself whether he should be subject to the general law.—Ex.

PRAYERS AND THE WAR.

Professor Goldwin Smith found fault with the president's proclamation of a thanksgiving for our victories as seeming to indicate an opinion that God was more solicitous for our well-being than that of our Spanish brethren. That seems, on the whole, rather a superficial view. For one thing, we have sincerely believed that the best thing that could happen to Spain would be to lose all her colonies, and probably Professor Smith shares that opinion. So in praying for our own success we have not been really invoking injury upon our neighbor. What our prayerfulness has meant has really been that we are a religious people who recognize our dependence on God, and are conscious that our future greatness and prosperity depend upon our ability to shape our conduct in conformity with His will. It means, too, that we are conscious that our success will help or hurt us according to our use of its results: that if we can make it tend to the promotion of righteousness we shall profit by it, and that if it results in mere selfish aggrandizement we shall suffer. A great navy and an efficient army may make a nation successful for a time in war, but we know that in themselves they do not make it really strong. The real strength of a nation lies in its capacity to understand what is right and in its desire and ability to do it. We have all along been a great deal more sure that we could win from Spain than that we could make a wise and beneficent use of our victory. Now, therefore, that we have won and have the problems of victory to settle, our prayers should be more urgent and constant than ever. It was no great feat, with our resources, to defeat Spain, but to be just and merciful and wise in victory, and to make our success really helpful to civilization is a matter difficult enough for its accomplishment to engage the spiritual co-operation of all pious-minded people.

I hope our brethren who prayed for our success in war will keep on praying, and those who had scruples and didn't, may surely begin now, when there is no longer an enemy to be prayed (apparently) against, and all our effort is to heal hurts and breaches, and try to make it come about that justice and liberty shall go where we have sought to carry them.—From "The Point of View," in the October Scribner's.

The city of Santiago, long known as a breeder of pestilence and one of the dirtiest and most unhealthy places in dirty and unhealthy Cuba, has been in American hands only about two months, and is now in a condition of cleanliness that New York might almost have envied a few years ago. Under the system introduced by General Wood, who, it may be remembered, is a physician, Santiago is divided into five sections, each one under the general supervision of a medical man, who has under him inspectors of sewers, streets, houses and dispensaries, and a number of street cleaners. Five hundred cubic yards of refuse are burned daily, disinfectants are distributed wherever they are needed, and a heavy fine is imposed for uncleanliness or for any failure to report unhealthful conditions and deaths. The results are shown in a decrease in the death rate within a month from an avarge of seventy to one of twenty a day. Among the troops the principal diseases are typhoid, malarial and yellow fevers and dysentary. The cases of yellow fever, several of which have been among the so-called immunes, are few in number and the disease is of a very mild type. The mortality from malaria or dysentary is much greater than that from yellow fever. Now that the Spanish troops have all left for Spain, it is hoped that yellow fever can be made still less dangerous through the continuance of Dr. Leonard Wood's good work.—Medical Record.

Turkey is to be called upon to indemnify American missionaries for the damages sustained by their persons and property as a result of riots which have occurred within its territory during the past three years.

This is the decision of the president, after careful consideration of the matter with Secretary Hay. The Turkish government recently announced that it would pay none of the claims filed against it by foreign governments for injuries sustained by their citizens during riots which occurred in Armenia, and when pressed for a specific answer by Dr. Angell with reference to its intention with respect to the claims of American missionaries, disavowed its liability on the ground that every effort had been made by Turkish officials to protect life and property.

An instruction is being prepared at the State Department, at the instance of the secretary, which will be sent to Minister Strauss at once, and which will require Turkey to make some settlement of the claims or at least submit a proposition having their ultimate settlement in view.

A. W. Bash, general agent of the American-Chinese Development Company, sails on the 10th with W. Barclay Parsons, chief engineer of the company, for China, to start work on one of the greatest railroads to be built in China.

Secretary Long, upon advices received at the State Department, showing the existence of threatening conditions in China, has ordered Admiral Dewey to send two warships immediately from Manila to a point as near the Chinese capital as it is possible for a warship to approach. The vessels selected for this undertaking are the Baltimore and the Petrel.

Hacking COUGH

A hacking cough is a grave-yard cough; the sooner you get rid of it the better. Don't wait until it develops into consumption, but use the celebrated Dr. John W. Bull's Cough Syrup at once.. It is a wonderful remedy for all throat and lung affections, and will cure a deep-seated cough or cold in a few days. Good for old and young.

Dr. Bull's Cough Syrup

Will cure a Hacking Cough.

Doses are small and pleasant to take. Doctors recommend it. Price 25 cents. At all druggists.

DOINGS OF THE WORKMEN.

D. D. Goodwin, P. C., Bolton, Miss.: We closed our revival with 42 conversions and 80 accessions, and left 60 mourners begging for peace.

B. L. Crump, P. C., Crystal Springs, Miss.: We are holding our own for Christ and Methodism at the Springs. We ran a meeting one week for the salvation of souls and the good Master gave us the victory. We rejoice over twenty conversions. Rev. G. W. Smith, a power in the pulpit, gave us three sermons; so the good work goes on. At this writing the yellow fever excitement is at its highest, and we are forbidden to have any more service for the present. However we shall continue to pray and trust.

R. A. Ellis, Bagwell, Texas: The colored citizens of Black Oak School community, Lamar county, Texas, met at St. John M. E. Church recently for the establishment of an old and young folks home for the instruction, care and protection of the old and young people of the State of Texas and elsewhere.

Rev. J. F. White, P. C., of Baywell Circuit was elected superintendent; Revs. D. B. Booker and S. B. Booker, corresponding secretaries; Pink Ellis, foreman; Eli Ellis, treasurer; R. A. Ellis, secretary. J. F. White delivered an address and took a collection of $6.25 for its aid. D. B. Booker also spoke.

If we succeed, it will be the first of its kind in the State of Texas.

James E. Harrison, R. S., Pleasant Hill, La.: We have just closed one of the best camp meetings that ever was held on the Natchitoches District. From the first to the last day everything went through in a business-like manner; friends from far and near came and shared their part with us. We thank the railroad for reduced rates and the white friends for their donations; also the Baptist friends for their help. We had as preachers Revs. J. W. Lewis, G. G. Golston, J. O. Brown, C. Mack, H. James, P. E., and our own H. J. Wright, P. E., who held the third Quarterly Conference. The good work still goes on.

Our pastor, Rev. D. Shelby, deserves much credit.

Hattie Crofford, Eutaw, Ala.: Our pastor, J. L. Marable, has been engaged in a revival for 6 weeks. Much good has been done on the circuit this year; souls have been brought to Christ and many have joined the Church. The pastor preached nearly every night for 5 weeks. F. L. Teague, P. E., preached four great revival sermons. The Lord was with us in our meeting. The pastor has organized an Epworth League at St. Mary Church.

F. L. Kirkpatrick, P. C., Sherman, Texas: I am trying to bring our work in Sherman to the front; our church is spiritually alive and our people are doing what they can for the church and pastor.

Monday night, after my wife and I returned from the official meeting we found lying on the floor a large abundance of eatables, such as sacks of flour, potatoes, lard, meat, beans and many other things. While my wife was gathering up the fragments of the storm in came a fine rooster through the window, who soon recognized that he was in a preacher's home, where it would soon be death to him, began to squall. My wife ran into one corner and I seized the rooster, after which the door was opened and Rev. J. Johnson with a host of ladies walked in. We all bowed around the loaded table and Rev. Johnson prayed for God's blessing on the pastor and family. I made a few remarks to the beloved people and they bid us good night.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

M. L. Baldwin, P. C., Cade, La.: The work at this place is alive. Our third Quarterly Conference was held Sept. 8th, and reports showed improvement. We are preparing to build a parsonage. Some of the lumber is on the ground and we shall begin soon. I have had a hard attack of typhoid fever for six weeks, but the Lord blessed me to get on my feet again. I have been unable to get to the church but twice for two months. The fever is very bad here, and many are suffering with it and many have died.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

J. H. Pierre, P. C., Houma, La.: We are very sorry to state that Prof. C. H. Pemilton, recording steward and local preacher of our church, is quite sick. Bro. Pemilton is a nice young man, and his friends hope that he may soon recover.

G. W. Baker, P. C., Corinth, Miss.: I have been engaged in a revival since the 21st of August and I can say the Lord blessed our labors. The work at Concord was grand. The old people say it has been one of the greatest meetings held there for years. Many young people rejoiced and praised the Lord. Never has there been a time among Methodists like at Tuscumbia; nine were happily converted to Christ and were baptized. Some of the young men were made leaders after they had received baptism. I think two will make bright leaders. I must speak of

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Prepared —by— S. B. SHAW, 74 and 76 W. Lake St. CHICAGO, ILL.

some of the brethren who labored faithfully in my meeting. Revs. D. A. Bragg and T. L. Ingraham labored faithfully in my meeting. Among the officers who who gave almost their whole time to the meeting were Bros. W. H. Page, Y. T. Settle, Chas. Gillispie, W. L. Taylor, B. Rodgers and Jas. Conzont. They deserve great credit for the way they cared for the P. C. and other preaching brethren. They gave the P. C. $25. I am out for benevolences now and think I will be able to make a round report.

G. W. Lamar, P. C., Lawrenceville, Ga.: We have closed a glorious revival on this charge; 19 souls converted and 20 accessions to the church. The following white ministers of the town assisted: Revs. G. M. Brown, Pugue and Read. Through the kindness of Dr. Thirkield we also had with us Rev. Wm. White and Rev. A. P. Tugle.

J. T. Orr, R. S., Palmetto, Ga.: Our revival was to have commenced on the 4th Sunday in August, but the prophetic fire began to burn on the third Sunday in class meeting. Some were added to the church, and on the Friday after our revival began in earnest. We have stirred the little town of Palmetto from center to circumference. Some of the churches who held their series of meetings before we held ours and had closed, commenced again. Ours went on sixteen days. Six backsliders were reclaimed and restored to the church; seven from other churches; fifty-seven conversions. Total number of accessions sixty-nine.

Bro. J. W. Tharpe, our P. C., prayed at the watch meeting 1897 that he Lord would give us 100 souls this year, and he has given us 80 of them. Old men who have almost lived their days out in sin came to the mercy seat repenting of their sins and were happily converted; men who have been gamblers came to the altar and wrestled and prayed until they were able to get up and say that they had found the Lord. On the third Sunday in September we had a rally for the P. C. and raised $40.23.

R. F. Long, Monroe, La.: The revival fire is burning in Monroe at St. James Church. Up to this time there has been fourteen converted and eighteen have joined the church. The meeting is yet in progres. Our pastor is brave and faithful and is never contended unless something is coming to pass. The Monroe Evening News calls him "The Black Talmage."

R. C. Worsham, P. C., Baker, La.: I am glad to say we have erected a new church at Baker, costing one thousand dollars. It is one of the prettiest churches on the Baton Rouge District and our people are proud of it. They are able to take care of any pastor the conference may send.

August 14th was opening day. We had a nice programme; raised $35 70. Sept. 18th was also a financial success: raised $34.55.

We have just closed a revival which resulted in forty-two souls saved. The young men have given a fine lamp to the church.

D. G. Taylor, P. C., La Place, La.: At St. John Church Rev. Henry Taylor, of Union Chapel, of New Orleans, was with us instead of Rev. S. Duncan, P. E., to hold our third Quarterly Conference. Reports were good; collection $5.45; three subscribers for the Southwestern. Bro. Taylor rendered good service. After the service a reception, led by the Steward sisters, was given.

BROOKHAVEN DISTRICT.

The second District Conference of Brookhaven District will convene at Brookhaven, Nov. 24-27.

To preach the opening sermon, A. Gunsby.

"What is the Condition of Acceptable Prayer?" J. H. Cook.

"Can the Heathen be Saved by the Mohammedan Faith," N. W. Ross.

"Why do Christian Send Missionaries to Heathen Lands?" S. M. May.

"The Efficacy of Prayer," D. Ray.

"What Part of Christian Religion is Giving?" A. M. Quinn.

"Is Giving Commanded of God?" A. Read.

"What is the Office of Good Angel?" M. A. Hobson.

"The Three Circles of Reformers," B. L. Crump.

"How are the General Laws of Evidence Established in an Ecclesiastical Tribunal?" N. D. Hopkins.

"Source and Material of Homiletical Science," P. Blue.

"What Constitutes a Church Offense?" H. Henderson.

"The Origin of Stewards and Business as Given by Wesley," A. Howze.

"The Aim and Object of the Epworth League," D. D. Dukes.

"What is Included in the Word Temperance?" P. H. Rembert.

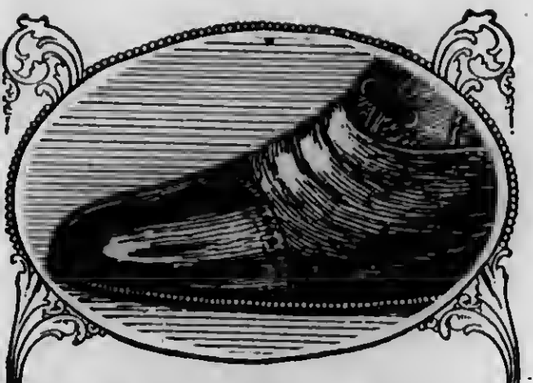
"When a Person is Converted What Change is Wrought Upon the Body?" J. B. Smith.

"Who is Most Responsible for the Sunday School, the Pastor of the Superintendent?" J. S. Thomas.

P. Blue, M. A. Hobson and J. B. Smith, Committee.

The fatherhood of God and the brotherhood of men are twin stars that guide men to their noblest realization of their character, conduct and destiny.—Rev. C. H. Hubbel.

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TUPELO DISTRICT.

Fourth Round.

New Albany	Oct. 1-2
Cotton Plant	Oct. 1-2
Ripley Circuit	Oct. 1-2
Ripley	Oct. 8-9
Belle	Oct. 8-9
Houston	Oct 12
Okolona	Oct. 15-16
Okolona	Oct. 14-16
Pontotoc Circuit	Oct. 20
Pontotoc	Oct. 22-23
Tupelo	Oct. 26
Dist. Con. at Tupelo	Oct. 27-30
Shannon	Nov. 5-6
Corinth	Nov. 11-13
Corinth Circuit	Nov. 12-13
Amory	Nov. 12-13
Union Grove	Nov. 19-20
Amory Circuit	Nov. 26-27

Dear Brethren: Don't forget that the District Conference will meet at Tupelo Oct. 27-30. Hope to have a full attendauce the first day and with complete reports. Every local preacher, exhorter, who is not subscribing for the Southwestern, must come prepared to take the paper, as it is the law of our conferenee. If you are not a subscriber your license cannot be renewed. Hope you will make a good showing in your benevolent collections.

P. O. Jamison, P. E.

BROOKHAVEN DISTRICT.

Fourth Round.

Hartman	Oct. 1-2
Bowerton	Oct. 8-9
Hazlehurst	Oct. 11-12
Crystal Springs Cir	Oct. 15-16
Georgetown	Oct. 19-20
Crystal Springs	Oct 22-23
Summit and Magnolia	Oct. 25-26
Kennolla	Oct. 29-30
Terry	Nov. 5-6
King	Nov. 8-9
Steens Creek	Nov. 12-13
Barlow	Nov. 19-20
Brookhaven	Nov. 26-27
Columbia	Dec. 3-4
Buford	Nov. 6-7
Spring Cottage	Nov. 10-11
Tyler town	Nov. 15-16
China Grove	Nov. 17-18

District Conference will convene at Brookhaven November 24-27.

Local preachers and exhorters will please remember that the last District Conference ordered no licenses to be renewed to those not subscribers to the Southwestern. This was the voice of the laity of the district, and not that of the pastors, for the laity had three votes to one of the pastors. The voice of the laity will be obeyed. The Southwestern is only $1.25 per year. Now, I want to help each local preacher and exhorter to become yearly subscribers to their church paper, and to do so, I will give each yearly subscriber 15 cents; give me $1.10 and I will see to it that you get the Southwestern one full year.

Pastors please be able to report all benevolent collections raised in full to the District Conference.

I. L. Pratt, P. E.

VICKSBURG DISTRICT.

Third Round.

Fayette and Rodney	Oct. 8-9
Natchez	Oct. 12
Harriston	Oct. 13
Union Church	Oct. 15-16
Hamburg	Oct. 22-23
Gloster	Oct. 26
Meadville	Oct. 29-30
Anguilla	Nov. 5-6
Vicksburg Circuit	Nov. 12-13
Vicksburg	Nov. 19-20
Bolton	Nov. 26-27
Carey	Dec. 3-4
Edwards	Dec. 10-11

Dear Brethren: Do not forget our resolution in District Conference, the substance of which is to observe the 5th Sunday in October as Grand Rally Day, to close out entire benevolent claims. Have all committees worked to this end? Wm. McMorris.

SHUBUTA DISTRICT (MISS.) CONFERENCE.

Fourth Round.

Ellisville	Oct. 15-16
Heidelberg	Oct. 18-19
Hattiesburg	Oct. 22-23
Augusta	Oct. 22-23
Poplarville	Oct. 25
Wiggins	Oct. 26
Perkinston, at Texas	Oct. 27
Perkinston, at Black Creek	Oct. 28-29
Shubuta	Nov. 16
State Line	Nov. 22
Waynesboro	Nov. 23
Quitman	Nov. 24
DeSoto	Nov. 25
Shubuta Circuit	Nov. 26-27
Basin	Dec. 3-4
Ocean Springs	Dec. 7-8
Moss Point	Dec. 10-11
Escatawpa	Dec. 12-13
Biloxi	Dec. 14
Handsboro	Dec. 15-16
Pass Christian	Dec. 17-18
Gulfport	Dec 19
Bay St. Louis	Dec. 20
Pearlington	Dec. 21

District Conference for the Shubuta District will convene at Shubuta Nov. 17-20, 1898. A full attendance is expected. J. M. Shumpert, P. E.

MERIDIAN DISTRICT.

Fourth Round.

Scoba	Oct. 8-9
DeKalb	Oct. 8-9
Philadelphia	Oct. 15-16
Fort Stephen	Oct. 15-16
Chunkey	Oct. 22-23
Haven	Oct. 22-23
Collinsville	Oct. 29-30
Meridian Circuit	Nov. 5-6
Daleville	Nov. 5-6
Landerdale	Nov. 12-12
St. Paul	Nov. 19-20
Hickory	Nov. 26-27
Conehatta	Nov. 26-27
Lake	Dec. 3-4
Garlandsville	Dec. 10-11
Missionary	Dec. 10-11
Paulding	Dec. 10-11
Lake Como	Dec. 17-18
Mt. Jordon	Dec. 17-18
Enterprise	Dec. 17-18

Brethren: I write unto you this last time. Whatever you do, don't let your benevolent collections fail. Be sure to leave all your work properly recorded. Ask everybody to help build the academy. The word is gone forth and must not return void.

A. M. Trotter, P. E.

INDIANA DIST.—THIRD ROUND.

Bloomington, Ind.	Oct. 1-2
Rushville, Ind.	Oct. 13-16
Alexandria, Ind.	Oct. 17
Muncie, Ind.	Oct. 18
Terre Haute, Ind.	Oct. 23-25
Jeffersonville, Ind.	Oct. 27-30
Watson, (ct.) Ind.	Oct. 30-31
Rockport, (ct.) Ind.	Nov. 2-3
Rockport, Ind.	Nov. 5-6
Carmi, Ills.	Nov. 8
Grayville, Ills.	Nov. 9
Browns, Ills.	Nov. 10
Princeton, Ind.	Nov. 11-13
Lawrenceville, (ct.) Ills.	Nov. 14-15
Connersville, Ind.	Nov. 18-20
Madison, Ind.	Nov. 18-20
Indianapolis, Simpson Chapel,	Nov. 20-22
Shelbyville, Ind.	Nov. 20-21
Anderson, Ind.	Nov. 25-27
Newcastle, Ind.	Nov. 27-28
Greenfield, Ind.	Nov. 29-30
North Vernon, Ind.	Dec. 3-4
Evansville, Ind.	Dec. 3-4
Newberg, Ind.	Dec. 4-5
Boonville, Ind.	Dec. 6-7
Smithland, Ky.	Dec. 10-11
Grand Rivers, Ky.	Dec. 13
Eddyville, Ky.	Dec. 14
Princeton, Ky.	Dec. 15
Lewisport, Ky.	Dec. 15
Tell City, Ind.	Dec. 15
Cannelton, Ind.	Dec. 16
Owensboro, Ky.	Dec. 16-18
Dulaney, Ky	Dec. 18
Hawesville, Ky.	Dec. 18-19
Cloverport, Ky.	Dec. 18-20
New Albany, Ind.	Dec. 21
Chicago, Ills.	Dec. 23-25
Indianapolis, Ind., Barnes Chapel,	Dec. 25-26
Greencastle, Ind.	Dec. 29

Dear Brethren: Your attention is called to the following very important matters, to-wit: The District Rally for our Benevolences on the 5th Sunday in October. Plan for it. Pray for it. Let nothing get in the way. Report to me the result. I am going to publish a circular and scatter broadcast over the conference. Those who work will be known, and those who only talk will be shown up in their true light. Be a Worker! Don't fail to raise your Minutes Money. I shall call for it this round. Have a Revival!

Ewd. L. Gilliam, P. E.

COAST EPWORTH LEAGUE CONVENTION.

The Coast Epworth League Convention will convene at Handsboro, Miss., Oct. 14-16. All the Epworth League workers, especially upon the coast and elsewhere, are cordially invited and expected to be present. The editor of the Southwestern and Prof. I. G. Penn, are expected to be present. Pastor Jones and his League are preparing to give all who attend a royal welcome and reception.

J. M. Shumpert, P. E.

The Index to lamps and the chimneys for them will save you money and trouble.

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They act on the liver. Make the eyes bright and complexion healthy.

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HOUSTON (TEX.) DISTRICT.

The S. S. and E. L. Conventions met in joint session with the District Conference at Mt. Vernon M. E. Church, Richmond, Texas, Sept. 9th.

District League President Rev. P. H. Jenkins called the meeting to order at 9:30 with a full delegation on hand. Prof. Jones, of Richmond, delivered the welcome address. Responsive address by A. W. Carr, of Galveston.

The first day was devoted to League work. Rev. O. I. Jones was elected secretary.

The literary program for the occasion was quite full, and among the many good papers and speeches we make especial mention. "How to Organize and Maintain a Junior League," by Mrs. Anna Donawa; "The Relation of the E. L. to the Church," by Miss S. A. Brockenberry, both of Houston.

We had the pleasure of being entertained by Assistant Secretary Penn, who was with us throughout the session. He gave sound and wholesome instruction. Our State royally entertained Rev. Penn during the two months that he was among us.

Reports from the chapters were made, and notwithstanding great adversities, were quite full; much substantial progress had been made.

The District officers elected are: President, Rev. P. H. Jenkins, of Houston; Secretary, Miss Fannie Hanner, of Galveston; Treasurer, Mrs. Roca Simpson, of Galveston.

Saturday morning the Sunday school work was taken up, with Rev. O. I. Jones, State Agent, in the chair. Many able speeches and splendid papers were contributed, among which we note "How to Make the Sunday school go," by Miss S. E. Moore, of Galveston, which was ordered published.

Eelection of District Sunday school offieers was as follows: District President, A. W. Carr, of Galveston; Secretary, Miss Rosa Evens, of Houston; Treasurer, B. F. Bell, of Galveston.

Monday the business of the District Conference was taken up.

Wm. Bartley, P. E., called the Conference to order. Revs. J. O. Williams and L. S. Blakeney were elected secretaries; A. W. Carr, recorder.

Welcome address by Rev. I. Snell; response by Rev. J. O. Williams.

Reports of pastors gave the P. E. great pleasure and satisfaction, notwithstanding the hard times through which we have passed. Out of twenty pastors in this district, nineteen answered in person; the twentieth, Rev. F. Gilmore, had answered at the grand call before the throne.

The aggregate amounts of benevolence reported were $631.40. Total amount raised for all purposes, $6,336.42, by a membership of 2,276. Number of conversions, 308; added to the church, 463; report from Sister Jones, president of the W. H. M. S. was read and adopted.

The report of the P. E. among other things, said that he was greatly elated over the general success throughout the entire district, and with words of good cheer and encouragement he urged all to take new courage and put forth greater efforts, and through the grace of God accomplish even more than last year.

Reports of committees were adopted. A resolution urging the pastors to see that the Southwestern be placed in every home, was adopted. Also a resolution encouraging the patronage of Wiley University.

Memorial services were held on Monday night in loving remembrance of Rev. Frank Gilmore. The Conference expressed its sympathy for the wife and five children by a liberal collection.

Rev. W. B. Pullum preached the closing sermon, which was a splendid effort.

Profs. W. M. Dogan and J. H. Reed addressed a splendid audience on Tuesday night in behalf of Wiley University.

J. O. Williams, Sec.

LOUISVILLE (KY.) DISTRICT.

This Conference convened at Sonora, Ky., Aug. 17th, with Dr. E. W. S. Hammond, P. E., in the chair. Revs. H. W. Simmons and R. L. Dickerson were chosen secretaries.

The Conference was well attended and the inspiration was at a high tide. The presence and guidance of the Holy Spirit was evident. This Conference never witnessed such an outpouring of the Holy Spirit.

Reports were encouraging and inspiring, showing marked improvement along all lines.

The increase in benevolence, especially of missions, showed marked progress.

The Conference reached its highest tide the morning of the second day, when Dr. Hammond, P. E., the silver-tongued and magnetic orator, took occasion to electrify the Conferenee by the delivery of his treatise on the Methodist wheel, in which the class meeting was made the hub, or the starting point of all progress in the onward movement of Methodism. The Conference caught the spirit of the truth and was swayed and swept by its momentum.

The Conference was slowly recovering from its first shock when Rev. E. L. Gilliam, P. E. of the Indiana District, appeared on the scene and turned on the battery the second time in a most eloquent address on the Cuban war and Methodism.

Sermons of uncommon power and excellence were delivered by Rev. F. Hinton, P. T. Borham and R. L. Dickerson.

Pentecost swept on till Sunday, leaving 25 souls at the anxious seat begging for mercy and pardon. Sisters D. Lewis and Alice Ratcliff, deaconesses of the District were left over Sunday to administer the bread of life.

The results of the Conference are proving to be what was expeeted—glorious revival having broken out in the district and souls being converted.

Our next Conferenee will convene in Lloyd Street Church, Louisville, Ky.

R. L. Dickerson, Reporter.

HUNTSVILLE DISTRICT.

The Huntsville District Conference convened at Livingston, Tex., Wednesday, Sept. 21.

Rev. A. C. Culbreath, P. E., led the devotional services. The former secretary called the roll.

Rev. W. H. Jackson was elected secretary; Rev. W. S. Curtis, recording secretary; Mrs Jannie Sims and G. W. White, assistant; Rev. J. H. Anderson, treasurer, B. M. Taylor and J. A. Tillory, assistants.

The Conference had a splendid program.

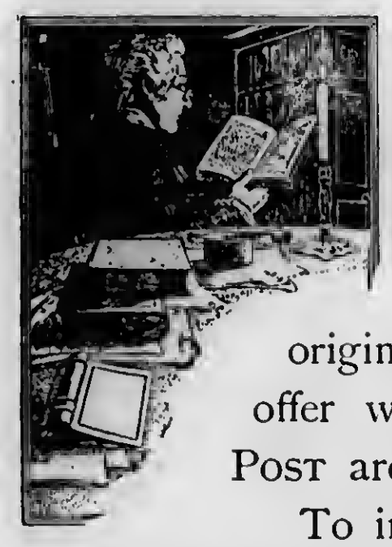
The Presiding Elder proved equal to the emergency and pushed business through systematically.

Revs. J. H. Reed and M. W. Dogan, of Wiley University, and O. I. Jones, Agent Sunday School Union, were present and represented their work.

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The welcome address was delivered y Prof. J. J. Hardaway, and respond- i to by Rev. J. F. Cozier.

Reports of pastors and others show- d the district to be actively at work. Rev. B. M. Taylor's report as district issionary secretary, was encouraging nd suggested some good plans for ising money.

Many good papers were read apper- aining to church work and religious octrine.

The following local preachers' char- cter passed and their licenses re- ewed: Wheeler W. Randall, C. C. Carter, G. W. White, T. B. Bookman, V. M. Burrell, Thomas S. Simonton, Willis J. Goodwin, A. C. Clark, An- hony Silas, Richard Summers, Henry Gillespie, B. T. Williams, J. H. Brown, E. S. Hunts, Jas. G. Cox, J. C. Houston, S. W. Matthews, Ed. Drew, Willis Cloe and Frank Macklin.

Prof. Reed preached an able sermon. W. S. Curtis preached the introduc- ory sermon. P. L. Jackson, the Con- erence sermon. W. H. Jackson, the nissionary sermon. B. M. Taylor, the nnual sermon.

The ministers and delegates were royally entertained by the citizens of Livingston, both white and black mak- ing them welcome.

The District Conference will meet at Conroe, in 1899.

B. M. Taylor, Reporter.

EPWORTH LEAGUE.

The State Epworth League Conven- tion of the Little Rock Conference met in St. James M. E. Church, in Pine Bluff, Ark., Sept. 15th.

Prof. W. H. Strickland, A. M. LL. D., State President, called the convention to order. Rev. J. W. Jackson, P. E., of the Forest City District, conducted devotional services. After the regu- lar order of business was transacted, Rev. J. C. Sherrill, A. M., B. D., was called to the chair.

Rev. H. P. Strong, Ph. B., of Fort Smith, read a well prepared paper on "Relation of the League to Sunday School," followed by a general discus- sion.

At night, the auditorium was filled with the elite of the State and city to hear the renowned Rev. J. Will Jack- son, D. D., of St. Louis, Mo.

Prof. J. C. Corbin delivered the wel- come address, which was ably respond- ed to by Rev. J. M. Johnson, of Hot Springs. Dr. Jackson, in choice words, spoke on the Epworth League and the Race Problem. He was frequently ap- plauded.

On the second day a spirited paper on Temperance Instruction for Junior Leagues, was very ably presented by Rev. E. J. Pinkett, Ph. B.

Rev. Dan B. Brummitt, Little Rock, addressed the convention on the Re- lation of Methodism to Education, re- plete with instruction and informa- tion.

In the afternoon, Miss Ritta Hale, of Pine Bluff, read an interesting paper, "Lift Up."

Rev. J. M. Johnson presented a paper on devotional culture.

Miss Lucy J. Johnson presented a paper on the duty of League Presi- dents; she showed that she well under- stood her subject.

Misses Delilah Lemons, of Conway, and Mamie Thompson, sang solos, which were well received.

At night the choir of Wesley Chapel, Little Rock, rendered choice music. F. B. Coffin, M. D., Little Rock, read an original poem, "Look up, Lift up," which was received with applause.

Rev. I. G. Penn, A. M., So. Atlanta, Ga., addressed a crowded house on What is the Epworth League, what has it done, what can it do? His peora- tion against the saloon was convinc- ing. Mrs. Mamie Thompson, of Van Buren, sang a solo.

The last day's session was well at- tended; papers were presented by D. B. Gains, A. M., M. D., Little Rock, "Some Things upon which We Must all Think Alike;" Prof. Jack Wallace Altheimer, "The Epworth League the Leaven of the Profession;" Mrs. L. E. Stephens, Little Rock, "Junior League Work;" W. A. Stephens, Little Rock, "The Epworth League the Safeguard of the Republic."

Rev. R. E. Jones, assistant manager of the Southwestern, was introduced to the convention on Friday night, and made an introductory talk, thereby preparing his audience for Sunday night. Bro. Jones was taken seriously sick and could not fill his appoint- ment, to the regret of all.

Saturday forenoon, Prof. Penn con- ducted the Department Conference on methods of League work. This gave the Leaguers a better idea of how to make the wheel go.

The time and place of meeting was left with the State Cabinet and the Presiding Elders.

J. W. Jackson, Reporter.

FOREST CITY DISTRICT.

The Forest City District Conference met at Crawfordsville, Ark., Sept. 1st to 3d, Rev. J. W. Jackson, P. E., in the chair. Pastors being present from all charges, excepting those who were either themselves sick, or attending upon members of their own families.

The extreme heat, dust and attend- ing disagreeableness had no effect in diminishing the general interest. All denominations joined hands to wel- come members and visitors, sparing no pains to make them feel at home.

Words fail to express the high ap- preciation of the entire conference for the hospitality and friendship extend- ed by members of the Baptist and Daughter-Methodist Church, and our own church to the visiting and attend- ing brethren.

The report of the presiding elder for the District, and the pastors of their charges, show material and financial progress in the face of great obstacles from floods, sickness and conflicting difficulties, and go far to show that the Methodist Episcopal Church is not only one of the greatest churches on earth, but is the greatest friend and educator that has ever espoused the cause snd civil liberty of the Negro.

There were many features of excep- tional interest, but owing to the con- tinued illness of the secretary, only a few can be here mentioned.

The report of the severe trials, pri- vations and conflicts; yet successful work of many of the pastors of the dis- trict, with the words of sympathy, comfort, cheer and personal interest in each brother, his family and work, made by the presiding elder, touched every heart, melted many eyes to tears, and called forth many expres- sions of deep feeling.

Few were the members and pastors present who did not leave some loved one sick at home, was sick himself or laboring under great privations and difficulties, caused by floods, dronth or conflicting circumstances.

The welcome address, by Miss Edna Logan, was an inspiration. The Ne- gro is climbing and finding "room at the top."

The response was by the Gabriel of the District, Bro. G. B. Donnelly, was both eloquent and historical, and many were the expressions of "God bless the old Pioneers of the Conference."

Many of the local preachers, seek- ing orders and advancement in the conference, were compelled to learn the lesson that the Methodist Episco- pal Church is not seeking for the most men, but the best men. And not a few went away with a higher appreciation for the church, and a knowledge of their own deficiency for present ad- vancement.

With due consideration for all im- pediments and hindrances, this meet- ing was the greatest, most inspiring and successful in the history of the conference; due in many respects to the untiring zeal, energy and personal sympathy in the work of our beloved and faithful presiding elder, J. W. Jackson. Sick or well himself, with much sickness in his own family and home, when possible, he has stuck faithfully to his post, and made the district, so far, do the work demanded and expected.

With feelings of lasting gratitude to the good people of Crawfordsville and vicinity for their cordial welcome and hospitality, the conference finished its work Saturday afternoon, and adjourn- ed to spend the Sabbath in Holy com- munion among the brethren of the different denominations in and about Crawfordsville, and to meet next year at Oak Forrest.

N. R. Bradford, Secretary.

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UNITED FOR LIFE.

Pleasant Hill, La.: White and col- ored witnessed the marriage of Mr. Burdett Edwards and Miss Cora Can- nar, both of Pleasant Hill, Sept. 25, Many presents were given by the white and colored.

D. Shelby officiated.

Crawford, La.: Mr. A. L. Jones and Miss Elma P. Brown were joined for life. After the ceremony we went to Tabernacle Hall where the audience enjoyed refreshments to their satisfac- tion.

C. W. Reeves, P. C.

THEY LIVE IN OUR MEMORY.

Danville, Ark.—The angel Death visited the home of Mr. and Mrs. Robt. Torrence on the 8th instant and bore away their eldest son Alonzo, aged 9 years. In him they sustain an irre- parable loss. Sympathy goes to this heart-broken pair.

C. W. Wallace, P. C.

Corpus Christi, Texas.—Sister Mar- rio Collins, a faithful memeber of the church, died Sept. 17th in her 85th year. She had been a member 62 years. The pastor visited her daily and found her firm in the faith.

J. W. Cook, P. C.

Rosedale, La.: Sister Charlotte Wil- son departed this life Sept. 19th. She was a faithful member of Hartzell Chapel. She died in triumph. She was said to be 90 years old. Her fu- neral was conducted by H. A. McClel- lan and the writer

I. R. Scott, P. C.

Brother Mault Akens, a member of Jackson Chapel Augusta Mission, fell asleep in death Sept. 19, aged 68 years. He lived in the church 47 years and was a local preacher 37 years. When his son would offer him medicine he would say, "It is no use to take it, for I am packing my trunk to cross Jordan."

Funeral services at New Salem by the P. C. of Jackson Chapel, A. S. Johnson, assisted by Rev. R. E. Mors- ley. He left three sons and several grand children.

Dekalb, Miss.—Sister Ann Burrage, a faithful member of Pine Grove Church for 25 years, died Sept. 2d. Ten children mourn her death and the church will miss a true and tried Christian.

P. W. Baldwin, P. C.

Okolona, Miss.:—Sister Lucy Town- send died Sept. 19th, aged 46 years. The day she died she said all was well between her and the Lord. She was a member of the M. E. Church about twenty years and died in full triumph. She leaves one son.

D. P. Shaw, P. C.

Whitehall, La.—Miss Ophelia James, aged 14 years 9 months, daughter of Frank and Martha James, departed this life Sept. 18 in full triumph. Just before she died she sang, "On Jordan's stormy banks I stand and cast a wish- ful eye." Bro. J. Baptist assisted the writer at her funeral.

Also on Sept. 19th, Sister Harriet Marshall, one of the old soldiers of the Cross, departed this life in peace. She was an invalid for several years. By faith she was saved. Revs. S. Johnson, R. A. Taylor and Bros G. Whittington and J. Baptist assisted at the funeral.

E. H. Clark, P. C.

Rome, Ga.: Sister Lizzie Miluer, a faithful member of Morrow's Chapel, died on Monday evening, September 12th. She leaves husband and three children to mourn.

Z. K. Gowen, P. C.

Bryan, Tex.: Brother Frank Jack- son, father of Rev. W. H. Jackson, died in triumph in this city, September 13th; age 83 years, 8 months and 3 days.

The writer was his spiritual advis- er, and on the Sunday evening preced- ing his death, he confessed Christ as his Saviour and said he felt and be- lieved that God, for Christ's sake, had forgiven his sins. I then bowed in prayer and sang "Come ye that Love the Lord," in which he joined in and sang heartily. After prayer he seemed much refreshed and passed quietly away Tuesday night. The funeral was attended by Rev. D. H. Shiver, of Shi- loh Baptist Church, assisted by Rev. Nixon. The writer was to have as- sisted, but was called out of the city. He leaves a wife, two daughters, seven sons and a host of relatives and friends to mourn.

James I. Gilmore, P. C.

Marlin, Tex.: Bro. Thomas Broken- ton departed this life September 18th, in full triumph; age 115 years. A member of the church 53 years.

M. C. Cavines, P. C.

Barlow Circuit: One of the mem- bers of New Salem Church deceased September 22, aged 104 years. Her pastor visited her sick room several times and carried her the sacrament. She said just before she died that she was doomed to hell, it was no use to pray for her, and that the sacrament was burning her up every time she took it. She drunk her own damna- tion. Be not deceived in your faith.

A. Jackson, P. C.

Crawford, La.: Sister Sally Flem- ings, one of the oldest members of Mt. Zion Church, departed this life Sept. 26. She lived a true Christian and died the same. She was president of the board of steward sisters for twenty years. She had no relations in this country, but by her Christian living she had made quite a number of friends.

Also Sisters Rhoda Burrell and Eliza Washington departed this life after suffering for quite a while.

C. W. Reeves, P. C.

FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

SHALL WE CUT THE PEAVINE OR PLOW THEM UNDER?

It has been some time since I have had anything to say through the columns of Home and Farm for a number of reasons, but I have just been reading a certain writer's directions for hadling the cowpea crop, and having read much that was like it lately, I must protest.

Nearly all those who undertake to tell us how to handle cowpeas say, cut and cure the vines for hay, feed this hay to your stock, then apply the resulting manure to the soil, and though you can't see just yet, rest assured that you are on the road to prosperity. This is the gist of what they say. Are they right? Let us inquire into the matter a little.

If one is feeding stock first, and growing crops is a secondary matter, that is, if the growing of crops is herely an adjunct to the feeding of stock, then by all means cut and feed your peavine, there is no better hay than cow peas when properly cured, for any and all kinds of stock. If the crop was planted for feed, by all means cut it. But suppose we have a piece of land that we wish to improve with the aid of cowpeas, the improvement of the land being the primary object.

If we cut the vines for hay, it must be done, to get the best results, when they are just coming in full bloom or when the first pods begin to ripen sufficiently for table use. Thus we lose a large part of the growth of the plant in both root and branch. Surely all will admit that it will also be admitted that the action of the plant in "entrapping" atmospheric nitrogen does not begin until the later stages of its growth, in other words, the plant, up to the proper time to cut it for hay, will not store as much nitrogen as it will from that time on. Nitrogen is the only element of plant food which this crop brings to the soil. Now, if we cut the crop and take it away where is the improvement in the soil, and that soil left absolutely bare until needed next year, what little nitrogen might be in the root and stubble of the crop would be washed away in all probability.

But my friends who favor cutting and curing the crop under any and all conditions claim that they will get the feeding value of the crop and applying the manure will get nearly all its manurial value.

Of course, it is admitted the feeding value is thus secured, but is the manurial value saved? Let us see. Fully one-half of the voidings are in the fields and pastures, where they are lost; then of that which is saved, how does the average farmer care for it? A conservative estimate would be that one-fourth of its value would be lost by leaching, fire fanging, etc.

Thus we see that if we start out to improve land with cowpeas and cut them for hay, we lose first, in the growth of the plant; second, we lose that amount of nitrogen which would have been stored by the plant from the time of cutting to the time it would have died of itself; and lastly, we lose more than half of the manurial value of the hay itself.

When the crop is plowed under, we find these are the advantages. We get all the nitrogen the crop is capable of securing; we can get the crop of seed, and the soil is improved mechanically as well as chemically; besides the labor involved in cutting, curing and feeding the crop is saved. And yet another advantage, the soil is covered from the time the peas start until winter sets in and the crop is plowed under. This keeps it mellow, and if there be troublesome weeds and grasses they are smothered to death during the summer and fall.

These are conclusions at which I have arrived after a long experience. Now, I do not wish to be misunderstood. My position is this, if you have planted a crop of peas with the idea of improving the soil upon which they grow, let them make their full growth, and when the vines are dead, plow them under, but if you want hay and have planted them for that purpose, why then follow that idea out, cut them at the proper stage of growth, and do not expect the soil to be benefited by their having grown upon it.—A. H. Smith, in Home and Farm.

Hoard's Dairyman is authority for this statement: "On this question of fertility no wonder the farms are growing rich when we consider that a ton of wheat takes $7 worth of fertility from the soil and sells for about $20. A ton of butter takes 50 cents worth of plant food from the farm and sells for $400 if the average price is 20 cents." This statement has been called out by a comparison of Wisconsin farms just after the soil is skinned for wheat and its present condition in the hands of dairy farmers. Men little think when they are sending loads of grain off the farm that they are really carting the top soil of their farms away, while stock feeding, either for fattening or for dairy purposes, takes little or nothing off the farm, while it enriches the soil all the time, which is one very quiet and innocent way of getting rich. There are familiar facts known to farm chemistry, and that should be taught farmer boys at all their district schools, that they might remember it in after years and put them a-thinking. Give the boys an object lesson on this point.

Concentrating the manure on a small area may appear as a waste, but results have always been in favor of so doing. The Massachusetts Board of Agriculture calls attention to the fact that the keeper of a livery stable applied the manure from fifteen horses on an acre and a half of land for several years and harvested two and three crops of hay each year, the aggregate being seven and a half tons each season, or more than three times as much as the land would have produced without such treatment.

HINTS FOR OCTOBER.

Clean out the old straw from the nests and make them new.

Don't try to force the hens to lay. Let nature attend to that.

Skim milk and oil meal will greatly assist the moulting hens.

Lazy people should not attempt to raise poultry. It's not a lazy man's job.

Oats make a splendid food for laying hens, being second only to pure wheat.

Now is the time to arrange your scratching shed for the hens during the cold winter days.

Send all the small or stinted chicks to the market now, as they take up the room required for the laying hens.

Good food, care and exercise will do more toward keeping the hens healthy than all the poultry medicine in the world.

Renew your subscription.

Tell others of the Southwestern.

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For only thirty-five (35) subscribers we will give one Flagon, one Baptismal Bowl, two Plates and two Goblets—six pieces—worth $35. (See cut.)

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Twenty five (25) subscribers secures a gift of one Flagon, one Bowl, one Plate and one Goblet—value $25.

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Terms and prices on one or more pieces will be sent on application.

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Those who have used a Fountain Pen know its value, if they have a good one. The "Diamond Point" Pen Co. makes a good one at a low price. Those who never have had one should not hesitate a moment. Here is a first-class pen, always ready, writes beautifully, never leaks and will last for years.

Do not say that it cannot be a good pen for such a low price. We have fully tested it. Others in our office have used it. It is a wonderful bargain; such, perhaps, as you never will get again.

Make sure of your chance to-day—now!

This most excellent Fountain Pen will be given free to any one sending us $3.75 for three yearly subscribers, or for $2.00 with one yearly subscriber. We will send it, postpaid, to **any address for $1.00.**

LITERARY NOTES.

Harper's Magazine for October has as special features: The Santiago Campaign, two maps and twenty illustrations, by Caspar Whitney; On the Roof of the World, notes from a journey through Asia, illustrated, by Sven Hedin; Our Future Policy, by the Hon. J. G. Carlisle; Our Navy in Asiatic Waters, also illustrated, by William Elliot Griffis; and Mr. Gladstone, reminiscences, by George W. Smalley.

The complete novel in the October issue of Lippincott's "Confessions of an Aide-de-Camp," is a rattling tale of the Civil War. Other stories are "Fish's Triumph" and "Grandma's Diamonds." Apropos of "War and Trade," Fred. Perry Powers maintains that the two are closely related and intercating; that "the more commerce is extended the more danger there is of war," and that war, while possibly necessary for the defence of commerce, tends rather to promote than to check it.

In the October Woman's Home Companion some interesting theories of the social changes likely to be wrought by our late war with Spain are advanced by John Gilmer Speed, and Hezekiah Butterworth contributing to the series, "Child-Training by the Froebel System," reviews the great work being accomplished by Kindergarten Homes. Mrs. Moses P. Handy contributes a practical paper, "A Talk with Young Wives." The usual departments of cookery for girls, latest fashions, housekeeping helps, flori-culture and young folks' pages have strong and timely features. Mast, Crowell & Kirkpatrick, Springfield, Ohio; fifty cents a year; five cents a copy; sample copy free.

We have received from E. B. Treat & Co., Publishers, 241 West 23d St., New York, an advance copy of "Corner Stones of Faith," a work of many hands, presenting the beginnings, the distinctive characteristics in teaching and polity and the present status of the various evangelical denominations of the United States, by Rev. Charles H. Small, B. D. 500 pages, over 200 illustrations; price in cloth $2.00. They have in press, Bible Difficulties, and Their Alleviative Interpretations, by Rev. R. S. MacArthur, D. D., $1.50; Things of Northfield, and Other Things That Should be in Every Church, by Rev. David Gregg, D. D., 60 cents.

Prof. Benjamin Ide Wheeler, of Cornell University, has written a new life of Alexander the Great, which will be one of the leading features of The Century Magazine during the coming year.

With the first number for October, The Living Age, the weekly eclectic magazine which for more than fifty years has been a favorite with American readers, begins a new series and appears in a new and attractive dress. The familiar cover is to be retained, but it has been newly engraved and otherwise modernized.

The special features of the American Monthly Review of Reviews for October are the article on President McKinley as "The Man at the Helm;" the exhaustive review of "Medical and Sanitary Aspects of the War," and "Some Lessons of the War from an Officer's Standpoint." It is a valuable number.

One hundred years of Methodism is discussed in a pamphlet of 38 pages by R. T. Stevenson, of Ohio Wesleyan University. It is published for the author by Curts and Jennings, Cincinnati, O.



According to the novels of Richardson and his contemporaries, in the olden days men used to admire women who screamed upon the least provocation and fainted on all opportunities. Richardson's heroines were always toppling out of their chairs, falling in a "dead faint" in their lovers' arms, having their stays cut and their hands slapped, their temples bathed and their noses smelling-salted.

Both the women and the men have changed radically since those days. The modern man does not admire the fainting woman, neither does he marry her. If by chance he does, he is only a man, and lives to regret it. There is no reason why any woman should be a fainting woman. General bodily weakness and nervousness in women are due to weakness or disease of the delicate, special organs of the sex. Dr. Pierce's Favorite Prescription is a scientific and unfailing remedy for all disorders of this description. It imparts health and strength to the sensitive and susceptible organs upon which a woman's general health is largely dependent. It quiets and tones up the nerves, restores the vigor of youth, rounds out the emaciated form, imparts the glow of health to the complexion and transforms weak, sickly, nervous invalids into new, healthy, happy women. It fits for wifehood and motherhood.

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We are planning for a column or more of short advertisements for our professional brethren, say of about three lines, at the nominal price of $5.00 per year, to be inserted weekly. The advantages are that their business would be largely increased; the M. D.'s would receive many samples of valuable articles from wholesale druggists and manufactureres, the lawyers would have business sent from remote places, teachers find schools, etc. Our people are interested in the welfare of their professionals and it will be a pleasure to them to find in each issue of the Southwestern just where and in what line of activity their friends are engaged. We shall correspond with all whose addresses are known; but as these are limited, we request all such who read this to write us at once. It is desired that there shall be pretty full representation that the paper may receive some of the benefits from it.

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Fast mail..... 8:30 am	Fast mail.....7:20 pm
Louisville and Cincinnati	
Fast mail.... .8:30 am	Fast mail.. 7:20 pm
Louisville and Cincinnal, Limited.	
No. 3..... ....7:45 pm	No. 4..... .....9:00 am
McComb City	McComb City
Ac.... ..... 9:10 a m	Ac... ..... 6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 11:30 a m	No. 6, Memphis press .....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge a.c... 9:15 a m	No. 34, Baton Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7:40 am	No. 6, fast mail..7:55 am
No. 7, coast acc 8:30 am	No. 4, fast ex....11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc...5:25 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 54, Ft. Worth and Cal. ex.. 6:55 pm	No. 53, Cal. ex..6:15 am
No. 51, Hot Sp'gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7:20 pm

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Cincinnati and New York ... 8:30 am	Cincinnati and New York.....7:10 pm
No. 3, local .....2:20 pm	Local.....8:10 am

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The fifth session of Thibodeaux Academy will open October 3d, with Prof. Z. A. Smith as principal.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, October 13, 1898.—Vol. 33, No. 41. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

Broken promises can be mended but not fully stored.

* * *

The real measure of a man's piety is the secret fe he lives.

* * *

The State of Georgia went Democratic. Just ink of it!

* * *

The consequences of sin will either overtake m or meet you.

* * *

President McKinley is visiting the Omaha Exosition this week.

* * *

Words, like straws, show which way the wind s blowing, but what a man really is is measured y his thoughts and deeds.

* * *

Light shines in darkness and light banishes larkness, but they never compromise and become ne. It must be either light or darkness.

* * *

You say the Lord has pardoned you and saves ou, the church takes your word for it and gives ou the remainder of your natural life to prove t.

* * *

It was reported last week that six officers of the Third Virginia Regiment, now at Knoxville, Tenn., had resigned. One of the six was a major, and all are Afro-Americans.

* * *

The union miners of Pana, Ill., and Negro laborers who were carried there from Alabama to take their places, are still having trouble. Another installment of laborers were carried to Pana last week.

* * *

He who lives a double life lives one life before the public and another which he hopes will be known by only a few intimates but mentioned by no one. The public judge an individual by what is seen and known of him, but the secret life indicates what a man really is.

* * *

The Elliott Avenue M. E. Church, St. Louis, Mo., Rev. W. H. H. Brown, pastor, and Mr. J. Milton Arbuckle, superintendent, celebrated the thirty-sixth anniversary of the issuing of the first emancipation proclamation by Mr. Lincoln, on September 22. The principal address was delivered by Prof. Peter H. Clark.

* * *

A weak, vascillating individual in a place of authority is an eyesore and a nuisance. He is not fully settled on anything; that is, not so fully settled but that the first person who comes along and suggests a change will, as a rule, succeed in having it made, and the last one to come may change everything that may have previously been agreed to. Who can depend on such an individual, and what is he good for? He unsettles a great deal more than he settles, and he breaks his word so often that he finally gets to the place where he feels no trust has been violated when his pledges are not lived up to. He agrees to a thing and is perfectly sincere in what he says, but his lack of conviction prevents his being able to live up to his word. Others may not always agree with the man who has convictions, but whether they do or not, they cannot help but respect him.

CAN YOU ENDURE SUCCESS?

We dare say few persons realize how difficult it is to endure success. Though this is what every man desires and waits and labors for, success is exceedingly dangerous for most people. At any rate very many people are destroyed when in the midst of their greatest triumph. Adversity may destroy its thousands but success its tens of thousands. Its victims are to be found everywhere and in every calling, exalted or lowly. It has hurled the talented minister from the pulpit and brought the wealthy from plenty to want; it has made the affable, sympathetic gentleman cold, formal and despotic. It has transformed sober men into drunkards, and honest men into forgers and thieves. It has dethroned kings and queens and changed humble, happy Christians into bigots and faultfinders.

After the death of Solomon, when the people came to his son, Rehoboam, and made a quiet, reasonable request of him, he could not condescend to give them either a sensible or proper reply. He answered them "roughly." His good fortune had come upon him so suddenly he did not know how to bear it. He could not stand success. Was he not rightfully the king! Of course he was, but the sudden exaltation made him drunk; hence he ruled two tribes instead of twelve, and thus shared his crown with another. There are hundreds of such cases all about us. A, who was yesterday a common laborer and was paid $1.00 per day, is to-day a brilliant, successful Christian minister. It is too much for him, his head turns and the result is to-morrow he falls; the victim of his own success. B pops up from some ordinary vocation and in four or five years finds himself the main topic of a community which admires, flatters and pays him. His money comes so easily and rapid that he is embarrassed to know what to do with it, and what to do with himself as well. He feels his importance and destroys himself by neglecting his business or else goes to pieces in the great ocean, "society." Here is another man who begins making money and succeeds; but because he thinks he sees a way to make it more easily he forges a note or tries some other dishonest method in his haste to be rich and thus ruins his whole career. In the humbler walks of life the same weakness shows itself, only in a different way. One person is employed by another and gives such satisfaction that his employer shows due appreciation for the same. That settles it at once, and he concludes that his employer cannot get on without him, his services are absolutely indispensable. But the fact is he never made a graver mistake, as many a silly fellow has found when it was too late.

The result is that many a man's success has lost him his job. Success breeds the "bighead."

Now, who is to blame for all this? Because of the fact that so many persons cannot stand success must we say it is unfortunate that any one attains to it? While it is true that many persons would hold out longer and do better work if they did not take the "big head," they must be held responsible for their own failure and bear the burden of their own weakness. He who is thoughtful and "level-headed" bears faithfully whatever comes and when he feels the need of help he cries to heaven to help him stand.

POLITICAL OUTLOOK.

The political situation is quite interesting just at this time the whole country over. This is what the politicians call the off year in politics, but nevertheless it is the year in which both the great parties are struggling for the majority in Congress. The present administration went into power with a Congress which was largely Republican, and President McKinley, unlike his predecessor, Mr. Cleveland, has been shrewd enough to hold that majority together and control it to the advantage of his party and the country at large. Next month a large number of these Congressmen must stand for re-election. The Republicans are anxious to have a sufficient number returned to retain control of Congress, and the Democrats seek just the opposite. What the outcome will be nothing short of the election can tell.

In addition, it is announced that the Democrats are seeking to wrest control of North Carolina from the Populists, and promise if they succeed to call a constitutional convention to disfranchise the Negroes of that State.

Gov. Wolcott has been renominated in Massachusetts for Governor of the State, and a lively fight is expected with the Democrats, who have also nominated a strong ticket.

Col. Roosevelt has opened his campaign for Governor of New York, and the situation will grow more and more interesting.

THE SEPARATE COACH IN KENTUCKY.

Last week the Chesapeake and Ohio Railroad Company was fined $500 at Shelbyville, Ky., for running trains through Shelby county without providing separate coaches for white and colored passengers, as the law of the State requires. The case was vigorously contested, and will now be taken to the Court of Appeals. The railroad company is to be commended for the fight it has been making upon the "Jim Crow" law, which is highly discreditable to the State and ought to be repealed. There is no more reason why Negroes should be compelled to ride in separate coaches on passenger trains, which are public conveyances, than that they should be restricted to certain streets in our cities, or required to do their shopping in certain stores. It is singular how offensive it is to many persons who have had colored servants in their homes all their lives, and who every day eat bread made by black hands, to ride in the same car with a Negro.—Central Christian Advocate.

HELP YELLOW FEVER SUFFERERS.

Our brethren in Mississippi and elsewhere, where the yellow fever is now holding full sway, should have the sympathy, prayers and aid of our people every where. The inconvenience and privation suffered by the poor in the small towns where there is fever must of necessity be very great. In such places the people in authority are wild with fright and enforce rules and regulations against the poor that are real hardships.

Rev. G. W. Smith, of Jackson, Miss., made a special plea for aid for our people some days ago, and we hope every congregation and every individual who can will send him something.

The government is being troubled out West with the Pillager Indians of Bear Island. In a battle last week between them and Company E, Third Infantry, Gen. Bacon commanding, six soldiers were killed. Among the killed was Major Millvill Wilkinson.

OUR CONTRIBUTORS.

A JUST COMPLAINT.

Rev. John Watts.

In the Atlanta Journal; Aug. 12th, appeared a clipping from the New Orleans Picayune under the heading "Negroes as Officers."

I do not know whether the article is the sentiment of the Journal or that the Journal clipped it simply to show its Georgia readers the position of the Picayune on the subject.

The following sentences are quoted from the Picayune: "Few Negroes are fit to have military command."

That is the way the Picayune looks at it, and if the Picayune had the management of the Negro soldiery we would have little or no honor in the late war. Again it said: "But in this country race antagonism is so deep seated and so intense that it prevents recognition by the whites of Negro officers in the way that recognition is due." The best way to get rid of race antagonism is to get rid of race prejudice. I am sure the most of the latter is on the Picayune's side.

There was a time when the Negro, like old Uncle Remus' rabbit, was good for everything, but now he is good for nothing. What is the matter with him that such a howl must be kept up against him by most of the secular and religious newspapers of this country? With pride they seem to encourage all the discrimination possible. We discover it in every quarter and at the same time it is proven to the world that the Negro is the most inoffensive, law-abiding citizen in America. It is true that statistics make it appear that the race has a very large percent of criminals, but those who make the statistics know, if they won't admit it, that many, many a Negro is branded as a criminal unjustly and the petty faults of many are magnified and dyed in the darkest hues. Similar crimes among other races are never brought before the public. Sometimes I imagine that his howl against the Negro is to provoke him to greater resistance or vindictiveness. If it is done because he is weak his discriminators who are good Bible readers might find that lesson which reads thus:

"He that is strong ought to bear the infirmities of the weak lest he be also tempted." If it is because his skin is black they know he cannot make one hair black or white. If it is because he is poor, they know he has not been in his new home over thirty years and he came out of his old home moneyless and ignorant for which his owner was responsible. If it is pure prejudice why not come out and say so. If they do not intend to recognize that which is really meritorious or even equal to some of them let them put themselves on record and not be constantly "dodging around the stump."

A few years ago some of their great statesmen said: "Let us alone. We will take care of the Negro. We are at peace."

Yes, who would not be at peace with another if the other's hands are tied. A lion would not be very dangerous if all his teeth are knocked out and his jaw bones broken. As long as the Negro remains a menial, asserts no manhood, his white brother is at peace with him; but as soon as he requests recognition then a great tirade is brought against him. This is not intended for the few who have enough of the spirit of their Maker in them to recognize His creatures and concede to each his right whether his skin be white, black, yellow or brown; yet, a very small percent of this class dare put themselves on record. They said: "When the Negro gets more wealth and intelligence we will get along better." Let's see. Negro bishops occupying the highest office the church can give; presidents and professors, the highest in the educational ranks, are all relegated to the "Jim Crow" car where the roughs and toughs of all races are admitted; our wives and daughters are subjected to all sorts of indignities. Money, educational rank, religious bearing give him but little recognition. When any of us throw away our manhood, be "cat's paws," lackies, caterers and all such, then we are "good niggers" and get a little hollow recognition which, in the end, is more harmful than good.

The Negro militia has been most ridiculously discriminated against by the war department and the governors of several states and many of our goody, goody friends favor it.

I am sure it was not done because he could not make a good soldier. The Negro has proven himself capable in any capacity. During the civil war he was a good stay-at-home and produced corn and cotton for the southern whites and during the same war furnished 200,000 soldiers for the Union army. Many to-day know personally of his deeds of valor at that time. Surely the recent acts of the grand old 9th and 10th, colored cavalry, of the United States, are still fresh in the memory of the nation. It was that illustrious band that stood between the remnant of rough riders and death; that planted "Old Glory" on the heights of El Caney.

They will do well to remember that the Negro has taken notice of all that good charity that has been extended to the "poor Cubans." The Bible says: "Charity begins at home," and if our nation has so much of humanity in it that it can see the sufferings of those at its dooor and reach out a helping hand to the extent that many of her noble sons spilt their life's blood on a foreign field, why not observe the teachings of the Bible, since it recognizes God as it leader, and look around in her own house and see some of the sufferings, discomforts and tortures of some of her own children and try to alleviate them. Surely, if she can regulate the affairs of another she ought to be able to control her own house.

If the Federal and State governments cannot protect and treat all of its citizens aright, I believe God, in his good time and in some way, which may prove unpleasant to some, will intervene to bring about.

Savannah, Ga.

SHOULD MEMBERS OF THE EPWORTH LEAGUE ATTEND DANCING PARTIES?

By Miss L. A. Jenkens.

Miriam and the women danced after the crossing of the Red sea and the destruction of Pharoah and his host; the women danced when David returned from his slaughter of Goliath, and David danced when he saw the Ark of the Covenant returning to Zion. These are pictures of God's people when their hearts are overwhelmed with gratitude to Him for victory. There are times when the hallelujahs of eternity burst into our souls, when the heavenly choir, accompanied by the orchestra of the redeemed, break forth into singing and music sweeter than any that earth can produce, falls upon the ear, we, without a moment's thought, get up and keep time to the beautiful strains. This is a holy dance which needs no practice in a dancing school.

But we are to consider another dance quite different from the one just mentioned. Isa. 55c. 2v., reads thus: "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Jesus said: "Feed my lambs." We should give them such wholesome food as will cause their souls to delight themselves in fatness.

The heathen dance before their gods. The Bacchanalian is one of the most disgraceful dances recorded on the pages of history. When Aaron had made the golden calf the people danced before it. The wicked dance of Salome cost the life of a good man. We have Salomes at this day whose dances cost far more than the head of a John the Baptist. Search the records of our fallen women and see whether or not these words are true.

A man was once heard to say: "I have left off dancing because I think it foolish. After I have danced all night, nothing comes to me save a tired and perhaps sick body. I have labored for that which satisfieth not.'" God has given you time and expects you to use it to the best advantage. You do wrong to spend it in a dancing party if the same can be used for a higher and nobler purpose.

At times we are called upon to choose between a higher and lower good, the choice of the lower is wrong. It was perfectly right for Christ to make bread for Himself when He was hungry, but it was wrong to make it at the suggestion of Satan. The devil ofttimes asks you to do something good, but in order to displace a greater good that may be accomplished at the same time. Choose the higher influence and exert it upon those with whom you come in contact. You cast a pebble into the sea and pass on without again thinking of it, but the circle of the wave continues to widen till it touches every shore. So it is with our influence; we drop a pebble into the sea of time and perhaps never think of it again, but the circle of the wave continues to widen till it has touched the shores of eternity.

But, says one, the leading people of our cities attend dancing parties and you must condemn such things in a whisper. We have long since learned that

"Numbers are no mark,
When we are rightly found;
For few were saved in Noah's ark,
While many millions drowned."

The wrong, regardless of its strength, must in time give place to the right. Rome, at the beginnig of the Christian era, was the proud mistress of the world, but she was corrupt. She fell heir to all the crimes that a nation could inherit. She killed the Prince of Peace and with His body it seemed as if the Christian's hope was buried. Twelve men, who, the day previous, were cowards, rose up and said: "We will make the world better." Let us trace their progress. Christianity, like leaven, quietly rose for a few centuries till it touched the throne. The emperor cried out, "By the sign of the cross I will conquer." And now as the glorious nineteenth century is dying and the twentieth is about to dawn upon us,

"Earth's remotest nation
Has learned Messiah's name."

On joining the league we promise to be loyal to the rules of the M. E. Church. This Church opposes dancing. In order to sustain our pledge, we must stay away from dancing parties.

Be careful as to how you consult your Bibles on dancing, for with a biased heart you may so pervert the Scriptures as to make them fit any point. A man once cut off the ear of his neighbor's cow, was carried to court and sentenced to one year in the penitentiary. For, said the judge, the Scriptures say: "An eye for an eye, a tooth for a tooth, and a year (ear) for a year." Then, again men sometimes grow tired of life and desire to kill themselves. They find this passage: "Judas went to the woods and hung himself;" then this selection, "Go thou and do likewise;" and still another verse, "What thou doest, do quickly." From these three detached portions of Scripture they claim to be justified in committing suicide. Three noted ministers took dinner with a layman and a discussion arose as to what was meant by "David danced before the ark." Said the first, I think it meant that David went in front of the ark and danced; no, replied the second, I think it means that David danced before the ark was made; I beg leave to differ, answered the third, I think it means that David danced before the ark danced. You should study your Bibles with this prayer in your heart: "Open thou mine eyes that I may behold wondrous things out of thy law," and before deciding about dancing or anything else, ask yourself the question, "Are the circumstances surrounding my case similar to those recorded in the Scriptures;" then ask the Holy Spirit to help you to reach a conclusion.

After seeing that a holy dance needs no practice in a dancing party, knowing that our time

can be used for something more ennobling; feeling that we are responsible for the kind of influence we exert; being conscious of the great evils that attend dancing parties; believing that right is might and regarding the pledge taken at joining as sacred, we will answer that members of the Epworth League should not attend dancing-parties.

Seneca, S. C.

A BIRD'S EYE VIEW AT SONCTIFICATION.

By Rev. I. C. Clemons, B. D.

The term sanctification is a substitute for many words and formulas, viz: The higher life; Christian perfection; perfect love; the fullness of God; holiness; a fuller life; complete salvation. But these branches all lead us into the one great idea of sanctification. This work has its beginning in regeneration; rarely, if ever, completed at this time. Mr. Wesley held that the cases are "very rare." Regeneration and sanctification are the same blessing in kind, but different in degree. We pen you these few lines because the writer speaks out of a glorious experience in a large and precious measure; but does not claim to have accomplished all. Again, because I have been disgusted time and again at the bitter criticisms which have been made upon those who claim this blessed experience. Some criticise the prevailing methods in others; but offer nothing better. I would, if I were in their place, try to explain what it is, or what it is not. I have been disgusted on the other hand with some of those whom I have often met, who claimed to have this blessing, and manifested such a faint idea of the experience; but I always felt like helping them rather than criticising them. I believe that any person can live a perfect life who desires it, because God says to us: "Be ye holy, for I am holy" (1 Peter 1;16). We believe also that we may enjoy this blessing in this life. Our sainted Bishop Haven was an example of this. He had crossed the river before the hour of death; because when he was on his death bed, he said: "I see no river of death." It is our privilege to be like our Maker. The one great mistake made by a large number of those who do not claim this blessing, or second blessing, as sometimes called, is that it is impossible for one to be holy in this life; but we don't believe that, because God commands us to be holy, and He would not be guilty of telling His children to be that which is impossible for them to be.

The life of a great many is so far from the mark that they condemn the very idea of purity in others.

You will scarcely find among our people five in every hundred who believe conscientiously that an individual can live a holy life. God help their unbelief! Some persons speak so lightly of the Word that weak minds may think that a few cranks have coined the word holiness or sanctification; but if we turn to the Hebrew record, we will find that they got it from the original which means to be bright; to be new; untarnished in a physical sense; and in a moral sense, to be pure or holy. Not "crazy," as some claim. This is what the Hebrews thought of sanctification.

The Latins derived it from sancid, which means to make sacred or clear. The Greeks got it from words which mean to make holy, or holiest. We find that the Hebrew, Latin and Greek all agree in the one idea of purification or holiness. Before we go further let us explain out of our own experience what we understand this blessing to be or the nature of the blessing.

1. Sanctification or entire sanctification, as frequently used, is the complete reprehension, not eradication, of all our sinful appetites or the complete mastery of our corrupt natures, up to the present capacity; but we maw become larger and fuller as we approach the God man. When a soul has been thus blessed, we do not understand that he is infallible and cannot sin, but that he is holy and will not sin. We confess that a great many who claim this blessing think more of themselves than they ought to think; but they should think soberly as God hath dealt to every man the measure of faith (Rom. 12:3.).

In the second place, let us consider what it is not.

First, sanctification is not selfishness as thought and acted by many of its professors.

If a man is sanctified he must, in the very nature of the case, be better than the person who has not been thus blessed; that is, to say, he must have a purer nature than one who has not been thoroughly cleansed; but he must remember that it is his brother's privilege to claim the same blessing, and should do all in his power to help his brother. (Act. 20:35. Rom. 15:1.)

When God sanctifies a soul He means for that soul to become a greater power in the Church for good; but does not mean, as some of our brethren and sisters seem to think, that they are too large for the Church of God; and, therefore, condemn the pastor and all the rest of the flock. If you are sanctified, try and bring all others into the same mind which was in Christ Jesus.

Second. It is not separation from God's people, nor hatred against your unsanctified brother.

Third. It is not "cranktification," as our beloved Bishop Fowler indicated; but purification.

We consider in the next place its necessity.

First. Sanctification is necessary on account of the depraved and corrupt condition of our moral natures (1 Cor. 15;50). Corruption cannot inherit incorruption.

Second. Because its work is not complete in regeneration; notwithstanding it is the same kind of work, so far as it goes; but it does not go far enough. Now you ask why? Well, if I tell you, I don't know, you would laugh, and say, he is over against a mystery; but I would answer that a mystery is not a contradiction; further, God does not cleanse beyond a person's willingness or fitness to be cleansed. Again, a man's life is no broader than his faith. If his faith is large enough at the stage of regeneration to be sanctified, God will do the work through the Holy Spirit. It depends upon a man's faith (Luke 5; 20. Luke 8; 48. Luke 17, 19).

Dear brethren, we do not write this because we think that we are able to say some things which have not been said, neither do we write it to exhibit our precious litle knowledge of so important a subject, but simply because we thought that we may be able to help some poor ignorant person who does not know quite so much about the subject as some of our critics.

Permit me to say in conclusion that the Christian Church will not be able to do the greatest possible good in the world, nor will she be able to bring this world to the feet of Christ, until she, through a thoroughly consecrated and sanctified pulpit, offers a free and full salvation to all. We can accomplish more dear brother critics, by teaching than we can by criticising. So let's begin at once.

FOR OUR GOOD.

With many Christians it is quite difficult for them to believe, right in the midst of their pungent afflictions and profound sorrows, that God is actually working good to them, and to others through them, in such an experience. The temptation and the tendency are to feel that it is evil, and not good, which is to be the fruit of their sufferings and their sorrows. Such a feeling seems to be due to at least two things: One is selfishness and the other is a blindness to what is the best good of the afflicted one. The right view-point from which the Christian is to regard all of his afflictive experiences, especially those which he has not brought upon himself by obstinate persistance in having his own way, is that God designs his needed good, if not presently, yet ultimately, through the bitter and cutting experience that he is having. And such a view demands faith, trust and firm submission. Dr. Maclaren says: "If it be that all of my life is paternal discipline, and that God makes no mistakes, then I can embrace whatever comes to me and be sure that in it I shall find that which will be for my good. Oh, brethren, it is easy to say so when things go well; but surely when the night falls is the time for the stars to shine. That gracious word should shine upon some of us in to-day's perplexities and pains, and disappointment and sorrows—'He, for our profit.'" As the apostle says, God chastens his people for their profit and not for his own pleasure. The very things which we call loss, as they leave us through trial and bereavement, may be our gain; and indeed God does make them our gain, our eternal profit. It is often hard for us to see this now, but in the coming light we shall see the truth of it. Let us live in this hope.

C. H. Wetherbe.

THE LIFE OF FAITH.

IN TENEBRIS

When the mists of pain are thickest
And the storm is at its height;
When, bewildered and affrighted,
We stumble without light;
When the old props faint and fail us,
And the old hopes fade and flee,
O Lord, most kind, most pitiful,
Whom have we left but Thee?

When youth and beauty in their prime
Are withered at a breath;
When the very light of life is quenched
By the chill hand of death;
When the leafage we call happiness
Is stripped off utterly,
O Lord! the Lord who changest not,
Whom may we trust save Thee?

What can we do but tighten
Our half-despairing hold
Upon Thy sure and steadfast word,
Thy seamless garment's fold?
Anchor of drifting, struggling hearts,
Sore vexed by wind or sea,
O Lord, the everlasting Lord,
Our only hope is Thee!

Through blackest night, 'mid wildest wave,
In heights and depths unknown,
We stay us on that faithfulness
Which never failed its own.
Beaten and blown and buffeted,
And long the way may be,
But blessed the way, O pitying Lord,
If but it ends in Thee!

—Susan Coolidge, in "Sunday School Times."

THE GENTLENESS OF JESUS.

It was gentleness, not weakness. It was that calm sweetness of disposition and manner which illustrates the kindly self-control of a strong, masteful spirit; not the shrinking, timid uncertainty of temper and behavior which resembles gentleness because it lacks something of the power of self-assertion. It was entirely consistent with sturdiness of conviction, positiveness entirely consistent with sturdiness of conviction, positiveness of speech and boldness of action. It was exhibted not only toward our Lord's friends, but also toawrd his opponents. It was especially noticeable in his treatment of all who came to him in fear or doubt or sorrow.

Let those who sometimes suppose gentleness to be a tame, insipid virtue, make careful study of it as seen in the character of Jesus. They will learn to admire it. They will be impelled to cultivate it. They will perceive it to be a fruitful source of true and mighty power. When we understand that one is gentle, as Jesus was, because he can afford to be; because, apart from the moral aspect of the matter, he realizes that he is strong enough in the highest sense to dispense with bluster, we feel that he has attained to a lofty and honorable level of character and life.

Then, when the times comes for righteous indignation of soul—as come it does now and then—and for vigorous, incisive speech in support of the right or condemnation of the wrong, then the very contrast between one's customary gentleness and his temporary sternness adds immensely to the effect of the latter. If such a gentle spirit can be wrought up to such a pitch, we say, how grave the cause must be! We never have known men or women more intense in their opinions, or more faltering and potential in their conduct and influence, than some of those who most closely have resembled Christ in gentleness

of disposition and manner.

Gentleness is a characteristic excellence of the truly great. It also is one of the greatest of excellences. Perhaps no other is so commonly associated with Jesus in our thought. Nor is the endeavor to attain to any other more difficult or profitable. Happy is the home, the office, the factory, the school where gentleness, like that of Jesus reigns.—Young Man.

To be a helper of joy one must be sympathetic and unselfish. There's none too much joy in the world; some of it has to be helped on and eked out, or some people will have little enough. Those who do not know how to enjoy life ought to be shown how and helped to do it, by way of finding the sunny side, when they forget to look, or grope in vain.

But one of the most effective ways of helping joy is not to spoil it by refusal to share it. When the cup runs over, there should be somebody to catch the overflow. Joy bubbles into speech, and somebody must listen. It may not be easy and comfortable to do this when one is inclined, instead, to brood over one's own unpleasant experience, and to resent another's exuberant gladness; but the command to rejoice with those that do rejoice, is not conditioned upon our feeling like it. Crowd out other feelings to make room for sympathy in others' joy, and the joy itself will crowd in. We may be oftener asked to listen to a tale of woe than to a song of gladness; but, when the chances offer, let us be helpers of joy; for

"All the angels would be glad,
If, in the world He built,
Although there must be some things sad,
No drop of joy were spilt."

HIDDEN LEPROSY.

A leper lives in one of our great city hospitals, and her case is studied with much interest by physicians. It was long a problem to learn how the woman contracted her dreadful malady. Eventually the discovery was made that six years before any sign of the disease appeared in her body she had been in an infected region in the West Indies. For six years se had carried about with her the germs of sure death, and never for an instant suspected the fact!

The analogy is very close between the case of this poor leper and that of the thousands of persons who think that they can commit sin without harm resulting. They sin and in fearfulness and dread look for swift discovery and punishment. But neither discovery nor punishment at once follows, and they are emboldened to continue. Fatal delusion! Awful deception! The end is as sure as God's laws are true. The pleasures of sin are only for a season: the inevitable outcome thereof if certain punishment. The Bible is full of warning of what must happen to him who sins.

For sin is leprosy, and who so sins becomes a leper, and although he may look upon his fair face and clear hands with a smile, and say, "I am well," the terrible truth abides that the deadly poison of sin's leprosy is in his soul and his body, and as certainly as the rising and setting of the sun it will one day appear. "There is a way which seemeth right unto man, but the end thereof are the ways of death."—J. R. Miller, D. D.

CHRISTIAN WARFARE.

The Christian life is a warfare. Those who essay to engage in it with any other understanding of it can but meet with defeat and failure. Paul, that champion of the cross, was wont to express the mind of the Spirit in military phraseology. He directed the Christians to "put on the whole armor," taking, "the sword of the Spirit."

We must have armor defensive, and offensive, if we would persevere, and make progress in Christian experience. Many professors of the present day fail just here; they seem to think that time has wrought such changes that the friendship of the world is no longer death. And notwithstanding the plain teachings of God's Word, they never look upon the world as an enemy, or arm themselves for war against it. They join the church, in many instances they are soundly converted, but they find the church and the world on good terms with each other. The world comes and enjoys with the church its festivals, fairs and entertainment, and the church goes with the world to its theatres, balls and card parties. The church seeks to avoid giving offense to the world, and the world seeks to draw the church away into all of its frivolities, and methods of pleasure seeking and money getting; and so almost unconsciously the young convert is drawn away from Christ. The only possible way to have victory over the world is to declare war against it from the very first; to be an open and avowed soldier of the cross.—Pentecostal Herald.

TRYING TO SHIRK TRIALS.

We commission our ingenuity to keep a good lookout ahead and notify us when we get near any place that is likely to prove a trial of patience, that we may turn from it. Yet the apostle James says: "Count it all joy when you fall into divers temptations; knowing this that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

It is, then, a great mistake to make our calculations and arrangements so that we may escape the things that try our patience. For in the perfecting of our patience is the perfecting of our patience is the perfecting of our nature. Carefully to exclude the things that test our patience is a capital error, and shows a grievous failure of faith. Faith assures us that through faith we shall come off victorious when we reach the testing place of patience; but we unbelievingly settle it that we shall suffer a defeat, and give way to impatience.

Let us learn as soon as possible, not how to escape trials of faith and patience, but how to come off conqueror in those trials; be strong in the grace that is in Christ Jesus. His grace is sufficient for you. You are defeated at the testing place because you strive in your own strength to conquer the trial. Take the shield of faith, the armor of God. "Blessed is the man that endureth temptation," not he that escapes it.—Bombay Guardian.

GRACE SUFFICIENT.

I told my people the other morning, when preaching from the text, "My grace is sufficient for thee," that for the first time in my life I experienced what Abraham felt when he fell upon his face and laughed. I was riding home, very weary with a long week's work, when there came to my mind this text: "My grace is sufficient for thee;" but it came to me with the emphasis laid upon two words—"My grace is sufficient for thee." My soul said, "Doubtless it is. Surely the grace of the infinite God is more than sufficient for such a mere insect as I am." And I laughed, and laughed again to think how far the supply exceeded all my needs. It seemed to me as though I were a litle fish in the sea, and in my thirst I said, "Alas! I shall drink up the ocean!" Then the Father of the waters lifted up his head sublime, and smilingly replied, "Little fish, the boundless main is sufficient for thee." The thought made unbelief appear supremely ridiculous, as indeed it is.—C. H. Spurgeon.

An exchange says that Dr. Andrew Bonar was out in Mr. Moody's garden at Northfield at early morn one day, talking with his host. Along came a band of happy students, who shouted out:

"We've been having an all-night prayer-meeting; can you see our faces shine?"

Dr. Bonar turned to them and said, with a quiet smile and shake of the head:

"Moses wist not that his face shone."

This suggests a truth that lies deeper than most of the thought in our church life to-day. True piety never pats itself on the back. It never, like Jack Horner, cries, "What a good boy I am!"

WOMAN'S DOMINION.

THE PRESENT.

We look back to past experiences in life with regret, thinking that we have missed some of the pleasure we might have found in them if we had only devoted ourselves more to the present moment. And we look eagerly forward to the future, thinking that when it has become the present we cannot fail to exhaust all of its many delights.

So looking always backward or forward we fail to see that the present moment contains something peculiar to itself, which we never had before and will never have again, and that only now can we get all it contains; only now can we squeeze dry the fruit we now hold in our hands.

For it will not hurt our enjoyment of the future, when it comes, that we have enjoyed to its full the present. Nor do we cheat the past of the fine aroma which memory gives us when we get the greatest amount of good we can from to-day.

Rather we cultivate our capacity for enjoyment; for it is a faculty which can be cultivated. Dignity, egotism, foolish reserves, fear—all these often stand in the way when we would yield ourselves entirely to the joy to be got from the present moment. If, like children, we would throw off this introspection and analysis of our feelings, and throw ourselves utterly into this moment's good, our memories of it would be as keen as the grown-up child's memories of his glad childhood. And our joy in the future would be as great as were our childish rose-colored visions of long ago.—Harper's Bazar.

Scalloped Oysters.—Select large firm ones; dip in egg which has been seasoned with salt, pepper and nutmeg; cover thickly with cracker crumbs, and fill a low broad dish. Heat the oyster liquor, skim, add an equal quantity of rich milk and put to moisten. They must not be wet. Cover with cracker crumbs, dot with butter, and bake from ten to twenty minutes in a hot oven.

Home Made Mustard.—Over two tablespoonfuls of common mustard pour two tablespoonfuls of boiling water, stir until smooth, then add vinegar, salt, sugar and pepper to taste.

Kerosene oil is said to be good for many purposes. It will take iron rust and fruit stain from almost any kind of goods without injuring it. Wash the stained part in the kerosene. It must be washed in kerosene before putting it into the soap and water or it will do no good.

Breakfast bacon is a very nice breakfast dish, but is not fit to eat if left in the fat after it is fried. Cut the slices very thin.

A delightful salad is made of chopped cabbage and celery. It should be dressed with salt, vinegar and sugar.

WINTER BLOOMING PLANTS.

When you visit a floral store this winter and find quantities of roses, carnations and violets, it is natural to suppose that these are easily grown and would do well in the conservatory or plant-window of the amateur. But such is not the case. The florist begins to prepare for his crop of winter flowers in February, when he starts cuttings of his healthiest roses, carnations, etc., and from that time till the following winter all his energies are used in developing the plants, to have them ready for producing an abundance of flowers. With proper care a certain degree of success may be met with in the culture of these flowers in the window or conservatory, but as a rule it is much better to grow other flowers—at least not a predominance of roses and carnations.

First on the list may be placed the Chinese primrose. This is of the easiest culture and will grow and bloom under the most unfavorable conditions. It will withstand dry soil, dry air, extremes of temperature and the various ills to which house-plants are exposed better than any other plant, and will bloom unceasingly until the middle of spring. It has beautiful and varied

foliage, and the flowers are large, showy, in clusters, and of many pleasing colors.

Other plants that are sure to bloom in the window are Plumbago coccinea, Peristrophe variegata, Crassula cordata, Eupatorium riparium, Begonia semperflorens, Begonia Bruanti, goldfussia, and geraniums Mrs. E. G. Hill, Souvenir de Miarnde and the old Salmon Vesuvius. All of these are readily grown, and can be relied upon for winter flowers under ordinary treatment.

The tuberous and bulbous flowers, too, should not be overlooked. Callas, Amaryllis, Johnsonii, freesias and the various hardy bulbs, as hyacinths, narcissus and Easter lilies, may be used with success.

In the culture of plants in the window or conservatory care should be taken to provide not only an even temperature,—but the air should be, say from 45 to 60 degrees—kept moist by steam of water vaporation, and the foliage should be occasionally sprinkled or syringed. Keep down insects by placing chopped tobacco stems over the soil in the pots, and by syringing with tobacco.—Woman's Home Companion.

It is rumored that the son of a former mayor of New York is to marry the Hawaiian princess, Kaiulani.

MILK FOR DISH-WASHING.

Does every housekeeper know that milk is an excellent substitute for soap in washing dishes? Its usefulness is varied: for it not only softens the hardest water and gives the dishes a clear, polished look, but it preserves the hands from chapping. It also prevents a greasy scum from appearing on the top of the water. The quantity of milk to use is a half cupful to a dishpan half full of very hot water.

BLUE MOLD AND WHITE SPOTS.

Every owner of highly polished natural woods and each piano owner knows what an annoyance the "blue shade" is.

Fortunate are they who, in a weak moment of despair, have not resorted to some sticky mixture to remove the tinge. And now a piano man says, "Use only tepid water and a soft cloth, rub hard, and dry well with a chamois skin." How simple! For white spots on varnished furniture, or to conceal scratches, apply kerosene oil with a rag.

If the spot is ancient or the bruises deep, rub it once a day for two or three days. I never knew the third application to fail.

Simplest ways are often the best ways, and surely it is so as regards blue mold and white spots.—S. M. C. Aldrich.

WASHING SILK STOCKINGS.

Silk stockings should be washed and rinsed in lukewarm water and wrung between towels. Woolen and silk underwear should be washed in warm soapsuds to which a little ammonia has been added. The silk garment may soak for a quarter of an hour in this preparation before being rubbed between the fingers. Rinse twice through clear, tepid water and hang to dry with great care, pulling out all wrinkles. Iron under a cloth before quite dry.

Oatmeal.—Put three tablespoonfuls oatmeal into a double boiler, add one and a half cupfuls cold water and one quarter teaspoonful salt, place it over the fire, and cook till done, which will take from fifteen to twenty minutes. Serve with cream and sugar.

There are some men and women in whose company we are always at our best. All the best stops in our nature are drawn out by their intercourse, and we find a music in our souls never there before.—Drummond.

Giving is not the throwing away of that which we never miss, but it is the consecrating to noble uses that which is very dear to us, that which has cost us much.—Rev. Jenkin Lloyd Jones.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

INDIA—AN ACROSTIC.

In that far-off land there are millions of souls
Never hearing a Savior's name;
Do we pray to God as we often might,
Into their darkness to send the light,
And show them why Jesus came?

BRIEF MENTION.

Agra District has 2,068 Christians.

Aligarh District collected 1,000 rupees for self-support.

There were 751 baptisms in Sambhal District last year. The Christian community numbers about 10,000.

One of our presiding elders visted a place, and after preaching his first sermon nine families asked for baptism.

Over 60,000,000 pages of free literature have been distributed by our Lucknow publishing house during the past year.

The Ajmere Industrial School has thirty-five boys who are learning to weave cloth and blankets, to make date matting, baskets, rope and reed chairs.

A German missionary in India says that if our Methodist Episcopal methods were introduced and the work vigorously pushed, he believes 300,000 converts could be won in the course of a few years.

NOTES FROM CHINA.

The Rev. Dr. W. F. Walker, who was obliged to leave North China on account of the precarious condition of his health, is at present at Greencastle, Ind. He writes to the corresponding secretary that he seems to be steadily improving, though his strength returns slowly.

The Rev. Frederick Brown writes from Tientsin, China: "Yesterday Chang-yin-mao, an official of Taotai rank, and chief director of mines in North China, sent for me and informed me that he had been led to offer twenty scholarships for four years in our school here, the money to be paid to-day (June 28)."

"There is great need for the collegiate building of Peking University. Our educational work is blockaded for lack of this building. China is fully awake to Western learning, and upon us depends whether it shall be Christian or infidel. We have providentially made a good start, but shall miserably fail of our rarest opportunity, like Gordon at Khartoum, unless we are speedily reinforced." Thus writes Dr. M. L. Taft, of our North China Mission.

John Russell Wilde, M. D., who for the last two or three years has been in China, but who is now residing in Singapore, Straits Settlements, has given $2,000 to the Missionary Society, to be known as the "Taiping Memorial Fund for the Philander Smith Memorial Hospital, at Nanking, China," the principal and interest to be expended for such support of the hospital as may not be otherwise adequately provided for. Mr. Wilde does this in the hope that the hospital may be in reality a free, charitable, Christian institution for the poor and destitute Chinese, obviating the necessity of raising funds locally for such purposes.

"The Celestial Empire" contains the following note from Chinkiang, Central China: "The American consul, Mr. Martin, left this morning for Yangchow, with the view of impressing on the local officials the importance of arresting the party that placed the human head in the compound of the Rev. A. C. Wright, one of the missionaries of the Methodist Episcopal Church; for if not attended to, and the person or persons concerned punished, very serious consequences might follow. The members of the secret societies are at work, and exhibt a strong anti-foreign feeling, and their action may lead to the destruction of the mission buildings, unless the leaders are at least warned that anything of the kind would result in the loss of their own heads."

EDUCATIONAL.

The Philander Smith College and Adeline M. Smith Home opened on September 28 with an enrollment far exceeding that of any previous year. The Home, indeed, was filled up the very first day, and still they are coming.

Many of the preachers of the Little Rock Conference came to our opening, and quite a number of them brought in a flock of new students. Many of our students and graduates, also brought me other new students with them. A number of addresses were made by the brethren of our own church, and sister churches, and from the ring of their speeches we would infer that they had the work truly at heart.

Much credit is due to our presiding elders, who have untiringly worked for the success of this institution in their districts; also to the good preachers who have done what they could at their different appointments. Everybody seems to be alive to the fact that old Philander and the Home are a blessing to the race more so than ever before. The president of the College and the superintendent of the Home are bending every energy and making all sacrifices for the success of the schools, and with the able corps of instructors coming from New York, Maine and Chicago, together with our well endowed teachers here, we look for the year to be the best and grandest in the history of Philander Smith College. In the evening all the presiding elders took tea at the Home, and were delighted to see the Home full, and went away with new energy and fire for our work. Success to them. N. W. H.

THE DEPTH OF THE SEA.

Small boys often ask their parents, "How deep is the sea?" The answer depends entirely upon the sea. The following table, compiled by one who has investigated, may help one to the solution of one of the small boy's problems. Average depth in yards: The Pacific, 4,252; Atlantic, 4,026; Indian, 3,658; Antarctic, 3,000; Arctic, 1,690; Mediterranean, 1,476; Irish, 240; English Channel, 110; Adriatic, 45; Baltic, 43.

The agricultural resources of Peru are varied and abundant, ranging from all the products of the temperate zone to many of the torrid. Its great staples are the potato (which it first introduced to the world), all the breadstuffs, sugar-cane, cotton, rice, tobacco, coffee, cocoa, an infinity of fruits, many mechanical and fiber plants and dyewoods, chief among which productions are coffee, cotton and sugar. In 1895 the exports of cotton reached 5,500 tons. The annual exports of coffee are about 1,060 tons. There are 95,000 acres planted in sugar-cane. The production in 1896-97 amounted to 65,000 tons.

"On to the Phiippines!" ought to be the battle-cry of the Church, now that these prolific islands are to be brought under our flag. We hope our Methodist Church work will be successfully established there very soon.

Plan of Episcopal Visitation

Conference.	Place.	Time.	Bishop.
Rock River	Chicago, Ill	Oct. 5	
Upper Iowa	Marion, Ia	" 5	
Northern Minnesota	Hutchinson, Minn	" 5	
Southern Illinois	Du Quoin, Ill	" 5	Goodsell
N. Mex. Eng. Miss	Silver City, N. Mex.	" 6	Hurst
Atlantic Miss. Con	Morehead City, N. C.	" 6	Newman
West'n Nor. Danish	Tacoma Wash	" 6	McCabe
Oklahoma	Kingfisher, Okla	" 12	Merrill
Genesee	Medina N. Y.	" 12	Foss
Tennessee	Murfreesborro, Tenn	" 12	Ninde
N. Mex. Sp. Miss. Con	El Paso, Tex	" 13	Hurst
Holston	Elizabethton, Tenn.	" 13	Vincent
Northern German	Chippawa Falls, Wis	" 13	Joyce
North Carolina	Lenoir, N. C	" 13	Newman
Central Tennessee	Lawrenceburg, Tenn	" 19	Ninde
Dakota	Parker, S. Dak	" 19	McCabe
East Tennessee	Bristol, Tenn	" 20	Vincent
Blue Ridge	Marion, N. C	" 20	Newman
Southern German	Llano, Tex	Nov. 26	Fowler
Austin	Austin, Tex	Dec. 1	Fowler
Alabama	Anniston, Ala	" 1	Goodsell
South Carolina	Anderson, S. C	" 7	Foss
West Texas	Denison, Tex	" 7	Fowler
Atlanta	Palmetto, Ga	" 8	Andrews
Central Alabama	Gadsden, Ala	" 8	Goodsell
Texas	Clarksville, Tex	" 14	Fowler
Georgia	Rock Springs, Ga	" 15	Andrews
Savannah	Macon, Ga	" 15	Foss

Foreign Conferences.

North China	Peking	Oct 5	Cranston
Foo-Chow	Foo-Chow	Nov. 2	Cranston
Hinghua Mis. Conf	Hinghua	Nov 24	Cranston
Con. China Mission	Kiukiang	Dec. 15	Cranston
West China Mission	Chungking	Mar. 99	Cranston

EDWARD G. ANDREWS, Secretary.

OUR YOUNG FRIENDS

HOME FAIRIES.

"Instead of telling fairy stories, let us be fairies ourselves," said Aunt Delia when the children begged her for a fairy tale.

"How can we be fairies, Auntie?"

"What are fairies?" asked the lady.

"Why, little wee folks that go about doing wonderful things. Sometimes they make butter after the dairymaid has gone to bed. Sometimes they put a gold piece under the plate of the poor man who can't pay his rent, and when he sits down at the breakfast table he finds it."

"Well," said Aunt Delia, "here are Tom, Ned, Mary and Sue. Let us organize a fairy-band. Bridget has gone to the dentist's with a bad tooth. The baby is cross. There are black berries to pick for tea. Mamma has a headache. The sitting-room is in disorder, and papa will be at home by-and-by all tired out with the work and the heat. A fairy band is badly needed, I think."

"I will be Mustard Seed," said Tom, mindful of his last Shakespeare reading. "I'll take baby to the croquet ground and roll the balls for her; that always amuses her."

"I will be Apple Blossom," said Sue, naming herself for her favorite flower. "I will set the tea-table so very quietly that mamma will not hear me. When she finds it all read yit will seem like fairies' work to her."

"I'll be Blackberry," said Ned. 'Here goes for the berry patch."

"I'll be Aschenputtel and do the dusting," said Mary, beginning with great zeal to put the sitting room in order.

The next moment the click of the balls and the music of baby's ringing laugh came from the lawn. May, duster in hand, looked out of the window and smiled to see them so happy.

"It is a great deal better to help," she said, polishing a table with all her might, "then to sit down and make Auntie amuse us."

Sue sang softly to herself as she put the cups and plates in order:

"Little child, the long day through,
Find some helpful thing to do.
Then you'll know, in work or play,
Why good fairies are so gay."

"Blackberry," in the berry-patch, whistled as he picked the plump, shining fruit. The largest, ripest berries he put into a separate dish for mamma. "She will smile when she sees them," he thought. "Perhaps they will cure her headache. She always tells us that kindness is a cure-all."

After a short and rather restless sleep, mamma awoke, feeling a little discouraged.

"I believe I must go away somewhere for a change," she thought. "Housekeeping is very wearing, especially when baby is cross and poor Bridget is always having a toothache in these days."

But the first thing she heard, when she went down stairs, was baby's shout of delight. Then the clean, orderly room, with a bowl of sweet peas on the polished table, made her glow all over with pleasure. Next she caught sight of the tea table, all ready for tea; that, too, was sweet with flowers. As she went into the kitchen, she met Ned. His face was bright with the real good fairy smile, as he offered her the delicious fruit.

Aschenputtel ran to get some cream for mamma's berries.

"Fairies can do without cream," she said. "They are supposed to sip honey from the flowers all day long."

"Why, what is the matter with everybody?" said papa, coming in. "Is there good news? Has the family inherited a fortune?"

"We have had a visit from the fairies," said mamma, as they sat down at the table.— Mary F. Butts, in Herald and Presbyter.

THE TRIUMPH OF TRUTH.

A Fable from the Persian.

"Go, my son, I consign thee to God," said the mother of Abd-el-Kader, after giving him forty pieces of silver and making him promise never to tell a lie; "we may not meet again until the day of judgment."

The boy left home to seek his fortune, but in a few days the party with which he traveled was attacked by robbers.

"What money have you with you?" asked one.

"Forty dinars are sewed up in my garments," replied Abd-el-Kader, but the robber only laughed.

"What money have you ready with you?" inquired another, sternly, and the boy repeated his former answer, but no attention was paid to his statement, which was not believed on account of its frankness.

"Come here, boy," called the chief, who had noticed the men talking with the youth; "what money have you?"

"I have told two of your men already that I have forty dinars sewed up in my clothes, but they do not seem to believe me."

"Rip his garments open!" commanded the chief, and soon the money was found.

"And how came you to tell this?"

"Because I would not be false to my mother, to whom I promised never to tell a lie."

"Boy," said the leader, "are you so mindful of your duty to your mother, although so young, and am I so insensible, at my mature age, of the duty I owe to God? Give me your hand that I may swear repentance upon it."

He did so, and his followers were greatly impressed.

"You have been our leader in guilt," said his lieutenant, "be mine at least in the path of virtue," and he took the boy's hand, as the chief had done. One by one, all the rest of the band did the same.

DOING WELL DEPENDS ON DOING COMPLETELY

"If I were a cobbler, it would be my pride,
The best of cobblers to be;
If I were a tinker, no tinker beside
Should mend an old kettle like me."

It is a rule that a workman must follow his employer's orders, as a writer in "The Living Age" says, but no one has a right to make him do discreditable work. Judge M———, a well known jurist living near Cincinnati, loved to tell the following anecdote of a young man who understood the risk of doing a shabby job even when directed to. He had occasion to send for a carpenter, and a sturdy young fellow appeared.

"I want this fence mended. There are some unplaned boards—use them. You need not take time to make it a neat job. I will only pay you a dollar and a half."

Later the judge found the man carefully planing each board. Supposing that he was trying to make a costly job, he ordered him to nail them on just as they were, and continued his walk. When he returned, the boards were all planed and numbered ready for nailing.

"I told you this fence was to be covered with vines," he said, angrily; "I do not care how it looks."

"I do," said the carpenter, gruffly, carefully measuring his work. When it was done, there was no other part of the fence as thorough in finish.

"How much do you charge?" asked the judge.

"A dollar and a half," said the man, shouldering his tools.

The judge stared. "Why did you spend all that labor on that fence, if not for money?"

"For the job, sir."

"Nobody would have seen the poor work on it."

"But I should have known it was there. No; I'll take only a dollar and a half." He took it and went away.

Ten years afterwards, the judge had a contract to give for the erection of several magnificent public buildings. There were many applicants among the master-builders, but the face of one caught his eye.

"It was my man of the fence," he said. "I knew we should have only good, genuine work from him. I gave him the contract and it made a rich man of him."

It is a pity that boys and girls are not taught in their earliest years that the highest success belongs only to those whose work is most sincerely and thoroughly done.—Success.

EPWORTH LEAGUE.

By Rev. Daniel W. Shaw, Ph. D.

October Topic: Turning Point in Great Lives.

Topic October 23: The Report of Joshua and Caleb.

There is no more important and solemn duty imposed on man than to go to the front and spy out the land and the way for others. The lookout on the ship has to hand serious business. To his faithfulness is entrusted the safety of ship and all aboard. His failure may mean loss and death of all. To the advance guard of the army, or the spy sent out to learn of the land and opposing armies is committed matters of gravest responsibility. To Merritt and Dewey in the Philippines, who are the national lookout for America there, and whose report to the Commission at Paris is to give final shape to national policy, is committed grave matters. The names now famous may, by a mistake at this point in life, become a by-word for the next generation. Should sanity and high wisdom characterize their report, their names will become immortal and become the theme of poets and sages of the future. They have come to one of life's great turning points. Secretary Sherman, Shafter, Judge Day, Secretary Alger, Roosevelt; yea, the whole Republican party, has come, almost without knowing it, to a great turning point, and future developments of the next two years will put into history what to-day is only prophecy.

After two years of journeying the Children of Israel came to Kadesh Barnea, and from thence sent out spies into the land, among whom were Joshua and Caleb. Upon their return, adverse reports were made by all the spies, except the two here named. These two, hearing the report of the others, rent their clothes and declared that the land was all that the others had said, and that if the Lord delighted in Israel, they could take it, regardless of the walled cities and the giants who inhabited them. They urged Israel to obedience and called upon them not to rebel against the Lord. They also declared that the defense of the heathen had departed from them.

That was an eventful day for Joshua and Caleb; yea, for all Israel. Here was a turning point indeed. Before them lay the land which the Lord God had given, and could be reached by simple obedience and going forward. The majority report was convincing. Never was there greater falsity to that old ad cap tandum saying, "The voice of the people is the voice of God." Majorities are not always right. The two who dared to return a report different from the majority were in danger of stoning, and I presume the violence of their thought was arrested just this side of the action by the appearance of the glory of the Lord upon the tabernacle.

But the turning point had been reached; the whole generation of men was to die this side of Jordan. So for thirty-eight years they wandered and died, and their frightful march was marked by their whitening bones and decaying skeletons as they made their way in "the great and terrible wilderness."

To Joshua came the honor of being Moses' successor. Did he think it? When he did right and honored God, pleading for the obedience of his people, did he think that he had headed for such honors? Did Caleb dream of it? Was there any ambition to possess historic Hebron when he did right in the sight of the Lord? Oh, men! see life's pilgrimage; you are coming or have come to the great turning point in your life. What have you done? What will you do?

Was Joshua fearful in the midst of such a responsibility as came in the care of Israel? It was soon relieved, for God said, "As I was with

Moses, I will be with thee." Certainly this ought to have been enough. But God did not leave him with that alone, for doubtless Joshua thought of the battles that must be fought in that new land, and even while he mused God came again with more assurance when he said, "There shall not any man be able to stand before thee."

In later years it was Joshua's high privilege to bless his old friend Caleb and appoint him his portion of the land for an inheritance, because he followed the Lord wholly.

No better commentary nor higher panegyric can be pronounced upon a life than that declaration that declares that the man followed the Lord wholly. Daniel W. Shaw.

Charleston, W. Va.

"PARTAKERS OF HIS HOLINESS."

The spotlessness of the Savior's life is the pattern of the spotless life to which we must aspire. Is any such purity as Christ's possible to us? Christ must come near to the soul before it can really by Him "escape the corruption that is in the world." He must see the Jesus of the cross on the cross. And what then? Full of profoundest gratitude, the soul looks round to see what it can give to the Savior and it can find nothing. It has nothing to give, and it simply gives itself. It is its own no longer. It is given away to Christ. It lives His life and not its own. That becoming real to a man, he feels with Christ's feeling, and walks unharmed because he walks in this new sense of consecration. When I am so thankful to Christ for all He suffered in my behalf that I give up my life to show Him how I love Him, then my heaven is begun, and all my happy restful life takes up its eternal psalm.

It is by a Christlike dedication to the world that Christ saves us from the world. You go to your Lord and say, "O Lord, this world is tempting to me, and I fear its stains. Shall I run away from it?" And the answer comes as if a voice spoke out of the opened sky, "No; go close up to this world, and help it; feel for its wickedness; pity it, sacrifice yourself for it; so shall you be safest from its infection; so shall you be surest not to sacrifice yourself to it."—Phillips Brooks.

When trees grow so that their branches are mostly on one side, we never restore branches to the deficient side by cutting the opposite side. We cut the most barren side, and there nature in seeking to restore what we cut, drives out new buds and branches. So the gardener knows that where he puts his knife there will follow the fruit of the tree. And blessed are they whom the Heavenly Husbandman prunes, that they may bring forth more fruit, if, when He cuts, there is a bud behind the knife. But woe to them who, being cut, have no bud to grow, and are more disbranched and barren from being pruned.—Henry Ward Beecher.

Nothing can make us unlive the happy golden years when walked side by side with those who are now in their graves. Nay, if we could have looked forward, would we have refused our marriage vows because in the course of years one would be taken and the other left? Would we have preferred to go through the world childless, because the sadness of a little grave may for a moment seem worse than the stillness of an empty nursery? Would we have no joys in life, lest haply we lose them? Shall we refuse to love, because in front of us is the tomb? No, no! The heart says no. The reason says no. The conscience says no.—Bishop Thorold.

A man must not choose his neighbor; he must take this neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next to you at the moment. This love of our neighbor is the only door out of the dungeon of self.—George Macdonald.

SUNDAY SCHOOL HELPS

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, October 23rd, 1898.

ISAIAH CALLED TO SERVICE.

Isaiah 6:1-13.

Golden Text.—"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."— Isa. 6:8.)

Isaiah was the son of Amos. His name signifies "Salvation of Jehovah." But little is known of his early life and circumstances. He was married and resided in Jerusalem near the temple. He lived to be very old, and was a prophet sixty or more years. He wrote a biography of King Uzziah and also a sketch of the life of Hezekiah. The collection of his prophecies that have come down to us clearly teach the judgments of God, and the mercies that follow. He has been called the "Evangelistic Prophet," because so many of his predictions refer to Christ. He stands far above all the other prophets in the contents and spirit of his predictions, and also in their form and and style. Tradition says he suffered martyrdom during the reign of Manasseh, by being sawed asunder under a tree near Jerusalem. We study to-day his call to the prophetic office.

I. Conviction (1-4).—1. This vision occurred "in the year that King Uzziah died." This ruler was chosen to occupy the throne of his father at the age of 16 years. He began to reign B. C. 808, and ruled fifty-two years. He lived in the fear of God and showed himself to be a wise and active ruler. He waged successful wars aainst the Edomites, Arabs and Philistines. He also strengthened the walls of Jerusalem, and was a great patron of agrienlture. The place of his vision was likely in the temple, and possibly in the holy of holies with the veil removed.

2. In the vision he "saw the Lord sitting upon a throne." This was not Jehovah, for no man can see Him and live. But according to John 12:41, it was Jesus before His incarnation. He is seen here as a King seated upon a throne "high and lifted up." In Revelations we learn that He "was to look upon like a Jasper and Sardine stone." There was a "rainbow round about the throne in sight like unto an emerald." There were four and twenty seats, and in them four and twenty elders, each robed in white and wearing a crown of gold. The train, or folds of the Lord's robe, filled the temple.

3. The seraphas, or flame-bearers, stood above this throne and Him that sat thereon. These burning ones were in human form, and of a brilliant fiery appearance. They symbolized the Holy Spirit. Each had six wings. With two he veiled his face in reverence and awe. With two he covered all the lower parts of his body in meekness and fear. With two he flew, or held himself in place by the hovering motion of his wings. Ministers should be as a flame of fire.

4. The messae they conveyed showed the holiness and power of God. No one will seek the Lord, or desire to become like Him until he sees Him in His purity. This will enable him to see the impurity of his own nature. The power of God may be seen in His works of creation and preservation. He has brought all things into existence and upholds them by the word of His power. It is meet, proper and riht that all the work of His hands should praise Him.

5. The effect of this proclamation was wonderful. The posts of the door, or the foundations of the threshold, moved at the voice of him that cried. The temple trembled, or vibrated, under the power of these voices as the tones of a great organ may sometimes be felt through an entire church. The whole house was filled with smoke, not of cloud and mystery, but of fragrant vapor arising from the altar of incense and symbolizing the presence and worship of Jehovah.

II. Conversion (5-7). 1. Sin. "Woe is me, for I am undone, because I am a man of unclean lips." He saw clearly the greatness and goodness of God, and the weakness and badness of himself. This made him dislike if not hate his own nature. When Peter saw the large draught of fish miraculously caught, he fell at Jesus' knee and said, "Depart from me, for I am a sinful man, O, Lord." Repentance means knowledge of sin, sorrow for sin, confession of sin, and turning from sin.

2. Salvation. When the seraphim heard Isaiah's confession one of them flew to the great brazen altar, where the morning and evening sacrifices were offered, took from it a live coal, conveyed it to the prophet, touched his lips with same, and said: "Thy iniquity is taken away and thy sin is purged." The lips only were touched, but the whole sinful nature was covered or consumed. The heart was to prompt, and the mouth utter the awful judgments that were to follow. Where in all history will you find a clearer statement of the pardon of sin than is here taught? This altar is Jesus; this coal is the Holy Spirit; this seraph is the minister; and this work is conversion.

III. Instruction (8-13). 1. Securing the messenger. (1) Isiah "heard the voice of the Lord." This was the Spirit itself bearing witness with his spirit. By it he knew his sin was purged and his iniquity taken away. By it he realized God was calling him to a high and holy work. No one is ready to preach the gospel till he has heard the voice of the Lord. (2) The Lord is here represented as being undecided. He is casting about as though in search of a suitable person for a certain work. He is saying: "Whom shall I send, and who will go for us?" All *this* is to accommodate Himself to our mind. He knows the end from the beginning. (3) The prophet became resigned to God's will, and said: "Here am I: send me." In this he consented to bear the Lord's message to a people of unclean lips. We have here a clear call to the prophetic office, and an humble consent to heed the same. Jesus called the apostles, and then sent them forth to convert the world. Every true minister is a God send.

2. Delivering the message. (1) Go to the people. Pass from city to city, and from village to village. The people were not disposed to come together to hear the words of Isaiah. Jesus said: "Go into all the world and preach the gospel to every creature." Peter, Paul and others did this way. The missionaries of to-day are bearing the message into every land. (2) Tell the people their true condition. They hear, but do not understand; they see, but do not perceive. They may not desire to hear this, yet thou hast no other message for them. The minister should not preach what the people wish to hear, but what God requires of him. The open transgressor of law, the plain neglect of duty, and the heart filled with envy has no hope for heaven. (3) They will not believe thy word. It will make their heart fat or dull, their ears heavy or sluggish, and shut their eyes. Their spiritual sight, hearing or feeling would be taken away. The prophets were often represented as doing what they declared would be done. God knew the people would not heed the words of Isaiah, and declared the same to him, but this did not influence them to reject the message. (4) As a result of this rejection their land will be left desolate, their cities without inhabitants, and their house without men. All this refers to the captivity of the Jews by Nebuchadnezzar. Those who reject the word of God will perish. (5) Israel's preaching was not in vain for a few, a tenth part, or very small number returned from captivity. G. N. Jolly.

The purest lives I have known have not been those carefully screened from the world, but which, coming up in it, have kept themselves unspotted. The sweetest and truest have grown and ripened under conditions, you would say, most hostile, but which have been wrought into the means of a grandly elevated faith and life. —J. F. W. Ware.

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Christian Advocate
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PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

The editor of the Southwestern, after spending a week in New York, Baltimore and Washington, is now visiting the Tennessee and East Tennessee conferences in the interest of the paper.

CHANGE YOUR SPELLING.

The Board of Directors of the National Educational Association, through its secretary, has sent out the following list of words, the spelling of which they desire changed as here indicated: Change programme to program; though to tho; although to altho; through to thro; thoroughfare to thorofare; through to thru; throughout to thruout; catalogue to catalog, and a similar change in each of the following words: Prologue, decalogue, demagogue, pedagogue.

So far as we are concerned the idea strikes us rather favorably and we sincerely trust the spelling suggested may come into general use. It is not only easier but seems in accordance with common sense.

GO AWAY FROM HOME FOR NEWS.

"Colored men are now employed as electricians in the street car service in New Orleans. Many cable cars are now in service also."

We are truly pleased to give our readers the benefit of the foregoing information clipped from the Indianapolis Freeman. Since we are sure there are thousands of persons in this city who never saw a cable car we advise them to make a determined effort to find those mentioud by the Freeman.

One of the daily papers of Pittsburg, Pa., speaks thus of the special service which was conducted in that city last month by our pastor, the Rev. Chauncey I. Withrow, A. M. It says:

"A series of special services that are to continue until next Sunday evening began in the Warren Methodist Episcopal Church, Fulton and Clark streets, yesterday morning. There will be meetings every evening, except Saturday, during this week, commencing at 8 o'clock, and there will be services, morning, afternoon and evening next Sunday. During these meetings Rev. C. I. Withrow, the pastor, will endeavor to raise $500 by subscription to be applied on the principal and interest of the indebtedness on the church building. This debt now amounts to about $1,500, and is being paid rapidly, more than $900 having been applied on the principal since March 20, 1898.

"Rev. Charles W. Smith, LL. D., editor of the Pittsburg Christian Advocate, preached the first sermon of the series yesterday morning, and Rev. J. H. Bickford, pastor of the Smithfield Street Methodist Episcopal Church, delivered a sermon in the afternoon. At 5 o'clock Rev. R. H. Morris addressed the Epworth League and the Young Men's Christian Association, and the evening sermon was preached by Rev. J. W. Miles, D. D."

A telegram from Presiding Elder James, received Saturday last, says that our St. James church at Shreveport, La., was destroyed by fire that morning.

HONORED THE WAR HEROES.

Surely, nothing could have been more hearty and unselfish than the welcome extended the twenty-fourth infantry when they returned to Salt Lake City, Utah, on the 2d inst., whence they marched last spring to participate in the impending Hispano-American war. The war being over, they were ordered back to their former post, and the Salt Lake Tribune occupies more than six columns of space in describing the hearty welcome extended to the honored veterans. The city was decorated, business houses and even the post office was closed while the people turned out en masse to do honor to the dusky heroes of Santiago. The Tribune says:

"Down at the depot the cars containing the soldiers were surrounded yesterday morning by a tossing sea of umbrellas, which ebbed and flowed in and around and about the train in an endless flood. There were scores of young girls there asking for souvenirs of Cuba and San Juan, gazing with awe upon such of the men as bore scar or mark of battle. And there were the wives of the soldiers, hysterically happy to be again with their husbands, and there were prominent citizens looking for friends among the officers, but with ever a kind word or glance for the men. And then there was the small boy; in droves, in swarms, in hordes that were next to impossible to control, the small boy was there. And they made their presence felt: careless of the rain, of the standing pools about the train, of the cold and wintry winds that blew, they piled pell-mell hither and thither, wherever a blue-coat or a tattered campaign hat was visible. They gathered in gaping groups about the officers on the platform or clustered adoringly about any stray soldier who ventured out into the rain."

They were ordered to fall in line, and the Tribune thus describes the line of march:

"But at length the sprightly notes of a popular march came up the street. A bespattered aide came clattering and splashing through the mud, and in a moment came the order to march.

"With Major Thompson and Lieutenant Jenks at their head, with Police Sergeant Tom Hilton and a squad to clear the way, the regiment wheeled into columns of twos and the march up town began. The crowds gave up a whoop of joy as the move began, and this was caught up by those along the street, until far up in the city they were shouting in anticipation. Unfortunately some one had blundered just here. Held's band, followed by the Utah National Guard and the University Club, had marched down the south sidewalk and there opened ranks for the regiment to pass through. But instead, the order had been given the soldiers to march up the north sidewalk, and while Held's band across the way was playing a jolly welcome and the people were flocking through the mud across the street to see the soldiers, along came the regiment, silently tramping up the walk on the other side, and it had nearly passed before the mistake was discovered. Then there was a helter-skelter rush toward the moving ranks in blue, which were so steadily and so quietly trudging along under the dripping trees, preceded and surrounded by cheering crowds of curious and admiring people.

"The yell which heralded the start of the troops had become a continuous roar ere they reached the Temple grounds, a roar which was pierced by the shrill whistles of factories and foundries, and punctuated by the clang of street car gongs and tin horns. It was just as the head of the silently-pacing column passed the Temple gates that an old sergeant who had been at the Fort while his comrades were in Cuba, burst through the hemming crowd. For a moment he stood there, all a-trembling with eagerness, tears of joy in his eyes, his hands outstretched to greet the oncoming column, and when his old company came by he stepped proudly into place in its van, while the crowd cheered.

"As the column turned into Main street, above the din of the cheering came the roar of the guns fired in salute by the Veteran Artillery Association.

"A platoon of police, with Chief Pratt in the van, cleared a wide space down the pavement, and the regimental band struck up the lively music of Sousa's "King Cotton." Major Thompson gave a short, sharp order, and the blue coats swept into columns of four, and tramped steadily down the street, eyes front, but with a pride of carriage and with a gleam of those steadily-fixed eyes that told of high-beating hearts and the joy of home-coming.

"Some among them looked as strong and robust as when they left the city last spring. There were others who were wasted with fever and exposure, and still others who bore the visible scars of the terrible Mauser bullet. Their attire was varied. Campaign hats, tattered and torn, written over with signatures, pierced with toothbrushes; overcoats whose sleeves were edged with fringe and whose blue was long since faded almost to gray; leggings with buckles off, and leggings tied with string; all this surmounted by a well-worn knapsack and blanket roll and with a battered canteen dangling behind. That was the way they looked as they marched down the street, and rifle at shoulder, swinging along with the gait of true and tried veterans. All along Main street they marched between lines of cheering people.

"When the head of the column reached Second South there came a striking and touching incident. Overhead just here swung a banner, where were inscribed the names of Capt. Dodge and Lieuts. Augustin and Gurney, surrounded with the black border of mourning. And as the column passed beneath, the order "port arms" come from Major Thompson, and the regiment passed beneath, paying a silent yet speaking tribute to their dead officers."

Then follows a description of the arrival at the fort, the happy meeting of husbands and wives, and the magnificent refreshments prepared by the Red Cross Society. To read of black soldiers being thus honored is an encouraging sign of the good time yet to come, when merit and not color will be the measure of a man the whole country over, and may the Lord hasten the day!

The brother of Mrs. McKinley, the President's wife, was shot and killed at Canton, Ohio, last week. While it cannot be positively asserted who fired the shots which caused his death, it is supposed to have been done by a woman on whom he had been bestowing his attention for some time. The President and wife attended the funeral this week.

New Orleans University opened on the 3rd inst., with very interesting exercises and a large attendance. The city pastors, Revs. Duncan, Chapman, Landry, Taylor, Butler, Seals, Proctor, Daniels, Baptiste and Banks, were present. A number of them spoke encouraging words to the students. The enrollment reaches nearly two hundred. Many more are expected this week. All the members of last year's faculty are at their posts ready for duty. Some students are delayed by quarantine, but the work of the university goes right on. President Adkinson expects a prosperous year.

Heaven will be full of surprises. It will be one of the joys, those constant surprises, as the friendships of earth are renewed, and as we enter into new and larger and sweeter fellowships with those cherished in memory, whose names are as household words. I have no doubt that all the avenues of knowledge which we have here on earth will be ours in heaven. There will be eyes to see, ears to hear; there will hands that can clasp, lips that can speak. The friendships of heaven constitute one of its noblest attractions; and these are to be perpetual, constantly uplifting and ennobling.—A. J. F. Behrends, D. D.

Bring God down into your heart. Embalm your soul in Him now, make within you a temple for the Holy Spirit; be diligent in good works, make others happier and better.—Amiel.

PERSONAL AND GENERAL.

Hon. J. C. Napier, of Nashville, Tenn., has been nominated by the Republicans of the Nashville District for Congress. It is thought he can be elected if he can get a fair count.

Miss Louise M. Smith, a talented young lady of Baltimore, Md., has been a teacher in the public schools of her city for several years. The promotion recorded recently shows that she enjoys the full confidence of the school board.

Miss Belle Ellis, of San Antonio, Texas, who completed the normal course at Wiley University last session, has just entered the preparatory department of the Central Tennessee College, where she hopes to take the full classic course.

Mrs. F. N. Higgins, a loyal and consistent member of St. Paul M. E. Church, this city, was seriously ill and not expected to live for several months last winter and spring. She is now fully restored and is using her experience while sick to the spiritual advantage of the whole church.

Rev. M. W. Clair, Ph. B., the presiding elder of the Washington District of the Washington conference, is pushing his work and hopes to come up to the next annual conference with a 'round report." He is quite popular with his brethren and he and they are working happily and harmoniously together.

Cornelius C. Fitzgerald, Esq., of Baltimore, is one of the most successful lawyers in the Monumental City. He devotes his whole time to his profession, and enjoys a practice which many an older lawyer might well envy. Mr. Fitzgerald has married lately and has his charming little wife in their elegant new home.

Miss Maude K. Griffin, a charming young lady of St. Marks M. E. Church, New York City, is an accomplished stenographer and writer. She is at present holding a position with the Raymond News Agency, located in the New York World building. Miss Griffin has promised to prepare some matter for the Woman's column of the Southwestern.

Rev. J. E. Bryant, of the Texas conference, who is in his senior year in Gammon School of Theology, has been appointed pastor of Kings, Ga., to succeed Rev. V. D. Jenkins, who succeeded the late Rev. J. C. Hunt as presiding elder of the district. Bro. Bryant is hard at work and hopes to prove a worthy successor to the present energetic presiding elder of the Rome District.

Mr. J. Henry Smith, a prominent member of the Sharpe Street M. E. Church, Baltimore, is a clerk in the money order department of the city post office, and has filled the position for eight years. He is so vitally interested as a trustee in the erection of the new Sharpe Street Memorial Church now being built, that he spends much of his time in watching after the interests of the same.

Rev. Dr. E. W. S. Peck, who is so popular with his brethren that he has been repeatedly elected secretary of the Washington conference for about fifteen years, is now pastor of Mt. Zion M. E. Church, Georgetown, D. C. During his pastorate there he has succeeded in erecting a beautiful two-story brick parsonage of ten rooms, and has his family comfortably housed therein. Last week the Doctor's little boy was seriously sick with typhoid fever, but we trust the little fellow will soon be fully recovered. Dr. Peck is highly respected throughout the church and is one of our most faithful and successful ministers.

Dr. Frank J. Webb, well known in Texas ten or twelve years ago as a talented young teacher, is now a practicing physician in Georgetown, D. C., and doing well. He first went to Washington under appointment to a clerkship in the Treasury Department, and while serving in this capacity took the medical course at Howard University. At present he devotes all of his time to his profession, and has quite an extensive and desirable practice. For a number of years Dr. Webb was employed by the Washington Post as reporter for Afro-American circles in Washington and gave evidence of possessing exceptional ability for such work.

DELAWARE CONFERENCE NOTES.

The dedication of the Asbury M. E. Church at Atlantic City, N. J., took place Sunday, Sept. 25. The Rev. H. A. Monroe, D. D., conducted the services, assisted by Prof. F. J. Handy, of Morgan College, Baltimore, and J. D. Thompson, D. D. This new church is built after the Gothic style of architecture. The main audience room is thirty-six feet square and the lecture room 17 x 24, the whole building being 36 x 52. Sash partitions divide the two rooms. The pulpit is in the southeast corner and a recess gives room for the choir back. The rows of pews are octagonized as also is the ceiling. The church is heated by a furnace placed in a cemented pit and lighted with gas.

The James M. E. Church at Germantown will be dedicated Sunday, Nov. 20th. Bishop Foss, Dr. Monroe and Dr. O'Connell are to take part in the exercises.

The Rev. Jas. A. Richardsson, pastor at Zoar M. E. Church, lies dangerously ill at this writing. Brother Richardson has the sympathy of the conference and the prayers of the brethren for his ultimate recovery.

The annual preachers' meeting of the Salisbury District at Chincoteague, Va., was instructive and profitable. Presiding Elder Shockley has ably directed the work of this District for the past six years and now retires with the full confidence and gratitude of his men. During one of the discussions the power of the spirit was manifested and many laughed and wept for joy.

The annual meeting of the Wilmington District at Zion Church was one of the best ever held, and Presiding Elder Waters is exultant with joy. He, too, has passed through six years of hard work, and has greatly improved the work of his district. The discussions at this meeting were instructive and animated and the attendance encouraging.

The annual meeting of the Philadelphia District at Atlantic City was one long to be remembered. Every preacher on the district, with the exception of those who were sick, was present, besides many visitors. The discussions were breezy, often overrunning, the time limit and the papers excellent. The attendance of the public was exceedingly large, and at the night sessions there wasn't standing room. Dr. Monroe closes the last year of his presiding eldership on the district, and delivered a touching address to the men in this his last preachers' meeting as executive officer.

The new church at Middletown, Del., is at last to be a reality and the people there have reason to rejoice. Rev. Matthias Horsey, is pastor, and like a faithful leader is leaving no stone unturned to bring about the successful completion of the undertaking.

Cambridge, Md., is having a resurrection. A glorious revival is in progress there, and fifty converts thus far. Rev. A. L. Martin is one of our young men and God is blessing him in the work of labor and love. Salisbury is also ablaze with revival fire and many in the Sunday school have found Christ in the pardon of sin.

The death of Col. Bennett, the aged philanthropist, of Philadelphia, has removed one of the most generous-hearted friends of the church from our midst. The Delaware conference will always remember Col. Bennett as the benefactor of Zoar—the mother church of the conference. His gifts to various enterprises for the good of humanity amounted to over a million of dollars.

The house-warming of the newly purchased parsonage of Bainbridge St. M. E. Church, Philadelphia, took place last Thursday evening at the church and parsonage, which is next door. A large number of friends and well-wishers were present. Dr. O'Connell is nearing the close of four years of successful work at this church. The doctor is much loved in Philadelphia and is always in demand for special occasions. His silvery voice is often heard and he always has something original to say.

Miss Eleanor C. Pinkett, of Salisbury, a graduate of Princess Anne Academy, has satisfactorily passed the examination and obtained a position in the public schools of Chester, Pa. This speaks well for the curriculum of Princess Anne, as in Pennsylvania the standard to teach is high, and many from schools in the North fail to meet the requirements.

Mr. Theophilus Parker, son of Rev. E. E. Parker, P. E., of the Cambridge District, professed conversion at Zoar church, September 30. Bro. Parker is a graduate of Morgan College, and feels divinely impressed to enter the ranks of the Christian ministry. He comes from a preaching family and is the kind needed to build up the Kingdom of Christ.

TUSKEGEE INSTITUTE NOTES.

On Tuesday night, Oct. 4th, Mr. Curtis White, one of our boys, who left Tuskegee for the war at the close of school last May, and who enlisted in the Twenty-Fourth Infantry, spoke to the students of his experience in the Santioga campaign and of the bravery of the Negro soldiers. It was interesting to hear the story of the Rough Riders and the Seventy-First New York Volunteers, and how the Twenty-Fourth Infantry so kindly rendered assistance to the sick, and so gallantly saved them from defat.

Prof C. G. Harris, our former musical director, is with us again for a few days. He will have charge of the music while here. Prof. Harris occupies a government position in Montgomery at present.

Up to date we have enrolled 900 students, and still they come. We have an unusual number of girls. On account of the crowded condition, we have been compelled to turn away more than 150 girls.

Roscoe Murray Simmons.

STILL A PERSECUTING CHURCH.

That the Roman Catholic Church, outside of the United States, is still possessed of the spirit of persecution is evidenced in many ways. In Mexico, in Central and South America, and in all foreign Catholic countries, Protestants are boycotted and harrassed because of their religion. And in the United States this old spirit of intolerance and religious bigotry is only held in check by public sentiment so strong in favor of freedom in matters of religion. Even in those portions of liberty-loving Canada dominated by a preponderance of Roman Catholic population, is there a Romish persecution waged. The Christian Observer says:

"It is hard to believe that open persecution for the sake of the Gospel is now practiced among the French in Canada. Yet in a published letter from Rev. E. F. Seylaz, of Ottawa, we find the facts. In one instance, when a man embraced the Protestant faith, the priests so embarrassed him, by leading his creditors to press him, as to strip him of his property by sheriff's sale. In another case a daughter was disinherited by her father, at the instance of the priests, because of her Protestant faith. A business man who accepted Christ as his Savior was boycotted at the demand of the priests till his business was ruined. And when Mr. Seylaz was preaching at a landing place, below Quebec, not many years ago, some passing priests bade the hearers throw the Protestant preacher into the water—and they almost did it. And all this happened in Canada, under the laws of Protestant England, and recently. Rome cannot deny that she is still a persecuting church."—Ex.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—Phillips Brooks.

Prof. W. A. Holmes, A. B., of Omega, Texas, Class '97, Rust University, Holly Springs, Miss., has been appointed by Dr. Mason principal of Alexandria Academy. Correspondents will address him at Alexandria, La.

Don't forget our Communion set offer.

Don't spend so much money on lamp-chimneys—get Macbeth's—get the chimney made for your lamp.
The Index tells.
Write Macbeth Pittsburgh Pa

DOINGS OF THE WORKMEN.

Freeman Parker, P. C.—Marshall, Texas.—Ebenezer Church has continued during our pastorate to struggle into light and liberty from debt and sin. My high ambition is to preach the gospel where God and my church may direct, and beautify our churches and save the masses. My Memorial Club Rally partially closed Sunday night, Sept. 25, with a handsome sum of money raised. The persons in charge of clubs of five persons each, reported as follows: F. Parker, $18; Presiding Elder Logan, $11.50; President M. W. Dogan, $10; Prof. H. B. Pemberton, $12.70; Prof. S. S. Reid, $10.55; Mrs. A. D. Logan, $11; Mrs. H. Parker, $15; Clara Brown, $8; Mary Hill, $10.50; Julia Jackson, $7.10; A. Ector, $4.45; Mollie Brown, $2.95; Tom Hollin, $3.00; Madora Lewis, $2.55; Susie Coats, $11.20; Rev. G. W. Brown, $4.75; Albert Jackson, $2; J. C. Royers, $8.50; Z. Burnett, $5.10; Rev. A. Burns, $1.90; D. E. Woolridge, $2; Miss L. M. Venett, $10; C. A. Johnson, $10; H. Kendall, $8.80; Mary Scott, $10; C. W. Scott, $5.45; F. Adams, $6.25; Dr. M. J. Snowden, $22.10; H. Neeley, $4.25; H. Nash, $6.05; John Neeley, $13.35; C. J. Bloch, $2; Prof. N. A. Murphy, $10.60; M. E. Williams, $4.10; Milton Sanford, $2.10; G. D. Washington, $10; Marion Sanford, $7.25; L. A. Brown, $6.20 N. I. Mitchell, $1.50; Lena Walls, $4; Lucy Andrews, $2.25; Geo. Williams, $7, and S. Burnett, $4; Naomi Brown, $13.40, and I. Webb, $10, on tickets sold, making a grand total of $348, with six clubs to report. We all believe that the collection will reach more than $400. The Lord is praised. Presiding Elder Logan has met us on time for his quarterly conferences, and has completed his work in good shape. We have paid him his salary. He is a tower of strength and a great honor to his church and position.

Mrs. A. D. Logan does her part. President Dogan, of Wiley University, and the part of his able faculty that spend the most of their vacation at home, proved themselves useful church workers, and helped us not a little. We have reported $57 for central building, and are planning to increase that sum to $100 by conference. The school opens for the greatest year's work of its history Monday, Oct. 3. Students are coming in by the score. During our fair and bazaar we got up five subscribers for the Southwestern Christian Advocate.

S. H. Grant, Orange, Texas:—Our fourth Quarterly Conference was held in Salem Church, Sept. 24-25, Rev. Wm. Bartley, P. E., in the chair. Reports show that the work is in a prosperous condition. The presiding elder met in Sunday-school on Sunday and spoke forcibly in the interest of that work. It being his last visit for this year the school gave him $1.50. At 3 p. m. he preached on the Everlasting Kingdom and its Inmates. We were all filled with the Holy Ghost. One infant baptized. Collections during the quarter: P. E., $18; P. C., $69.75; benevolence, 50 cents better than last year.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.
F. J. CHENEY & Co., Props., Toledo, O.
We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.
WEST & TRAUX, Wholesale Druggists, Toledo, O.
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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.
Hall's Family Pills are the best

A. Dickerson, P. C., Fayetteville, Tex.—We had a grand time here Sept. 25th laying the corner stone of our church. We raised $53.90—$28 by subscription and collection and $10.05 from ice cream and soda water table, $15.85 from the meat table. Rev. S. N. Smith preached the sermon.

F. C. B. Washington, P. C., Fredericktown, Mo.—Our second quarterly was held Sept. 26, Rev. H. H. McAllister in the chair. He preached two good sermons that made our hearts rejoice. Paid the elder $9.50; pastor, $39.40; benevolents being looked after. The future outlook is spiritually encouraging.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

E. P. Chapman, P. C., Morton, Miss.—We are still interested in the work for the Master. On August 28th Prof. J. L. Wilson and Bro. G. W. Longstreet were with us. Prof. Wilson preached an interesting sermon at 11 o'clock, and Prof. Longstreet at 3 o'clock. Bro. Wilson gave a grand lecture on education.

Prof. E. D. Wright, Smoke Bend, La.—"Remember the Proclamation of Peace" and the tenth anniversary of the Young Reapers Benevolent Association of Smoke Bend was held Sept. 18th at Herman Baptist Church at 11 a. m. The invited guests were fifteen presidents of societies and twenty ministers.

Welcome Address, by Prof. Elias J. Simms; "Why Ladies Should be in Society," by Rev. Mr. Henderson; Annual Address, by Prof. E. D. Wright, president of the Y. R. B. A.; Anniversary Sermon, by Rev. P. A. Jones; Closing Address, by Rev. Wm. Smith. Collection $18.

P. Thompson, Aberdeen, Miss.—Our third Quarterly Conference was held Sept 10-11, our presiding elder being ill. Rev. O. Gilliesple presided with much credit. He also preached on Sunday to a crowded house. Collection $21; paid the pastor $52; conversions 79; accessions 15. We have on the Union Grove Circuit a Methodist war horse, who thinks that saving souls is his business, and his heart is in the work. This Christian gentleman is Rev. J. W. Parks.

J. A. Hall, P. C., Altair, Texas.—Our fourth quarter was held Sept. 17-18, Elder Smith in the chair. The brethren had good reports, with few exceptions. The elder preached a soul-stirring sermon on Sunday. Collection $41, though it rained. Four subscribers were taken for the blessed Southwestern.

P. A. Lemons, P. C., Lexington, Miss.—Our fourth Quarterly Conference convened at Springhill Church, Sept. 10-11, with Rev. W. E. Mask, P. E., in the chair, and nearly all the officers present with written reports, which showed marked improvement. We have just remodelled Mt. Ephraim Church at a cost of $212, and it is a beauty and a credit to the circuit. Paid presiding elder all we owe him; raised for pastor this conference $69; presiding elder, $19. This has been a year of jubilee. The Lord has wonderfully blessed us with the outpouring of the Holy Ghost. We wound up our revival work Sept. 23.

Thirty-eight were happily converted and eight backsliders returned. Elder Mask ably represented the paper and a number promised to subscribe soon. On Sunday he preached an able sermon to a crowded house. Baptized one and one joined the church.

H. T. Hampton, P. C., DeSoto, Miss.—We have just closed a glorious revival, with 22 conversions and accessions. The work is spiritually alive.

A. W. Brazler, Hahnville, La.—The third Quarterly Conference convened Sept. 25th. On account of the quarantine Presiding Elder Duncan could not attend, and Rev. J. W. Hilton, P. C., presided. Reports showed that every interest of the church was carefully looked after. The writer made a plea for the Southwestern, which was reinforced by the moderator. One yearly subscription was taken and many promised to subscribe in the near future. The quarterly love feast and speaking meeting was a source of great spiritual enthusiasm. On Sunday evening Rev. J. P. Norris, of Conshatta, preached a soul-stirring sermon. Rev. Norris was converted here not many years ago. He heeded the divine injunction, "Go into all the world and preach the gospel."

W. J. Deboe, P. C., Marshall, Mo.—The Orchard Grove Camp meeting closed Sept. 25 with great success. We had 45 conversions and 37 accessions to the church. The membership of this charge has increased from 150 to 220 this year. Revs. D. Bruce, G. W. Bell and B. D. Dixion assisted in the meeting. Thirty-one persons were baptised by the pastor. Brother Dixion, the conference evangelist, did a great work in this camp meeting, and interested both white and colored.

R. T. Weatherby, Memphis, Tenn.—The young people and friends of Centenary M. E. Church were very highly entertained Friday evening, Sept. 23, at the residence of Mr. and Mrs. A. D. Ivy, who gave a "patriotic" party. The house was beautifully decorated. The young people amused themselves in conversation until a late hour, when Bro. Ivy read an interesting paper on Patriotism, followed extemporaneously by a goodly number of the young people. Rev. G. D. Fields, A. B., impressed them to not only "cover the ground they stand on," but own the ground they cover, after which they were shown to the dining room, which was an invitation of itself. They were each presented with "Old Glory" as a souvenir. It was an occasion worthy of imitation.

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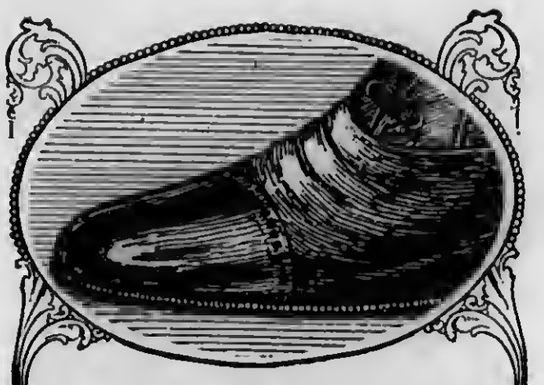
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J. E. Bryant, P. C., Oak Hill Circuit, Ga.—The fourth Quarterly Conference convened at Bentley Hill Church, Sept. 25 and 26; Rev. J. P. Wragg, P. E. Reports from a majority of the officials showed success on all lines. Love feast Sunday morning, conducted by Rev. J. W. Queen, of Covington. At 11 o'clock the presiding elder gave a helpful and enconraging address to the officials, after which Rev. J. W. Queen preached an inspiring sermon.

C. W. Ivy, Lawrence, Miss.—My protracted meting just closed. J. C. Hibbler at Lawrence; S. McDavis at Lake; W. N. G. Lipscomb at Sherman Hill; three days each. Conversions 18, accessions 13, children baptized 21; of the 18 all were adults.

Henry Taylor, P. C., Union Chapel, New Orleans.—Late in June Union Chapel declared war against debt, and loyal members rallied to the call. They were formed into squadrons, having well trained captains. In the midst of the heat of summer and the hard times due preparations were made to meet the enemy and all things being in readiness an order was given to strike a simultaneous blow August 21. Reports show that each division fought nobly, when we consider the many disadvantages under which all labored, and praise of the officers and soldiers cannot be too highly sung.

The result of the first attack was as follows:

Captain Robinson, Squadron No. 1, $53.00; Capt. Page, No. 2, $26.75; Capt. Hall, No. 3, $31.05; Capt. Murphy, No. 4, $38.15; Capt. Baptist, No. 5, $13.00; Capt. Lloyd, No. 6, $31.20; Capt. Ward, No. 7, $4.75; Capt. Harris, No. 8, $20; Capt. Rowe, No. 9, $45.35; Capt. Dudley, No. 11, $6; Capt. Wimbush, No. 12, $12.60; Capt. Wright, No. 13, $8.63; Capt. Metoyer, No. 14, $30.65; Capt. Medley, No. 15, $14.20; Capt. Grant, No. 16, $56.50; Capt. Laurendine, No. 20, $9.90. Total, $401.73.

D. A. Bragg, P. C., Corinth, Miss.—We have just closed a grand revival, baptising eight members of one family, who were happily converted around the fireside. Truly, our God intends that we must build the family altar around the fireside. We are moving along nicely.

A. C. Carter, P. C., Opelika, Ala.—Just closed a revival. The Lord blessed us with twenty-five conversions, twenty of whom have joined our church.

L. J. S. Bell, P. C., Waynesboro, Miss.—My third Quarterly Conference was held Sept. 10-11, by Rev. J. M. Shumpert, D. D., P. E., on Sunday night he preached one of the best sermons of his life. Money raised for ministerial support $65. Twelve persons were received from probation and two were converted. We are now in the midst of a revival.

T. J. Rogers, Pittsburg, Texas.—On the night of Sept. 24th our church was burned. The fire started about 1 a. m., by an incendiary.

William H. Jordon, P. C.—The 4th Quarterly Conference of Enon Circuit convened in Enon M. E. Church Sept. 16-18, 1898.

Rev. Beauregard G. Smith, P. E., though closing out his first year as P. E., presided with that dignity and brotherly kindness, and shows in his dealings the ideal Christ-like spirit which is sure to fit him or any man for the chair that he holds, with unfaultering loyalty.

The Quarterly Conference was largely attended. Several of the brethren read good reports. Those who had no written reports and were not subscribers of the Southwestern Christian Advocate was censured by the Holy Spirit and their consciences; until they made an open confession of their wrongs and promised to subscribe for the Southwestern Christian Advocate and write their reports before the first quarterly conference in the annual conference year of 1899.

The receipts for the quarter show that $12.41 were paid to the presiding elder and that $67.64 were paid to the pastor.

According to the promises of official mebers and lay mebers of my work. I shall, when the promisise are fulfilled, send in sevral subscribers for the Southwestern Christian Advocate.

W. H. Pleasants, P. E.—Please allow me to make a few remarks concerning my district. This has been a year of toil and hardships with us; times have been very hard and money scarce, but the good Lord has provided for us in some way. To Him be all the glory. I am glad to say that my district is spiritually alive; financially it is not so good, but I am sure the benevolent collections from all the charges and circuits will be greatly in advance of last year. All the brethren have held good revival meetings with great success. I think we will be able to meet our beloved bishop in Bristol, Tenn., the 20th of October, with complete reports, that is to say, something for all the causes. Everything has moved off quietly and smoothly this conference year; no trouble whatever. The district greatly mourns the loss of our much beloved brother, Rev. G. W. Haden, who departed this life the 19th of June. He fell asleep in Jesus. We feel that our loss is his gain. Rev. F. E. W. Morton has been very sick for the last three weeks. Glad to say he is greatly improved at this writing. The Sunday-schools, Epworth League Chapters, and all the departments of the churches are in a flourishing condition. We never forget to speak of our much beloved paper, the Southwestern, in our quarterly conferences and congregations, and urge upon our brethren and friends the great importance of reading one of our church papers.

A. W. Woolfolk, P. C., Cloverport, Ky.—Asbury Chapel M. E. Church. The fourth Sunday in September was our second quarterly meeting. Rev. E. L. Gilliam, A. B., P. E., was present and preached morning and evening. The sermons were gladly received by all who heard them.

Rev. Geo. E. Curry, A. B., pastor of our church at Hardinsburg, Ky., was with us and preached in the afternoon. The sermon was interesting and instructive and very ably delivered. Our church is moving along nicely.

The Red and Blue Ribbon Clubs, which had been organized only six weeks, made their reports. Mrs. M. E. Woolfolk, captain of the Red Ribbons, succeeded in raising $29; Mr. James Cooper, captain of the Blue Ribbon Club, raised $19. The Red Ribbon Club having raised the most money, was declared the banner club of the church. A collection of $2 was raised for another cause, making a grand total of $50 raised during the quarterly meeting. Raised for all purposes this quarterly $127.57.

Tuesday evening we were favored with a very interesting lecture by the presiding elder on the benevolences of our church. The lecture was enjoyed by all present, which closed a very interesting quarterly meeting indeed. We are praying for a glorious revival from the Lord this year.

A. N. Jackson, P. C., La Grange, Ga.: Sunday preceding our fourth quarterly Conference, Sept. 27, closed our protracted meeting with forty-two additions to the church, and the membership greatly revived. We were assisted by Rev. H. B. Hart, of Gammon Theological Seminary; the town paper said of him: "Rev. Hart of Mississippi is in the city assisting Rev. A. N. Jackson of the Warren M. E. Church in his grand revival. Rev. Hart is a fine pulpit orator as well as a great revivalist. All will do well to hear him." Rev. Jas. Jackson, Presiding Elder, was a valuable aid in the meeting; his sermons and songs met with a happy response and many rejoiced in the hope of heaven. The Conference was one of much pleasure; reports showed much progress in church work. 49 have been added to the church during the year and over $800 raised for all purposes.

A. M. Quinn, P. C., Hazlehurst, Mississippi.: There was a surprise storm party at the parsonage on Monday night, led by Sister Sarah Huff and Sister Maria Jenkin and others, bringing many good things with them. 150 pounds were brought. They sang "Jesus, Lover of my Soul." May God bless the good people and allow them to come again. We raised on the 3rd Sunday in September, $23. Dr. J. M. Shumpert, P. E., was with us.

R. P. Threlkeld, P. C., Vicksburg, Miss.: Our third Quarterly Conference was held Sept. 23 and 25, with Wm. McMorris, P. E., in the chair. Reports showed that the work is marching on to victory. On Sunday the Elder preached a reviving sermon, and all seemed greatly benefitted. During the Sabbath the P. E.'s salary was raised, and $15 over, which was paid on pastor's salary. We are making preparations to give the Annual Conference a grand reception in January. Our benevolent collections will be much better than last year.

J. N. Moody, P. C., Friendship, Tenn.: My fourth Quarterly Conference was held Sept. 17-18. Rev. H. W. Key, P. E., was on time and attended to the business of quarter. On Sunday at St. Peter's M. E. Church the Elder held us spell bound for an hour. Paid the Elder $11.05.

A. Luster, P. C., Charenton, La.: We are glad to write in behalf of Godman Chapel. We are doing better than we have before this year. In our revival the Lord has blessed us with twelve converted souls and we are glad to say that we have a little band of earnest workers and we expect to bring up the whole of our assessment.



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M. M. Walker, P. C., Kerrville, Tex.: After three months' illness of my wife with lung trouble I was compelled to send her home where she could be benefitted by Marlin's artesian water. By the help of God the whole charge is spiritually alive. We are rallying all our forces to our fourth quarter. A full report has become the watch word at each point of this charge. Brethren, let each pastor of the San Antonio District set fire to the fuse of success now, for this is the home stretch. We have a great captain in the Lord, in the person of Rev. H. Swann, P. E. Let all the West Texas Conference catch the sound from the five district trumpets and say victory is ours by December 7th, 1898.

G. W. Morehead, P. C., Machpelah Charge, N. C. Conference: The record is broken at last. It is very gratifying for us to say that we have had glorious revivals all over this charge. God has blessed us here this year. We have closed our meeting with great success. 127 souls have been brought to our Lord Jesus this year, and many have been added to the church. Our camp meeting at Tucker's Grove on the fourth Sunday in last August was a grand success. It is said to be the best camp meeting that has ever been held at said camp ground. The glory of God came down upon us as never before—64 of the 127 were converted at our camp meeting. We are so glad that the Lord has taught us how to conduct camp meetings, and to make them a success. We were not overrun with ministerial help notwithstanding many were invited. But for some cause they all did not come. Revs. J. D. Diggs, A. H. McArthur, Samuel McCorkle and J. W. Davis were with us, and did good work. The whole work is now full of spiritual life and work for God. It is our hope, our aim and our prayer to stand No. 1 on the roll of honor. We have four good Sunday schools, four wide-awake Epworth League Chapters and two Junior Leagues that will stand head and shoulder with any in the North Carolina Conference.

T. C. Heaton, Machpelah, N. C.: Machpelah Charge is in a prosperous condition. Rev. G. W. Morehad is the right man in the right place. He is a thorough-going, energetic, upright, Christian gentleman. Everything is moving on to success. During the camp meeting and the revivals on the work there were 127 conversions—more than ever before. There are four league chapters and two juniors on the charge. They are in a more prosperous condition than they have ever been. God is with us all along the line. May the blessing of God go with the church and league.

A. J. Folk, Beaufort, S. C.: We desire to say a few words in behalf of Wesley M. E. Church and our beloved pastor, Rev. W. G. Vallentine. He is one that of whom we speak in concert. He is loved by his congregation and all around him. He knows his business as pastor, he runs his church to the letter under the government of Methodism. During his two years' services with us. Through his strictness we have realized that we are a new people. The church is alive spiritually and financially. On the first Sabbath of this month we received 18 souls in full connection to the church. As the Annual Conference will soon be on hand we are at work as busy as bees to meet all the demands. Miss Mamie E. Reed, one of our talented young ladies, visited the home of Bishop Vincent during the summer and told him of the needs of our church; and the beloved bishop aided her with a handsome sum.

C. W. Reeves, P. C., Crawford, La.: Notwithstanding the crisis of this year, the members and friends of Mt. Zion M. E. Church continue to come bringing their baskets filled with good things. We pray God's choicest blessings upon the people of Crawford.

EPWORTH LEAGUE.

The First Annual Epworth League Convention of Lexington Conference was held at Conington, Ky., in the Ninth Street Church, Sept. 6 and 7. The President, Rev. H. W. Tate, of Columbus, O., called the league to order. Devotionals were conducted by Rev. T. L. Ferguson, P. E., of Ohio District.

The President called the roll and the following responded: President, Rev. H. W. Tate; 1st. vice president, Rev. E. R. Lewis; 2nd vice president, Rev. D. E. Skelton; corresponding secretary, Rev. L. M. Hagood; president of Junior League, Rev. W. H. Vaughn; Ex-officio, Rev. E. L. Gilliam, Ind. District; Rev. T. L. Ferguson, Ohio District; Rev. E. W. S. Hammond, Louisville District; Rev. J. H. Stanley, Lexington District; Rev. R. T. W. James, of Rushville, Ind., was elected secretary. The president stated the object of the convention, after which Dr. Hammond arose and stated that in his judgment the appellation "Conference Epworth League" was a misnomer. His remarks evoked a spirited discussion insomuch that a recess was taken.

In the afternoon session Rev. E. L. Gilliam presented the following resolutions, which were adopted:

1. Resolved, That the functions and duties of this organization be to advise, exhort, assist by co-operation with the district and local leagues to the end that greater results be accomplished among our people.

2. That we hold an annual meeting of the league at such time and place as the Presiding Elders meet for Conference.

3. That an anniversary under the supervision of this body be held at each session of the Annual Conference and the committee on program be requested to so announce.

4. That this organization submit a name to the anniversary session of the Annual Conference at its next meeting with request that it be submitted for the one now in force.

Several papers of interest were read and ably discussed.

Rev. E. L. Gilliam spoke of the Grand International League to be convened at Indianapolis in 1899, and the importance of being represented, whereupon, on motion, all the ministerial and lay delegates present were considered accredited representatives.

The evening was pleasantly and profitably spent in listening to short addresses by Rev. Dr. Courtney, Rev. Dr. Hammond, Rev. E. L. Gilliam and Rev. Dr. Hagood.

The convention adjourned to meet next year at Flemingsburg, Ky.

R. T. W. James, Secretary.

EPWORTH LEAGUE.

The Epworth League Convention of the Baton Rouge District, held at Mt. Carmel Church, September 9th to 11th, was an entire success. Owing to the yellow fever scare many of the leagues were not represented, but the reports



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handed in showed a marked increase of membership and advancement of the work.

Welcome addresses were delivered Friday night by Prof. Jas. R. Spears, A. B., and Mr. A. W. Moore, and were responded to by Miss Belle Johnston, of Baton Rouge. The program which had been prearranged was rendered as far as possible.

Able and instructive papers were read by Miss Belle Jonnston, Mrs. R. Malone, Mr. A. Stanley, and others.

Revs. J. O. Richards and T. J. Johnson, and Miss Sarah Hayes, delivered stirring and thrilling addresses.

Number of leagues represented, 15. Number of members represented, 325.

The usual complimentary resolutions were voted.

Sarah Hayes, Secretary.

INDIANA DISTRICT CONFERENCE.

The Indiana District Conference and Sunday School Institute and Epworth League met at Anderson, Ind., Aug. 10. All were royally welcomed by Rev. E. R. Lewis, P. C., and his kindhearted people.

Hon. M. M. Dunlap, Mayor of Anderson, delivered an eloquent welcome address, which was responded to by Rev. J. W. Robinson.

Rev. J. W. Robinson was elected secretary; Rev. W. H. H. Benfro and Mrs. Vest, assistants.

The report of the P. E. presented in glowing langnage the marvelous growth and prosperity of the district in every department far surpassing the preceding years.

Reports from representatives also showed wonderful improvement on all lines.

The papers read during the sessions were characteristic in the highest order of thonght. The discussions which followed were spirited and inspirational.

At night Rev. Elam White delivered a sermon on "Woman's Sphere in Life."

On Thursday the presidents of the Epworth League chapters presented encouraging reports. After this papers rich in thought on various topics were read. The climax was reached at night when the Epworthians gathered in full force to hear an address by the president of the city leagues, Mr. Arnold.

Rev. Dr. Hammond, P. E., of the Louisville District, also spoke in his usual inimitable style.

Friday was devoted to Sunday School work. Valuable papers were read, supplemented with lively discussions.

At night a concert and literary entertainment was given. Rev. T. L. Ferguson, P. E. of the Ohio District, was called on for to speak.

Saturday was spent in winding up the business of the District Conference.

Adjourned to meet next year at Jeffersonville, Ind.

Sunday was a gala day. The various pulpits of the city were acceptably filled by the visiting ministers. At our church Rev. W. H. H. Renfro, of Chicago, Ill., preached at 11 a. m. Rev. E. L. Gilliam, P. E., delivered the sermon of his life at 3 p. m., on the "Redemptive Work of Christ." At night the writer spoke to an overflowing audience, on "The Immortal Conquerors."

R. T. W. James, Reporter.

PARIS (TEXAS) CONFERENCE.

The District Conference that was held at Honey Grove was the best that I ever witnessed. Presiding Elder Mininglan was at his post and all his preachers but 1 or 2. P. E. Logan was with us, and preached a sermon that will be long remembered in the Paris District. Rev. H. R. Smith had everything arranged nicely to take care of the Conference, and all say at Honey Grove, "come again." Collection in the District Conference was $...11.

T. Young.

GREENVILLE (S. C.) DISTRICT.

The first Epworth League Convention for the Greenville District, South Carolina Conference M. E. Church, met at Seneca, S. C., Sept. 15-17. There were over fifty delegates and other members of different chapters who participated in the convention, making it a very successful opening.

The devotional exercises, led by Rev. I. E. Lowery, A. M., State President, was very interesting.

A permanent organization of the convention was made by the election of the following officers: Miss A. B. McLeod, President, Anderson; Prof. M. H. Gasaway, first vice president, Anderson; Rev. A. D. Brown, second vice president, Greenwood; Miss N. J. Tolbert, third vice president, Greenville; Rev. C. L. Logan, fourth vice president, Walhalla; Miss Essie Langly, secretary, Piedmont; Miss Lanonia Jenkins, treasurer, Seneca.

After the election of officers Rev. I. E. Lowery gave a few complimentary remarks in favor of the wise choice of the convention in the selection of their officers. After this, Miss A. B. McLeod, the elected president, presided over the convention.

The welcome address given by Mr. Edgar Jenkins was excellent, responded to by Rev. A. D. Brown and Miss Francis Taylor.

On the second day, Friday, an impressive devotional exercise was led by Rev. Z. Goodlet. A paper read by Miss Essie Langly, subject: "Can the Epworth League satisfy the social demands of the young people?" and a recitation by Mrs. Estelle Jordan.

The reports from the different chapters financially and otherwise were very encouraging.

The following persons were appointed a committee on finance: Misses Essie Langly, S. J. Keys, Lanlnia Jenkins, Mr. J. B. Cunningham, Rev. J. W. Gromes.

Committee on Statistics: Mr. S. M. Mitchell, Rev. C. L. Logan, Misses Sarah Greer, F. Taylor, M. Singleton. Also Mrs. E. Jordan, Revs. A. D. Mitchel, Z. Goodlet, A. S. J. Brown, A. D. Brown, Prof. M. H. Gasaway, Misses L. A. Jenkins, F. L. Williams were appointed to draw up the by-laws for the convention. An interesting paper was read by Rev. A. D. Brown, "Is Intemperance on the Increase or Decrease among the Colored People?"

We were beautifully entertained by a lecture from our most efficient and entertaining Elder J. S. Brown, of the Greenville District. He gave us an excellent lecture on the work of the league. He also gave some very interesting remarks to the convention for its timely thoughts in calling such a meeting as the convention together. Rev. A. S. J. Brown was appointed to prepare the minutes of the convention for publication.

Saturday, the devotional exercises were opened by Rev. J. D. Mitchel, of Liberty. The recitation rendered by Miss F. Taylor and the paper read by Miss L. Jenkins, "Should Young People Attend Class Meetings?" the vocal solo by Miss A. McLeod, were excellent. The paper "Should members of the E. L. attend dancing parties?" by Miss L. A. Jenkins, and a paper by Miss Lida Logan, "What way can the junior league assist the pastor?" and a paper by Miss Birtha Burt, "How to make the prayer-meeting interesting to the junior league," were also very interesting and thoroughly prepared.

The music was rendered by the choir.

The hospitable people of Seneca gave the convention and its friends an ice cream feast and social, which was enjoyed by all present.

Miss F. L. Williams, Reporter.

UNITED FOR LIFE.

Hempstead, Texas.—Mr. Edward Hill to Miss Hester Reese.

Also Mr. T. Lattue to Miss Alice D. Hill. S. M. Bolden, officiating.

Friendship, Tenn.—Mr. W. A. Tolar and Mrs. Pearl Hart were joined in holy wedlock. J. M. Moody, P. C.

Aberdeen, Miss.—Mr. John Burke to Miss India Buckingham, at Athens M. E. Church, Sept. 18. W. S. Leake officiated.

Okolona, Miss., Sept. 10.—At the bride's residence, Mr. Perry Gilliam to Miss Lana Adams, granddaughter of Rev. M. Adams. D. P. Shaw, officiating.

Palestine, Texas.—W. T. Brown, of Hawkins, was united in marriage to Miss Emma Rather, of Palestine, on Oct. 2. M. Q. Fuller, P. C.

Lawrenceville, Ga. — Mr. Claude Reid and Miss Maggie Butler, both of this city, were united in holy matrimony on Oct. 29, at the parsonage, by G. W. Lamar, P. C.

Corinth Circuit, Miss.—Mr. John Lusk and Miss Hattie Paterson, were married at the bride's parents' home. After the ceremony the happy couple went to the groom's parents residence, where a palatable dinner was enjoyed. Miss Hattie is a member of Tuscumbia Church. G. W. Baker, P. C., officiated.

Natchitoches, La.—On Sept. 25, at Asbury M. E. Church, Mr. Frank W. Deblieux and Miss Victoria Bell were united in the bonds of matrimony. The marriage took place at eight o'clock p. m. At 7:30 the church was crowded to its utmost capacity, and while Mrs. J. E. Clemons performed at the organ, the bride and groom came in with their attendants, and marched to the music until they were face to face with the Rev. J. R. Williams and I. C. Clemons, P. C., who officinted on this grand occasion. After the marriage they retired to the house of the bride's mother where they were tendered a grand reception with their many friends. The bride and groom are now comfortably situated in a cozy little cottage on one of the most prominent streets of our city. God bless them and give them a long and useful life.

I. C. Clemons, P. C.

THEY LIVE IN OUR MEMORY.

Wesley Chapel at Baton Rouge, La., passed appropriate resolutions upon the death of Stephen Brnzile, of that church, setting forth his many virtues.

Mobile, Ala.—Mrs. Hattie Williams, a member of Warren Street Church, departed this life on Sept. 26 in full triumph. She leaves a mother, three sisters and two brothers to mourn.

Also the ten months old child of Rev. W. R. Fisher departed this life on Sept. 27. W. F. Smith, Pastor.

Opelika, Ala.—Sister Margaret Oliver, one of the founders of St. Paul Church, departed this life Sept. 27; aged 63 years. She had been a constant Christian 37 years and died as she lived. The church has lost a good member. A. C. Carter, P. C.

Huntsville, Ala.—Isaac Townsend, youngest child of the Rev. I. Townsend, P. E., of the Huntsville District, departed this life, Sept. 19th; aged 12 years. His illness was brief. He died at his home in Birmingham.

N. H. Speight, P. C.

Palestine, Tex.—Rev. J. C. Hamilton, P. C. of Palestine District A. M. E. Church, died Sept. 29th. Quite a number of the pastor of that church were present at the funeral. The writer also took part in the exercises. No house of worship in the city could have held the people. M. Q. Fuller.

Handsboro Miss.—Brother Willis Williams departed this life after a long spell of illness. He had once been a faithful steward of Riley Chapel, but by becoming careless he strayed from the fold and wandered away for quite a number of years, but by faithful prayer on the 6th day of last March the Lord spoke peace to his soul. He sent for the P. C. and Dr. J. M. Shumpert to come to his bedside to receive him back to the fold, which we did. Peace to his ashes.

Also Bro: Robert Umphis, after many years of illness, departed this life in the faith. He said he was ready and waiting and wanted to go home where Jesus was so that he could rest. Rest on my brother in Christ until we shall bid you rise. He was 80 years of age.

R. N. Jones, P. C.

LOST FRIENDS.

I desire to inquire for my brother, Jerry Verner, who was raised on Charles Verner's plantation in Monro County, Miss. He left Norman Terrell's place near Quincy, Miss., in 1865. He wore a wooden leg at that time. His mother's name was Vicy Verner. His oldest brother's name was Green Verner; two sisters, Maria and Martha Verner. Any information please address Green Verner, Aberdeen, Miss., in care of Rev. W. S. Leake.

NATCHITOCHES DISTRICT.

Fourth Round.

Chopin	Oct. 22 23
Pleasanthill	Oct. 29 30
Roseline	Nov. 6 7
Kynett	Nov. 12 13
Bayou Rapides	Oct. 19 20
Allen	Nov. 27 28
Bedford	Dec. 3 4
Conshatta	Dec. 10 11
Black Lake	Dec. 14 15
Campti	Dec. 17 18
Cane River	Dec. 20 21
Kateland	Dec. 27 28
Natchitoches	Dec. 30 31
Fort Jessup	Jan. 4 5
Columbus	Jan. 7 8

Brethren: May I not ask you to do your best in this, the last quarter, for the benevolent causes? As some have done but little, let each man stand upon his own merits.

H. J. Wright, P. E.

Will any brother who sees this, and has had a revival on his charge, send me the titles of the hymns that were most helpful in the meting? A post card will do, and will contain the most helpful. I shall feel grateful to any one who will comply with this request. Mail the card to Rev. C. Fenwick Reed, Terre Haute, Ind.

FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

He who eats more than he produces, robs the world.

The short crop of cotton in some sections and the low prices at which the bulk of the crop is overywhere being marketed, are demoralizing the farmers of the South, and likewise the merchants. Is it "under consumption" or "over production?" Behold the half clad masses and answer.

The Noizetto Bros., of Charleston, S. C., are, without any exception whatever, the richest and largest truck farmers on the Atlantic seaboard. They own extensive farms well located on the outskirts of that city, and have grown wealthy by assiduously applying themselves to the growing of strawberries, asparagus, beans, potatoes, cucumbers, peaches, and other fruits and vegetables for the markets of our Northern and Western cities. We are told that one of the brothers has exclusive charge of the cultivation and gathering of the immense crops, and that he is so much absorbed in his part of the business that he does not leave the farms for twelve months, and some times for two years. The other brother has the work of putting the products on the markets and of keeping posted on the affairs of the business world. They are growers, too, of roses, japonicas, geraniums, poppouants and other fragrant and valuable flowers.

These men are, we are proud to say, identified with the Negro race, and are also public spirited. Last year they granted the right of a public road through the center of their estate, and now a beautiful, well-graded avenue adds another excellent thoroughfare to the charms of their historic and favored city.

Sweet Maxwell, a thrifty farmer living near Hempstead, Texas, sold last week to Fullick Bros., butchers in that town, a corn-fed steer of his own raising for the sum of seventy-five dollars ($75), cash in hand paid. Mr. Maxwell is the owner of a farm of 500 acres of the famous fertile lands in the valley of the Brazos river, and also enjoys the distinction of owing valuable property in the city of Hempstead. He, like many other freedmen, has worked hard since emancipation, and he has successfully invested his earnings in lands, cattle and stock. He has always stuck closely to the demands of his business, never neglecting his business for politics, pleasure nor creed.

To the principal parts of all of the towns and villages of the cotton states at this season of the year, numerous colored men, women and youth flock every Saturday to laugh, to talk over trifles, and to spend the hard earnings of the week or year for strong drinks, for candy, for soda water, for fish and for trinkets. The shop keepers make special arranmgetesnonnL,Tqv
speeial arrangements on that day of the week to catch the trade of this class of our population, and to catch their last dimes, and the thoughtless victims fall easily into the traps that have been prepared, never a moment thinking of the need they will find for cash when the new year comest in and a new crop is pitched. The merchant will not then be as polite, his goods will be higher in price, and he will want iron-clad mortgages before his wares can be obtained. This condition has faced these people year after year, and they have as many times bemoaned the hardships of it; nevertheless, now, in the season of plenty, when the dollars are in their horny hands, they will not pause to think of the hours of sweat it required to make this money, nor to think of some way to a proper use of their cash, nor can they be induced to deposit it in safe vaults for use in a legitimate and profitable manner a few months later on. They appear bent on using every cent as it comes to their pockets and to take no thought of to-morrow.

If it be argued that it is the thriftless who are thus guilty, we plead that in the rural districts this class constitutes the majority of the population, and, therefore, this warning is all the more in time and place.

The Helping Hand, in speaking to its readers of "Foresight and Hindsight," has this to say:

Here are some foresights for you, farmers. I'll give you the foresight this fall. You will see the hindsight yourself next summer.

1. Do not sell your corn.
2. Lay in your supplies for cash this fall.
3. Pay up your honest debts just as far as you can, and give a satisfactory explanation as to when you will pay the balance.
4. Plant you a full garden.
5. Stop lending out your teams and vehicles and provisions.
6. Get you a home; try to improve it some, and be satisfied to stay there.
7. Quit buying so many things you can raise yourself.

There seems to be a tendency in some quarters to look for a great rise in the prices of wool, and, as a consequence, reports come from different sections of the country of farmers holding their wool for better prices. We do not wish to give advice in this matter, yet it is a fact that all figures that would indicate a rise in prices are uncertain and unsatisfactory. The man that wants to get money out of his product is always safest to dispose of that product when he can get a good price and not wait for fancy prices. The questions of supply and demand are not by any means the only ones that operate to raise or depress prices. The operations of speculators are powerful means in determining at what prices goods sell. We hope to see a rise in the price of wool, but it is in no wise certain that anything extraordinary is going to happen in that line.

SIMPLE WAY OF DESTROYING ANTS.

Ant-hills on the lawns around the houses are very troublesome, but they can be easily destroyed with a little carbon bisulphide. The best plan is to make a hole about six inches deep in the center of the ant-hill with the end of a hoe or rake handle. Put in this a tablespoonful of the liquid and close the hole immediately with soil. The carbon bisulphide, which can be had from any chemist, is very volatile and will permeate the soil in all directions. It destroys animal life, but will not injure vegetation. It must be kept away from fire, as it is very inflammable.

There are other ways of killing them, but none so good as the above. Coal ashes, saturated with coal oil, is very offensive to them and will drive them away. Spread it around their hills. They are very fond of sweet oil, but it has a very peculiar

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We have made arrangements with the WILLIAM ROGERS' MANUFACTURING COMPANY, whereby we can present to ANY CHURCH or individual a full six-piece best quadruple plate COMMUNION SET, or any part thereof, on the following terms:

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For only thirty five (35) subscribers we will give one Flagon, one Baptismal Bowl, two Plates and two Goblets—six pieces—worth $35. (See cut.)

OFFER No. 2.

For only thirty (30) subscribers, we will give one Flagon, two Plates and two Goblets—five pieces—worth $30

OFFER No. 3.

Twenty five (25) subscribers secures a gift of one Flagon, one Bowl, one Plate and one Goblet—value $25

OFFER No. 4.

For twenty (20) subscribers we will send one Flagon, one Plate and one Goblet—worth $20

OFFER No. 5.

For twenty (20) subscribers and ten dollars ($10) cash we will send the full $35 set.

☞All subscriptions to be at the full rate, $1.25 per year; three and six months' subscribers at regular rates will be counted as fractions—four 3 months or two 6 months making one annual subscriber.

Terms and prices on one or more pieces will be sent on application.

This splendid Communion ware is the best Rogers quadruple-plate (no better made), and is fully warranted. No Church in our Methodism need be long without a Set on the liberal terms we offer.

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ANOTHER FINE PREMIUM.



We have the finest Fountain Pen in the market, fully worth $2.50, which we sell for $1.00. No one would part with it for twice the money. The pen is of 14 kt. solid gold.

Those who have used a Fountain Pen know its value, if they have a good one. The "Diamond Point" Pen Co. makes a good one at a low price. Those who never have had one should not hesitate a moment. Here is a first-class pen, always ready, writes beautifully, never leaks and will last for years.

Do not say that it cannot be a good pen for such a low price. We have fully tested it. Others in our office have used it. It is a wonderful bargain; such, perhaps, as you never will get again.

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This most excellent Fountain Pen will be given free to any one sending us $3.75 for three yearly subscribers, or for $2.00 with one yearly subscriber. We will send it, postpaid, to any address for $1.00.

ion on them. It closes their spir-es, the air passing through which ey receive their supply of air, and us suffocates them. A bottle with ittle of the oil in it makes a good p.—Ex.

—0—

LITERARY NOTES.

ne Century Magazine makes a most portant announcement for the com- year. A New War Series is prom-d, dealing with the recent war in same remarkable way that gave tinction to the former series. Cap-n Charles D. Sigsbee will contri-te his personal narrative of the ine. This will be printed in the vember and December numbers, profusely illustrated. Lieutenant Hob-bson is writing the only full and thentic narrative of his thrilling ad-ntures in connection with the sink- of the Merrimac. This will follow sely after Captain Sigsbee's narra-e. Admirals Sampson and Schley ve engaged to contribute, and Lieu-nant Commander Wainwright will ntribute two articles to the series. s experience as executive officer of Maine at the time of the explosion d immediately afterwards will sup-ement Captain Sigbee's Personal rrative and will be published in the vember and December numbers.

In Appleton's Popular Science for tober, Professor C. Hanford Hender-n considers The Place of Manual aining in a Rational Educational stem. He would make it an inte-l part of education, in the shape of lf-directed work so arranged as to velop the whole organism." In Some ychical Aspects of Muscular Exer-se, Dr. Luther Gulick regards physi-l culture from the point of view of e hygiene of the brain. In Young reek Boys and Old Greek Schools, rederic E. Whitaker luquires, exam-ing the accessible sources of evi-ncedence, what were the character d methods of that education which ade the ancient Greeks for more an two thousand years the intellec-al leaders of the world. New York, Appleton & Co. Fifty cents a num-r; $5 a year.

Henry M. Stanley, the African ex-lorer, has written out the story of My First Fight in the Jungle," and as given the manuscript to The La-es' Home Journal, which will pub-sh it in the next number.

The special feautures of the Octo-er number of Harper's Magazine are The Santiago Campaign," by Caspar Whitney; "On the Roof of the World, Notes on My Journey Through Asia," y Sven Hedin; "Our Navy in Asiatic Waters," by William Elliot Griffis, nd "Our Future Policy," by Hon. J. . Carlisle.

The Fall Fashion number of Har-er's Bazar, issued October 1, consists f thirty-two pages, with a cover rinted in colors, and contains the orthcoming fashions.

The New England Magazine offers o its readers in its October number n admirable article by W. D. Light-all on the city of Montreal. A paper y George Stillman Berry on "The Great Shell Mounds of Damariscotta (Maine)," will have special value for those interested in scientific investi-gation. In a fully illustrated paper on "Forest Preservation in the State of New York," Mr. Cuyler Reynolds tells of the steps that are being taken to precent a wholesale destruction of the forest land in New York. The stories of this number are of unusual merit, one being a story of the In-dian reservation. The Editor's Table is devoted to Charles Sumner's efforts for Universal Peace. Warren F. Kel-logg, 5 Park Square, Boston, Mass.



Unless the proper precautions are taken, death will lurk in every home. It dogs the foot-steps of husband, wife and children alike. If the husband is an ambitious man, the chances are that he will overwork and overworry and take insufficient time to rest, eat and sleep. At first he may feel but trifling ill effects from his indiscretion. Then he will suffer from headaches, loss of appetite, loss of sleep, lassitude in the morning, drowsiness during the day and a general "out-of-sorts" feeling. If these conditions are neglected, almost any serious malady may be the result. Frequently it is some nervous disorder or dread consumption. Dr. Pierce's Golden Medical Discovery is the best medicine for hard-working men. It gives edge to the appetite, makes digestion and assimilation perfect, invigorates the liver and purifies and enriches the blood. It is the great blood-maker and flesh-builder. It cures 98 per cent. of all cases of chronic or lingering, bronchial, throat and lung affections.

All too frequently, death dogs the foot-steps of the wife, in the guise of weakness and disease of the delicate and important organs that bear the burdens of wifehood and maternity. There is an unfailing cure for disorders of this nature. It is Dr. Pierce's Favorite Prescription. It acts directly on the sensitive organs concerned, making them strong, healthy and vigorous. It fits for wifehood and motherhood.

They are sold at all medicine stores.

During early childhood death lurks in every corner for these fragile innocents. The mother can only protect her babes by acquiring some practical medical knowledge. Dr. Pierce's Common Sense Medical Adviser imparts this knowledge. For a paper-covered copy send 21 one-cent stamps, *to cover cost of mailing only*, to Dr. R. V. Pierce, Buffalo, N. Y. Cloth binding 31 stamps.

We are planning for a column or more of short advertisements for our professional brethren, say of about three lines, at the nominal price of $5.00 per year, to be inserted weekly. The advantages are that their business would be largely increased; the M. D.'s would receive many samples of valuable articles from wholesale druggists and manufactureres, the lawyers would have business sent from remote places, teachers find schools, etc. Our people are interested in the welfare of their professionals and it will be a pleasure to them to find in each issue of the Southwestern just where and in what line of activity their friends are engaged. We shall correspond with all whose addresses are known; but as these are limited, we request all such who read this to write us at once. It is desired that there shall be pretty full representation that the paper may receive some of the benefits from it.

PROFESSIONAL.

G. J. STARNES, M. D., Dean of College Infirmary and Deaconess Home (United States Pension Surgeon), corner Houston and Navarre streets, San Antonio, Texas.

Mrs. ELLEN BRADLEY, Professional Nurse, 108 Star street, San Antonio, Texas. Can furnish best of references.

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RAILROAD TIME TABLE.

Illinois Central.

ARRIVE	LEAVE
Local mail .....1 :00 pm	Local mail.....7:00 am
Chi. go limited, 7 45 pm	Chicago limited, 9 00 am
Fast mail. . 8 3 am	Fast mail.....7 2) pm

Louisville and Cincinnati

Fast mail..... 8:30 am	Fast mail.. 7:20 pm

Louisville and Cincinnal, Limited.

No. 3 .. .. 7:45 pm	No. 4 ....9:00 am
McComb City	McComb City
Ac.... ..... 9: 0 a m	Ac... ....., 6:00 p.m

Yazoo and Mississippi Valley Railroad.

No 5, Memphis Express..... 1:30 a m	No. 6, Memphis prese .....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge ac... 9.15 a m	No. 34, Baton Rouge acc'n..4.30 pm

Louisville and Nashville.

No. 3, fast ex.... 4: am	No. 6, fast mail..7 55 am
No 7, coast acc 8. 0 am	No. 4, fast ex...11.1 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc...8:15 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:4) a.
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No 52, Ft. Worth and Chicago .. 6.55 pm	No. 53, Cal. ex..8:15 am
No. 1 Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7:20 pm

Queen & Crescent Route.

Cincinnati and New York ... 8: 0 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico Fast mail ..... 6:45 pm	California ex...9:15 am
California ex.. 8.55 am	Texas & Mexico fast mail. .8:35 pm

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No.	Departs.	No.	Arrives
6	Fast Mail....55 a.m	3	Fast Ex.....7.40 a.m
4	Fast Ex...11.15 a.m	7	Coast acc'm...8..0 a.m
8	Coast acc'm..5.45 p.m	1	Lim. Ex.....7.15 p.m
2	Lim. Ex....7.4) p.m	5	Fast Mail.... 8.:0 p.m
Sunday	Ex..... a.m	Sunday	Ex..... p.m

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E. P. TURNER, G. P. & T. A. Texas & Pacific Railway, Dallas, Tex.

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You can buy a Money Order at your postoffice, payable at the New Orleans postoffice.

If a Money Order Postoffice or an Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES

Cash Remittances.

October 3 to 10.

Atlanta and Savannah—H. R. Allen, G. W. Arnold, Laura Davis, V. D. Jenkins *7, James Jackson.

Central Alabama—A. A. Williamson, J. Y. Willis 5, A. W. McKinney 1, A. Adams.

Delaware—A. R. Stockley.

Florida—J. T. McKinney.

Little Rock—W. S. Sherrill 1, J. W. Wheeler.

Louisiana—J. D. McCain, F. Wheeler, Louis Smith, Aaron Posey, J. H. Thompson, R. C. Worsham, H. J. Wright, Samuel Bush, J. A. Tirenit *1, S. Green.

Burridge & Dejoie.

Mississippi and Upper—N. R. Clay 1, F. T. Adams, J. B. Starkey 1, H. N. York 1, W. S. Leake 1, G. H. Hubbard, R. P. Thirkield 2, M. M. Holston.

North Carolina—S. McDonald *20, S. M. Hanes, W. L. King.

South Carolina—Miss F. L. Williams, J. A. Brown 3, C. C. Robertson *1.

Texas & West—C. C. Minnegan *7 9, H. R. Smith 1, A. Brown *1, A. D. Jones, W. A. Fortson.

Washington—I. G. Penn 1.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, October 20, 1893.—Vol. 33, No. 42. EATON & MAINS, Publishers.

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo! before us gleam her camp-fires; we ourselves must Pilgrims be,
Launch our "Mayflower," and steer boldly, through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.

—Lowell.

CONFERENCE IS COMING—PAY THE PASTOR.

Have you paid the pastor? This question becomes more important and, we may say, more serious as the annual conference session approaches. A pastor has his debts and obligations to meet just as other people have, and he should have the same opportunity to settle them. With him it is really a serious matter. His word is out, or in other words, he has promised to make settlement before leaving for the conference. This he cannot do unless the church, the people who employed him and contracted with him at the beginning of the year, pay him the salary promised. Their failure to do so has cost many a man, and through them has cost the ministry dearly. That is to say, the fact that ministers have not been able, in some cases, to meet their obligations has been a rellection on the whole profession and has caused not a few unthoughtful people to believe the failure to pay just debts and obligations a peculiar weakness of all preachers. Such is not by any means the case. We do not question that there are careless, and in exceptional cases, dishonest men in the Christian ministry, and it is just possible such men will not pay their debts, no matter how much salary they may receive; but not so with the great majority. At any rate it is absolutely obligatory upon every church to pay the salary agreed upon and this should certainly be done.

It is sometimes the case that some churches make the fact that they are building or improving the church or parsonage property an excuse for not paying the pastor. We have in mind a case in which a most faithful and highly appreciated pastor reported that the church would have paid him in full but they were erecting a parsonage, hence he was compelled to be content with about half his salary. Now we submit that such a condition of affairs is not only not just but is dishonest. It is simply forcing a pastor to pay for a parsonage which is not his, but church property, and pay it out of his own salary. Why should he be deprived of his salary in order to build or repair? Is it his property? It is just as legitimate to take the income of any steward, trustee or other officer of the church to improve the church property. We know the excuse is made that the pastor could have raised his salary, but he was so busy collecting money to build or repair. We certainly do not think much of a set of officers or a church membership that will look on quietly while a pastor sacrifices for them, and will make no effort to see him paid. Such a man should be so highly appreciated that the membership would rise up enmasse and raise his money.

Let every charge begin at once and see that the pastor is paid. If he has done good service pay him and ask his return; if he has not, pay him and let him go; but at all events pay the pastor.

THE LAYMEN SHOULD BE GRATIFIED.

Some one has said second thoughts are always best. If this is true, the church, through its conferences, is on second thought doing what is best and doing it with a vengeance. Just after the last General Conference, on first thought, the annual conferences decided to refuse the laymen equal representation, but when the proposition came up again, after the church had taken time for a sober second thought, it seems fully decided to revise its previous action. Many of the conferences, not content with giving the requisite three-fourths, are voting unanimously for equal lay representation. Those that have thus voted are: Central Pennsylvania, Lexington, New Hampshire, East Maine, Italy, Idaho, Black Hills, Norwegian-Danish, California-German, Western Swedish, California, West Wisconsin, Southern California, Central Ohio, Japan, Wisconsin, Pittsburg, Minnesota. In the ninety-two conferences thus far reported, 8,979 votes have been cast: for, 7,570: against, 1,409; being 736 more than the required three-fourths.

The Tennessee Conference, which closed last week, stood 43 for and 1 against; hence was practically unanimous.

Bishop J. M. Walden, who went abroad to supervise our work in Europe for two years, has arrived in this country to attend important meetings of the Board of Managers of the Freedman's Aid Society, and the General Committees which assemble next month. He will return to Europe.

THE COAL MINE TROUBLES AGAIN.

The Illinois Coal mine troubles took a very serious turn last week. A train conveying Negro laborers was fired into by the striking miners and the fire was returned by the train guards. The result was that fourteen miners were killed and more than twenty wounded. The State militia was called ont at once and further bloodshed averted. The governor had been appealed to by the mine owners for protection but he had positively refused to grant it. This refusal seemed based upon the fact that it was the popular thing with the miners to do. It was clearly a political move, and Gov. Tanner was expecting to profit by it. This he may do, but since those whose favor he sought to gain have suffered more by his folly than those whose right to protection for their property and laborers he wantonly ignored, it is evident that his game of politics will not prove as profitable as he expected. The fact is the governor of the great State of Illinois has shown himself to be an extremely weak and unworthy official. Any man who could afford to play politics under such serious conditions as have existed for weeks in the mining regions of Gov. Tanner's State is certainly too low a politician to discharge the duties of the honorable office he now holds. The responsiblity for the loss of life incurred clearly rests upon him. He could not have intended it so, but had he granted the sheriff the assitance of the State militia, which was repeatedly asked for, the sad occurrence mentioned certainly would not have transpired. However greatly he may have felt inclined to favor the striking miners, the most he could have been expected to do for them was to see that they were not imposed upon and enjoyed the unmolested right to labor provided they and their former employers could agree on a scale of wages. The governor went beyond this and abused his authority on the one hand, while he fell short of it on the other. We trust, however, the severe lesson taught may prove a profitable one to all concerned and that there may be no further violence offered on either side.

Read to gain information.
Read to develop thought.
Read to enlarge your vocabulary.
Read to learn the elements of greatness in others.
Read that you may profit by the mistakes of others.
Read that you may keep up with the trend of the thought world.
Read that you may thus associate with the great.
Read, in short because no man can keep abreast of the times and thus be acceptable in his ministry or other vocation without being a reading, thinking, stirring man.

Rev. Jas. Pickett, of the Tennessee Conference, who took the superannuate relation at the session of the conference just closed, is more than 80 years of age and has been preaching ever since he was a mere boy. He was present when the conference was organized by Bishop Clark in 1866 and has been in the active ranks ever since. He has held every important appointment in the conference and served one term as presiding elder. Brother Pickett is modest and kind-hearted and is greatly beloved by his brethren. His voice is as strong as ever, and he would not now withdraw from the active ranks but for the fact that his bodily strength is gradually failing. He retires to his home in Franklin, Tenn.

Rev. H. W. Simmons, of the Lexington Conference, was an interested visitor at the Tennessee Confernce where he was heartily greeted by his old friends and schoolmates. He was formerly a member of the Tennessee Conference. His present charge is Bowling Green, Ky.

Rev. Anderson Phillips, of the Tennessee Conference, is one among the oldest and most highly respected members of that body. He has been presiding elder and served all the leading charges and is an enthusiastic and loyal Methodist.

Rev. J. W. Richmond, pastor at Murfreesboro, Tenn., where the annual conference was held, has had a remarkably successful year. He repaired the church and built a beautiful new four-room parsonage. Though Murfreesboro is one of the oldest and best churches in the conference, it has never had a parsonage before. Brother Richmond deserves much credit. He entertained the conference with ease and in comfort, and showed himself a most excellent manager.

At the Tennessee Conference attention was called to a brother who had withdrawn from our church and wished to return. Rev. Thos. Belcher said the brother had joined the church four times, and should he be received again it would make five times. "Not only so," said he, "but he has been a member of everw organization except the Ku Klux Klan, and I do not know but that he has joined that."

OUR CONTRIBUTORS.

THE AXE AT THE ROOTS OF THE TREE.

Rev. A. E. P. Albert, D. D.

The Rev. Wm. Porter, A. M., in a recent article, has fairly laid the axe at the roots of the tree. With full knowledge that the chips may fly in any direction. I cheerfully take it up and wield it, let the chips fly where they will.

Brother Porter raises two questions. The one involves the intellectual status, the other the leadership of the Louisiana Conference.

In the discussion of these questions, permit me first to say that while some degree of education is a necessary condition of a wise and intelligent leadership; it does not follow that because a man is educated, no matter how liberally, therefore he is, or should be regarded as a leader. Education and experience are important factors in the production of leaders; but leaders, like poets, are born, and not made to order by colleges and seminaries. The Rev. Dr. Payne, of our Board of Education, expressed the idea exactly when he said: "A very appropriate sign for all our schools would be, 'No brains sold here.'" The inference is, that in his opinion the cane and cotton plantations are not the only sources from which fools proceed; but that some, at least, with pockets full of diplomas, are turned loose from many of our best universities and seminaries. Learned professors may throw out all the cables and grapple hooks of their powers into the minds that gather at their feet, but they cannot lead out elements that do not there exist; neither can they fill those minds with common sense and label them as leaders. The leader is the rough diamond. Education is the polish, by which men recognize its value.

While it is unfortunately true that we have not as many educated men in the Louisiana Conference as would be desirable, we have some, and have produced others, that are reflecting credit upon our conference in other parts of the Church and in other denominations. And even then a knowledge of our eighteen colored conferences, and of Negro Methodism generally, warrants me in this assertion that, with limited exceptions, we compare favorably with the best of them.

But the questions remain, why is the number of our educated ministers so small, and why is our distinctive leadership so insignificant? The answer to the first question has been partially answered by Brother Porter. I may add thereto, however, that I am sure that over two thirds of our membership have attended school for longer terms than either Abraham Lincoln or Andrew Johnson; that at least a third could get license to teach, after a fairly rigid examination in any of our rural parish schools, that some have certificates or diplomas certifying to their completion of some literary or Biblical courses, while an encouraging sprinkling have one or more literary degrees appended to their names. It is to be regretted that the record is no better, and its improvement is much to be desired; but when we consider the depths from which we came, the number we have contributed to the wealth of other conferences and communions, and the attractions that other professions and callings are offering, more and more, to many of our young people, we need not feel at all discouraged.

It must not be seriously entertained, however, that it was on account of "an abnormal zeal to spread Methodism" that many of the young men described by Brother Porter were rushed into the work without the necessary preparations. It was rather to meet the imperative exigencies of the times that admitted of no delay. The presiding elders had no choice in the premises. They had to either supply the place with inferior men or lose the opportunity of gathering thousands of people within the reach of our influence. In doing so they simply followed the practice of the Church, in such cases, through all the ages of her history. Moses had but a rod. It was an ordinary shepherd's rod, but consecrated to the divine purpose it became the wonder-working rod. The apostles and early disciples were but humble fishermen and despised tax gatherers, but God made them fishermen of men, and the projectors of a system of faith and worship that was designed to sway the imperial sceptre of universal dominion over the ruins of heathenism, and to turn the world upside down.

When Bishop Thomson came down here thirty-three years ago he could find but twelve men in the three great States of Mississippi, Louisiana and Texas, with whom to begin the work of reconstructing Methodism in this section, and not half of them could readily write their names. What did he do? Did he decide that "it were far better that these undeveloped fields should remain so," rather than make use of the only material then at his command? Nay, rather looking sympathetically upon their poverty and ignorance, he said: "You are destined to be a rich and intelligent people, and your rising power should be made subservient to some benign end." The bishop seems to have had a vision of the unfolding greatness of this people that made him gloriously prophetic. These same men, unlearned though they were, upon the second day of their very first conference session, December 26, 1865, adopted the constitution of the Thomson Biblical Institute, from which has evolved our great educational system in all this section of the South. No wonder the Bishop sent them out with his blessing to spread Scriptural holiness over all these lands. They had no diplomas, but they had brains and brawn. They were brave, heroic men that did not bow to clay, that having an opinion dared to express it whatever the cost or sacrifice.

The pity is that, with our superior education, we have not inherited their gifts, their graces and their usefulness.

While we are in duty bound to push back into the schools the great mass of the uneducated young men that annually crowd the doors of our conferences, would it be wise to adopt such an iron-clad policy as would paralyze our efforts to meet the needs and reasonable expectations of our people?

We have, in too many instances, already failed to anticipate their needs and to provide for their ingathering. If not with young men, then with older men, not necessarily in the conference, if such could have been had, we should have gone out upon the plantations, the different bayous and backwoods in this State, to pre-empt the grounds, if nothing more, for a more intelligent Methodism.

A number of cases might be cited wherein our preachers would not organize congregations in such places, where they could have had the people simply because land could not be bought and deeded to our Church. The consequence has been that a Baptist or some other Church, willing to take the people under whatever condition they could be had, occupy desirable fields that otherwise would have been ours to-day. They followed the example of the apostles, Christian fathers and the pioneers of our own Methodism, who organized churches under trees, sheds, in their own hired houses, halls, schoolhouses, courthouses, or wherever they could get the people together. The churches we have to-day, outside of the towns and cities, were nearly all established by the untrained men from our "cane fields." What is more to be deplored is that they are still our main dependence, with which we are to answer the Macedonian cry for help, that comes to us from those benighted regions.

A false and absurd notion used to be entertained by our people in reference to education. They thought that if education, however elementary that education might be, they were, by some process or other, lifted up above the idea of splitting a rail, cutting a garment, plowing a field or cooking a meal. Many such educated victims wore out their shoes chasing political sunbeams, or stood around the custom-house until their coats assumed every shade of color from black to green, waiting for an office, instead of getting up and hustling for a living. Thus they continued until dire necessity drove them to their senses. In their flight some went to farming, others to mechanical trades, some into business, and a few into the ministry of all the churches, to become the centres of intrigues or the tools of ecclesiastical demagogues.

Strange as it may seem, this same absurd notion adheres to some that have specially prepared themselves for the ministry. It is but simple justice, however, to explain that those entertaining such unreasonable conceptions of their newly acquired prerogatives are made up almost exclusively of those that were persuaded to go to school, because they were thorns in their pastors' side, failures on the hands of a puzzled presiding elder, or disgruntled magnates that did not care to go to the insignificant (?) appointments assigned them.

On their return from school they seemed to be inflated with the idea that they were no longer ordinary mortals, but a set of demagogues, before whom all should now "bend the knee." All that had been done before their second advent was antiquated and worthless. They pitied and winked upon our ignorance, but they had now come to set the house in order; and whether they had ever bought a lot, built a church or repaired one, they claimed forthwith the metropolitan churches of the conferences. Verily, if the presiding elder had to depend upon such men, their "undeveloped fields" would remain forever.

While this is unfortunately true of too large a class in all our conferences it is gratifying to know that there are a host of others to whom the whole Church can point with commendable pride. They are made of the stuff out of which heroes are built. Their chosen work is wherever the Church deems them most needed.

The reercant genius, to which reference is here made, has done a great deal of harm; and in some instances the schools have been blamed on their account, just as if the schools were at fault. The Rev. Dr. Parks, of the Gammon Theological Seminary, comprehended the case thoroughly when he said to a certain conference: "If any of the men we return to you fail to measure up to your expectations, don't blame us, but blame yourselves; for we cannot turn out of our mill anything better than what you put in our hopper. Send us your best young men, and I am sure you will not be disappointed."

All of this, however, like acids and alkalies in the generation of neutrals, are developed by the fitness of the individuals and the occasions that call them to duty. The man and the occasion must coincide; not to create, but to manifest the leader. It was the death of Moses that revealed the courageous Joshua; the inspiration of Pentecost, the impassioned Peter; the needs of the Gentiles, the logical Paul; a corrupt church, the defiant Luther; a dead and formal church, the soul-reviving Wesleys.

But for the encroachments of Philip there would have been no Demosthenes, no conspiracy by Cataline, no Cicero; and but for the French revolution there would have been no Napoleon. It was British encroachments that gave us Washington, and those of slavery that gave us Grant and Lincoln. Had there been no Spanish-American war there would have been no Dewey, no Sampson and no permanent McKinley. Given the men fitted and the occasion for service and the leaders spontaneously evolve. It is a law of life, however, that nothing should germinate and develop in the absence of light and other conditions upon which life depends. Any overshadowing influence, from whatever source or nature, spread over any living organism, whether it be man or plant, will ultimately encompass its destruction. In this, undoubtedly, is to be found the reason why the Louisiana Conference has produced and retained such a small number of what Brother Porter calls "such leaders as

the word implies." Stand out of his sunlight and the man will grow to the full stature of his magnificent possibility. But if you hedge him in, overshadow him with a presumably favored and overwhelming influence, circum-scribe the limit of his criticism, violate his freedom of thought and expression, and deny him the difference of an honest conviction, and you will certainly dwarf and finally destroy him.

Akin to this, in retarding the development of what might be termed leaders, not only in the Louisiana but in all our colored conferences, is the impression that men have to barter their manhood and become fawning hypocrites, to some assumed dispenser of patronage and favors, that stands between them and their presiding elders and bishops, to secure the recognition that their merit should command. Add to this the fact that in the presence of such influences the advice of recognized leaders is discredited and ignored, while the representations of those nameless influences and their pliant tools prevail; and you have an adequate answer to your question. The thing is too evident to be denied. The only reason why such things can be perpetuated among us is because we are not as loyal to our conscience and our leaders as we should be. We too readily desert them when the fight is on. We have yet to learn how to face fire under colored officers.

Let our leaders be denounced as ambitious self-seekers or dangerous agitators that must be taught a lesson and put down at whatever cost, and forthwith we desert them, although the cause they championed was our own.

The final act is the substitution of an inferior and more plastic leadership, representing not the manhood and intelligence, but the servility and retrogression of the conference. The remedy consists in standing by your convictions and duty; and neither kill nor desert the advocates of your cause, for neither fear nor favors. Stand by them, so long as they are faithful and efficient, and the race will multiply. Destroy them to make room for others; to be destroyed by other clamorers for their places, and none will ever develop into the desired proportion, and we shall live and die a race of helpless pigmies.

Gilbert Academy, Baldwin, La.

BOSTON FROM A HIGH PLACE.

Rev. John W. Eltzholtz.

To the Greek it was an inspiration to stand upon the hills of Athens and view its grandeur. To the Roman it was an impulse of valor to stand upon an eminence and view the busy centre of the world beneath him. To the Jew it was an inspiration to holiness to stand upon the highest peak of Jerusalem and see the city of God spread out below him. But for an American to stand upon the eminence of a city centering about it the heart culture, the intellectual culture, the patriotic culture of the whole nation, is to send the thrill of devotedness, of prowess to the very finger tips.

Out to the West we look. It is sunset and the orb of day is just hiding his face behind an evening cloud.

There in the West is Cambridge. There we remember that yonder, beneath a great elm, George Washington took charge of the army whose footsteps crushed out the works of the British tyrant and won for America her destiny. And a few feet away is the great Harvard—the pride of America. There our vision walks across the long bridge over which the old poet walked and sang so sweetly of the passing of the night.

But in the North looms up a great arm of masonry. It is Trinity—the edifice, which, by the word of Philips Brooks, who loved Christ and who died in Christ, has been made the centre around which the prayers of the world have been offered.

Another but thin shaft shoves its way toward the heavens. What is it? Ah! but let his story tell. Did you ever hear of Paul Revere? Did you ever hear of how, when the nation was in danger, in accordance with the signal from the Old North Church tower, made his midnight journey?

Just below in front we see the gardens. There the kindly city has prepared for its citizens a means of escape from the world. Trees from every clime are here gathered. The birds of God's freedom here warble their sweet songs and make their nests and care for their young. The tulip unfolds in every color imaginable its volume of beauty to the passer-by. The hyacinth, like some beautiful singer making happy her surroundings, ladens the breath of evening with a cargo of good cheer. The pansy reaches up her delicate lips as if expecting a parting kiss from the dying sun. All is freedom; all is beauty.

A little to the left is the old, old Commons. Time has made it beautiful to every patriot. It has no blooming flowers, no rich perfumes. But the old gnarled trees which its soil carries stand in memory of the grand, mighty past of our nation, when it was racked by the fear of war, and when its cradle song was the wail of lonely widows and the cries of fatherless sons and daughters.

To the East we see the old State House. We remember that from its upper east window the Declaration of Independence was first proclaimed to the people of Boston, and from its north window Washington reviewed the army. We also remember that near where this structure stands is the spot where the first blood of the revolution was shed, March 5, 1770.

And very close to where we stand is the house where Charles Sumner, the great statesman, lived.

Further away to the northeast is King's Chapel. Now we think about the time when Charles Wesley was on these shores, for from here he, many a time, proclaimed the word of truth to dying men. Farther still, toward the east breaks upon our vision the Boston harbor. Upon its bosom now floats the commerce of the world in peace and unmolested. But we at once think about the times when the Boston Tea Party was placed upon the page of history.

Now we come toward the west again. There in the southwest a tall, lonely gray column arises majestically towards the heavens. We cry out, what is that? Ah! that is Bunker Hill. Then our hearts beat faster and our faces grow brighter, for we know we are looking upon a place where God planted His feet and said to despotism, Thou shalt not take from man his inheritance of liberty.

We look again in the west. But the sun has taken his departure and the busy city which during the day was so active and so loud is becoming more and more quiet, for the mechanic has laid down his tool, the business man has ceased his toil, the factory has closed its doors and all will soon be peace.

Hampden, Mass.

A KING'S PRAYER.

Jehoshaphat, the king of Judah, was far from being a perfect man. As one evidence of this fact read what Jehu, the prophet, said to him: "Shouldst thou help the ungodly and love them that hate the Lord? Therefore is wrath upon thee from before the Lord." And yet this sinful king humbled himself before the Lord and honestly, fervently prayed to him. In his humble petition he said: "O, our God, wilt thou not judge them? For we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee." This was a very becoming and necessary prayer. One phrase of it is peculiarly striking. It is this: "Neither know we what to do." There are many people in these days who often feel as that king did. They get into dark places; their vision is short; their knowledge is very deficient: truly they know not what to do. We have all been in such a situation. We were entirely shut up. Everything looked dim. For awhile we were greatly perplexed. Well, what did Jehoshaphat do under such circumstances? He said to God: "But our eyes are upon thee." When we do not know what to do, then let us especially look to God. It is eminently advisable for us to ask Him what we ought do. Perhaps we are forced into trouble by a mischievous neighbor. We are sorely tired. We do not know just what course to pursue. Let us earnestly pray God to give us just the wisdom which we need. Let us beseech Him to make plain to us our duty, and He will, as certainly as He did to that king. We may have some difficulty with a brother or sister of our church. We do not know how to settle it, but God does. Let us ask Him what is best for us to do. Never mind what the other person may do, or not do; it is for us to seek to know our own duty in reference to that brother or sister. We must not quarrel with any member of the church, for that would serve the devil. Settle all difficulties at the throne of grace, and speedily too.

C. H. Wetherbe.

REAL FRIENDSHIP.

The spiritual-minded is the true seer or prophet of the times. He has a vision of eternal verities. Being in sympathy with God, he has a knowledge of divine things. He is no longer a servant in the household, but a friend of the Master, and therefore the secret things of the kingdom are revealed unto him. The secret of the Lord is with them that fear Him, and He maketh known unto them His covenant. The sole condition of this precious, heavenly relation is obedience. "Ye are my friends if ye do whatsoever I command you." Heart loyalty admits us into the very presence chamber of the King. The influence and power of a true, loyal, loving friendship, in revealing character and comforting, strengthening, and inspiring in the way of duty is wonderful. Many of us have known, at some period of our lives, the power of close association with some large and loving nature to bring out our slumbering capabilities. We had no idea of our strength or capacity, until we saw ourselves in the light of their love. In that sunshine we found growth. We were never so truly ourselves as in their presence and under their influence. If this is true of human friendship, what must it be to live in constant communion with the Friend of all humanity who knows the separate wants of every lowliest soul? We cannot be with Christ without having every least word and deed irradiated with divine love, and the power of that love must strengthen all our faculties to do their noblest work. The truest man in every sense is the man who is truly and thoroughly a Christian. And the most thorough Christian is always the most trustworthy friend.

A gifted writer has said, "One of the sweetest lessons learned at the feet of the Divine Friend is the lesson of trust in our earthly friends. We may have proved their faithfulness many times, but there are a thousand ways for doubts to creep in. In nearness to the Perfect One we know the perfect love that casteth out fear—we know that loves means trust, confidence, belief in our friend, though an imperfect being, because he is our friend. If our soul has once had a glimpse of his soul and has seen his truth, suspicion is treason."

The recompense for not distrusting and suspecting a friend, for assuming that he means you well even when you cannot understand him, even when his acts would bear a hard construction, is that you come to be acquainted with him, to enter into his character, to discover all the deep, hidden mysteries of it.

The living, loving, invisible Christ can be understood only by the soul that loves Him. Although for a time He may hide Himself from that soul, yet with everlasting mercies will He afterwards reveal Himself.

"Acquaint now thyself with Him, and be at peace!"—Christian Uplook.

No one can measure the blessing of a shower by the amount of water that remains on the surface, nof the fruit on a tree by the length of time the blosoms of spring abide on its boughs.

THE LIFE OF FAITH.

HITHERTO.

God has helped us hitherto,
He is making all things new;
Peal on peal, His answers come,
As from thunder's secret home:
Judgment's grace and awful seat,
Whence He wings avenging feet.
Peal on peal, lift paeans high,
God gives us the victory!

Vain the foeman's pride and boast,
Hov'ring, steam-sped, on our coast;
Walks majestic on war's sea
He who hears Truth's martyr plea,
And her heroes, flame-arrayed,
Have the scattered foe dismayed;
Wreck on wreck, his warships lie:
God gives us the victory!

Let the nations pause and learn,
As God writes the sentence stern;
As He lifts the staying rod,
Calls home, woes late wing'd abroad,
So they hurried to the strand,
Sped to death, low bit the sand!
Peal on peal, lift paeans high:
God gives us the victory!

—J. C. Rankin.

EARNEST PRAYER.

As I wor going last Sunday over to my appointment, musing on these things, I yerd a little feeble cheping in t' edge bottom. I looked, an' what do you think I saw? In a snug litle corner wor a snug litle nest, an' in that nest wor four little robins. They wor as bare o' fethers as t' back my hand. They cuddled together—all mouth an' stomach—like many a man. An' as I put aside the twigs, they everyone oppened a mouth like a pair o' barn doors, and sat there all agape. An' as I looked this came into my mind, "Open thy mouth wide, an' I will fill it." Worn't that nest o' robbins a good commentary, Mr. Editor. They did oppen theer mouths, they oppened 'em wide. An' praying is like that. A man cannot pray for bits, he wants a mouthful. If yon want to kill prayer, tell fowk to ask for very little an' expect still less. Yo'r heart gets big when yo'r on yo'r knees. But how about expecting? Them robbins expected. When I gave 'em nont, they seemed woefully surprised, poor things. That crackling twig meant mother an' father an' meat an' drink to them. They'll go on expecting, an' if theer open mouth is not filled, they'll pine away an' die. But among us ther's little dying for unanswered prayers. We seem to think the gapings enough.—John's Father, in "The Methodist Times."

A FITTING RESPONSE TO GOD'S LOVE.

Now the response of the sinner's heart to this love of God is the one great secret of sanctification. To open wide the windows of our hearts and to allow the light of this love to flood every dark chink and cranny of the soul—this it is to be sanctified. For as the moon shines not by its own light, but by giving back the radiance which the sun sheds upon it, so our hearts can not otherwise shine in holiness than by giving back, in the exercise of adoring gratitude, the light of the Divine Love, as manifested to us in Jesus Christ; as it is written, "We love him" (and the love of God is the sum and substance of holiness) "because he first loved us." Observe the accuracy of the expression. "We love him," not because he ransomed our souls, forgave us, gave us his Son, or conferred any other benefit upon us, but "because he first loved us." We must not represent gratitude as a sordid affection, responding only to what we get from God. It responds to the sentiment of the giver, not to the gift. What attracts us is the astonishing love of our heavenly Father, in the face of all our indesert, guilt, rebellion, vileness. What God gives, he gives because his fatherly heart is set upon us. It is his parental tenderness, of which the Gospel is so illustrious a display, which conciliates our confidence, makes us trust Him and deposit our cares and troubles in His ear.—Dr. Goulburn.

Subscribe for the Southwestern.

WOMAN'S DOMINION.

HOW TYPHOID FEVER IS SPREAD.

Typhoid fever is generally regarded at the present day, along with cholera and other diseases, as belonging to the class of "water-born" affections. In other words, it is believed that the germs of such diseases are carried and perhaps propagated in water. There is little doubt that this theory of typhoid fever is correct, and that in tracing any extended epidemic of the disease to its source we must first of all examine into the condition of the water supply.

Drinking-water has been proved to be the cause of the spread of typhoid fever in many epidemics in this country and England; but there is little comfort in this for those who habitually drink something stronger than water, because, although during an epidemic the drinking water may be made safe by boiling, this is not enough.

If the water is contaminated, the germs may be introduced into the body while brushing the teeth or washing the face. Or again, salads and fruits which are eaten raw may be contaminated by the water in which they are washed. Typhoid fever has sometimes been spread in a city whose water supply was above reproach by means of milk or ice.

Milk need not be watered in order to become a vehicle for typhoid germs; the germs may be introduced into cans and bottles while these are being washed in water drawn from a contaminated well or brook at the dairy. Although destroyed by boiling, typhoid germs will resist a freezing temperature for a long time, and have been found in ice cut from a pond poisoned with sewage containing the bacilli of this disease.

Another means of the spread of typhoid has recently been discovered in oysters. Oystermen frequently place oysters in brackish water near the mouth of a creek or river in order to fatten them before they are brought to market. If this place happens to be near the mouth of a sewer containing typhoid poison, or if the creek water be contaminated, the oysters will take the virus within their shells, and so revenge themselves on those who eat them raw.

In some puzzling cases of typhoid it has been supposed that the food was infected by flies, which had carried the germ a long distance on their feet—a strong argument for the proper care of food in the fly season.

These are only a few of the ways in which this disease may be spread, but they are enough to show that, so far from feeling surprises that the disorder should be so common, we may rather wonder that we are not all its victims.—Youth's Companion.

Ham Omelet.—Separate four eggs, beat the whites to a froth, and mix the yolks with four tablespoonfuls cold water, half teaspoonful of salt, and apinch of white pepper; add the yolks slowly to the beaten whites, while stirring constantly; place a good sized frying pan, with one tablespoonful butter, over the fire; as soon as hot pour in the egg mixture, slip a broad bladed knife under the omelet, and shake the pan until the omelet loosens from it and has obtained a light-brown color; then sprinkle over two ounces fine-chopped boiled ham, place the pan for a few minutes on a hot plate.

Biscuits.—Put half a pint flour into a sieve, add half teaspoonful baking powder, one teaspoonful butter, one-quarter teaspoonful salt, half teaspoonful sugar, rub the butter fine in the flour, add half cupful milk, mix the whole into a dough with a knife, turn it on to a board, work it lightly with same knife to smooth the dough, roll it out to half inch in thickness, cut it into rounds with a small cutter, place the biscuits in a battered pan, close together, brush them over with a little melted butter, and bake in a quick oven.

Send us a new subscriber.

OUR YOUNG FRIENDS

HARD WORDS.

Perseverance! Can you spell it?
And its meaning, can you tell it?
If you stick to what you're doing,
Study, work or play pursuing,
Every failure bravely meeting,
Bravely each attempt repeating,
Trying twice and thrice and four times,
Yes, a hundred, even more times,
You can spell it! You can spell it!
And its meaning you can tell it!

—Anna M. Pratt.

WHEN AGUINALDO SOLD HIS OWN HEAD.

Not long since the Post gave a sketch of Pancho Aguinaldo, the insurgent chieftain of the Philippines. The Independent, however, recently printed a story which shows the iron nerve of this intrepid Malay. After Aguinaldo and his followers had killed a number of Spanish officers, Governor-General Augusti offered a reward of $20,000 for Aguinaldo's head, and within a week he received a note saying, "I need the sum you offer very much and will deliver the head myself."

Ten days later a priest came to the sentinels at the Governor General's gate and asked if His Excelleney was within. They answered "Yes," and ushered him in. The priest immediately locked the door behind him, and then said, "Do you know me?" To the Governor-General's surprise he found it was Aguinaldo, with a twenty-inch bolo—a native knife, sharp as a razor, with which the Malay can lop off an arm with one blow as though it were a carrot. "I have brought the head of Aguinaldo, and I claim the reward."

There was nothing else to be done, so General Augusti opened his desk and counted out the sum in Spanish gold, whereupon Aguinaldo wrote a receipt, coolly counted the money, and suddenly opening the door dashed out just ahead of a pistol bullet that cut a lock of hair from his temples, and made good his escape. Aguinaldo is not yet thirty years of age.—Saturday Evening Post.

WHEN BUFFALO BILL WENT HUNTING.

"Buffalo Bill" tells a pleasant tale of jumping on his favorite horse, Brigham, and riding out of camp at the alarm of a herd of buffalo. It was a time when he and his comrades were short of meat, and consequently longing for buffalo steak. He says:

"While I was riding toward the buffaloes, I saw five horsemen from the fort, who were evidently going out for a chase. They proved to be newly arrived officers—a captain and his lieutenants. 'Hello, my friend,' sang out the captain; 'I see that you are after the same game that we are!' 'Yes, sir,' said I.

"They scanned my cheap outfit very closely, and, as my horse looked like a workhorse, and had on only a blind bridle, they evidently considered me a green hand at hunting. 'Do you expect to catch these buffaloes on that Gothic steed-' laughed the captain. 'I hope so by pushing hard enough on the reins,' was my reply. 'You'll never catch them in the world, my fine fellow,' said he. 'It takes a fast horse to do that.' 'Does it?' asked I, as if I didn't know. 'Yes; but come along with us, for we are going to kill them, more for pleasure than anything else. All we want are the tongues and a piece of tenderloin, and you may have all that is left.' 'I'm much obliged to you, captain,' said I carelessly; 'I'll follow you.'

"There were eleven buffaloes in the herd, and they were not more than a mile ahead. I saw they were making toward the creek for water, and I started up that way to head them off, while the officers came up in the rear and gave chase. The animals came rushing past me, not a hundrde yards distant, with the officers three hundred yards in the rear. I pulled the blind bridle off my horse, and he, a trained hunter, knew exactly

what to do. He started at the top of his speed, and brought me alongside the rear buffalo. I raised my gun, fired and killed the animal at the first shot. My horse then carried me alongside the next one, and I dropped him at the next fire. Thus I killed the eleven buffaloes at twelve shots, and, as the last animal dropped, my horse stopped. Remember, I had been riding him without bridle, reins, or saddle; but I jumped to the ground, knowing he would not leave me.

"The astonished officers were just riding up. 'Now, gentlemen,' said I, 'allow me to present you with all the tongues and tenderloins you want.' 'Well,' said the captain, 'I never saw the like before! Who under the sun are you, anyhow?' 'My name is Cody.' 'That horse of yours certainly has running points!' 'Yes, sir, you're right; he has not only the points, but he knows how to use them.' 'So I noticed.' "—Saturday Evening Post.

CONSTANCY OF LOVE.

Rev. John Beetham.

The Lord said of David, "Because he hath set his love upon me therefore will I deliver him." There is great force in the little word "set." It speaks of constancy. David's love to God burned constantly upon the altar of his heart. It was not a flickering flame, but a steady blaze; not like the morning cloud and early dew, which soon pass away but fixed like the eternal blue. He had taken God for his eternal portion. He had chosen him as "the fairest among ten thousand, and the one altogether lovely." In the fifty-seventh Psalm we find language like this: "My heart is fixed, O God, my heart is fixed." Again, in the one hundred and twelfth: "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord." Once again in the eighteenth, which is certainly a psalm of David's: "I will love thee, O Lord, my strength." He puts all the strength of his will into it. No one and no thing should cause him to withdraw his love from God.

There is great safety and happiness in having the heart "fixed" on God. Our heads may change, our opinions may vary, but if our heart is fixed on God, if our love is "set" on Jesus, we cannot go far astray either in our opinion or conduct. It is the heart that makes the man. Burns says:

"The heart aye's the part aye
That makes us right or wrong."

The Scriptures do not ask: "Is thy head right?" Or, "Are thy opinions sound?" Or, "Is thy belief orthodox?" But the question is, "Is thy heart right?" That is, is thy love pure and unmixed? Dost thou love God with all thy heart? Dost thou show it by loving thy fellow man? For this is the sum and substance of all religion.

St. Paul is another fine example of one whose love was "set" upon the Savior. There was no dividing of his affections. He gave all to Jesus. "The things that were gain to me once," said Paul, "I now count loss for Christ." He threw out the challenge: "Who shall separate us from the love of Christ? . . . I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Oh, for fixedness of heart! Oh, for a love set upon God! Oh, for a fire of love which will burn unceasingly upon the altar of the heart like the altar fires of old, which never died out.

"Burn, burn, O love within my heart,
Burn fiercely night and day;
Till all the dross of earthly love
Is burned, and burned away."

—*—

Don't forget our Communion set offer.

—*—

Watch your label and renew in time.

EDUCATIONAL.

HUNTSVILLE (ALA.) ACADEMY.

The Huntsville Academy, under the auspices of the Freedman's Aid and Southern Educational Society of the M. E. Church, is one of the best schools of its kind in Alabama. It is situated in a salubrious climate, in reach of every boy and girl of the M. E. Church in the State, and affords splendid accommodations and advantages not offered by other schools to the young men and women of the Methodist Episcopal Church, while its doors are opened to all other denominations. It has been in operation moulding minds for a dozen years or more, in which time it has become permanently established with enlarged borders and increasing results. The importance and influence of Huntsville Academy are being felt throughout the State.

The economical manipulation and the increasing good results have commended Huntsville Academy to the fostering favor of those able to lend a hand to help maintain it.

Many of the products of the Academy are met with here and there in the State; some are teachers of the best class. They excel in many respects the pupils from higher grade schools of wider reputation. These young men and women that have been trained at Huntsville Academy are uncontrovertible evidence of the character and efficiency of the school.

As an institution generally partakes of the character of its founder and promoter, so does Huntsville Academy bear the distinctive marks of its founder, Professor A. W. McKinney. He is a modest, unassuming, intelligent Christian gentleman. For twelve years he has devoted his time exclusively to this school with that earnestness and untiring effort that always assures success. He is not one of those men who believe in failure. He possesses the rare quality to quietly labor and await the inevitable result of well directed effort. At great expense and sacrifice he travels over the State, going from charge to charge seeking such boys and girls as are able to attend school. Thus he spends his entire vacation. Many a farmer who would have been ignorant of the advantage offered his boys and girls at Huntsville were it not for the visits which Professor McKinney annually makes into the country, encouraging and persuading the people to educate their children. Many of the preachers have neglected their duty in this particular. Some go so far as to actually take a text and preach a sermon against education and teach the people that education is a preparation for the chain gang. It is easy to guess the effect—some of them never send their children to school, acquiescing in the unparalleled absurdity. Professor McKinney has done a great deal to offset this erroneous doctrine by sending out boys and girls from Huntsville Academy that not only do not go to the chain gang, but they become the saviors of hundreds of our people through Alabama.

The church, in my opinion, has not a more devoted follower and worker than Professor A. W. McKinney, of the Central Alabama Conference. It is strange that some of the pastors look on him with suspicion and treat him with coldness when he comes on their charge. He is a representative man and can do great good on the charge of any of the brethren if given an opportunity. The Central Alabama Conference should take more interest in his work.

The Freedmen's Aid Society, one of the greatest institutions of our Church, has done much to put Huntsville Academy on a firm foundation. I think it will continue to do this as long as it is necessary. The question will soon be asked: "How long will it be before Huntsville Academy will walk?" The Central Alabama Conference should see to it that this institution receive the proper nourishment to produce growth. The prospect of the spread of Methodism depends mainly upon its schools. These schools will give us an educated church: an educated church means a permanent, powerful, conquering church for Christ and the brotherhood.

Anniston, Ala. Jos. W. Martin.

SPAIN'S HATRED OF POPULAR EDUCATION.

Spain's decline and fall was ascribed, in a recent number, to Torquemada's war against free thought. "Torquemada," says Prescott, "waged war upon freedom of thought in every form," from which stab Spain's intelligence has been bleeding for four centuries.

Pizarro, the conqueror of Peru, could not write his own name. The story is told of a Peruvian monarch who sought to see the name of the god of the Spaniards. Pizarro could not write it or read it, though a soldier wrote it on his thumb-nail.

Father Francesco Oncala, a Carlist, formerly of Salamanca, was lately interviewed in New York, when he is reported to have used this language, so foreign to an American thought, and to which no American of any creed would subscribe: "Then you think, Father Francesco, that the reason why Spain is losing Cuba, Porto Rico and the Philippine Islands is that her ministers are liberal?" he was asked. He took his breviary from under his arm, placed his long, tapering fingers on an open page, and read: "It is evil to seek for equality, which God did not wish, since he established the hierarchy of dignitaries in heaven and on earth. It is evil to institute toleranee, since evil is intolerable. It is evil to consult the will of the people, since a multitude of the ignorant should not prevail against the small number of those who conform to the will of God."—all of which in a certain religious sense, might, in modified phrases, be true, but never, in application to political matters under popular government, which is a "government of the people, by the people, for the people."

Father Francesco echoes Torquemada. "The people must stop thinking."

General Murillo, who, at the time of the Spanish-American revolution seventy years ago, commanded the Spanish forces in Venezuela, Ecuador and New Granada, seems to have been the prototype of General Weyler. In his official dispatch describing the measures he adopted in entering the city of Santa Fe de Bogota he writes: "Every person of either sex who was capable of reading or writing was put to death. By thus cutting off all who were in any way educated, I hope effectually to check the spirit of revolution."

And ignorant Spain, to-day, does not know how to practice gunnery successfully!—Success.

"All our schools are crowded with pupils; we could have greater numbers if we had room for them, and more teachers to instruct them. Our medical wark is reaching more people than ever before, and the good influence of our hospital work was never so widespread and potent as it is at this time. I wish all our people at home could realize the vastness of the work they are, by their prayers, their sympathies, and their gifts, helping to carry forward in these ends of the earth."

Plan of Episcopal Visitation

Conference	Place.	Time.	Bishop.
Rock River	Chicago, Ill	Oct. 5	
Upper Iowa	Mason, Ia	" 5	
Northern Minnesota	Hutchinson, Minn	" 5	
Southern Illinois	Du Quoin, Ill	" 5	Goodsell
N. Mex. Eng Miss	Silver City N Mex.	" 6	Hurst
Atlantic Miss Con	Morehead City, N. C	" 6	Newman
West'n Nor. Danish	Tacoma Wash	" 6	McCabe
Oklahoma	Kingfisher, Okla	" 12	Merrill
Genesee	Medina N Y	" 12	Foss
Tennessee	Murfreesboro, Tenn	" 12	Hinde
N. Mex. Sp. Miss. Con	El Paso, Tex	" 13	Hurst
Holston	Elizabethton, Tenn.	" 13	Vincent
Northern German	Chippawa Falls, Wis	" 13	Joyce
North Carolina	Lenoir, N C	" 13	Newman
Central Tennessee	Lawrenceburg, Tenn	" 19	Hinde
Dakota	Parker, S. Dak	" 19	McCabe
East Tennessee	Bristol, Tenn	" 20	Vincent
Blue Ridge	Marion, N. C	" 20	Newman
Southern German	Llano, Tex	Nov. 26	Fowler
Austin	Austin, Tex	Dec. 1	Fowler
Alabama	Anniston, Ala	" 1	Goodsell
South Carolina	Anderson, S C	" 7	Foss
West Texas	Denison, Tex	" 7	Fowler
Atlanta	Palmetto Ga	" 8	Andrews
Central Alabama	Gadsden, Ala	" 8	Goodsell
Texas	Clarksville, Tex	" 14	Fowler
Georgia	Rock Springs, Ga	" 15	Andrews
Savannah	Macon, Ga	" 15	Foss

Foreign Conferences.

North China	Peking	Oct 5	Cranston
Foo-Chow	Foo-Chow	Nov. 2	Cranston
Hinghua Mis. Conf	Hinghua	Nov 24	Cranston
Cen. China Mission,	Kiukiang	Dec. 15	Cranston
West China Mission	Chungking	Mar	Cranston

EDWARD G. ANDREWS, Secretary.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

MISSIONARY ITEMS.

In Uganda, Africa, during the last eight months 13,200 Bibles and portions have been bought, and 20,000 natives can now read the Bible.

O, the homesickness of small ideas! Come out if it! Come out of it by gaining possession of an idea as large as the whole world!—F. W. Gunsaulus, D. D.

In the interior of Africa the Rev. Joseph Clark, missionary in charge at Ikoko, writes that twelve missionaries represent an average service of thirteen years on the Congo.

The mortality returns for Bombay for February 25 were the highest on record up to that date, the total from all causes being 2195, equivalent to a death rate of 137.44 per 1000 per annum.

One hundred years ago Methodism in America was a small affair—preachers, 267; members, 60,436. It has been a pretty thorough-going missionary force to reach its present number.

Many of the presiding elders have guaranteed the debt apportionments made to their respective districts, and the pastors are accepting the sums apportioned to their charges. The "District Roll of Honor" is lengthening daily.

The number of baptisms in Methodist mission stations during the past year are given as follows: Africa, 424; China, 4627; Europe, 1331; India, 16,489—a total of 22,871 in heathen lands alone, besides those in Europe. The increase in the entire Methodist Episcopal Church was 19,738, showing that but for the foreign field, in the place of an increase, there would have been a decrease.

Half a century ago the Church was praying for open doors. Now its prayer should be for open purses. The doors to the heathendom are open, but too many purses are still tightly closed. Well-equipped young men and women are ready to enter the open doors as soon as open purses provide the money with which to send them. Brother, sister, is your purse closed? If it is, pray earnestly for the grace of benevolence, which alone will open it.

The great trouble in Utah is that the Mormon Church is a political machine, with the priesthood at the crank. If the priesthood would attend to their religious duties, and let politics alone, the new State would have bright prospects. But it is well known that the Mormon Church is more a political machine than it is a religious institution, and the Mormon priest is more a politician than a Christian teacher.

The question of Church unity is being discussed in India. The trend of opinion is unmistakably in favor of episcopacy, though by all except one denomination it is held to be not actually essential to the existence of the true Church of Christ, but only to its well-being or welfare. The Anglicans, however, do not agree with this view. There, as in other parts of the world, they hold to the historic episcopate, which is an ecclesiastical bugbear strongly in evidence wherever that denomination has any considerable influence. But the Nonconformist organizations are not alarmed by these high pretensions, and so hold on their way spreading abroad the gospel of Christ.

THE DUTY OF MINISTERS.

I want to press upon the clergy that it should be made a part of their ordinary teaching that they should lead their people, by all means in their power, really to feel for mission work, and to care for it as a part of the work which the Lord Jesus Christ has called upon every one of us to take his share in. I want the clergy to be aroused to their duty in this matter, and to be constantly bringing it before their people, not merely on the occasion of a deputation coming down, or when there is a meeting for that purpose, but time after time in the course of the year as a matter of Christian instruction.

The people should be instructed that this is a part of the work which is essential for their own Christian life. It is not merely a duty which they owe to perishing heathen, or to those of their own countrymen who in the colonies are running a risk of forgetting all that they learned at home, but it is a duty which they owe to their Lord, and which they cannot disregard without very certainly falling short of the true standard of Christian life.—The Archbishop of Canterbury.

GIVING.

"Some men give so that you are angry every time you ask them to contribute. They give so that their gold and silver shoot you like a bullet. Other persons give with such beauty that you remember it as long as you live, and you say, 'It is a pleasure to go to such men.' There are some men that give as springs do; whether you go to them or not, they are always full, and your part is merely to push your dish under the overflowing stream. Others give just as a pump does when the well is dry and the pump leaks."

"Giving in the Church will continue to be largely a sham and a farce until men who call themselves Christians learn to give for Christ's sake, and learn also that 'it is more blessed to give than to receive.' No other conceivable enterprise so divests our giving, either of ourselves or our money, of all selfish considerations as does this effort to give the Gospel—the simple Gospel—to every creature."

"Judaism was an oracle: Christianity is an evangel. Judaism was designed to draw the world to Christ; Christianity is commissioned to carry Christ to the world. Judaism had a ritual and a priesthood: Christianity has a Gospel and a ministry. It was hard for the apostles to learn and for the Church at Jerusalem to realize these things; and the Churchism of to-day is equally invulnerable to the truth. Methodism, in her constitution, is as essentially missionary as Christianity, no more, no less. Wesley's 'The world is my parish' is but his rendering of Christ's 'The field is the world.'"

SPAIN.

Spain is a country of great historical ecclesiastical interest. Her cathedrals are among the oldest and finest in the world. Convents were once numerous and were like castles in size and solidity, but they have been long suppressed, and many of them are in ruins, while not a few have been converted into courts of justice, jails, poorhouses, theatres, lunatic asylums, factories and warehouses. Image worship abounds, the Virgin mother outranking all others. The common people in the rural regions adhere to ancient superstitions, rites, and ceremonies, and are fleeced by the priesthood through votive offerings. The masses of the people are ignorant, two-thirds of them being unable to read or write. For a long time there was no toleration of Protestant worship, and it can now be conducted only behind closed doors. But the Roman Church has not been able to hold the people to its worship, and vast numbers have broken away and become infidels, atheists and anarchists. Many centres of population are becoming hotbeds of socialism and anarchy. The recent assassination of Prime Minister Canovas was the culmination of an anarchistic plot, and there will be many more of like character. Romanism has utterly failed to give to the people the moral and spiritual elevation necessary to entitle theirs to take rank as a Christian civilization. Nothing but a Christian civilization can save Spain from being stricken from the map of the world.

It is a great opportunity for Protestantism, and one that should not longer be neglected. Pressure should be brought to bear upon the Spanish government by Protestant nations to grant absolute toleration, and then the country should be occupied in force by several of the strongest missionary societies of the world, among which should be found our own. Indeed, the time is come when religious toleration should be the watchword the world around. In Pagan countries it is now the rule, and it ought to be in all the Roman Catholic countries as well.

EPWORTH LEAGUE.

By Rev. Daniel W. Shaw, Ph. D.

October Topic: Turning Point in Great Lives.

Topic October 30:

THE CALL OF ELISHA.

Scripture Reference, I Kings, 19:19-21.

To-day we come to the close of a month's pilgrimage with God's great men. We believe, as was suggested at its beginning, it has been a month of big values to our leaguers. We feel certain that every leaguer who has gone carefully and thoughtfully over the ground embraced in these studies for a month comes to the end with a high and holy purpose dominating his soul. Here we have seen the shaping hand of God, laid upon human life as the potter lays his hand upon the clay.

We have before said in these columns, circumstances do not make men, but discover them. Why one individual is taken and another left, why God allows a multitude to pass, and select the one, and many times the most unlikely, from a human standpoint, is a matter of divine wisdom at the first, but plain history to us at the last.

In the field where Elisha followed the oxen there preceded him eleven other men. How many came after him is not stated, but there were a number of men ploughing in that field; why did not God call one of the others? He would have had the circumstances surrounding him and might have become as eminent as did Elisha. Is that true? It is only half true. God selected Elisha because he was a man. God saw that he was a man, and gave him a chance at the high work of a prophet, for which his manhood prepared him.

In those other days, real men were called of God by sure and unmistakable signs to the high work of the Kingdom. To-day—well—what of to-day? Look abroad and see the bunglers and workers with untempered mortar everywhere.

Elisha was at his daily toil, following in the way of simple duty, when the mantle of Elijah was thrown over his shoulders, signifying his call to the office of the prophet. He was not running here and there looking for a new occupation, but was doing his duty. These are the men who are, and have always been, called of God to his work. Idlers have never been called. Moses and David were busy with their flocks. Elisha was at his ploughing. Peter, James and John were at their nets. Luke was busy with the sick, and Matthew was gathering his taxes. They were busy men. They had a work, and were about it—the surest guarantee that they would be useful workers anywhere. God has always honored faithfulness.

The occupation of a man is no bar against the call from God. God looketh not on the appearance, but on the heart-life. A fine exterior cuts no figure at the bar of divine selection. Nor does a man's occupation weigh either for or against him. What God wants is A MAN, be he fisherman, shepherd, physician, tax-gatherer or ploughman. In Elisha God saw a man, and Elisha made known God's will by throwing his mantle over his shoulder.

Recognizing the call, he immediately responded, and asked only for time to arrange a proper departure. This Elijah was willing to grant. When the good-by has been said then he arises to follow his master.

It now appears that several years passed before the departure of Elijah. During these years Elisha was in training for his high office. Now, this is the way God does things. Men are called and trained, or trained before. So it was in the old and so it was in the new dispensation, when Jesus Christ walked among men. God wants trained workers. In other days he had them. To-day Presiding Elders, Bishops and Prelates have in a measure changed all of this. The disciples could remain in the school of Christ for two or more years. Paul could spare three years in Arabia, but somehow—so they say—yet I cannot quite see it, our young men who are called to

ophecy to Israel have not time to get ready for eir high calling. How is it that Elisha could it in preparation for seven or eight years and r young men to-day must crowd into the conrence without a year's study and prayer for eir high calling? This state of affairs is reected in the state of the kingdom. To the young en whose eyes may chance on these lines, let e say, if in your life should come a ghostly our when voices from the unknown shall call ou to the high work of the ministry, remember, o, that same voice calls you to prepare yourself r the work.

This was the great turning-point in Elisha's fe. From the field and the flock and the herd, rom the growing grasses and waiving grain, he as to go up and lead in the realm of morals and eligion. Did he think it? No, he wrought aithfully and well, and God called him up.

Dear Leaguers, be faithful, and every step in he humble way brings you nearer the day and he door that shall open. The way unto the eights. Take time to get ready, and like the ife of Elisha, yours may be a magnificent victory nd triumph, and kings will gather at the bed where such a life is closing.

Charleston, W. Va.

OUR CONVENTION.

Dear Epworth Leaguers:

It is said that in the Bay of Fundav and other foggy regions rocks and promotories loom up like huge mountains many times their wonted size, only to resolve into harmless bluffs when the clouds have rolled away. So it is in life; so it was as regarding the Greenville District Epworth League convention which met at Seneca, S. C., Sept. 15-17, 1898.

With a heart not quite confident of success we, with our delegation along with Rev. Goodlett and his boarded the train for Seneca. On arriving we inquired for the delegation from one of our strongest Leagues, one from which we expected the most support; disappointment. Another was asked for; ditto. Then sayings were told us that almost caused us to despond: the rocks and promotories loomed up like huge mountains, many times their wonted size. But that evening we met for organization, the fog, though dense, appeared less so than we expected. The next morning when we got to the wheel, i. e., took the chair, heard the registration of delegates and reports from all over the district, less still appeared the denseness of the fog.

But Friday evening—I should like to live it over again. The soul-stirring speech of Presiding Elder Jas. A. Brown took the convention by storm; and when Rev. Lowery, our indefatigable and loveable state president, proposed the Chatauqua salute for the presiding elder, that large audience arose, and while the thrilling strains of "Look up; lift up; hallelujah," etc., were being wafted to heaven by earnest Epworthians, gave him such a salute as he has never before received.

We took our seats after that, but lo! we looked and saw that the clouds had passed away; and what appeared to be huge mountains were only harmless bluffs.

David's victory over Goliah was not a mere happening, nor Asa's over Zerah, neither was ours at Seneca; all came through the Providence of our Father, for I am fully persuaded there is no chance in the Providence of God.

Saturday was the best day of all. The best wine was kept for the last. The address of Miss L. A. Jenkins on dancing caused many to openly avow they would never again dance.

Minute particulars, mention of officers and meritorious papers will be given later by our reporter, F. L. Williams.

I write because I am so thankful, so overjoyed at our beginning; at the success of the first E. L. Convention in the history of the Church in South Carolina.

(Miss) A. B. McLeod,
District President.

Anderson, S. C.

SUNDAY SCHOOL HELPS

By Rev. G. N. Jolly, Kentucky Conference.

Lesson V, for Sunday, October 30, 1898.

MESSIAH'S KINGDOM FORETOLD. (Isa. 11:1-10.)

Golden Text—"The earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isa. 11:9.)

The prophecies of this lesson refer to Christ, and cannot correctly be applied to any other person. St. Paul, in his letter to the Romans, has quoted them in reference to Jesus.

1. The lineage of the coming King. (1) He is to descend from Jesse, the father of David. This farmer and shepherd had, centuries before, passed away. The kingdom established by his son had grown, flourished and decayed. At the coming of Messiah it was a tree whose boughs and trunk had died and decomposed, but in its roots there was yet some life. This was a very small foundation on which to build a new kingdom. There are many churches in which exists but little spiritual life. A large number of professed Christian live at a dying rate. The Jewish Church was spiritually dead when Jesus came. (2) In appearance He would be a rod or stem, or like a tender, delicate twig. The enemies of God's Church had just been spoken of as stately boughs, but Jesus is here compared to a tender branch. The house of David had sunk very low at Christ's birth; witness the lowly state of Joseph and Mary. But we must not despise the day of small things. The everlasting dynasty of Judah was founded by a shepherd. The greatest reformer of the Christian Church was once a pauper boy. Washington was a surveyor, Adams a teacher, Jackson a saddler, Taylor a farmer, Lincoln a rail-splitter, Grant a tanner, and Garfield a canal boy. Little things when chosen by the Lord and touched by His Spirit, can become mighty powers for good.

2. The character of the coming king. The Spirit of the Lord shall rest upon Him. The Holy Ghost, like a dove, descended upon Jesus when He was baptized. The fruits of the Spirit are love, joy, peace, gentleness, goodness, meekness, faith and temperance. These are not the Spirit, but products of it. The gifts of the Spirit are a new heart, the gift of tongues, of prophecy, of ministry, of teaching, of exhorting, and of miracle-working. The influences of the Spirit are manifold and touch the entire nature of man. Three pairs of the divine graces are here ascribed to the coming King. (1) Wisdom and understanding. These refer to the intellect and moral apprehension. They teach that the Messiah will perceive moral and abstract truth. (2) Counsel and might. That is the gift of forming right conclusions and the ability to carry them out. (3) Knowledge and the fear of the Lord. A knowledge gained by a comprehension that saw things as they were, and a fear that was grounded in reverence and love. All these qualities existed in their greatest perfection in our blessed Lord. These six Spirits are named with the 'Spirit of the Lord" as their source and support. They correspond with the seven lighted candle- sticks of the tabernacle and temple. The Jews understood these burning lamps to be an emblem of the divine nature. This verse has made a mighty impression on Christendom. The seven Spirits of God, mentioned in Revelations, were early interpreted by it. It has often been employed at the coronation of kings and the installation of magistrates. On it is founded the wonderful hymn—"The Veni Creator Spiritus." (J. N.)

3. The work of the coming king (3-5). He is to be a judge and give to all their dues. (1.) Qualification. The Spirit of the Lord "shall make Him of quick understanding." Or of quick scent or smell. Or "He shall draw His breath in the fear of the Lord." He will lead a sinless life, and detect transgression by the olfactory nerves. This language is highly figurative. Sin is often represented as being discovered by the senses. But really it is the office of the Holy Spirit to locate it. (2.) Negative. He will "not judge after the sight of the eye." That is, by appearance. A perfect physique, a beautiful attire, and a graceful air, will not influence Him in judgment. Neither will "He reprove after the hearing of His ears." He will not be moved by the testimony of men. Knowledge with him will be perfect. What others may say will not add to or detract from that perfection. (3.) Posatively. "With righteousness shall He judge the poor." He will give to all that which they rightly deserve. The rich will not influence Him with their riches, nor the poor with their poverty. The wise will not bias Him with their wisdom, nor the unwise by their ignorance. The good will not move Him with their goodness, nor the bad with their badness. He will not be prejudiced against, or in favor of any class, but will render to all righteous judgment. His perfect knowledge and absolute purity, will constrain Him to give to all that which they properly deserve. (4.) Severity. "He will smite the earth with the rod of His mouth." His judgment, which will be spoken, will be as clear and forecable, as a rod smiting the earth. This judgment indicates punishment. "The breath of His lips will slay the wicked." They will be banished from His presence and the glory of His power.

4. Some results of the coming King. (6-10.) (1.) Peace. Strife between the wolf and the lamb, the leopard and kid, the lion and calf will cease. Here are four vicious and four peaceable animals named. Do they not refer to the good and the bad in the world? For the enemies and friends of God. From the time Cain killed Abel down to the present there has always been strife between the church and the world. The gospel will bring about a state of peace between God and man, harmonize all disturbing elements in the soul, reconcile the contentions of a community, and cause wars among nations to cease. (2.) Transformation. The wolf will no more desire to devour the lamb, nor the asp will to poison the child. The Gospel has power to change the disposition of an individual. It can convert a drunkard into a sober man, an enemy into a friend, and a thief into an honest person. It touches every part of man's nature and revolutionizes his whole life. It is brought about by the Holy Spirit, which will be given to every one who truly and earnestly repent of sin and believe in Jesus. (3.) Extending. It will begin in God's holy hill, or in Jerusalem, and spread till the earth is full of the knowledge of the Lord. It began on the day of Pentecost, when the Holy Spirit was poured out on Parthians, Medes, Elamites and many others and was carried by them into every land. They that were scattered abroad went every where preaching the word. The Gentiles sought the Ensign of the people and were blessed.

G. N. JOLLY.

THE STORY OF LING CHING TING.

It was in China that he lived, and he was a liar, gambler and opium smoker. For the first time poor Ling Ching Ting heard of a Savior seeking to save lost sinners. He replied to the missionary: "This Jesus I never heard of before, but do you mean that he can save me? Do you know who I am, and what I have done?"

The missionary answered, "Jesus knows it all, and yet he wants to save you."

Weeks passed with a fearful struggle with the powerful chain of evil habits, but at last came the victory. Ling Ching Ting, with radiant face, told the missionary, "I know it now! Jesus can save me from my sins, for he has done it."

Then this forgiven sinner became himself a preacher, and went through China telling of the Savior who had saved him. He was persecuted, beaten, stoned, falsely accused, sentenced to cruel stripes from the merciless bamboo until, bruised and bleeding, he was borne to the missionary premises almost dead.

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1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

BE READY TO SETTLE ACCOUNTS.

The brethren of the different annual conferences that we shall visit will please remember that we keep up the running expenses of the Southwestern Christian Advocate by what we collect at the conferences. If we fall behind in collecting at the conferences it throws us behind all the year. Hence you will please be ready to settle at the conference.

Rev. R. E. Jones, B. D., our assistant business manager, after being down sick for a week or two, got on his feet in time to attend his annual conference at Lenoir, N. C., and is, he informs us, greatly improved in health.

AN IMPORTANT CONVENTION.

The National City Evangelization Union of the Methodist Episcopal Church will hold its Eighth Annual Convention at Detroit, Mich., November 17th-20th. We believe this convention to be of great importance to the interest of the church and of our American cities. For the eighth time representatives, both lay and clerical from the leading cities of the country will assemble to discuss those problems which are so vital to the very life of our civic communities and to plan for the extension of the influences of the church in the centers of population. It is greatly desired that wherever the Methodists of a city have organized a local society for church extension or for mission work, delegates shall be elected and accredited to the Convention. In many cities, however, there is no formal organization and it is desired that representative men, presiding elders, pastors and laymen to be present at the Convention that the needs of the city may be more clearly understood and that from the Convention itself influences toward better organization may be carried back to these fields of work. Each year it has become more clear that the central theme about which the thought and utterance of the Convention gather is taking hold of the convictions of the leaders of our denomination. Will not the friends of City Evangili nation. Will not the friends of City Evangelization all over our land let their thoughts rest upon this gathering and so far as possible be represented in it? The officers invite inquiry and suggestion from any quarter.

Rev. I. H. Correll, who represented the Missionary Society at the Tennessee and East Tennessee Conferences, is a returned missionary from China. His addresses were interesting and enthusiastic and we are confident will bear much fruit.

Rev. W. H. Whitmore, of the Central Missouri Conference, who was stationed at Fulton, Mo., has been transferred to the Tennessee Conference and stationed at Franklin. He lost his wife some months ago and decided to bring his four little children near his wife's relatives.



CABINET OF TENNESSEE CONFERENCE.

We take pleasure in presenting to our readers a cut of Bishop W. X. Ninde and the presiding elders compo-ing the cabinet of the Tennessee Conference. The Bishop is so well known that we consider it unnecesary to make special reference to him, but shall give a brief sketch of each presiding elder.

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(2)

REV. L. M. MOORE.

Is presiding elder of the Cumberland River District, joined the conference in 1875, and has spent a part of the time since in the East Tennessee Conference. In the two conferences he has served Mansfield Circuit, Cypress Circuit, Mason and Pleasant Grove Circuits, Cleveland Circuit, Dayton, Brentwood, Lebanon, from which charge he was appointed to his present position. As a pastor he was a great revivalist and built a number of good churches. Brother Moore is an old student of the Central Tennessee College, which he attended several years.

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(3)

REV. MILES WILLIAMS.

Is the youngest member of the cabinet, both in age and the length of time he has been a presiding elder. He was appointed to the Nashville District last summer just after the death of Rev. H. W. White, who had done such effective work in that office. Brother Williams joined the conference in 1878 and has served the following charges, viz: Franklin, Chattanooga, Gallatin, Prierville, Brentwood, Spring Hill, McMinnville, Alexandria, Lawrenceburg and Lunsden Hill. He spent several years as a student of Central Tennessee College and will, no doubt, make a strong and successful presiding elder.

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(4)

REV. S. B. DANLEY.

Is the presiding elder of the Tennessee River District. He joined the conference in 1883 and went to Purdy Circuit, his first appointment. Then followed Martin, Lebanon, Franklin and Lawrenceburg Circuits, when, in 1893, Bishop Hurst appointed him a presiding elder.

Bro. Danley was quite successful as a pastor and at each charge improved the church property and increased the membership. He also is a former student of the Central Tennessee College.

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(5)

REV. HILLARY W. KEY.

Is one of the veterans of his conference. When the conference was first organized by Bishop Clark in 1866 he was one of the 13 men composing the organization and has been actively engaged in the work ever since. His first appointment was Gallatin and he has since served Mason and Pleasant Grove Circuit, Murfreesboro, Nashville Mission, Alamo, Memphis Circuit and Memphis. He has been four times a presiding elder and has just closed his fifteenth year in that office. He has twice represented his conference in the General Conference and no man is more highly esteemed by the brethren of his conference than is Brother Key. He is a great organizer and church builder.

TENNESSEE CONFERENCE.

The thirty-fourth annual session of the Tennessee Conference sssembled in Key Chapel M. E. Church at Murfreesboro, Tenn., October 12, 1898. In the absence of Bishop Ninde, Rev. H. W. Key was elected chairman and presided till the Bishop arrived—an hour later. The sacrament was administered and greatly enjoyed by both preachers and the laymen present. The roll was called by C. B. Wilson and he was again chosen secretary. C. E. Alexander and J. A. W. Moore were elected assistants. W. R. Smith was elected statistical secretary, with E. J. Guthrie, A. L. Nelson, W. Ellison and J. P. Price assistants. G. W. Zeigler was selected as treasurer and Anderson Phillips assistant.

The usual standing committees were appointed. The conference was authorized to draw on the Book Concern dividend for $275, and on the Charter Fund for $22.

Rev. I. B. Scott, editor of the Southwestern Christian Advocate, was introduced, also Rev. H. C. Jennings, D. D., one of the publishers of the Cincinnati Book Concern, who delivered an instructive and helpful address on the publishing interests of the Church.

The conference lost five men during the year, namely, Calvin Pickett, H. W. White, Hiram Robinson, Thomas Allen and R. H. Johnson.

The presiding elders, L. M. Moore, Miles Williams, S. B. Danley and H. W. Key, reported their districts in prosperous condition. Revs. H. W. Simmons, of the Lexington, and W. H. Whitmore, of the Central Missouri Conference; were introduced to the conference.

On motion the conference drew on the funds left it by Rev. John Seay for $100, for the benefit of the conference claimants. The elders of the districts were called, their characters passed, and they made their reports.

James Pickett took the superannuate relation. H. Solomon, who came to the conference last year from the A. M. E. Church, was discontinued. The secretary was appointed a committee to publish the minutes. J. S. Foster was placed on the superannuated relation.

Lebananon was selected as the seat of the next session of the conference.

There were no ordinations of either deacons or elders. The various committees reported and the conference pledged itself to advance on all lines.

The following were received into full connection: W. D. Pettus, T. W. Johnson, H. E. Ir-

rine, Frank Smith., G. D. Fields, J. M. Moody, F. J. Jacobs.

J. B. Booth was admitted on trial. R. J. Hammond, from the Baptist Church, had his orders recognized.

Rev. J. H. Carroll was introduced and represented the Missionary Society.

The appointments were made as follows:

APPOINTMENTS IN TENNESSEE CONFERENCE.

Cumberland River District.

L. M. Moore, P. E., P. O. Nashville.
Alexandria, Samuel Knight.
Brierville Mission (P. O. Nashville, Tenn.), J. W. Hall.
Carthage, to be supplied.
Cherry Valley and Richmond, to be supplied.
Cookeville, (P. O. Algood), C. L. Seward.
Gordonsville, to be supplied.
Gallatin, C. E. Alexander.
Greenbrier Mission (P. O. Cruna), to be supplied.
Gainesboro, to be supplied.
Hartsville, R. A. Dowell.
Jamestown, (P. O. Hubberville), to be supplied.
Lebanon, E. J. Guthrie.
Liberty, H. B. Belcher.
Lebanon Mission, to be supplied.
Livingston, to be supplied.
Mitchellville, Frank Smith.
Mt. Zion and Tucker's Cross Roads (P. O. Alexandria), T. Belcher.
North Lebanon (P. O. Lebanon), T. Ward.
Nashville, Tenn., West End Mission, to be supplied.
Nashville, Tenn., Braden Chapel, J. M. Lyte.
Payne and New Bethel(P. O. Coopertown), to be supplied.
Rock Springs (P. O. Chestnut Mound), to be supplied.
Seay's Chapel (P. O. Lebanon), to be supplied.
Springfield, W. R. Smith.
Union Hill Mission (P. O. Gallatin), to be supplied.

West Tennessee District.

H. W. Key, P. E., P. O. Mason, Tenn.
Alamo and Hudson Grove, A. E. Coleman.
Atoka and Pleasant Grove, Joseph Harrison.
Humbolt, J. D. Booth.
Big Creek and Ramsey, J. Harrison.
Galloway, E. F. Douglass.
Dyersburg, J. L. Massey.
Fowlks Hall and Hardin, S. T. Miller.
Friendship, St. Peter and Mays, J. M. Moody.
Gardner, Yorkville Circuit, to be supplied.
Huntingdon, to be supplied.
Kenton and Yorkville, A. Swift.
Lexington and Mt. Pleasant, J. A. W. Moore.
Martin, J. P. Price.
Mason, C. L. Fields.
Memphis, Centenary, G. D. Fields.
Memphis City Mission, A. Bland.
North Memphis, to be supplied.
East Memphis, to be supplied.
Warren Chapel, Andrew Swift.
Memphis Circuit, Andrew Porter.
Oak Grove and Morning Sun, to be supplied.
Ramsey, Henry Dunlap.
Sharon and Kenton, F. J. Jacobs.

Tennessee River District.

S. B. Danley, P. E., P. O. Franklin, Tenn.
Adamsville, J. R. Reasonover.
Brentwood, G. W. Marsh.
Clifton and Savannah, Willis Ellison.
Cumberland Furnace and Charlotte, T. E. Woods.
Dickson, A. F. Laws.
Dover, J. P. Greggs.
Duplex, G. A. Sanford.
Franklin, W. H. Whitmore.
Lawrenceburg, H. E. Erwin.
Lewisburg, to be supplied.
Nashville, Seay Chapel, C. B. Wilson.
Paris and Springfield, W. D. Pettis.
Perryville, to be supplied.
Petersburg, J. F. R. Summerhill.
Spring Hill, B. F. Whitley.
Waynesboro, S. J. Jenkins.
Whites Bluff, to be supplied.

Nashville District.

Miles Williams, P. E., 156 Fafayette street, Nashville Tenn.
Cainsville, to be supplied.
Christiana, Buck Grove, and Johnson's G. C. Hardin.
Farmington, S. M. Straynham.
Hillsboro, to be supplied.
McMinnville, T. W. Johnson.
McMinnville Circuit, K. H. Turner.
Manchester, to be supplied.
Murfreesboro, J. W. Richmond.
Murfreesboro Circuit, P. R. Woodson.
Nashville:
Clark Memorial, G. W. Zeigler.
Lumsden Hill, A. L. Nelson.
Thompson's Chapel, John Braden.
Nolensville, D. C. Ransome.
Shelbyville, Henry Primm.
Smyrna and Stone River, Anderson Phillips.
Sparta, J. B. Bradford.
Sparta Circuit, to be supplied.
Tullahoma and Winchester, B. J. Meridith.
Woodbury, Watkins and Mount Pleasant, B. F. Anderson.

John Braden, president, and Wesley Paterson, professor in Central Tennessee College, members of Thompson Chapel, Nashville Quarterly Conference.

San Luis, Cuba,
September 22, 1898.

To the Christian Advocate, New Orleans, La.:

Unfortunate circumstances over which I had no control, assisted by an epidemic of fever in the regiment, which forced me, along with 1000 other able-bodied men to succumb to its ravages, have been unpleasant reasons why my correspondence has not been as regular of late as it should. You will notice that we are no longer in Santiago, but in San Luis, a small city, regarded as a health resort, and principally settled by a middle and upper class of Cubans and Spaniards. The main and only reason for our being here was caused by the terrible ravages the fever was making among our ranks. Suddenly one day it was discovered that several cases of fever were in the regiment, and in less than twenty-four hours the whole regiment was down sick by actual count, with the exception of sixty-four men. Such weeping, such misery, was awful to listen to. Strong, able, jovial men only a few hours previous had now been brought meek and humble to their cots. To witness the scene one could not but help shed tears. All resources for the time being were inadequate, and it is strange when I think that during that first attack no more lives were lost. Many are still sick, having never yet recovered from their attack. Among those who died was Lieutenant Barnett, who passed away after several days in the American Hospital in the city. The fever is peculiar. It is akin to yellow fever, still it is not that, though some few was said to have yellow fever. It leaves you with terrible headaches and breaking spinal columns; in fact, one never felt so bad before in his life. Fortunately, we are able to count well men once more by the hundreds since our coming here. The general surroundings, the atmosphere, the fact that we are away from San Juan hills, near Santiago, all tend to buoy the men up and give them new life. There are two other colored regiments stationed here, each with full staff of colored officers, from colonel down. They are the Eighth Illinois and Twenty-third Kansas. Both seem to be well disciplined, and there exist, as far as I have been able to see and learn, a cordiality of feeling between officers and enlisted men under their respective commands, all of which go to testify a volume in favor of negro military officers. The Twenty-third Kansas, however, seem to be dissatisfied about remaining longer in the service, and have circulated among the enlisted men of the regiment a petition, which, when fully signed, they propose to send to President McKinley, praying they be brought back to the States and mustered out. This city, though not to compare with Santiago in size, can boast of a more progressive citizenship and perhaps a more intelligent one. Here you do not see and meet the beggars and waifs in profusion on the streets as you do in Santiago. One thing, in my opinion, to account for that is the fact that here, during the progress of the Spanish-Cuban war, the reconcentrados and pacificos were not huddled and forced to death by starvation. In Santiago now nearly every door you pass means a little shop stand of some kind. Here you find some really good stores in which to trade. My impression, however, is that in all of them, wherever you may go, you will meet the same high reception in the line of prices. An excellent custom of the native of the island is that as dark approaches they are found wending their way homeward; especially is this true of the women; seldom after dark do you find any roaming the streets, and when you do happen to find any out attending entertainments, you can rest assured that a male relative is somewhere near them if not with them. No amount of allurement on the part of a male person is sufficient to entice them away either. If the same method applied in the States thousands of good young women would be saved from eternal ruin and shame. It is a highly commendable feature among them. That portion of the lamented Maceo's family which still lives resides in this town now. During the war it was the hope of the Spaniards to exterminate the whole family, and they have been chased over nearly all the island since his assassination. There still lives three young sisters, as pretty, as noble, as womanly as the sun ever shone on. They are an interesting group, and when one sees them and thinks of the misery and suffering they have had to undergo, when you think of that noble brother and others who battled so courageously and nobly, without reward or compensation for Cuba Libre, every portion of a manly heart boils over with indignation and contempt at the thought of the cowardly Spaniards who so treacherously stole his life away. Avenues for getting news are so few, first letters for this regiment since we left the States reached us only on the 17th past, until I hesitate to continue, feeling not sure that you have received anything I have previously written.

Yours for success,
J. LEON JONES,
1st Sergeant 9th U. S. Vol. Inft.,
Santiago, Cuba.

P. S.—Our postoffice address is still Santiago.

TRY PERSONAL WORK.

The duty of winning souls rests upon every disciple of Him who came to seek and save the lost. The success and the joy that come with it will be according to our faith and effort. In all our congregations, Sabbath after Sabbath, are souls unsaved. For years they have been listening to the Gospel faithfully preached. They are a good, thoughtful, moral class of people, more or less interested in the work and success of the church, but they are unconverted. Some of them, perhaps, have been tarrying at the door of the kingdom; for some reason or other they hesitate to enter and become open disciples of Christ. What can we do for them? Try personal work. This has won in hundreds of cases where other means have failed. But before undertaking such work be sure your life is consistent before them, that what you say will have an influence. Then, with the divine energy impelling within, at a fitting season, approach them definitely, and deal with them honestly, earnestly, lovingly, on the question of personal salvation. Try it.—California Advocate.

Renew your subscription.

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There's money in it.

Write Macbeth, Pittsburgh Pa.

DOINGS OF THE WORKMEN

S. McDonald P. C., Asheborro, N. C.—I desire to say a few words, not in a way of self-praise, but for the purpose of stimulating some one who has been pleading for the Southwestern for a long time without any success. Faint not, but remember that the cause is right. Therefore, go ahead, contending for its glory in the home of every Negro, and after awhile the iceberg will melt away and the water will flow to its watery destiny. Your humble servant has been pleading to a very small congregation of people at Ashboro and Randleman for almost three years, trying to put the Southwestern into the homes with but little success. But thanks be to God, in the latter part of the third year twenty men and women rallied around the pastor and organized themselves into what we are pleased to call the Southwestern Social Club, each member was to subscribe for the paper and to work for the general uplift of the people upon this charge; also to keep this little stone that we have cut out in Asheboro rolling until it shall have put the Southwestern Christian Advocate into every home on the charge. Then we hope that the spirit of it may go over into the other charges, and roll until there will not be a home left to advocate the slowful cause of the devil.

Mr. Editor: It is a great pleasure in sending you a postoffice for twenty-five dollars for [illegible] in the name of the Lord, and hope you will receive it and send to the Asheboro Church the cups of the communion set offered to the lowly members.

(We congratulate Bro. McDonald on his great success, and extend to him our sincere thanks for the kind expression of confidence in the Southwestern.—Ed.)

E. L. Gary, P. C., Talladega, Ala.—Prof. A. W. Neff, of Huntsville, Ala., was with us [illegible] and spent several days [illegible] all through my charge and did good and speaking in the interest of the Central Alabama Academy. He gave some very interesting [illegible] on the Southwestern. We were very sorry indeed to see him leave. We will be pleased to see his return at any time.

W. J. London, P. C., Bethany.—We have had a hard time, but now we can see above the tides. We are about to overcome all the devils around us and bring them to Christ. Our church has never been in this county, but now we have one and one mission. Our new church, when finished, will be worth $200. Our membership is growing in both places, at Bethany and the Mission. We are coming on the road. We are not dead, and we expect to live as long as God says go.

How's This!

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M. T. Fairfax, P. C., Bastrop, La.—We have just closed our revival, with the results of twenty-four converts and twelve accessions to the church. Our Sunday-school is in full bloom and our Epworth League is also. We have here at this point one Junior League with forty-five members. Pray for our success.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

D. G. Franklin, P. C., Ardmore, I. T.—Our work at First M. E. Church is still moving on nicely. Every interest of the church is well in hand. The spiritual condition is good, while the interest financially is carefully looked after by a loyal set of members. Our Annual Conference will convene in Kingfisher, O. T., next week. The year closes with the most friendly relation existing between pastor and people. Too much in praise of the noble and self-sacrificing ladies cannot be said, for without their noble efforts the great results could not have been. Oct 2d was special day set apart for pastor's deficit salary. The following amount was raised: Mrs. Mary Hill, $13.65; Willie Croner, $10.25; Mattie Graham 10.20; Mary White, $5.00; Maria Watkins, $4.45; Anna Harrington, $4.35; Suda Donaldson, $1.45; total, $49.95; public collection, $27.85; grand total, $77.20

Addie C. Powe, Shubuta, Miss.—Our third Quarterly Conference convened at Liberty Hill on the 17th and 18th of September. Owing to the yellow fever excitement and quarantine restriction, our presiding elder could not be with us. Rev. O. H. Flowers, our beloved and wide-awake pastor, presided. Nearly all of the officers were present and answered to their names. Sunday, at 11 o'clock the pastor preached a glorious sermon from the text, Let Your Light Shine, and many hearts were made to rejoice. At 3 o'clock he administered sacrament to a goodly number and also baptized twenty-four persons. Collection amounted to $32. During the revival that has been held at Liberty Hill seventy-two persons were added to the church, among whom were a number of men who will be a strong support to the church. Also the revival meeting at Pleasant Grove resulted—twelve souls were saved and received in the church. Through the revivals of Liberty Hill and Pleasant Grove five persons have been added to the town church. I am glad to say that $101.30 have been paid on the debt of the church, and we are still working in the name of the Lord. Preparations are being made for the District Conference, which convenes Nov. 17-20. Pray for our success.

S. H. Nevils, P. C., Macon (Miss.) Circuit.—Allow me to give a short outline of my three years' work on the Macon Circuit. The first, 1896, number of converts, 113; benevolent collections, $70; deaths, 16; subscribers to the Southwestern, 27. Second year, 1897—number of converts, 46; benevolent collection, $63; seated two churches, New Hope and St. Michel; deaths, 13; Southwestern, 15. Third year, 1893—Converted and added to the church 43; benevolent collection will be full; deaths, 5. Our Quarterly Conference was a source of great pleasure. It surpassed any we have had during the three years. The presiding elder, Dr. Revels, was on time; all the members of the conference were present. Collection during the conference, $73.30. We expect to send in our largest number of subscribers to the Southwestern this year. Fifty is our number.

G. W. Reeves, Irondale, Ala.—Our fourth Quarterly Conference was held on the 1st of October, Rev. B. G. Smith, P. E., presiding. I am glad to say this was the best quarter of all. When I came to this charge the way was dark, but, thank God, the light is about to shine. Irondale is one of the oldest churches we have, but the members are all about gone. Paid P. E. this quarter the sum of $10.10, and paid the pastor the sum of $55; collected $39.50 on missions; $1 for the bishop. We have just closed a revival, and the Lord was in our midst and gave us nine conversions. Rev. B. G. Smith, P. E., preached two sermons that will not be forgotten, and he is the right man in the right place. All love him.

A. J. Folk, Beaufort, S. C.—Wesley M. E. Church members number about one hundred and fifteen; Rev. G. W. Valentine is pastor. Too much praise cannot be given him for knowing just how to handle his congregation and have his church succeed. He called for a volunteer rally and asked the members to state how much each one would give. Miss Mamie E. Reed said she would give $50.00; Mrs. C. W. Valentine give $25.00; Miss Addie Hanes $8.85, and all the members promised to do what they could; so the time came for collection on the 9th inst., where we wound up with a total of $223.78.

L. D. Williams, P. C., Selma, Ala.—The Selma Church is on the upward move. Some improvement has been made in beautifying the building; the membership has increased considerable. Our Sunday school numbers more than fifty. Our membership is small but courageous. We need not be ashamed of our work on Selma. We have opened another mission in the suburbs of Selma, with twenty Sunday school scholars. [Bro. Williams has since entered Gammon Seminary. Ed.]

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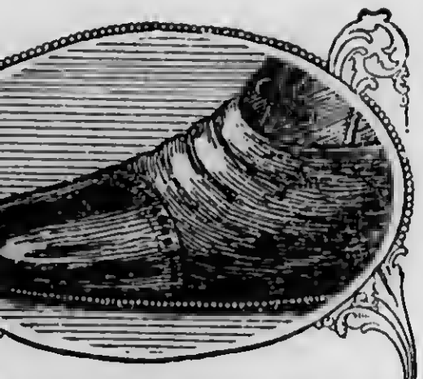
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OBERT H. FOERDERER, Philadelphia, Pa.

W. White, P. C., Colmesneil, Tex. are still alive on Colmesneil Cir- We have succeeded in building rch at the county seat, which has the struggle for several years. lville is a thriving little town, and utlook for the future is very good. e now can boast of a nice little h of our own, which cost about 00, bearing the name of White's el, as the good people saw fit to e it after their humble servant. re somewhat behind in our claims, we are striving to come up on all by the Annual Conference.

B. Richards, P. C., St. Martinville. -The Lord will provide at Mallalieu ccl. Oct. 5th, about half past 9, .. a storm struck the north side of parsonage and shook the doors , and awakening the children. To surprise, horses, jumpers, buggies carts, loaded with things for the dren, were there. It is a good thing ave children sometimes in the reg- work, for they call for something it must come. There was flour, , coffee, condense milk, sugar, ice am, cakes, etc., and money to buy at. Young and old came for miles r the worst of roads. Too much isc cannot be given these people.

. J. Johnson, P. C., Hernando, Miss.: e citizens of Hernando met in the E. Church, Sept. 27th, for the pur- e of raising funds for the fever icken people of the city of Oxford. e meeting elected Rev. J. J. John- , chairman, and A. D. Johnican, rctary. The soliciting committee sed $13.25, which was forwarded by gistered letter to Revs. J. W. Win- sh and J. G. Johnson at Oxford.

Wm. Perry, Union, Ala.: We have osed our revival on Union Ct., with converts. All of that number joined ir church. We are shouting over our ccess. God had blessed us. Our ceting was well attended. Revs. Wyatt and Nelson of the C. M. E. hurch, rendered good service. Now e are planning to raise our benevo- ent money.

C. R. Bule, Union Church, Miss.: Our Quarterly Conference convened Aug. 20, with Rev. McMorris, P. E., in the chair. We had a full attendance. Elder McMorris seemed to be much pleased and gave a grand lecture upon the benevolences and our Southwest- ern. The Elder was with us during our revival and preached an interesting sermon. We paid this quarter to the Elder $16.50, and during our revival we paid the pastor, Rev. I. C. Rucker, $51.

A Lewis, P. C., Kingstree, S. C.: Sept. 24 and 25 were red letter days for the Bethesda Ct. Our fourth Quarterly Conference was held on Saturday, when good reports were made. Sunday we dedicated Bethesda church. The P. E., Rev. C. C. Jacobs, officiated. He preached a soul-stirring sermon to a large congregation. The church can seat 400 persons and it was packed, and each window crowded on the outside. The building is a comely structure 30x45, built on the modern plan, celled and has stylish sash and blinds of the best quality. We thank our blessed church extension society for a gift of $100, which enabled us to finish a six hundred dollar church free of debt except about $25, which we have arranged for. Our public collection was $30. We paid the P. E., outside of this, $25. Look out for us at the Annual Conference. Our motto is, good reports for God and Methodism. We read the Southwestern.

B. L. Crump, P. C., Crystal Springs, Miss.: Wednesday night, Oct. 5th, the good members of New Zion Church stormed the pastor in the highest degrees of satisfaction. Oh, the eatables they did bring—flour, sugar, ham, rice, eggs, meal, potatoes and money. W. M. Rhymes, M. Watson and Sister R. Mitchell were the leaders of the jolly crowd. They will please accept many thanks and be asked to come again. I can stand a great deal of that kind of storming. God bless them all.

J. W. Walker, District Steward, Mobile, Ala.: Warren Street M. E. Church is spiritually alive. Under the wise leadership of Rev. W. F. Smith, the church was never in a better condition than now. Our fourth Quarterly Conference was held Sept. 24-25. E. M. Jones, P. E., preached two able sermons, after which quite a number came forward for prayer; two confessed faith in Christ, and joined the church. We have a strong P. E., and a wise and able pastor for leader. The church has doubled its benevolences and ministerial support.

J. C. Williams, P. C., Valdosta, Ga.: Our church is spiritually alive. We had a grand revival and souls were brought to Christ. On Oct. 4th, I was agreeably surprised by a storm of presents, consisting of dry goods and groceries, which were showered into the parsonage by the members and friends of the church. The affair was inaugurated and conducted by B. C. Roberts, Miss Daisy Powell, Miss Sallie L. Prester, Mrs. Mary E. Prester, Mrs. Jane Benjamin and Millie Henderson.

J. H. Brooks, P. C., Meridian, Miss.: St. Paul Church is both spiritually and financially alive. July and September were devoted principally to the financial condition of the church. The church tower suffered severely from a passing storm about the first of August, which increased the indebtedness. The tower is all right again and we are moving upward. In July the following amounts were raised by the sisters: Captain Mrs. M. White, $11.75; Mrs. H. A. Clark, $15.60; Mrs. Anna G. Brooks, $19.30; Mrs. Catherine Manning, $8.26; Mrs. Mattie Turner, $11.15; Mrs. Ella Clay, $1.50; Mrs. Lillie Mallory, $2.80; Mrs. Jennie Grear, $10.00; Mrs. Lou Stone, $6.30; Miss Callie Tucker, $10.10; Mrs. E. T. Morrizette, $3.50; Lou Collins, $7.85; Mrs. Amy Ruffan, $6.20; Mrs. Ellen Moore, $3.10; Mrs. Fannie Boyd, $12.90; Mrs. Millie Mason, $5.90; Miss C. B. Shields, $5.75; Mrs. A. Coleman, $5.95; Mrs. Jane Williams, $16.63; Mrs. Laura Griffin, $6.60; Miss Lillie Fikes, $4.10; Miss Laura Davis, $7.65; Miss A. O. Wilson, $8.75. With some scattering amounts the result of the rally was $200.75. During the month of September the leaders raised $155.05. Total for the two months, $355.80.

PALATKA (FLA.) DISTRICT CONFERENCE.

The twelfth session of the Palatka District (Fla.) Conference convened in New Hope M. E. Church at Hawthorn, Fla., Sept. 22 to 25, inclusive.

The Conference was called to order at 9 o'clock Thursday morning, Rev. Peter Swearingen, P. E., in the chair.

After reading and singing, the Elder invited the two senior ministers inside of the altar to officiate with him in giving the Lord's Supper. Rev. T. Holsendoff and Rev. P. C. Jackson, being the senior ministers, went forward.

All that were present partook of the sacrament with great feeling.

The Elder declared the Conference open, the roll called and many were present, after which H. W. Austin was elected secretary, J. H. Davis, assistant, J. H. Williams, statistical secretary; B. J. Shannon, treasurer. At this point Rev. Allen Jones, pastor of the A. M. E. Church, Hawthorn, was introduced to the Conference. I am pleased to say I never seen any Conference open with any more pride than this session. The pastors, delegates, local preachers began to come in on every train; came with uplifted hearts and well filled pocketbooks to make the Conference pleasant. Miss C. M. Buckbee, of the Emmerson Memorial Home School of Ocala, Fla., and of the W. H. M. Society, was then introduced and made some very interesting remarks relating to the colored people, stating and showing her friendly and dear relation toward the race. She also said that the pastors of the Palatka District ought to give more attention toward this great and noble school for our daughters. The Conference pledged their support to Miss Buckbee in this great school work. She also spoke in high tone of the W. H. M. Society. Mrs. A. J. Williams, the District President, being absent, she presided over the meeting. Business was dispatched with rapidity. Mrs. A. J. Williams was elected district president; vice president, Miss C. H. Williams, recording secretary; Miss C. M. Buckbee, corresponding secretary; Miss M. M. Johnson, treasurer. Rev. J. Grant, the fraternal delegate from the Jacksonville District, was introduced. He spoke to the edification to all in the house. He claims that the watch word on the Jacksonville District is onward, onward, onward. Rev. A. N. Richie responded in a mild way, showing the watch word of the Palatka District: "We'll meet you in January at the Annual Conference." Rev. S. A. Huger, P. E., of the Jacksonville District, was introduced. He made some touching remarks and gave some incidents of the Jacksonville District.

The famous Scott Bartley, of Simpson Chapel, Jacksonville, Fla., preached, Friday night, one of those stirring sermons.

Sunday morning the Sunday school was largely attended. Conference love feast began at 10 o'clock. We can truly say this was a feast, indeed.

At 11 o'clock, Presiding Elder Swearingen preached one of those old time sermons from Dan. 12:3. Such a sermon we thought we never listened

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to before. The day was carried out with much rejoicing. The reports showed a mark of improvement along all lines. A great many of the pastors made excellent reports under adverse circumstances. The District showed an increase above nine hundred full members, and a large number of Sunday School scholars, that has been added this year, shows that the Palatka District has been at work. The brethren departed to do more for the dear old church than they have ever done. A resolution of thanks was tendered the various railroad companies for reduced rates over their road; also a vote of thanks was given the good people of Hawthorn for the royal way they entertained the Conference.

A. J. Williams, Reporter.

WINSTON (N. C.) DISTRICT CONFERENCE.

I have been watching very closely that part of the Advocate which is usually devoted to reports of District Conferences, to see if there was anything with reference to the District Conference held at Lexington on the Winston District (N. C.) Conference. Having discovered nothing up to date, I deem it not amiss to send you some notes for publication, even at this remote date. The conference was called to order at 8 o'clock p. m., Wednesday, July 27th, 1898, Presiding Elder Pope in the chair. Then followed in regular order the successive sessions devoted to the business of the conference and interspersed with music and sermons and addresses from visiting brethren, prominent among whom were Rev. J. D. Chavis, D. D., president of our Bennett College at Greensboro, N. C.; Presiding Elder Brooks, of the Wilmington District, and others. These brethren were invited to sit as corresponding members, and contributed no little to the value and harmony of the work by their timely remarks and suggestions.

Elder Brooks was especially happy in illustrating some feature of the work upon which he thought improvement might be made. He said in that connection that he had visited only one circus in his life, and that a long while ago; but that he, on that occasion, had learned a little ditty from the clown which he had never forgotten. It ran in this wise:

"Of course, you see
It's nothing to me,
But I will talk about things
I don't like to see."

The reports by the brethren showed marked improvement, not only along nearly all the lines of their work on the field, but also in the framing of the reports themselves, which were concise and "up-to-date." It seemed more like an annual than a district conference.

One feature which was very pleasing was the obvious fact that the Winston District doesn't intend to allow unworthy material to enter or remain within its sacred precincts.

In proportion as this sentiment shall become a principal of action throughout our borders, in like proportion will incompetent and unconsecrated would-be preachers be relegated to the past, and our church work receive a new impetus that shall not only help forward to grand and glorious achievement, but will challenge the admiration and cordial support of an intelligent laity. It must come to this if the Methodist Episcopal Church would vie in worthy emulation with the other denominations in this southland, who are setting such a high premium on intellectual qualifications and requiring their candidates for the ministry to measure up the standard which they have raised.

We justly glory in the achievements of our church in the past; but this "doth not suffice." There is growth, there is evolution in everything. That thing in which there is none is inert. It is worse than inert—it is dead. The ever-developing age carries with it an ever-increasing demand for competent and worthy leaders; men who are able and willing to conduct the affairs of a nation and a people and a church.

The pristine glory of the Methodist Episcopal Church will be enhanced and not dimmed by her colored constituency if they will keep the pace set by the Winston District Conference.

The reports of money raised for the various benevolent causes showed unusual diligence and success in that direction, although half a dozen points did not report; yet the statistical secretary informed me that $402 had already been netted for these causes since last annual conference. Winston Church, with 800 members, had contributed 30 1-4c per capita, and Mount Airy, with 160 members, reporter 33 1-3 per capita.

There were several of the younger brethren who were conspicuous in the deliberations of the conference, and whose efforts deserve special mention. I cannot now recall the names of all of them, but these occur to me as the number, viz: J. W. Simpson, R. Tuttle, and Bro. S. C. Johnson, of High Point Church.

Methodism is looking up in North Carolina.

The conservatism of the fathers, who still answer to roll-call here, acts as a wholesome check on the fiery ambition of our strong young men, so that a golden mean is reached which is decidedly encouraging.

Yours for the Church,

R. B. McRary.

Lexington, N. C.

JACKSONVILLE (FLA.) DISTRICT CONFERENCE.

The twenty-second session of the Jacksonville District Conference met in Simpson Chapel Methodist Episcopal Church, Jacksonville, Florida, September 15, 1898, at 9. a. m., Thursday morning. The Rev. S. A. Huger, presiding elder of the district, was on hand and opened the session at the appointed time. The devotional services, conducted by the presiding elder, were very helpful. The sacrament of the Lord's Supper was administered by the pastor, L. Bartly, and Elders Saimond, Grant, Williams, Swearingen and Deas, to a large number of members of the conference and church. The roll call showed only about half of the real membership of the conference present. The conference organized with the selection of the Rev. Joseph M. Deas, secretary; T. H. B. Walker, assistant; R. H. Debose, statistical secretary; J. B. L. Williams, treasurer; James Baily, postoffice attendant; J. M. Deas and W. I. Lewis, reporters to the church and city papers. Peace and harmony characterize all the proceedings. The Conference Board of Examiners, with Rev. B. Dilworth as president, did some earnest work. Some of the young men passed and were advanced to class of the second year; others continued in the first



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year. The reports of the presidlng elder was the best we ever listened to from this falthful young man of God. On motion it was deferred belng read as per disciplinary order of reports until 8 p. m., and read before the audience. It showed a careful painstaking oversight of the entire work of the district by our efficient presiding elder. The pastoral reports from the charges showed a great spiritual conquest in winning souls for the Master's kingdom. The amount of benevolent collection reported taken for this year, when compared with the report of last year, showed a decrease, and the pastors of this district will have to pull up to have their charges placed in the first-class list for benevolent causes. The statistical report showed an increase in membership, 259; conversion, 155. The ladies of the Woman s Home Missionary Society organized a District Association of the W. H. M. S., with the selection of Mrs. Rev. B. Ellworth, president; Mrs. Mary L. Dary, of West Brooklyn Church, secretary. The untiring missionary worker, in the person of Miss Hattie E. Emerson, and Rev. S. A. Huger, took prominent part in the organization. This Conference adopted resolutions not to license or renew the license of those who would not subsribe for the Southwestern Christian Advocate. The resolution was adopted by a rising vote.

The leaving off of the entire literary programme, with one exception, for lack of time, caused the conference to miss hearing some of the best prepared papers written for this occasion. The presence and pleasant association of the Rev. Father Wm. J. Salmon, member of this conference in the '87th year of his age, taking active part in and giving counsel and advice to the young men of the conference, were helpful and inspiring. A mid-year examination for students in the Annual Conference Course of Studies, was held by the Annual Conference Board of Examiners. Some of the students taking the examination made creditable marks. Rev. J. Grant, president, was in charge of this work. Very able sermons were delivered during the session by the following ministers: Revs. W. O. Bartley, S. P. Pratt, S. A. Huger, B. L. Williams and P. Swearingen.

J. M. Deas, Sect. Reporter.

THE ALEXANDRIA DISTRICT CONFERENCE.

The Alexandria District Conference, Washington Conference, convened in the Mt. Zion M. E. Church, Bedford City, Va., Sept. 22d, 1898, with the Rev. L. J. Valentine, P. E. as president. E. S. Williams was elected secretary, with Paul J. Taylor as assistant. The reports of presiding elder and pastors showed marked progress along all lines. Miss Ella P. Terry delivered the address of welcome, which was responded to by the Rev. J. A. Reed. Both addresses were inspiring and full of thought. Dennis S. Irvine was granted license to preach. Rev. A. W. Jones was recommended for Deacon's Orders. Prof. Geo. E. Stevens, of Lynchburg, Va., was recommended to the Annual Conference for admission on trial. Papers were read by Miss Sarah Terry, of Bedford City. "The Value of a Good Name;" Miss Florence Horner, Bedford City; "Success of Failure," Miss Lila Brown, of Salem, Va.; "Influence of Woman," Mr. Paul J. Taylor, of Lynchburg, Va. "The Epworth League as a factor in Methodism" showed that great thoughfulness had been used in their preparation The questions, "How to enlarge the attendance at class meetings?" "The Duty of Stewards," "What benefit is the District League to Local Chaptors of Various Charges," and the symposium, "Our Beloved Methodism; its glorius history, its elements of power and its future," evoked some entertaining and helpful discussions. The brethren did not let the time lag, but manifested such enthusiasm as is seldom seen in such meetings. Revs. G. D. Pinkney, D. S. Irvine, B. B. Martin, Sr., J. A. Reid and A. W. Jones preached sermons full of power during the session of the conference.

Revs. R. A. Smith and Scott Wood, of the Episcopal Church; Silas Smith, of the Baptist Church, and J. H. A. McCammey, of the A. M. E. Church, were introduced.

Friday evening, September 23rd, will never be forgotten by those present. It was the anniversary of the F. A. and S. E. Society. Prof. Geo. E. Stephens, principal of Morgan College Annex, Lynchburg, Va., was at his best, and held the vast audience spellbound for more than an hour. Rev. J. A. Reid represented the Southwestern Christian Advocate in a very able manner. Rev. Silas Smith, of the Baptist Church, had attended all the sessions of the conference, asked the privllege of saying something, and elicited great applause as he plead in a wonderful way for greater unity among the different denominations. Everybody felt and said: "It is godd to he here." Sunday was a great day in Mt. Zion, every one left feeling that the Lord was with us. Collections $45.

The choir, which is one of the best in Bedford City, furnished excellent music during the conference, under the leadership of Mr. Robert Preston, with Miss Minnie Horner, organist.

Resolutions were adopted thanking the good people of Bedford City for their hospitality. The presiding elder, Rev. L. J. Valentine, for the able and impartial manner in which he presided; to the secretary, Rev. E. S. Williams, for his efficient services rendered, also for his effort in providing for the comfort of the members of the conference.

The conference adjoured to meet next year at Salem, Va. It was said to he the best session held in this district for a number of years.

Ernest S. Williams, Reporter.

GAINESVILLE (FLA.) DISTRICT

Gainesville District Conference of the Florida Conference convened September 22, at Alachua, a new settlement sixteen miles from Gainesville. Having no churchhouse, a temporary shed was erected for the occasion. Never before was such a good attendance, only two pastors being absent, on account of illness. The district is the largest of the three in the Florida Conference, having 2084 members. Rev. J. P. Patterson, the energetic presiding elder's report, showed marked increase and improvement along the lines. The local preachers gave evidence of great earnestness in their studies to better prepare themselves for the work of the ministry. The session throughout was harmonious. The Sabbath, notwithstanding the inclement weather, brought out the people of Alachua and all the surrounding country, who heard with great delight the powerful sermon from the presiding elder. $59.59 was collected. The session adjourned to meet at Stark in its next session, and all went home determined to bring this district up to her full proportions.

J. F. E.

Your pastor is not perfect; neither are you. He tries to bear with your imperfections; why not try to bear with his?—Baptist Standard.

UNITED FOR LIFE.

Baldwin, La.—Mr. Asa Kinchen and Josephine Brown were united in bonds of matrimony, Oct. 1, at their residence. F. D. Bowers officiated.

Corinth, Miss.—At the residence of the bride, Miss Selmas Evans and Mr. Henry Cumby were united in marriage, Oct. 5. Both are accomplished young people.

D. A. Braggs, P. C.

Shreveport, La—At St. James Church, Oct. 5, at 8:30 p. m., Mr. Watson T. Fox and Miss Mattie Legardy were united in holy matrimony. Both are of this city and are hardly in their twenties. The fathers of the couple were on the rostrum to see the knot well tied. The bride is an untiring member of the church and is a member of the King's Daughters Board. The members of the board decorated and arranged the church is a tasty style for the occasion. Our affable Presiding Elder, Rev. Hampton James, assisted in the ceremony. D. J. Price officiated.

THEY LIVE IN OUR MEMORY.

It pleased the Lord to take from our presence little Birt Yarbrough, Suuday morning, October 2d; age 9 years. She was a faithful member of the Epworth League and Sunday school. Her playmates mourn very much to see her go, though our loss is heaven's gain. Her funeral was conducted at Wesley Chapel by Rev. J. M. Nevels, pastor.

Shreveport, La.—St. James Church has lost by death Sister Elizabeth Bassett, who lived and died alike, an old member of the church. She left two daughters and sons and other relatives.

Also Sister Geo. White ,who leaves a dear old mother and other relatives to mourn. They all died in the faith.

D. L. Price, P. C.

White Hall, La.—Sister Pender Pock, aged 68, one of the founders of the Hopeville Baptist Church, departed this life Oct. 4th. She died of heart disease, being on her knees at morning prayer. She was the wife of Bro. A. Pock, a local preacher. They were married 50 years ago. The writer, assisted by Bro. P. Walker and Rev. Kainbridge, atended her funeral.

E. H. Clark.

Okolona, Miss.—Bro. Jonah Woods died Oct. 1st, aged 47 years. He leaves a wife and many friends. He said the day before he died that he was going to heaven.

D. P. Shaw, P. C.

Colmesneil, Texas.—Bro. Tonie Taylor, a member of our church, died in full triumph at a ripe old age, Oct. 4th. He leaves a wife and two children to mourn.

G. W. White, P. C.

Baldwin, La.—Sister Frankie Marshall died in full triumph, Wednesday, Oct. 5. She had been paralized for 6 years.

F. D. Bowers.

Shreveport, La.—Bro. Caesar Jordon, a generous local preacher, a faithful, loving and beloved class leader, a vallant and unswerving member and a consistent Christian of St. James Church, aged 80 years, died Oct. 4th. Bro. Jordan died in full triumph. He had been a member of the church over 40 years, and had been in St. James Church 32 years; had been a class leader 36 years (Class No. 1); an exhorter 4 years, and a local preacher 25 years. He was loved and respected by all. Bro. Robert Graves was appointed as leader of this class at the funeral. Funeral services were held at the church, Oct. 5. The local preachers with Rev. Luther Armistead and D. Baines, P. C., officiated at the funeral. Bro. Geo. C. Weeks was marshal.

D. D. Price, P. C.

S. McLeod, P. C., Bear Bay, Miss.—The protracted meeting just closed on the Gremada Circuit with grand success; 26 souls happily converted. 1 received 3 members from the Baptist Church and 3 on probation. The spirit of the Lord was with us in every service. We are moving along nicely.

FARM AND FIRESIDE.

ARCHITECTURE AND GARDENING.

The grounds about the summer villas and cottages should be considered with as much care as the planning and building of the house itself. The one should not be out of keeping with the other.

It always seems a pity that the country houses of America should not have the look of belonging rightfully where they are placed, that is characteristic of English or continental houses of the same class.

A house needs a setting as much as a jewel does, as some one aptly expressed it the other day. Architects would do themselves much more credit of they would induce their clients, at the same time the building is going up, to do a certain amount of planting, so that the completed house should have the relief of vegetation, to connect it, as it were, with mother earth. Foliage takes away the look of the house having been simply stuck on the surface.

There are two plants which have only been introduced of late years that we have every reason to be thankful for, viz., the Japanese ivy and the California privet. It is not too much to say that these two simple plants have effected more in cultivating a taste for beauty, and clothing the nakedness of ugly walls than all the others put together. No architecture can look hideous when covered with the living green of the Japanese ivy, and no grounds crude or uncared for if enclosed with a broad hedge of privet. Whole neighborhoods have been literally transformed by their beneficent and rapid growth. A notable example of their magic power may be seen along one of the railway lines which runs to a suburb near New York. Near the little station there has long been a huge brick steam saw mill, whose hot, glaring walls, and cuted, bare grounds have been an eyesore for years. Either the owner or the superintendent a few years ago planted around the building a dozen roots of the ampelopsis and a hedge of privet to divide the grounds from the railway, and to-day the whole place looks like an old English institution. The hedge has grown wonderfully, the broad, neatly-cut top completing the air of antiquity. Any number of such instances may be cited, while the hideous back yards of cottages which are near to each other at seaside watering-places, and the more decent, but quite as ugly trellis-work, has—thanks to the protecting growth of the privet—become a thing of the past, so that the laundress can hang out her clothes and the cook air her pans and dish-cloths within a few feet of the highway in complete seclusion. Truly we have every reason to be thankful for the ampelopsis and the privet.—New York Tribune.

FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

FLEAS AND HOW TO KILL THEM.

Although when the flea is spoken of, either the species infesting man, Pulex irritans, or that infesting the cat and dog, Pulex serraticeps, most commonly the latter, is referred to, it is well to bear in mind that there are forty-seven species of these active little creatures known to attack different warm-blooded animals. These lively, minute insects are regarded most justly as pests from their frequent annoyance of our domestic aulmals, and ocassionally of man. Although the adults are ever ready to make their presence known, the larvae are found only after a little careful searching. The eggs of the cat or dog flea may be found on the floor or mat which the animals frequent. The slender, nearly colorless larvae live on the particles of dirt or organic matter occuring in cracks or sheltered places, complete their growth in from 7 to 14 days.

Nothing but the most strenuous means will clear a cellar of these pests. One of the best remedies is a thorough spraying with benzine, which should be repeated at intervals of a few days, in order to kill those escaping the earlier treatment. Unfortunately this is a dangerous substance to have about a house. A safer but less effective insecticide is pyrethrum or Persian insect powder. This should be obtained perfectly fresh ,and dusted liberally around the infested place. In a few minutes the floor should be thoroughly swept, and the refuse burned, in order to prevent any of the fleas recovering from the effects of the pyrethrum. Many may be caught by placing sticky fly paper in situations where the insects will be most disturbed. Cleanliness, especially frequent disturbance in the form of sweeping, is very discouraging to the flea.

CHOLERA.

Cholera exists at all seasons, but nearly all diseases are termed cholera, though more frequently roup is the disease at fault. To distinguish cholera from roup is the difficulty with beginners. Roup may last for months; cholera gets in and goes out of a flock in a hurry. When cholera gets into a flock there is no sure cure. It is a matter of the survival of the fittest. A large flock cannot be handled with the object of administering medicines, and the birds will not eat; in fact, they care for no kind of food, but they will drink, and drink enormously. The remedy must be given in the water, and of course some birds will drink more than others. The best remedy known is to add a teaspoonful of liquid carbolic acid to each quart of drinking water. It is a poisonous dose, but desperate cases require desperate remedies. The bodies should be burned, and every square inch of the ground (and buildings) saturated with a solution of a pound of copperas and a pound of bluestone in six gallons of hot water, with plenty of air-slaked lime freely applied after the ground is dry. Cholera kills quickly. If the birds linger for three or four days the disease will not oe cholera. Watery, greenish droppings, great prostration, and intense thirst, are the symptoms. It may not be "epidemic," if no pigeons are near, as it is probably the spreading in that manner that gives it the name of "epidemic," but it is certainly contagious.—Farm and Fireside.

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SPARTANBURG DISTRICT EPWORTH LEAGUE.

The first session of the Spartanburg District Epworth League Convention was held at Cowpens, S. C., September 21-23. A goodly number of young Epworthians greeted the convention with their presence.

The gathering was enthusiastic throughout the whole session, and has already become the means of untold good.

The programme was a literary feast, fraught with thoughtful and timely subjects.

Rev. C. R. Brown was elected chairman, and W. S. Thompson secretary.

The address of welcome was delivered by the pastor, Rev. S. Greene, and the response by Rev. A. D. Harris.

The essays, declamations and addresses were of a high order, carefully prepared and well rendered.

Judging from the outward appearance and the spirit manifested during the convention, it is the hope of us all that the work so well begun is permanent, and that much good will be the outcome of our organization.

To say the least, the convention was a success. All left more determined than ever to go out and do more for this grand and noble cause.

The following officers were elected for the ensuing year: President, Rev. C. R. Brown; vice presidents, Miss Mamie L. Huff, Rev. I. B. Smith, Mrs. Queen Jones, Rev. A. D. Harris; corresponding and recording secretary, Rev. W. S. Thompson; treasurer, Rev. S. Greene.

W. S. Thompson.

NOTICE.

Atlanta Conference Examinations:

To all examiners and candidates for examination—Your attention is called to the following assignments of committees for the coming examinations:

For Orders—A. J. Wilson, G. W. Arnold and G. Standing.

For Admission on Trial—C. L. Johnson, R. T. Adams and George Standing.

Systematic Theology, Vols. I, II, III—Aspects of Christian Experience, Theological Compend—J. P. Wragg, S. J. Harris and W. P. Thirkield.

Church History, History of Methodism, Outlines of Bible History, Books to be read in the 1st year, (syllabus)—M. C. B. Mason, V. D. Jenkins and S. C. Upshaw.

Digest of Methodist Law.

Discipline.

Philosophy of the Plan of Salvation.

Books to be Read in the 2d Year, (Syllabus)—G. W. Arnold, A. J. Wilson and M. C. B. Mason.

Rhetoric.

Written Sermons and Essays.

Review of the Course of the three preceding years.

Books to be Read in the 3d Year, (Syllabus)—R. T. Adams, C. L. Johnson and S. J. Harris.

Introduction to the Gospel Records.

Christian Perfection.

Christian Baptism.

Books to be read in the 4th year.

Books to be read in the 4th year. (Syllabus)—Committee, H. R. Allen, A. P. Melton and V. D. Jenkins.

The examinations will be held at Palmetto, Ga., Dec. 7, at 8 a. m. The examiners and candidates are registered to be on hand promptly so as to facilitate the work. Candidates must bring the required books.

For the Board of Examiners:

W. P. Thirkield, Pres.

J. P. Wragg, Registrar.

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OFFER No. 3.

Twenty five (25) subscribers secures a gift of one Flagon, one Bowl, one Plate and one Goblet—value $25.

OFFER No. 4.

For twenty (20) subscribers we will send one Flagon, one Plate and one Goblet—worth $20

OFFER No. 5.

For twenty (20) subscribers and ten dollars ($10) cash we will send the full $35 set.

☞All subscriptions to be at the full rate, $1 25 per year; three and six months' subscribers at regular rates will be counted as fractions—four 3 months or two 6 months making one annual subscriber.

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LITERARY NOTES.

The three prizes in the Century Magazine's competition for the best story, poem and essay, open to students who received the degree of B. A. in 1897, have been won by young women, although more men than women entered the competition. With the aim of encouraging literary activity among college graduates, The Century will continue to give annually three prizes of $250 each, open to the competition of persons who receive the degree of Bachelor of Arts in any college or university in the United States, the work to be done within one year of graduation.

The October number of the Guide to Holiness is one of the best that has recently been issued. The sermon is on "Entire Consecration and Entire Sanctification," by Rev. D. F. Brooks. The departments are all filled with excellent matter. Notwithstanding the improvements made, the subscription price of the magazine continues to be $1.00 per year. Sample copies free. Address George Hughes & Co., 60-65 Bible House, New York.

HUNTSVILLE (CEN. ALA.) DISTRICT MISSIONARY CAUSE.

Dear brethren: Allow me to call your attention to our report in the district conference at Livingston. We are thankful to God for the success we have had in our district thus far. God will bless other efforts if we make them. Can we not make another rally before the Annual Conference for the missionary debt? I suggest we set aside the fifth Sunday in October, or some Sunday best suited to the pastor, as "Huntsville District Missionary Debt Paying Day."

Ask the friends and all to give what they will in money. Many have no money to give. Let them give such as they have: a hog, turkey, chickens, eggs, corn, or potatoes, etc. Put it into the hands of the committee on missions and that committee can turn the same into money by selling it. Here the pastor can take the money thus raised and send it to the secretaries, No. 150 Fifth Avenue, New York. By using the fifth Sunday, it will give us plenty of time to send the money in and get the vouchers for Conference. Accept anything that will bring honest money for the cause.

Yours in the work,

B. M. Taylor,
Missionary District Secretary.

LOST RELATIVES.

I desire to inquire through your valuable paper for my grandmother, Cecilia Houston, mother of William Tyler, my father, who left her in Atlanta, Ga., about the year 1875. When heard from last she was in Macon, Ga., in 1879. Any information will be thankfully received. Address, B. C. Tyler, Lucy, Tenn.

LOST FRIENDS.

I wish to inquire for Sister Francis Morgan's children—4 girls and 5 boys. They were left in Prince Edward County, Va., in 1846, near a place called Chickentown. They were sold as follows: Sallie, to Sam McDiannan; Isam to Hubard Nelson, Lilis to Tom P. Morgan, Malinda to John Woodall, Harriet to A. D. Pee; Rachel to Andrew Bailey, Amos to unknown parties. Robt. Morgan owned Sister Francis. She was brought to this country by Wash Richey. Any information will be thankfully received

Lewis Davis.

Sturgis, Miss.

NOTICE.

To the Pastors of Other Conferences:

Will you please give me the names of the sisters and delegates that are going to be at the Conference, so that I can provide for them before the Conference. By so doing you will save us a great deal of trouble and everybody will be comfortably situated when they come. If any of your brethren are expecting to bring their wives let me know in time.

Aaron Taylor.

Clarksville, Texas.

NOTICE.

To the Presiding Elders of the Texas Conference:

Please give me the list of the men that are coming up to the Conference for admission, whose names do not appear in the minutes, so that I may prepare homes for them before Conference.

Aaron Taylor, P. C.

Clarksville, Texas.

Hidden Weakness.



Just as we sometimes see a tree or pole apparently strong and sound come rushing down with a sudden crash because of some undetected process of decay, so no matter how good an appearance a woman may present, if she is subject to any hidden weakness, gradually sapping away and undermining her vitality, some day her entire constitution will give way and leave her a prostrate physical wreck.

The average doctor gives a little something for the headache and a little something else for the backache and still another thing for the nerves and so on, never once reaching the *hidden* weakness in the distinctly feminine organism.

The vast experience and special practice of Dr. R. V. Pierce, chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y., in treating women's diseases, enables him to understand and cope successfully with these particular ailments. Any woman may feel the utmost confidence in consulting him by mail. She will receive, free of cost, sound professional advice whereby her health may, in ninety-nine cases out of a hundred, be promptly and permanently restored. All correspondence is held to be *sacredly* confidential.

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ARRIVE—	LEAVE
Local mail .....1 00 pm	Local mail.....7 00 am
Chicago limited, 7 45 pm	Chicago limited, 9 00 am
Fast mail.. . 8 30 am	Fast mail.....7 21 pm

Louisville and Cincinnati

Fast mail.... 8 30 a.m.	Fast mail.. 7.20 pm

Louisville and Cincinnati, Limited.

No. 3 .. 7:45 pm	No. 4 .....9.00 am
McComb City	McComb City
Ac ..... 9: 0 a m	Ac..... 6:00 p.m

Vicksburg and Mississippi Valley Railroad.

No. 5, Memphis Express..... 1:30 a m	No. 6, Memphis press .....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8.15 a.m
No. 33, Baton Rouge ac... 9.15 a m	No. 34, Baton Rouge acc'n..4 30 pm

Louisville and Nashville.

No. 3, fast ex.... 4: am	No. 6, fast mail..7 55 am
No. 7, coast acc 8..0 am	No. 4, fast ex...11.1o am
No. 1, lim. ex....7:15 pm	No. 8, coast acc...: 5 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 am
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex .. 6.55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp'gs express .....9.15 am	No. 51, Hot Sp'gs express ..... 7 26 pm

Queen & Crescent Route.

Cincinnati and New York ... 8: 0 am	Cincinnati and New York..... 7:10 pm
No. 3, local ....2:2a pm	Local.....8:10 am

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Texas and Mexico fast mail ..... 6:45 pm	California ex...9:15 am
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8 Coast acc m...5.45 p.m	1 Lim. Ex.....7.15 p.m
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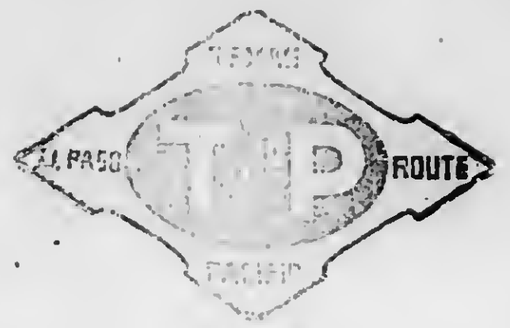
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ABOUT CHANGE OF ADDRESS.

We have learned from long experience that when we have attempted to change the address of our pastors according to appointment as read out at Conference, they in very many cases are not correct as to post office address, and they have to be changed again before the right office is reached. Then in case of circuits, how are we to know on which charge the pastor will reside unless he tells us? The best way is for all who desire a change to request it. A postal will do it, or the postmaster will send us a notice on his blank form, without any expense, whenever requested. Another good plan is for each presiding elder to send us a list of all his his pastors, including supplies, with their correct post office address. It will save a deal of complaint and trouble if this should be done.

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Monticello	Nov. 14
Sanderson	Nov. 19
Scotts	Nov. 26
Crandall	Nov. 29
Fernandina	Dec. 9
Kings Ferry	Dec. 17
Ebenezer	Dec. 23
Lone Star	Dec. 30
St. Augustine	Jan. 6

S. A. Huger, P. C.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

G. J. Dobson, P. C., Abbeville, Miss.: There is quite a number of cases of yellow fever reported as being in Oxford, some of which have been fatal, and on this account the whole county is put under a most rigid quarantine. Not a church bell has been heard for four weeks; no public gathering of any kind is allowed; the forks of every public road is guarded. One is not allowed to go even to a county store, and in some parts the people are cut off from going to the mills to exchange their corn for meal; no visiting of any kind is allowed. All who are destitute of the necessaries of life must suffer; one may have the money, but he is no better off than he who has no money; but despite this great trouble the people are gathering their crops, and most of them have cows, hogs and plenty of sorghum. We are hoping and praying that the change for the better will soon come. The patriarch, Job, has well said, "Man is born into trouble as the sparks fly upward." Hence we bow in submission to the will of our Heavenly Father.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, October 27, 1898.—Vol. 33, No. 43. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

When one speaks of a man's being too young for such and such responsibilities he should remember that while some men require age or time to prove their fitness, others simply require opportunity. The least that can be asked or should be accorded any man is to give him an opportunity.

* * *

The Mohegan a steamer belonging to the Atlantic Transport Company, left London for New York last Thursday and went ashore off the Lizard the next day. It contained 50 passengers and a crew of 150. At last accounts it was reported that a number of both passengers and crew were lost.

* * *

The storm which swept the southeastern coast of the country week before last was destructive alike to life and property. The southeastern portion of Georgia and the northeastern portion of Florida and adjacent islands bore the brunt of the storm's fury. People were drowned, houses wrecked and crops destroyed.

* * *

What is called race prejudice in this country is dying hard; but we believe it is surely dying. The enacting of class legislation and other efforts being made in a thousand ways to embarrass and humiliate the intelligent Negro may be regarded as the demon's death struggles. Years will elapse before his final demise, but he is going. The wheel of progress does not go backward.

* * *

Politics in Pennsylvania seem to grow hotter and hotter. Machine politics, if we may judge from the signs of the times, will, at the next election, receive a stunning blow. It looks as though Dr. Swallow will be elected governor, and if even one half of what is said against the machine be true, he should certainly be. The large vote received by the doctor at the last election shows the strength of his following and we doubt not it is now largely augmented.

* * *

The county in which Wilmington, N. C., is situated has, it is said, thirty-six colored magistrates, one register of deeds besides a number of minor officials. This kind of thing is what has prompted the Democrats to determine to wrest the state from the control of the populists and republicans, who are thus sharing with the Negro voter. It seems to us, however, that the only thing which should concern any citizen relative to an office holder may be thus expressed: Was he legitimately elected to office and is he qualified to hold it. To go further than this is to undermine the very foundation of government.

* * *

A post of the Grand Army of the Republic has spoken and it remains to be seen how far its example will be followed by other posts and how much attention the authorities will pay to their resolutions. Mission Ridge Post, of Chattanooga, resolved that it is "inexpedient" to have colored officers in either the regular or volunteer service of the army, and sends its protest to the War Department at Washington.. It strikes us that these gentlemen are rather late with their protest. The great wheel of progress is moving and that with such velocity that we are sure they will experience no little difficulty in stopping it. Still, the right to petition must not be denied.

BRAVE WORDS AND FITLY SPOKEN.

Among the great orators invited to speak during the Peace Jubilee which was held recently in Chicago, was Prof. Booker T. Washington. For such a distinguished honor we congratulate Mr. Washington and congratulate the race that we were thus honored through him. No man knows better than he what to do and what to say on such an occasion and this quality he most fittingly emphasized on the occasion named. If we are to judge the whole speech by the excerpt given, he proved himself an eloquent speaker and the possessor of a great mind. There were three other speakers, a Jewish rabbi, a Catholic priest, and a Presbyterian minister. We are confident, however, that Mr. Washington held his own, and that his whole race will appreciate the following words taken from the report given by the Associated Press:

He said in part:

"This country has been most fortunate in her victories. She has twice measured arms with England and has won. She has met the spirit of rebellion within her own borders and was victorious. She has met the proud Spaniard and he lies prostrate at her feet. All this is well; it is magnificent. But there remains one other victory for Americans to win—a victory as far-reaching and important as any that has occupied our army and navy. We have succeeded in every conflict except in the effort to conquer ourselves in blotting out racial prejudices. We can celebrate the era of peace in no more effectual way than by a firm resolve on the part of Northern men and Southern men, black and white men, that the trenches which we together dug around Santiago shall be the eternal burial place of all that which separates us in our business and civil relations. Let us be as generous in peace as we have been brave in battle. Until we thus conquer ourselves I make no empty statement when I say we shall have, especially in the Southern part of our country, a cancer gnawing at the heart of this republic that shall one day prove as dangerous as an attack from an army from without or within.

"In this presence and on this auspicious occasion I want to present the deep gratitude of nearly ten millions of my people to our wise, patient and brave chief executive for the generous manner in which my race has been recognized during this conflict—a recognition that has done more to blot out sectional and racial lines than any even since the dawn of our freedom."

When Mr. Washington gave expression to these words the most interesting feature of the evening occurred. The audience rose and cheered to the echo while President McKinley, standing in his box acknowledged by repeated bows, the compliment of the colored orator.

AMERICANIZING CUBA.

There are thousands of people in this country who have feared all along that one of the first steps made toward Americanizing Cuba would be to introduce American prejudices that would prove unpleasant, not to say detrimental, to every Negro who might happen to visit the island. But it must be confessed that, so far as we are concerned, we did not expect this monster to show itself first in the American army. And yet we find the following reported from Santiago:

"A question has cropped up that is causing Gen. Wood who, in the absence of Gen. Lawton, is in command of the military department of Santiago, not a little perplexity. A majority of the officers of the immune regiments from the Southern States object to eating at the same restaurants with colored officers, most of whom are from the Northen States. Some of the colored men, apparently desirious of bringing the matter to an issue, informally reported that they could not get served at the principal Spanish restaurant under existing Spanish law, whereas the American law compelled a proprietor of any house of public entertainment to serve all who pay. The restaurant propreitor involved complained that if he served the colored officers he would lose almost all of his patronage, as the majority of his customers were Southerners. Gen. Wood has appealed to the common sense of the colored officers and advises that the restaurant be turned into a club."

"At the same restaurants;" well, that certainly is serious! In this country the two races eat in the same dining car on railway trains, even in the South. But may be that is enforced by a semblance of law sustained by the courts. In Cuba there may be no other way for the Southern officers to show their superiority. Same regiment, same company, same rank, but not same restaurant. That would be too much sameness for our Southern friends and it might be heard at home.

But the account we find reads as though the objection is based on the fact that most of the colored officers are from the North. We are confident, however, that cannot be; its simply the same old American prejudice asserting itself in Cuba.

WE DO SAY "AMEN."

The Houston Van says:

"If the Negro had a grocery store, dry goods store, boot and shoe emporium or some other business concern everywhere he has a church organization, he would be a power in this country."

Concerning which the Dallas Express says: Let all the preachers say "Amen."

Relative to this matter we desire to say: If these brethren mean that it is desirable to have some successful business house alongside every church, or that we should have as many business houses as churches, the preachers do say, "Amen." But if they mean to supplant the churches with business houses, we do not say it. The Negro needs both business and religion, but the history of the world proves that to have business without religion, that is, without the fundamental principles which underlie and are taught by our holy religion, deprives a nation of that very power which they seem to desire for the Negro race. We agree that we have too few business houses, but not too many churches. The preachers have for their part built the churches, and since they could not very well do both, they have left a magnificent opportunity for "certain young men" to prove that they are good for something else in the world other than tossing paper balls at the men who have done their part as best they could and stand ready to help all others. In other words, we have built the churches, now you build the stores and we will help all we can, but don't expect us to do both or destroy what we have done in order to bring about the other.

A. W. Holland, an Afro-American, established the first news stand in Porto Rico after the close of the war.

OUR CONTRIBUTORS.

San Luis, Province of Santiago, Cuba,
Oct. 6, 1898.

To the Southwestern Advocate, New Orleans, La.:

Believing strongly our friedns in the States and the many readers of your columns would eare to know something of the three eolored volunteer regiments now on this island and stationed for the presentin this town of about 8000 inhabitants I shall endeavor to state some faets eoneerning each, as I have been able to see and learn from personal observation. This brigade is made up of the Ninth from Louisiana and Texas, the Eight from Illinois, and the Twenty-third from Kansas. The first regiment, as is pretty generally known, has a white staff, from colonel to eaptain, inelusive, while the latter two have eomplete staffs from eolonels to corporals who are men of our own eolor. As the Ninth is better known to your readers, perhaps, than either of the others. I shall begin with them by stating that the reputation they made before leaving New Orleans for this island for discipline and general deportment has been sustained to the present day, although the hardships and experience they have underwent have been of the most trying kind and worse by far than either the other regiments have seen. It was of a character to make men stubborn, to make them lose interest in all else, save their personal welfare. Some, however, have never given that a serious thought, still they maintained their equilibrium, seemingly with the hope of returning home with an undimmed and untouched record for discipline and soldierly bearing. The Ninth is and has been a martyr regiment. Many of her young soldiers have given up their lives on the altar of patriotism and love of country; have been vietims of the fatal ravages of disease in an endeavor to obey their country's call. A fatal error as did occur when the Ninth landed on the island should never have oceurred. Those responsible for it, I am in no position to state. I, however, know that the War Department at Washington and General Shafter, who was still here at the time of the landing, knew beyond the shadaw of a doubt that Santiago City was itself a veritable hole of death on account of the terrible bad sanitary eondition of the city, and that San Juan Heights, where the Ninth was ordered to camp, was even worse. Think of over a thousand men being made to sleep night after night on the ground beneath shelter tents, over the graves of thousands of men who only a few short weeks before had given up their lives in defense of their respeetive eountries and reeeived in the midst of war a soldier's burial. Think of the unpleasant odor arising as a result of those many graves, and think what a magnificent opportunity presented itself for siekness and disease. The men realized that they were in a breeding ground of disease, but like the true soldier they awaited moving orders to a more eongenial clime. Those orders at last eame, but too late, fever of different characters had broken forth in the regiment; it was rampant, still the men were men. Other things which went a long ways in helping along the fever was the total absence in the hospital of medieines (exeepting quinine) and supplies necessary to sueeessfully combat sueh fevers, besides the rottenness of the eommissary department, no delicacies on hand, or, for that matter, never received to date, to satiate the appetite of craving siek men. Nothing during that awful period when the fevers were worst. While the whole regiment, with the exeeption of a very few men, was sick, nthing but the ordinary government rations were on hand to be issued. At this time the fever cases within the regiment will average 135 eases a day. The Ninth's men have suffered all these things and many others whieh spaee will not allow me to state, and still they have a reeord for deportment. I do not attribute that faet altogether, as some white eorrespondents for New Orleans papers would have a publie and eountry believe, to be due to the presence and authority of white officers within their ranks. With the proper colored men at the head of a similar organization, who knew how to and would treat men as men and not abuse their authority, I feel more than safe in saying the same things eould be attained. We have living examples in this same eity in the Eighth Illinois, eommanded by Col. Marshall, and the Twenty-third Kansas, commanded by Col. Beck; both those organizations are ruled entirely by eolored men, as I stat'd before, and two better volunteer organizations have not done service for Uncle Samuel. The deportment in eaeh eommand is exeellent. There is a pleasant feeling existing between officers and enlisted men. Quite frequently they are seen mingling together, whieh faet has a tendeney only to cement the ties between the men. Officers are firm, but easily approached, and the men have not yet attempted to lose respeet for their superiors, notwithstanding all that may be said by New Orleans papers' eorrespondents stationed over here. Whatever little diseipline there may be in the Eighth and Twenty-third, under colored eommanders it is not sufficient to ehange the high regards in which eaeh command the Brigadier General commanding this brigade holds for them. After all, this is an experiment whieh has so far proven so suceessful with eolored offieers until some would even rob the negro of that amount of praise and eredit due him for his first attempt and sueeess. Notwithstanding all efforts in that direction to discredit his managebent on the part of white correspondents, the War Department at Washington reeognize their full worth and are giving them the benefit of it. L.

SHOULD YOUNG PEOPLE ATTEND CLASS MEETING?

Miss Lavinia C. Jenkins.

To me it seems just a little strange that here in the sweet afternoon of the nineteenth eentury sueh a question should arise as "Should Young People Attend Class Meeting?" Like Pope,

"I was not born for eourts or great affairs;
I pay my debts, believe and say my prayers."

But to come to the subjeet. Of what denomination is the class meeting a peculiar feature? Of the Methodist Episcopal Chureh. How was this church first organized? A company of pious young men in Oxford University bonded themselves together to be true Christians and scholars. They often met to study the New Testament in Greek, the language in which it was first written. They regularly fasted, prayed, partook of the sacrament, visited the sick and prisoners helped the poor, and lived sueh holy lives that their sehoolmates ealled them the "Holy Club." Their duties were performed so methodically that they were ealled "Methodists." This name, you see, eame through ridicule, but no matter, the sweetest name of earth or heaven eame the same way, and that is that Christ is ealled "The Friend of Sinners." Among these were John Wesley, known as the founder of Methodism; his brother Charles, the famous hymn writer; George Whitfield, the eloquent preaeher; James Hervey, and author of merit, and others. One of them was only eighteen years old.

This, however, was only the commencement, and not the conelusion of the work. These were seattered by persecutions, but in 1739 began this ehureh to hold class meetings on Thursdays, in the evenings. In these meetings John Wesley advised the members, reproved them, eomforted them, exhorted them, and when neeessary, in a Christ-like manner, rebuked them. Their meetings were always coneluded with prayers suited to their several neeessities. It was young hands then that through the help of the Almighty first laid the foundation of Methodism. Now that Methodism has grown to be a stronghold, shall these young hands relax? God forbid.

Were we to ask should young people attend Sabbath school or the Epworth League, that would seem silly. It is equally as silly to ask should they attend class meetings. It would be out of plaee to ask should our young people attend the preaehing services. 'Tis just as mueh out of place to ask should they attend class meetings. It would seem like folly to ask should a young person become a Christian. It is just as foolish to ask should they attend class meetings.

The young minds are the growing minds. Growing minds need food. Food for the Christian is stowed away in the elass meeting. Young minds grow faster when eneouraged. It is in the elass meeting that we find this encouragement.

We set out a plant; take, for example, the morning glory. Set it in a rieh plaee, it will grow very fast. Make a framework to support it, train its branehes to climb and it will prove very ornamental; but if allowed to run as it pleases, it will be found quite cumbersome or troublesome. If there is a fenee near by it may be that the unaided vine may find it and elimb, but seldom is it the ease. Why did Solomon say, "Train up the child in the way it should go?" The young person when he eomes into the ehureh is the plant set out. The class meeting is the framework to support it. There are few that, like the vine, may find support elsewhere, but very few.

If you desired to be a teacher, you would attend a normal sehool; if a lawyer, or a doetor, a professional school; it is a carpenter or a smith an industrial school. Why not, then, if a Christian, attend a Christian sehool? The elass meeting is the Christian's training sehool.

There are some old people that always seem happy, in the ehureh or elsewhere, in adversity or in prosperity, in sickness or in health. Always happy. Ask them, if you please, the secret of their happiness and they will tell you that from their youth up they have been attentive to their class meetings. They attended at first because it was a requisite of their church, but later saw, yea, felt, the benefits, and now feel that if they ean attend but one serviee, it will be the class serviee.

I heard a Baptist minister say last summer that when the Methodist Church was first organized it grew faster than any other denomination that he knew of, and it seemed to him that the hand of God was with it, but reeently it had eeased to spread so rapidly, and it seemed that the hand of God was withdrawn. I claim, and I think justly, but this rapidity was more marked then; it was due to the attendanee in the class meetings; and if there is any relaxation, it is due to the non-atendanee in the elass meetings.

When we neglect the elass meeting for awhile we grow a little indifferent; a while longer, we grow careless; a while longer, we grow cold. Our religion finally dies. We are ashamed to confess that we were ever Christians.

Do we love life? Do we love peaee of mind? Do we love to progress? Do we love our own souls? Then we must attend the elass meetings.

Seneea, S. C.

POOR OPINION OF GOD.

Is it not true that even Christians have, in many instances, a poor opinion of God? It is a faet that they sometimes charge him with doing things which, if he did do them, would prove him to be more unreliable than many honest human beings are. I fear that even we ourselves sometimes practieally decide that God is a liar. We act as though we did not believe that God told the truth about eertain matters concerning which he has made plain and repeated statements The late C. H. Spurgeon said: "Do you not know, brethren, that we often impute to the good Lord conduet whieh we should be ashamed of in ourselves? This must not be. If you said to a poor man: 'You are in very bad eircumstanees; write to me to-morrow and I will see to your affairs for you;' and if he did write to you, you would not treat his letter with contempt. You would be bound to consider his case. When you told him to write, you meant that you would help him if you could. And when God tells you to eall upon him, he does not mock you. He means that he will deal kindly with you."

He who does not take God at his word has a

poor opinion of him. He who says that he believes that the Bible is true, yet does not give heed to the teachings, the commands, the warnings, the exhortations of the Bible, has a very poor opinion of God. He tells all people that if they will come unto him in the name of his Son and in the right attitude of heart, they shall find mercy unto salvation. To disbelieve this proposition is to think meanly and wickedly of God. Many people have a far worse opinion of God than they do of themselves. This should not be said of any real Christian. C. H. Wetherbe.

A REMARKABLE PRAYER.

An amusing little incident of a curious prayer is related by a preacher of Graugeville, Cal., in the "Blue Monday Club" of the Homiletic Review. He says:

In 1883 I was conducting a revival service in a country schoolhouse. One of the prominent men of the community was a Mr. C., who had been converted a year before at the age of sixty. He was earnestly trying to become fluent in public prayer, so he studied the ritual prayers in the Methodist Discipline, which he would recite or read when called upon to pray. It mattered not whether the extracts were from the marriage, burial or baptismal service. They were prayers. One day at a cottage prayer meeting he forgot his ritual and prayed without, thus: "O, Lord, them boys are mine, you know where they are. Theyv'e gone to a dance. Go after 'em. Yes, Lord, go to the dance with 'em. When the floor manager takes the floor and calls out: 'Choose your partners,' they'll begin to get ready. The fiddler draws his bow across the fiddle. * * I know how they do, Lord, just paralyze 'em, not too much, but paralyze 'em enough to scare'em, Lord!" All this with real earnestness. The effect of such a prayer in the midst of a most serious meeting is better imagined than told.

"TAKE IT TO THE LORD IN PRAYER."

A friend from Canada has sent me the following story. She says:

Little Jessie was in trouble, and her blue eyes were full of tears when she came to tell me her grief.

Miss C——, I've lost the stocking I had finished, and now this one, nearly done, will be of no use; and I wanted to give them to grandma on Saturday, her birthday."

The tearful face was hidden in her apron; for it was a great trouble to the little girl, as she meant to surprise her grandmother with a gift of her own making.

With a few comforting words, I sent some one to help in the search for the missing stocking; but they looked in vain, and Jessie sat down to have another cry over her loss, and did little else till school was over, taking home a heavy heart and sad face, and bringing both back next morning.

The Scripture reading that morning was about John in prison, and how he was beheaded, and his friends took up his body and buried it, and went and told Jesus. After reading came the lessons, and then most of the scholars went out to play. I was busy at my desk when little Jessie again stood before me, her face all smiles.

"O, Miss C——, I have found my stocking.

"That is good news, dear; tell me how you found it."

"Why, you know you read about 'telling Jesus,' and I thought I'd tell him about my stocking; so I did, and asked him to let me find it, and when recess came I went to look through the desks once more, and in the first desk I looked— the very first, teacher—I found it. Wasn't it kind of him to let me find it so soon?"

Years after, Jessie, with much feeling, referred to this incident of her childhood, when she learned the reality of taking everything to Jesus, a lesson she never forgot.—Rev. E. P. Hammond.

Don't forget our Communion set offer.

THE LIFE OF FAITH.

GO WORK.

I need thee, hear the Master say,
As to the work He calls to-day.
The work is great, the workers few,
And I've some work for thee to do.

Yes, some one needs thee here or there,
Go! ask Jesus to tell thee where.
It may not be where thou wouldst choose,
It will be where he would thee choose.

It may be far from friends to roam;
It may be in thine own dear home;
It may be paths thou dost not know;
Yet go where He would have thee go.

—Jennie A. Van Hoesen.

There must be the death of self always before a life can be Christlike. In Japan they have a beautiful legend of the making of a wonderful bell. Long, long ago the emperor wrote to the maker of bells, commanding him to cast a bell larger and more beautiful than any ever made before. He bade him put in it gold and silver and brass, that the tone might be so sweet and clear, that, when rung in the palace tower, its sounds might be heard for a hundred miles. The maker of bells put gold and silver and brass in his great melting-pot, but the metals would not mingle and the bell was a failure. Again and again he tried, but in vain. Then the emperor was angry and sent him saying that if the bell was not made at the next trial the bell-maker must die. The bell-maker had a lovely daughter. She was greatly distressed for her father. Wrapping her mantle about her, she went by night to the oracle and asked how she could save him. He told her that gold and brass would not mingle until the blood of a virgin was mixed with them in their fusion. Again the old maker of bells prepared to cast the bell. The daughter stood by and at the moment of casting she threw herself into the midst of the molten metal. The bell was made and was found to be more wonderful and perfect than any other ever made. It hangs in the great palace tower and its sweet tones are heard for a hundred miles. The blood of sacrifice, mingling with the gold and silver, gave to the bell its matchless sweetness.

It is only a legend from a heathen land, but its lesson is true. Our lives make no music until self dies and our blood mingles with our offering in the altar fires of love. It is only when we lose our life for Christ that we get it back, saved and glorious.—J. R. Miller, D. D., in Religious Telescope.

THREW AWAY TESTAMENTS LAST.

One of the regulars who was with his regiment and was pressent at the battle of San Juan hill, related a little incident of his observation yesterday as he sat in the shadow of a tent in the company street trying to keep cool. "When the battle was over," he said, "I started out to take a walk up the hill, and I was particularly interested in noting just what things the regiment discarded first when they went into action. The first I came across were intrenching tools, cooking utensils, knives and other things of like character which the soldier usually carries with him in the field. The ground all about was strewn with them. A little further up, possibly half way, I came across the rations that had been thrown away and away up near the top of the hill the last of all to be discarded were the Testaments and prayer-books the Young Men's Christian Association had distributed while we were still in Florida. There were a great many of them along the crest of the hill, but I think the good people of the association would be glad to know that the men threw away everything else that might prove burdensome or in the way, even to their rations, which were scanty enough, before they gave up the Testaments that had been given them."—New York Tribune.

A FRANK TESTIMONY.

Bishop Fitzgerald of the Methodist Episcopal Church, South, is one of the most gifted and devoted men of that church. He recently attended the preachers' meeting in Nashville, Tenn., at which he gave the following personal Christian testimony:

"After family prayers last night, while sitting on the piazza looking at the pale stars visible in the peaceful skies above me and listening to the katydids in the elms in the yard, these thoughts came into my mind:

"1. Methodism can't be run without more religion than is required by a mere ecclesiasticism. Its machinery is mighty, but it must be lubricated by the oil of the sanctuary, the unction of the Holy Ghost.

"2. We need more prayers and less talking to and of each other.

"3. We need the magnanimity that forbears reprisal, the honesty that makes confession and the grace that forgives—in a word, we need more of the religion that lifts its possessor above the plane of nature, the life that is hid with Christ in God.

"Our war with Spain brought out exhibitions of heroism and magnanimity that excite the admiration of the world. Church troubles bring us tests of our quality as soldiers of Jesus Christ. We need now such an inflow of the spirit of Christ throughout our church as will demonstrate its divinity and attest its mission.

"As I sat there meditating and praying I felt as if I wished to take a fresh start on this line —and I resolved, God helping me, to come to the preachers' meeting with this testimony. I want my portion in due season—that is to say, this very day. Amen.—Christian Uplook.

OUR DUTY.

"The God of revelation is the God of revolution." If that be so we must combine the efforts of the church with those of the State in fulfilling the purpose of heaven in our present war. We must heartily and cheerfully sustain our government in the enlistment and equipment of armies and the management of military operations, asking God to prevent and overrule mistakes, and to guide the Chief Executive and his Cabinet; the Congress, the officers in the field and the men in the ranks that every plan and stroke may tell for humanity, truth, righteousness mercy and justice the world around. We must follow our loved regulars and volunteers to the field with fervent prayer for this guidance and welfare, with letters of cheer and encouragement, and if need be, with practical aid in hospital and sanitary work. In the great civil war the good Abraham Lincoln said that the Methodist Episcopal Church had sent more soldiers to the field, more nurses to the hospitals and more prayers to heaven than any other. Happily, our Methodism is all united in this war. We are one with our Methodist president, hoping and pleading that the God of battles, who is the God of truth, may make quick, decisive and thorough work of driving the despot from American soil and shutting him up forever in his far-off peninsula refuge.—Michigan Advocate.

All growth in the spiritual life is connected with the clearer insight into what Jesus is to us. The more we realize that Christ must be all to us and in us, the more we shall learn to live in the real life of faith which, dying to self, lives wholly in Christ. The Christian life is no longer the vain struggle to live right, but the resting in Christ and finding strength in him as our life, to fight the fight and gain the victory.—Andrew Murray.

The inward influences and illuminations which come to us through those who have loved us are deeper than any that we can realize; they penetrate all our life and assure us that there must be a fountain of life and love from which they and we are continually receiving strength to bear and to hope.—Frederick Maurice.

OUR CONTRIBUTORS.

San Luis, Province of Santiago, Cuba,
Oct. 6, 1898.

To the Southwestern Advocate, New Orleans, La.:

Believing strongly our friedns in the States and the many readers of your columns would care to know something of the three colored volunteer regiments now on this island and stationed for the presentin this town of about 8000 inhabitants I shall endeavor to state some facts concerning each, as I have been able to see and learn from personal observation. This brigade is made up of the Ninth from Louisiana and Texas, the Eight from Illinois, and the Twenty-third from Kansas. The first regiment, as is pretty generally known, has a white staff, from colonel to captain, inclusive, while the latter two have complete staffs from colonels to corporals who are men of our own color. As the Ninth is better known to your readers, perhaps, than either of the others, I shall begin with them by stating that the reputation they made before leaving New Orleans for this island for discipline and general deportment has been snstained to the present day, althongh the hardships and experience they have underwent have been of the most trying kind and worse by far than either the other regiments have seen. It was of a character to make men stubborn, to make them lose interest in all else, save their personal welfare. Some, however, have never given that a serious thought, still they maintained their equilibrium, seemingly with the hope of returning home with an undimmed and untouched record for discipline and soldierly bearing. The Ninth is and has been a martyr regiment. Many of her yonng soldiers have given up their lives on the altar of patriotism and love of country; have been victims of the fatal ravages of disease in an endeavor to obey their country's call. A fatal error as did occur when the Ninth landed on the island should never have occurred. Those responsible for it, I am in no position to state. I, however, know that the War Department at Washington and General Shafter, who was still here at the time of the landing, knew beyond the shadaw of a doubt that Santiago City was itself a veritable hole of death on accomnt of the terrible bad sanitary condition of the city, and that San Juan Heights, where the Ninth was ordered to camp, was even worse. Think of over a thousand men being made to sleep night after night on the gronnd beneath shelter tents, over the graves of thousands of men who only a few short weeks before had given up their lives in defense of their respective countries and received in the midst of war a soldier's burial. Think of the unpleasant odor arising as a result of those many graves, and think what a magnificent opportunity presented itself for sickness and disease. The men realized that they were in a breeding gronnd of disease, but like the true soldier they awaited moving orders to a more congenial clime. Those orders at last came, but too late, fever of different characters had broken forth in the regiment; it was rampant, still the men were men. Other things which went a long ways in helping along the fever was the total absence in the hospital of medicines (excepting quinine) and supplies necessary to successfully combat such fevers, besides the rottenness of the commissary department, no delicacies on hand, or, for that matter, never received to date, to satiate the appetite of craving sick men. Nothing during that awful period when the fevers were worst. While the whole regiment, with the exception of a very few men, was sick, nthing but the ordinary government rations were on hand to be issued. At this time the fever cases within the regiment will average 135 cases a day. 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Quite frequently they are seen mingling together, which fact has a tendency only to cement the ties between the men. Officers are firm, but easily approached, and the men have not yet attempted to lose respect for their superiors, notwithstanding all that may be said by New Orleans papers' correspondents stationed over here. Whatever little discipline there may be in the Eighth and Twenty-third, under colored commanders it is not sufficient to change the high regards in which each command the Brigadier General commanding this brigade holds for them. After all, this is an experiment which has so far proven so successful with colored officers until some would even rob the negro of that amount of praise and credit due him for his first attempt and success. Notwithstanding all efforts in that direction to discredit his managebent on the part of white correspondents, the War Department at Washington recognize their full worth and are giving them the benefit of it. L.

SHOULD YOUNG PEOPLE ATTEND CLASS MEETING?

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To me it seems just a little strange that here in the sweet afternoon of the nineteenth century such a question should arise as "Should Young People Attend Class Meeting?" Like Pope,

"I was not born for courts or great affairs;
I pay my debts, believe and say my prayers."

But to come to the subject. Of what denomination is the class meeting a peculiar feature? Of the Methodist Episcopal Church. How was this church first organized? A company of pious young men in Oxford University bonded themselves together to be true Christians and scholars. They often met to study the New Testament in Greek, the language in which it was first written. They regularly fasted, prayed, partook of the sacrament, visited the sick and prisoners helped the poor, and lived such holy lives that their schoolmates called them the "Holy Club." Their duties were performed so methodically that they were called "Methodists." This name, you see, came through ridicule, but no matter, the sweetest name of earth or heaven came the same way, and that is that Christ is called "The Friend of Sinners." Among these were John Wesley, known as the founder of Methodism; his brother Charles, the famous hymn writer; George Whitfield, the eloquent preacher; James Hervey, and author of merit, and others. One of them was only eighteen years old.

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Were we to ask should young people attend Sabbath school or the Epworth League, that would seem silly. It is equally as silly to ask should they attend class meetings. It would be out of place to ask should our young people attend the preaching services. 'Tis just as much out of place to ask should they attend class meetings. It would seem like folly to ask should a young person become a Christian. It is just as foolish to ask should they attend class meetings.

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We set out a plant; take, for example, the morning glory. Set it in a rich place, it will grow very fast. Make a framework to support it, train its branches to climb and it will prove very ornamental; but if allowed to run as it pleases, it will be found quite cumbersome or troublesome. If there is a fence near by it may be that the unaided vine may find it and climb, but seldom is it the case. Why did Solomon say, "Train up the child in the way it should go?" The young person when he comes into the church is the plant set out. The class meeting is the framework to support it. There are few that, like the vine, may find support elsewhere, but very few.

If you desired to be a teacher, you would attend a normal school; if a lawyer, or a doctor, a professional school; it is a carpenter or a smith an industrial school. Why not, then, if a Christian, attend a Christian school? The class meeting is the Christian's training school.

There are some old people that always seem happy, in the church or elsewhere, in adversity or in prosperity, in sickness or in health. Always happy. Ask them, if you please, the secret of their happiness and they will tell you that from their youth up they have been attentive to their class meetings. They attended at first because it was a requisite of their church, but later saw, yea, felt, the benefits, and now feel that if they can attend but one service, it will be the class service.

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When we neglect the class meeting for awhile we grow a little indifferent; a while longer, we grow careless; a while longer, we grow cold. Our religion finally dies. We are ashamed to confess that we were ever Christians.

Do we love life? Do we love peace of mind? Do we love to progress? Do we love our own souls? Then we must attend the class meetings.

Seneca, S. C.

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A friend from Canada has sent me the following story. She says:

Little Jessie was in trouble, and her blue eyes were full of tears when she came to tell me her grief.

Miss C——, I've lost the stocking I had finished, and now this one, nearly done, will be of no use; and I wanted to give them to grandma on Saturday, her birthday."

The tearful face was hidden in her apron; for it was a great trouble to the little girl, as she meant to surprise her grandmother with a gift of her own making.

With a few comforting words, I sent some one to help in the search for the missing stocking; but they looked in vain, and Jessie sat down to have another cry over her loss, and did little else till school was over, taking home a heavy heart and sad face, and bringing both back next morning.

The Scripture reading that morning was about John in prison, and how he was beheaded, and his friends took up his body and buried it, and went and told Jesus. After reading came the lessons, and then most of the scholars went out to play. I was busy at my desk when little Jessie again stood before me, her face all smiles.

"O, Miss C——, I have found my stocking.

"That is good news, dear; tell me how you found it."

"Why, you know you read about 'telling Jesus,' and I thought I'd tell him about my stocking; so I did, and asked him to let me find it, and when recess came I went to look through the desks once more, and in the first desk I looked— the very first, teacher—I found it. Wasn't it kind of him to let me find it so soon?"

Years after, Jessie, with much feeling, referred to this incident of her childhood, when she learned the reality of taking everything to Jesus, a lesson she never forgot.—Rev. E. P. Hammond.

Don't forget our Communion set offer.

THE LIFE OF FAITH.

GO WORK.

I need thee, hear the Master say,
As to the work He calls to-day.
The work is great, the workers few,
And I've some work for thee to do.

Yes, some one needs thee here or there,
Go! ask Jesus to tell thee where.
It may not be where thou wouldst choose,
It will be where he would thee choose.

It may be far from friends to roam;
It may be in thine own dear home;
It may be paths thou dost not know;
Yet go where He would have thee go.

—Jennie A. Van Hoesen.

There must be the death of self always before a life can be Christlike. In Japan they have a beautiful legend of the making of a wonderful bell. Long, long ago the emperor wrote to the maker of bells, commanding him to cast a bell larger and more beautiful than any ever made before. He bade him put in it gold and silver and brass, that the tone might be so sweet and clear that, when rung in the palace tower, its sounds might be heard for a hundred miles. The maker of bells put gold and silver and brass in his great melting-pot, but the metals would not mingle and the bell was a failure. Again and again he tried, but in vain. Then the emperor was angry and sent him saying that if the bell was not made at the next trial the bell-maker must die. The bell-maker had a lovely daughter. She was greatly distressed for her father. Wrapping her mantle about her, she went by night to the oracle and asked how she could save him. He told her that gold and brass would not mingle until the blood of a virgin was mixed with them in their fusion. Again the old maker of bells prepared to cast the bell. The daughter stood by and at the moment of casting she threw herself into the midst of the molten metal. The bell was made and was found to be more wonderful and perfect than any other ever made. It hangs in the great palace tower and its sweet tones are heard for a hundred miles. The blood of sacrifice, mingling with the gold and silver, gave to the bell its matchless sweetness.

It is only a legend from a heathen land, but its lesson is true. Our lives make no music until self dies and our blood mingles with our offering in the altar fires of love. It is only when we lose our life for Christ that we get it back, saved and glorious.—J. R. Miller, D. D., in Religious Telescope.

THREW AWAY TESTAMENTS LAST.

One of the regulars who was with his regiment and was pressent at the battle of San Juan hill, related a little incident of his observation yesterday as he sat in the shadow of a tent in the company street trying to keep cool. "When the battle was over," he said, "I started out to take a walk up the hill, and I was particularly interested in noting just what things the regiment discarded first when they went into action. The first I came across were intrenching tools, cooking utensils, knives and other things of like character which the soldier usually carries with him in the field. The ground all about was strewn with them. A little further up, possibly half way, I came across the rations that had been thrown away and away up near the top of the hill the last of all to be discarded were the Testaments and prayer-books the Young Men's Christian Association had distributed while we were still in Florida. There were a great many of them along the crest of the hill, but I think the good people of the association would be glad to know that the men threw away everything else that might prove burdensome or in the way, even to their rations, which were scanty enough, before they gave up the Testaments that had been given them."—New York Tribune.

A FRANK TESTIMONY.

Bishop Fitzgerald of the Methodist Episcopal Church, South, is one of the most gifted and devoted men of that church. He recently attended the preachers' meeting in Nashville, Tenn., at which he gave the following personal Christian testimony:

"After family prayers last night, while sitting on the piazza looking at the pale stars visible in the peaceful skies above me and listening to the katydids in the elms in the yard, these thoughts came into my mind:

"1. Methodism can't be run without more religion than is required by a mere ecclesiasticism. Its machinery is mighty, but it must be lubricated by the oil of the sanctuary, the unction of the Holy Ghost.

"2. We need more prayers and less talking to and of each other.

"3. We need the magnanimity that forbears reprisal, the honesty that makes confession and the grace that forgives—in a word, we need more of the religion that lifts its possessor above the plane of nature, the life that is hid with Christ in God.

"Our war with Spain brought out exhibitions of heroism and magnanimity that excite the admiration of the world. Church troubles bring us tests of our quality as soldiers of Jesus Christ. We need now such an inflow of the spirit of Christ throughout our church as will demonstrate its divinity and attest its mission.

"As I sat there meditating and praying I felt as if I wished to take a fresh start on this line —and I resolved, God helping me, to come to the preachers' meeting with this testimony. I want my portion in due season—that is to say, this very day. Amen.—Christian Uplook.

OUR DUTY.

"The God of revelation is the God of revolution." If that be so we must combine the efforts of the church with those of the State in fulfilling the purpose of heaven in our present war. We must heartily and cheerfully sustain our government in the enlistment and equipment of armies and the management of military operations, asking God to prevent and overrule mistakes, and to guide the Chief Executive and his Cabinet; the Congress, the officers in the field and the men in the ranks that every plan and stroke may tell for humanity, truth, righteousness mercy and justice the world around. We must follow our loved regulars and volunteers to the field with fervent prayer for this guidance and welfare, with letters of cheer and encouragement, and if need be, with practical aid in hospital and sanitary work. In the great civil war the good Abraham Lincoln said that the Methodist Episcopal Church had sent more soldiers to the field, more nurses to the hospitals and more prayers to heaven than any other. Happily, our Methodism is all united in this war. We are one with our Methodist president, hoping and pleading that the God of battles, who is the God of truth, may make quick, decisive and thorough work of driving the despot from American soil and shutting him up forever in his far-off peninsula refuge.—Michigan Advocate.

All growth in the spiritual life is connected with the clearer insight into what Jesus is to us. The more we realize that Christ must be all to us and in us, the more we shall learn to live in the real life of faith which, dying to self, lives wholly in Christ. The Christian life is no longer the vain struggle to live right, but the resting in Christ and finding strength in him as our life, to fight the fight and gain the victory.—Andrew Murray.

The inward influences and illuminations which come to us through those who have loved us are deeper than any that we can realize; they penetrate all our life and assure us that there must be a fountain of life and love from which they and we are continually receiving strength to bear and to hope.—Frederick Maurice.

WOMAN'S DOMINION.

The year 1897 in the Mary E. Cook Memorial Orphanage, Foo-Chow, has been a most prosperous one, reports Miss Alice Lmam. Thirty-three children, very little sickness, and not a single death. The little people are greatly interested in the kindergarten and the bedtime stories, Bible verses and prayers. Cio Lang is especially helpful.

Miss Alice M. Stanton, just returned from Kiukiang, China, writes: "Have you heard that two girls from our school are going to Minneapolis to study, living in the home of Bishop and Mrs. Joyce? One, Anna Stone, is Dr. Mary Stone's sister; the other, Erlien Tang, is the daughter of a business man who has been a faithful helper for twenty-five years." These girls are supported from private funds, but great interest will follow them in their studies, as they mark distinctly the advance in China affected by the work of the tireless missionaries.

This comes from China: "If you could have been with me your hearts would have been encouraged at the work of one of my Bible women, Mrs. Deng Cing Sang. She has been in the work thirty years, so knows how to adapt herself to circumstances. Men, women and children listen to her an hour at a time. Sometimes she sings 'Come to Jesus, he will save you,' and as her clear voice rings out over the fields I can see the people coming from all directions. I assure you the special gift for her support is money well spent, for she is winning souls."

At the last Foo-Chow Woman's Conference a parliament upon infant betrothals was conducted by Miss Mabel Allen, of the Woman's Foreign Missionary Society. The questions discussed and the names of the Chinese women who answered them are suggestive and full of interest. Mrs. Hung gave a short history of the origin of the custom, and replied to the query, "Wherein is the custom contrary to the teaching of the Bible?" Mrs. Lau replied to the second question, "How does the custom injure the girl betrothed?" The third, "How does it injure the boy betrothed?" was answered by Mrs. Hung, and Mrs. Nguk Cie answered the fourth, "What can we Christians do to help destroy this custom?"

BEER AS A BEVERAGE.

We are surprised to note that some of the foreign insurance journals have been copying the absurb conclusions of one J. Thomann, in a pamphlet recently published in New York, to show by statistical figures that "beer is the healthiest drink known." The writer declares, as the result of his investigations, that the "risks incurerd in insuring the lives of habitual beer drinkers are less by forty per cent than the ordinary risks of such transactions." Thomann simply proves what he did not strat out to prove, that the robust men employed in the breweries, who drink from forty to fifty glasses of beer daily, remain in robust health for some years by virtue of their large amount of vital force and tenacity; not by virtue of beer, but in spite of it.

We have closely watched the heavy beer-drinkers in this community with reference to their mortality ratio for more than twenty years, and our observations show that out of every hundred who saturate themselves in this immoderate way, not more than five out of every hundred pass the age of fifty-three. Those that escape Bright's disease or uraemic poisoning become victims of cirrhosis or fatty degeneration or erysipelas or appoplexy. One or other of these fatal diseases invariable gives the finishing touch to the "splendid physique" about which Thomann rants long before the period of natural expectation. If beer-drinkers choose to satisfy their thirst with their favorite beverage, that is one thing; but if they are led by Thomann's lying statistics into the belief that beer will prolong their lives, or that life companies can be fooled into the acceptance of walking beer barrels as healthy risks, that is quite another.—Baltimore Underwriter.

TIME TABLE FOR BAKING MEATS.

Beef, sirloin, rare, for each pound eight to ten minutes; beef, sirloin, well done, for each pound twelve to fifteen minutes; beef, rib or rump, for each pound twelve to fifteen minutes; beef, long for short fillet, twenty to thirty minutes, mutton, rare, for each pound ten minutes; mutton, well done, for each pound fifteen minutes; lamb, well done, for each pound fifteen minutes; veal, well done, for each pound twenty minutes; pork well done, for each pound thirty minutes; turkey weighing ten pounds, three hours; chicken, weighing three to four pounds, one to one and a half hours; goose weighing eight pounds, two hours; tame duck, forty to sixty minutes; game duck, thirty to forty minutes; grouse, thirty minutes; pigeons, thirty minutes; small birds, fifteen to twenty minutes; venison, for each pound fifteen minutes; fish, six to eight pounds, long, thin, one hour; fish, four to six pounds, thick, one hour; fish, small, twenty to thirty minutes.—Sallie Joy White, in "Woman's Home Companion.

Coffee.—For three cupfuls coffee grind one ounce of the best Java coffee to a fine powder, rinse out the coffee pot with boiling water, put in the coffee, pour on sufficient boiling water to moisten the coffee, set the can on top of the teakettle, let it stand three minutes, then add enough boiling water to make one and a half pints in all; let it stand on side of the stove five minutes without boiling, then strain it through a fine strainer into three cups, and serve with cream or unsweetened condensed milk.—New York Press.

Cocoanut Pudding.—Grate the meat of a large cocoanut, roll fine five Boston crackers, mix with the cocoanut, and add milk enough to beat, and a tablespoonful of butter. Beat five eggs, add a cupful of sugar, mix, and bake like a custard.

Cat-Tails.—These will keep for several years if they are hung by the stem, head down, until thoroughly dry. They may be dipped, as soon as picked, in a weak solution of carbolic acid, to prevent insects from destroying them.—Ladies Home Journal.

Baked Beans.—Persons of delicate digestion who are fond of baked beans, but cannot eat them cooked with salt pork and molasses, will find them both delicious and harmless when milk is substituted. Wash in three waters, and let them stand in a fourth one over night. Boil gently until tender, with the vessel uncovered for the last half-hour, that the liquor may evaporate. Season with butter, salt, pepper and two tablespoonfuls of granulated sugar; cover with rich milk, simmer fifteen minutes, and bake delicate brown.

BESSIE'S VERSE.

Bessie was a very little girl. She had leanred the verse, "Suffer the little children to come unto me," to repeat at a meeting. She stepped on the platform and began, "Suffer—" It was the first time she had ever tried to speak before so many people. She was frightened, and stopped for a moment, then bravely began again, "Suffer the little—" Again her fear overcame her, but, being a resolute little one, she made a third attempt, and said "Suffer the little children."

The third time she looked at the upturned faces and stopped. At last she repeated, not exactly the verse, but these words, "Jesus wants us all to come to him, and don't anybody try to stop us." Which was better, to repeat the exact words or to have their meaning in her little heart? —The Sunbeam.

Don't forget our Communion set offer.

OUR YOUNG FRIENDS

THE SECRET OF HAPPINESS.

Are you always disgusted
With life, little man?
I will tell you a wonderful trick.
That will bring you contentment
If anything can—
Do something for somebody, quick:
Do something for somebody, quick!

Are you awful tired
With play, little girl?
Weary, discouraged and sick?
I will tell you the lovliest
Game in the world—
Do something for somebody, quick:
Do something for somebody, quick!

Though it rains like the rain
Of the flood, little man,
And the clouds are forbidding and thick,
You can make the sun shine
In your soul, little man—
Do something for somebody, quick:
Do something for somebody, quick!

Though the skies are like brass
Overhead, little girl,
And the walk like a well-heated brick;
And all earthly affairs
In a terrible whirl:
Do something for somebody, quick:
Do something for somebody, quick!

—Selected.

LINCOLN AND THE DYING SOLDIER BOY.

One day in May, 1863, while the great war was raging between the North and the South, President Lincoln paid a visit to one of the military hospitals, says an exchange. He had spoken many cheering words of sympathy to the wounded as he proceeded through the various wards, and now he was at the bedside of a Vermont boy, of about sixteen years of age, who lay there mortally wounded.

Taking the dying boy's thin, white hand in his own, the President said, in a tender tone:

"Well, my poor boy, what can I do for you?"

The young fellow looked up into the President's kindly face and asked:

"Won't you write to my mother for me?"

"That I will," answered Mr. Lincoln; and calling for pen, ink and paper, he seated himself by the side of the bed and wrote from the boy's dictation. It was a long letter, but the President betrayed no sign of weariness. When it was finished, he arose, saying:

"I will post this as soon as I get back to my office. Now, is there anything else I can do for you?"

The boy looked up appealingly to the President.

"Won't you stay with me?" he asked. "I do want to hold on to your hand."

Mr. Lincoln at once perceived the lad's meaning. The appeal was too strong for him to resist; so he sat by his side and took hold of his hand. For two hours the President sat there patiently as though he had been the boy's father.

When the end came he bent over and folded the thin hands over his breast. As he did so he burst into tears, and when, soon afterward, he left the hospital, they were still streaming down his cheeks.—Selected.

THE POTATO BABIES AND HOW THEY GREW.

One day last fall, when the children were at grandma's, it began to rain. Grandma always had something laid away for a rainy day. After breakfast, the twins, Tommy and Daisy, got hold of grandma's hand and led her to the cupboard. She laughed, and said she was old Mother Hubbard, going to the cubboard to get six little doggies a bone. She reached up to the top shelf and took down two boxes, one large and one small,

What do you think was in the large one? Little tiny potatoes. And in the small one? Burnt matches with the end rubbed on sand paper to make a point. Grandpa had thought of the children when he dug his potatoes, and had saved all the little ones—the "pig potatoes"—for them, and grandma had thought of them, too, and saved all her burnt matches.

The children gathered around her now, and watched her make a potato baby. First, the head must be fastened on. This was done by sticking one end of a match into a small potato, and the other end into a larger one for the body.

After that she stuck three matches in for legs and two for arms, and there was a man all done. Then, when she had shown them how to make a horse and a cow, grandma went back to her work and left them.

They had a good time making men and horses and cats and dogs. The rain got all through raining, the sun came out and the grass was dry before they thought of stopping. At last the dinner bell rang, and they laid the potato babies away for another rainy day.

THE PRESIDENT PROVES HIS METHODISM.

President McKinley has always shown the highest degree of generosity toward his political opponents. While Governor of Ohio he was about to appoint to an exalted and lucrative office a man who for many years had been his ardent supporter, but who had deserted him and gone over to the enemy at a critical period. Later, when that critical period has passed, the deserter slipped back into his party and remained unnoticed until he became a candidate for office. Many of Governor McKinley's loyal friends earnestly protested against his appointment. They argued that the man had been a traitor when he was most needed, and that he was not entitled to consideration.

The Governor's face lighted up with a smile, and taking his cigar from between his lips, he remarked: "Gentlemen, you seem to forget that I am a Methodist and believe in the doctrine of falling from grace."—Ladies Home Journal.

A PAGE'S SYMPATHY WINS HIM FAVOR.

There is a permanent place in President McKinley's memory for every favor or kindness shown him. Many years ago, when Mr. McKinley was in the House of Representatives, there was one page who always waited on him. When Mr. McKinley was unseated in 1890 by Mr. Warwick it became necessary to remove his papers and books, and the flowers that had been sent to him, from his desk in the House of Representatives to the hotel where he was stopping. He asked the page to attend to the matter.

The boy secured a carriage, paid a dollar to the driver, and carried the things to the room of the ex-Congressman. Mr. McKinley thanked him heartily, and put five dollars in his hand when he said good-by. The page shrank back. With his hands behind him, he said: "Oh, no, Mr. McKinley, I could not take money from you now."

Mr. McKinley looked at the boy kindly, and as he shook his hand, said: "I understand you, and I want you to know that I appreciate your sympathy. I shall not forget it. Perhaps some day I shall be able to show you that."

Not long ago a young man called at the White House, and as he gave his name to the President, he modestly added, "I used to be your page."

"I remember you very well," replied the President, "and I have not forgotten one very kind act of yours."

He was not an office-seeker, but merely called to pay his respects. Before the week was over, however, the former page was appointed to a responsible office in the District, a position which he now holds and admirably fills.—Ladies Home Journal.

Subscribe for the Southwestern.

EDUCATIONAL.

SAYINGS TO REMEMBER.

True love of liberty with life is given.—Dryden.

Thank God! I—I also am an American.—Webster.

Peace rules the day where reason rules the mind.—Collins.

Our Federal Union—it must be preserved.—Andrew Jackson.

What a pity it is that we can die but once to serve our country!—Addison.

The God who gave us life gave us liberty at the same time.—Thomas Jefferson.

There can be but two parties in this country—patriots and traitors.—Stephen A. Douglas.

The people never give up their liberties but under some delusion.—Ed. Burke.

Let us have peace.—U. S. Grant, accepting a nomination for the Presidency, May 29, 1868.

If any one attempts to haul down the American flag, shoot him on the spot.—John A. Dix.

A national debt, if it is not excessive, will be to us a national blessing.—Alexander Hamilton.

I believe the government cannot endure permanently half slave and half free.—Abraham Lincoln.

Let our object be: Our country, our whole country, and nothing but our country.—Daniel Webster, June 17, 1825.

A star for every State, and a State for every star.—Robert C. Winthrop, in address at Boston Commons, 1862.

Sink or swim, live or die, survive or perish, I give my heart to this vote.—Daniel Webster, August 9, 1826.

They that give up essential liberty to obtain a temporary safety deserve neither liberty nor safety.—Benjamin Franklin.

I have heard something about allegiance to the South. I know no South, no North, no East, no West, to which I owe my allegiance.—Henry Clay, in the Senate, 1849.

Nothing is permanently helpful to any race or condition of men but the spirit that is in their own hearts, kindled by the love of their native land.—Ruskin.

Dear are our parents, dear are our children, our relatives and our associates; but all our affections for all these are embraced in our affection for our native land.—Cicero.

Caesar had his Brutus, Charles the First his Cromwell, and George the Third ("Treason!" cried the speaker) may profit by their example. If this be treason, make the most of it!—Patrick Henry, speech, Virginia House of Burgesses, May, 1765.

After all, the strongest sentiment on this continent is nationality, love of country, glory in the Revolution and Declaration of Independence, reverence for Washington and the founders of our Constitution. Cut an American into a hundred pieces, and boil him down, and you will find him all Fourth of July.—Wendell Phillips.

No craven-hearted man was ever fit to be a citizen. Courage is the source of patriotism.—Henry Ward Beecher.

SCHOOLS IN SANTIAGO.

General Wood, our military governor at Santiago de Cuba, has struck the keynote in reorganizing the school system on the American plan. He has ordered first that the salaries of the school commissioners shall be reduced; second, that the salaries of the school teachers shall be increased; third, that the schools shall be non-sectarian; and fourth, that English shall be taught in all the schools. The schools at Santiago, it is reported, will be ready for four thousand pupils in a few weeks. The reduction of the salaries of the commissioners will tend to secure men who will work for love rather than money. The increase of the pay of teachers will invite a better class of men and women. The abolition of control by the church will remove what has been a baneful influence for centuries, and be a step toward religious freedom; and a knowledge of English will prepare the people for a participation in the most progressive life in the world. If General Wood's plan shall be extended over the entire island, there will be a new Cuba within the life of a generation—such an intelligent, enterprising Cuba as has never before existed. It will be a great gratification to know that the plan has been established. Rome, if it is wise, will be slow in interfering with it; for if it does oppose it, it will alienate the people of the United States from itself.—Christian Intelligencer.

AMERICAN CITIZENSHIP.

Probably few Washington households will be more pleased with themselves next year than the one which will doubtless be found in the Edmunds residence in Massachusetts avenue. Mrs. U. S. Grant, her daughter, Mrs. Nellie Grant Sartoris, and the latter's children, will probably make up this household, to which no one will want to deny the privilege of self-congratulation. The newly acquired right of the Sartoris family to the title of "Americans" will be sufficient excuse. Mrs. Sartoris applied in April for readmission to citizenship. If she had tried to pick out, with prophetic eye, the most satisfactory time for getting back into the ranks of her fellow-countrymen, she could scarcely have made a happier choice. It is a great and a good thing to be an American citizen these days; a privilege never more to be coveted by those who have lost it, never to be more jealously guarded by those who may possess it.—Harper's Bazar.

PINEAPPLE FIBER FABRIC.

The leaf of the pineapple has a fiber which is destined to take a prominent place among the constituents of textile fabrics, according to statements made in the report of the United States Department of Agriculture. The report shows that both the wild and cultivated plants of this description yield fiber which, when spun, surpasses in point of strength, fineness and luster those obtained from flax. Summarizing its value, mention is made of its usefulness as a substitute for silk, and as a material for mixing with wool or cotton; useful, too, for cordage sewing silk, or twist, laces, etc. In China it is used in fabrics for clothing for agriculturists; it is in request in India as material for stringing necklaces, and is the substance of the well-known pinecloth of the Philippine Islands. It is remarkably durable, unaffected by immersion in water, is white, soft, silky, flexible and long in staple. Samples cleaned, without washing, when twisted to the size of binding twine, have shown a breakage strain of 150 pounds.—Pathfinder.

HOLDING THE NILE IN CAPTIVITY.

After nearly four years of deliberation, the great dam across the Nile, which is to conserve the waters of the river for the irrigation of Egypt, has been definitely decided upon, the plans have been drawn, the contractors found, and the work practically begun, says the Philadelphia Record. By the beginning of the next century one of the greatest engineering works of modern times will be well on its way to completion. By a strange coincidence, the present year marks the centenary of Nelson's great victory of the Nile.

The colossal character of the great dam will be apparent when it is stated that the flood discharge of a river a mile wide and thirty feet deep, flowing at a high velocity, will have to be discharged through sluices at the rate of fifteen thousand tons of water per second, and that the water will be dammed back at times to a height of about sixty-six feet above its present level, and for a distance of one hundred and forty-four miles above the dam. The quantity of water contained will be more than one billion tons.

Plan of Episcopal Visitation

Conference.	Place.	Time.	Bishop.
Southern German	Llano, Tex	Nov. 26	[illegible]
Austin	Austin, Tex	Dec. 1	[illegible]
Alabama	Anniston, Ala	" 1	[illegible]
South Carolina	Anderson, S C	" 7	[illegible]
West Texas	Denison, Tex	" 7	[illegible]
Atlanta	Palmetto Ga	" 8	[illegible]
Central Alabama	Gadsden, Ala	" 9	[illegible]
Texas	Clarksville, Tex	" 14	[illegible]
Georgia	Rock Springs, Ga	" 15	[illegible]
Savannah	Macon, Ga	" 19	[illegible]

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

HOME MISSION NOTES.

While awaiting the opening of Sibley Hospital, Washington, D. C., Miss Aitken, the newly appointed superintendent, employed her time in nursing sick soldiers at Camp Meade.

Miss L. A. Gaddis, the cultivated and efficient superintendent of the Detroit Deaconess Home, has returned to her work after a six months' rest, greatly refreshed in body and mind.

A Deaconess Home, under the care of the Woman's Home Missionary Socioty, has recently been opened in Wichita, Kan. Miss Hicks, a graduate of the Washington Training School, and Miss Beal, of the Buffalo Home, are already at work, and a third deaconess is expected soon.

Mrs. Clinton B. Fisk, president of the W. H. M. S., addressed the Pittsburg Conference, W. H. M. S., September 30th. She will follow the National Convention of tho Society at Minneapolis, beginning October 19th, with addresses at Michigan Conferenee. Three Rivers, Mich., and Detroit Conference, Bay View, Mich.

The Training Sehool of the W. H. M. S., at Washington, D. C., has opened with unusually bright prospects. Forty young women presented themselves at the very beginning and many more were expected in a few days. Pleasant provision will be made for all who eome, and meanwhile the necessity for the speedy erection of Rust Hall is being demonstrated in a very satisfactory manner.

Miss Iva May Durham, a deaeoness evangelist of the W. H. M. S., has just completed a successful tour of West Wiseonsin Conferences. She reports 15 addresses, 4 new auxiliaries organized, many weak ones strengthened, and 18 young women found who look forward to entering the work. To Miss Durham's many qualifieations for such service should be added her rare gift for heart-moving song.

A traveler detained for a time at the railroad station in Buffalo, N. Y., watched the movements of a sweet-faced woman who wore the deaconess garb, with much interest. She was caring for six tired, eross half-sick children, while their invalid mother rested. When train time arrived, she put the family on board, made them as comfortable as she could, and gave them a cheery "God bless you" at parting. She was the "Travelers' Aid" from the Buffalo Deaconess Home.

At the Navajo Mission of the Woman's Home Missionary Society, a chureh was organized by Rev. Thomas Harwood. April 5th. Among those who joined the chureh and were baptized was Frank Damon, the interpreter for the mission, the first of the Navajo tribe to embrace Christianity. A home is necessary to shelter the children during the winter. The parents move from place to plaee to find pasturage for their flocks of sheep and goats. The expense of maintaining the home would not be great, as the children live almost entirely upon corncake and goat's milk, which the parents would furnish.

The government sehools among the Navajoes do not furnish aceommodations for more than 200 pupils. There are several thousand of Navajo children. These Indians are nomadic, and the schools are more than 100 miles from a large part of the trihe, and from the Mission of the W. H. M. S., where a school is soon to be established. The white children of this part of the reservation need a school as much as do the Indians. They are growing up entirely untaught. An additional teacher is to be employed by the W. H. M. S. in this reservation.

INSTRUCTION IN GIVING.

1. Giving is an act of virtue.
2. Eaeh as a worshiper is called to give.
3. Each is to give systematically.
4. Each is to give according to his ability.
5. The one-tenth is set down by the Lord as a starting point.
6. Thank offerings and freewill offerings aro ealled for and encouraged.
7. The spiritual good of the giver is always to be kept in view.

A proper plan calls for two things: Instruction and organization.

The pastor and offieers must lead the people by showing them what should be done and how it ean be done, and then by saying, "Now come."

The people should be informed from the pulpit and by the press of the objects for which they are ealled to give. A man cannot care for that of which he is ignorant. Ignorance is the mother of idleness, not of effort.

The people should not be urged to give from selfish motives, but should be reminded that what is given should be given "to the Lord."

Then, suitable opportunities should be given to each to make his contribution.

Lastly, instruction having been given, motives of true spiritual power being appealed to, facilities for giving being placed within the reach of each, the church should call for fidelity in this graee as it does in other matters connected with the Christian life.

KOREA THE GREATEST MISSION FIELD.

It is almost impossible for us to eonvey an adequate idea of the splendid opportunity now presented by Korea as a mission field. We verily believe that it is the most inviting empire for Christian effort in all the world. It is true there are but about 12,000,000 of inhabitants; but this whole people seem ready to break away from their former traditions and embraee the religion of the Lord Jesus Christ.

Here is a paragraph written by Bishop Joyee, who has but recently returned from a thorough inspection of our work in Korea. His words are full of signifieance. We wish that a dozen, or even twenty, conseerated young men eould be found who would go to Korea at once for the purpose of preaching the Gospel, bearing their own expenses. Our depleted treasury will not allow us to send out additional numbers at this time. Three men have gone this year, and this is all that we can possibly send. A reeent letter from Dr. Scranton, the superintendent of our work in Korea, expresses great joy because of these reinforeements.

Here are the weighty, impressive words of Bishop Joyee:

"The Korean field is ripe and ready for the best work of the Chureh. I am more and moro convineed that now is the golden opportunity for the Church of Christ in Korea; and of such conviction is every man who knows the real situation in that country as it is to-day. Not to heed God's call to do our very best now for the spiritual good of Korea's 12,000,000 of people will be to close our eyes upon answered prayers, and refuse to do the very work that we have been asking God for years to give us tho opportunity of doing. We need more men at once for every field in Eastern Asia; but when I ask for them, the answer comes back. 'We have no money to send them.' Are there not some well-prepared, conseerated young men, here and there in the Chureh, who have, in the providenee of God, money at their eommand, and who feel Christ's call upon them to enter the mission field? Who will volunteer to enter this work, and come to some of these fields and give at least five or ten years to this great missionary work? Other Churches have such young men, and they are in many of these fields, and I am sure we are as rieh as any of the Churches in well-educated, thoroughly consecrated young men and women, who are ready and willing to enter any open door of usefulness in any part of the Lord's vineyard, will be glad to have an opportunity offered them where both they and their means can be used best for the glory of God in enlarging the kingdom of Christ on earth. It will be to them a great joy to come into these fields at their own charges, and work for the conversion of the heathen millions.

EPWORTH LEAGUE.

By Rev. Daniel W. Shaw, Ph. D.

November Topic:
GREAT MOVEMENTS THAT NEED OUR HELP.

Topic Nov. 6, 1898:
THE CHILDHOOD OF JESUS.

Scripture Reference:
(Luke 2:40-52.

What splendid honors God has laid upon man. From the beginning, we were in his thought and since our coming he has laid upon us infinite honors, in that he has called us to be the co-workers with him in all the great movements in the earth. Let no man say to-day his life is waste and barren. To every man there is handhold on the cable that is to lift men from earth to heaven. To each of us there is a door open, by means of which we can enter the work of God in tho earth.

The coming of Jesus Christ was the fulfillment of the world-old plan to redeem man by the co-operation of man and God. We were, therefore, needed in the work of redemption, because the plan of the infinite God contemplated us as a part of it. For centuries ,even from before the prophecy of dying Jacob, God has been working toward the redemption wrought in the man Christ Jesus. God needed man, beeause his plan included him.

Was it not a high honor put upon Mary that she should be the care-taker of the infant Jesus? Was Joseph less honored as he stood protector, guide and guard for tho infant Saviour? To Mary and Joseph, God committed the care of the infant Jesus. In this he was no exeeption to the development and maturement of the child-life. God needs fathers, mothers and all good people; for in the way where travel youthful feet, are suaves and pitfalls; "Yea dangers aro thundering on every hand."

Humanly speaking, no child was ever in graver danger than was the infant Jesus, when troubled King Herod ordered the male children slain, and sent out his police to promulgate his order; then it was that God ealled upon Mary and Joseph to arise to action, to protect the child. From home and friends and native land, they must go, a long pilgrimage, over burning sands and cutting stones to a plaee of hiding for a time indefinite, with the promise that word would be sent. The journey to and the stay in Egypt, ends with the accomplishment of the death of Herod, and the pilgrims return with their charge to their native hills and plains and Nazareth, begins a history and a fame undying, as Joseph and Mary took up here their residence, where Jesus grows in stature and wisdom and knowledge.

God needed man in the development of the Christ, for the Saviour of man, must grow up in the midst of human surroundings. If there was to be a saviour it was essential that he know that from which man is to be saved. Jesus must need touch human experienee along all of its arehs and tangents, that he might be brought into reach with our infirmatives. Any other training exeept just sueh as he had in the midst of human relations would have left him in a position to overshoot our life. The daily toil, the scanty meal, the annual pilgrimages over hill and plain, the temptation and the weary pilgrimage of three years as he wrought and taught, all prepared him to be the Savior of man. View the life of Jesus any way, historieally, socially or philosophically and the need of man stands forth at every point. This is a fascinating theme and a wend of thought that might be followed through many times our spaee, so I desist to turn to another phase of the thought.

The mystery of the inearnation is not a thing of the entombed past, as many are inclined to think. It is the mystery of every age. Wherever men to-day are renewed by the power of the Holy Ghost, there Jesus is born again, to grow

in wisdom and knowledge, perfecting that new life. The Incarnation is the perpetual mystery of every age and all time. In the work of each new incarnation, God needs our help. The fathers and mothers who seek the salvation of their children, the preacher, the Christian worker, the missionary of the cross in all lands and climes are needed to help the Lord in the incarnation of Jesus in the hearts of men.

Blessed is the man who sees Deity's need of him and arises to answer. Some parents make the mistake of turning their children over to God as they say, and then stand idly by and wait for developments. This is a fool's plan. No real mother, no real father could ever attempt so foolhardy a delusion. Some people who bear children, seem to have no conception of the meaning and value of fatherhood and motherhood. Once in four thousand years, maybe, a mother can trust a Moses to waves, but other thousands of mothers who leave their children to the tides will never see nor hear of them again, unless they shall hear of the finding of their dead bodies. The mothers who sanctimoniously turn their children over to God, will find them in the reform schools, the county jails and state prisons. Does this mean that God will not take our children and care for them? No! It means that God will not take them that way. As fathers and mothers we have something to do and God will not do for you what you can do for yourself. God needs you in the care and nurture of the child-life. God will do his part, but not yours. Everything that man can do in the care of the child-life, God requires him to do.

Have you not read the story of Jesus Christ? Have you not come onto this important fact: That God has required man to do all that he could in the development of a Savior of the world? At the point where man could do no more, then God interposed his wisdom and might, and Jesus—the Son of Man was born. It may seem at first a strange thought, the mighty God should need us, but nevertheless, it is true. Seeing the need answer it.

Charleston, W. Va.

MY DUTY.

Young people should cut out the following and put it in their Bibles, where it may be read frequently. It is the suggestion of Rev. J. E. Maurer in a pastoral address to his people:

My Duty to My Church.

To pray for her pastor;
Attend her services;
Practice her teachings;
Pray for prosperity;
Give to her support;
Work for her success;
Cordially greet her members;
Invite others to her services;
Send her missionaries into all the world.—Watchword.

WHY GRANT NEVER SWORE.

While sitting with him at the campfire late one night, after everyone else had gone to bed, I said to him:

"General, it seems singular that you have gone through all the tumble of army service and frontier life, and never been provoked into swearing. I have never heard you utter an oath or an imprecation."

"Well, somehow or other, I never learned to swear," he replied. "When a boy I seemed to have an aversion to it, and when I became a man I saw the folly of it. I have always noticed, too, that swearing helps to rouse a man's anger; and when a man flies into a passion, his adversary who keeps cool always gets the better of him. In fact I could never see the use of swearing. I think it is the case with many people who swear excessively, that it is a mere habit, and that they do not mean to be profane: but, to say the least, it is a great waste of time."

Subscribe for the Southwestern.

SUNDAY SCHOOL HELPS.

By Rev. G. N. Jolly, Kentucky Conference.

Lesson VI. Nov. 6th, 1898.

HEZEKIAH'S GREAT PASSOVER.

(2 Chron. 30:1-13.)

Golden Text:

"Yield Yourselves unto the Lord, and enter Into His Sanctuary."
(2 Chron. 30:8).

In this lesson we return again to the regular line of Jewish history. Our last lesson in this course was about Joash repairing the temple. More than a hundred years have passed since that noble king died. During this time Amaziah, Uzziah, Jothan and Ahaz reigned. The kingdom gradually declined. Idolatry was again introduced. The doors of the temple were closed, themorning and evening sacrifices discontinued, and the entire building showed neglect, untidiness and decay. Surrounding nations invaided the land and secured much of its territory. Many of its people had been carried off and sold into slavery. Judah was like a tottering wall when Hezekiah ascended the throne. The name Hezekiah means "the strength of Jehovah." His fathers name was Ahaz, and the name of his mother was Abijah. His father was intensely wicked, but his mother was extremely good. He has been considered one of the three perfect kings of Judah. David and Joash were the other two. His first act on ascending the throne was to cleanse and re-open the temple. He destroyed the brazen serpent, said to have been the one used by Moses in the wilderness in healing Israel, which had become an object of worship. He endeavored to unite the tribes of Judah and Israel by the passover of this lesson. At the head of his kingdom, he conducted a successful warfare against the Philistines and Assyrians. Through prayer he was miraculously healed. He caused the Assyrian army to be smitten by an angel of the Lord. He reigned 29 years, died at the age of 56, and was burried with the kings of Judah. In the lesson we have:

I. A decision to keep the passover. (1-4). This feast has been instituted in Egypt many centuries before observed in the wilderness 40 years, and continued in the land of Canaan, down to this time. The time for observing it was on the 14th day of first month, but if any through defilement or otherwise failed to keep it at that time, they might observe it a month later. The Kingdom of Judah was prevented from holding it at the proper date. The priests had not sufficiently sanctified themselves, and the people did not gather themselves together. The king after advising with the princes and congregation, decided to hold it in the second month. Note. The Lord's supper has taken the room of the passover. It is one of God's ordained means of grace. It should be observed at stated times. We may from some cause, be prevented from observing it at the proper time. If so we should then observe it at the earliest convenient season. It is better to worship God out of season than not to worship Him at all.

II. Invitation given to keep the passover. (5-9.) 1. The Kingdom of Judah decided to invite the Kingdom of Israel to observe this feast with them. There is here an effort to unite the tribes in matters of religion. Hosea, the King of Israel at this time, might have taken exceptions to this, but he does not seem to have done so. Israel was wholly given to idolatry. Hezekiah knew this and greatly desired them to turn again to the true God. He had the spirit of a genuine missionary. Note. The blessing of he Gospel are often compared to a feast. The children of the kingdom are expected to hold, and partake of this feast. They should invite their relatives, friends and neighbors to partake of it with them. Hezekiah was not a close communionist.

2. The invitation sent to the Kingdom of Israel was (1) an exhortation to turn again to the Lord. If they would do this He would return to them and cause their broken and fast perishing kingdom to escape out of the hands of the Assyrians. The children of Israel was once with the Lord. They had walked by His side. But they turned from Him into ways of their own. He had not entirely given them up. They had the power to turn to Him, and if they would do so He would deliver them. God is long-suffering and full of tender mercy. He is very slow to give up the transgressor. (2.) They were exhorted to be no longer stubborn and rebellious as their fathers and brothers had been. Their self-willed ways had constrained God to give them up. It is sin, and sin only that separates between the Lord and man. He never did and never will compromise with evil. When God withdraws Himself from us we soon work out our own ruin. (3.) They were earnestly requested to yield themselves unto the Lord, and return to His temple, which He had sanctified for ever. Hezekiah was a faithful, earnest preacher. His letter shows the goodness and mercy of God, and the wickedness of the people. It exhorts them to return to the Lord and show the result of doing so. (4.) If they would come back to the true God again, He would bring their brothers and their children back to the promised land. For the Lord is great and merciful and would turn away the face of His anger. There are many to-day who are as depraved as were these Israelites. They are exhorted, urged, entreated to turn to the Lord. They are told what great things He will do for them if they come back to Him.

3. The Kingdom of Israel receiving the invitation. (1.) One class laughed them to scorn, and mocked them. They grinned on them a ghastly grin, and menaced them to contempt. Israel here cast away her last hope. In less than six years Samaria was overthrown and all Israel carried away into captivity. Many to-day treat every offer of freedom and everlasting life in the same way. (2.) Another class considered the invitation favorably, humbled themselves and attended the feast. They came from Asher, Manasseh, Zebulun, Judah and other tribes to observe this passover. This was a very great congregation. They took all the altars that had been erected to idols and cast them into the Kidron. We must put away sin before we can hope for salvation. They killed the passover on the fourteenth day of the second month. They also sacrificed whole burnt offerings. Many who had not sanctified themselves observed this feast. Hezekiah prayed for them, and the Lord forgave them. Many thousands of oxen and sheep were sacrificed. For fourteen days they kept the feast. The Lord gave them a united heart to obey Himself, the king and the princess. This was a great revival of pure and undefiled religion. It was brought about by the efforts of one person, and out of the ordinary time. Spirituality in a nation, church and individual rises and falls like the tide of the ocean.

G. N. Jolly.

Looking out for one's self is poor business. Forgetting one's self in the pursuit of whatever is worth living for, or worth dying for, is a very good business. He who spoke as never men spoke said that "whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall preserve it." This truth needs saying over and over again, because it is contrary to the wisdom of this world while it is in accord with the wisdom which God approves. A well-known woman who ought to know better, and, indeed, whose life has shown that she does know better, has recently said, "Put it down in capital letters that self-development is a higher duty than self-sacrifice." Yet it is written in letters of blood and of living light all along the centuries, that the true mode of self-development is self-sacrifice. Whoever would attain to true manhood or true womanhood must be ever ready to sacrifice self in order to develop others and to honor God.—Sunday School Times.



PLEASE NOTE THAT—

1. **All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.**
2. **In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.**
3. **When the Advocate does not arrive regularly, notify us promptly.**
4. **Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.**

BE READY TO SETTLE ACCOUNTS.

The brethren of the different annual conferences that we shall visit will please remember that we keep up the running expenses of the Southwestern Christian Advocate by what we collect at the conferences. If we fall behind in collecting at the conferences it throws us behind all the year. Hence you will please be ready to settle at the conference.

HELP FOR YELLOW FEVER SUFFERERS.

We have no idea how much has been sent the Rev. G. W. Smith, of Jackson, Miss., who made an appeal through our columns for aid for those who are in want because of the yellow fever, but we hope many of the pastors and friends have responded. While at the Tennessee Conference we called attention to the matter, and in a very few minutes, in an after collection $15.25 was raised. The amount was forwarded to Bro. Smith, and we are sure will be of service to him. All honor to the Tennessee Conference. Let others do likewise!

We have also a letter from Rev. B. L. Crump, Crystal Springs, Miss., telling of the great amount of suffering among our people there, and appealing for aid. In the same mail comes a letteer from Rev. W. H. Brooks, D. D., pastor St. Mark's M. E. Church,, New York City, containng a money order for $15.50 for Mississippi. We sent it at once to Rev. B. L. Crump, Crystal Springs.

Dr. Brooks and St. Mark's Church have set our pastors elsewhere a fitting example.

Rev. A. Handy, of Harriston, Miss., writes us that "there is not a house in the town that has escaped the yellow fever." Thus far there have been only six deaths among the whites and none among the colored. He is conlstantly at work visiting from house to house, but has not, up to the present, been stricken. No church service is allowed in the town.

A note from Rev. T. J. Johnson, of Baton Rouge, tells us that by order of the Board of Health his church has been closed till the fever is over. He says also that Presiding Elder Moore is still quite feeble, and all his family is down with the fever. He makes no request for assistance but we have no doubt that whateevr the brethren may arrange to send will be aeccptable.

Regarding the $15.25 we sent Rev. G. W. Smith, Jackson, Miss., for the Tennessee Conference, he writes: "It came at a time when most needed." He and his whole family have had the fever, but are now up, and the cold weather gives promise of a speedy relief. We are sure those who gave the money will be pleased that they were permitted to help.

Quintin Bandera, the famous Negro general of the Cuban army, is to be appointed assistant Chief of poliee of Santiago. Surely he will be given a more honorable position when the government is fully organized.

MISSISSIPPI'S TRAIL OF BLOOD.

No man regrets more than does the Editor of the Southwestern Christian Advocate, any and all friction between the races in this country. We realize that the Negro is here to stay and we desire to have him get on as pleasantly as possible with his neighbors of whatever nationality; but we ask in all seriousness, what is a man to do when a crowd of men call for him in the darkness of the night and order his surrender? He has been taught by a thousand examples that to surrender means death. The case in point is that of the man, Bill Burke, who had an altercation last Friday with his employer Charley Freeman, a white man near Harpersville, Miss. Burke, according to the Associated Press report, got the better of the difficulty and as is usually the case under such circumstanees, a mob went after him to "regulate" him. The account given is as follows:

"That night a crowd of white men went to Burke's house to arrest him, but he was not there. The white men then decided to go back the next night to capture Burke, and the plan was not concealed from the blacks. Headed by Wallaee Sibley, a white man, deputized to arrest the man, the crowd went to Burke's house, which is about a mile from Harpersville. When they arrived upon the scene and called for Burke they were greeted by a fusilade from Negroes eoncealed in ambush in the bushes surrounding the house and in the house itself.

"Wallaco Sibley, the leader, fell dead at the first volley, and three more white members of the crowd, Jim Johnson, Jim Hamilton and William Wells were wounded. The whites returned the fire, but were unable to do any execution, as their assailants were all concealed. There were not more than eight men in the crowd, and, finding it impossible to resist effectively, dispersed toward Harpersville."

The result is that white men from every city, town and hamlet from Forest to Vicksburg have gone to join in the slaughter, and at last aeounts fourteen Negroes had been killed, six arrested to save their lives, and the brave Mississippians were scouring the swamps to find others to murder. Again we ask, what is a man to do when a crowd of men call for him under such circumstances? We see nothing else than for him to defend himself, though it be unto death. The fact is, it is death any way.

Why did these citizens who desired to arrest Burke go in the darkness of night? They might, had they desired, have gone in the day. But they expeeted to have a little fun whipping and perhaps hanging "a nigger." Since they were beaten at their own game, they now elaim that Sibley who was killed, was deputized to make the arrest. They doubtless deputized Sibley, and he in turn deputized them. Being beaten, they now determine to avenge the death of their eomrades by a wholesale slaughter of Negroes.

Strange to say that at last aeeounts Burke himself had neither been killed nor captured.

Let those who bank so heavily on the eriminal statistics of the South note just how many Negroes in this case will be put down as criminals, while at the same time not a single white man will be so recorded.

In the case of Chaplain MeIntyre, of the battleship Oregon, who was tried by court-martial for eonduct unbecoming an officer of the navy, the court found him guilty and the case is now under review by the department at Washington.

The chaplain was charged first with scandalous conduet tending to the destruction of good morals, with three specifications; second, conduet to the prejudice of good order and discipline, with four specifieations; third, conduct unbecoming to an officer of the navy, three specifications. All these charges were founded upon the chaplain's critieism of his superior offieers in a lecture delivered in Denver. All the specifications were found proved as alleged; the accused was declared guilty under the three eharges and he was senteneed to be dismissed from the United States naval serviee.

STRONG TESTIMONY GIVEN.

The "Witness and Reporter," of St. Lawrence, a eity of South Dakota, pays the following tribute to Dr. M. C. B. Mason:

"The great number of colored people in the membership of the Methodist Episcopal Church have led many to desire a colored bishop, and many others to believe it would be wise to have such a one. Whether there ever will be such in this church is uncertain, but it is clear that there is no prejudice on account of color which prevents the church advancing to any office one who is fitted to occupy it efficiently. The election of Dr. Mason by the last general conference as one of the secretaries of the Freedman's Aid and Southern Education Society, was gratifying to the church at large. He is of the Negro race and manifests no disposition to apologize for the fact. He is every inch a man, great hearted, strong of body and mind, cultured and devoted. In public speech he is full of wit of the brightest kin, logical, polished, forceful and magnetic. He is a true orator of the best style. He moves people to do the right. No man appears before an annual conference who is more eordially welcomed and more gladly heard than this 'brother in black.' 'Long may his bow abide in strength!'"

If we are to judge by the way our political brethren in Texas are scattered, they are sadly in need of a leader. At this distanee it looks as though every man is going for himself.

Thirty cannon captured at the forts and in the trenches at Santiago are now ready for shipment to the United States. The proposed plan is to give fifteen of the principal cities of the country two guns each as trophies to be placed in positions of honor in the public parks.

STATUS OF MISSIONARY DEBT, OCT. 15, 1898.

Total for the week	$ 407 25
Previously reported	125,430 57
Total on Steffy Plan	125,837 82
Received on Roll of Honor	40,468 68
Received on $500 Honor Roll	3,500 00
Finance Committee of Board of Managers, N. Y., guarantees	10,000 00
Grand Total	$179,806 50
Total debt of Missionary Society	$186,000 00
Balance yet to be raised	6,193 50
Number of charges heard from	8166
Number of eharges not heard from	8834

We urge upon our brethern everywhere to assist in freeing the Missionary Society of its debt. Subscribe at once or else take collection and send it in.

The sermon delivered by Bishop Ninde at the Tennessee Conference was certainly the most touching and eloquent we have ever heard him preaeh. The whole congregation was bathed in tears mueh of the time and we are confident every believer's faith was greatly strengthened and his heart cheered for the battle of life.

Great Britain, Russia, Frauce and Italy have decided to reject the Porte's suggested modifications in the ultimatum to the Turkish Government on the evacuation of the Island of Crete, particularly the Sultan's proposal to hold three fortified places, with garrisons sufficient to protect the Mohammedans and to defend the Ottoman flag.

They are sending an identical note to this effect to Constantinople, reminding the Sultan that every Turkish soldier must leave Crete within the time specified in the ultimatum.

The Turkish troops have alreay begun to evacuate the island.

Spain is said to have only twenty-seven transports available for repatriating her troops. If no others are to be used it will likely take some time to remove all Spanish troops from Cuba.

PERSONAL AND GENERAL.

Rev. Jas. M. Harris desires his correspondents to address him at South Atlanta, Ga., where he is attending "Gammon," instead of Coffeyville, Kansas.

The wife of Hon. Wm. E. Powell, United States minister to Hayti, died recently at the family residence in Camden, N. J. Her husband was present at her bedside.

Rev. A. J. Proctor, pastor Pleasant Plains M. E. Church, this city, has been down sick for some days but is on his feet again. He is now pushing matters for the annual conference.

On account of the sickness of Mr. Morse, the business manager of the Southwestern, the editor felt it necessary to leave the East Tennessee Conference before adjournment and is now once more in the office.

Rev. F. T. Chinn, presiding elder Monroe District, is in the city on account of the quarantine restrictions. He hopes to be able to get out of the city to his work in a few days, so as to make things hum before the annual conference.

Miss Edmonia Lewis, the noted sculptoress of the race, who has been studying for some years in Rome, Italy, arrived in this country and is stopping with friends in Brooklyn, now a part of Greater New York. She brought with her some of her art work.

Mrs. I. B. Scott and children spent more than two months at Brookhaven, Miss., but when the fever broke out within a few miles of that place, she concluded to return to the city and is now at home and the children in school.

Dr. M. S. Hard, who represented the Church Extension Society at the Tennessee Conference, delivered a remarkably touching and eloquent address. His efforts might very appropriately be termed a discourse on business, well seasoned with grace. We are sure all were interested and edified.

Rev. Dr. M. C. B. Mason has been invited to speak at the Civic-Philanthropic Conference at Battle Creek, Michigan, on the Social and Religious Outlook of the Colored People." Prominent philanthropic leaders in social reform will attend the Conference from all sections of the country.

Rev. Eugene Baptiste, pastor Scott Chinn M. E. Church, this city, was a prominent applicant for chaplain of the 9th Regiment of U. S. Volunteers, which was organized in this city, but since the whole regiment has been sick and a number have died he is rather pleased that he was not appointed.

Rev. Samuel Knight, of the Tennessee Conference, is a man who has the courage of his convictions; true it sometimes gets him into trouble, and yet he stands firm, no matter about the trouble. Brother Knight owns a well tilled farm but feels he must cling to the God-given duty of preaching the Gospel.

Rev. Frank Walker, presiding elder of the Alexandria District, is in the city, after having been shut up in Alexandria for several weeks. He has not been able to hold any conferences or visit any points on his district since August. Bro. Walker, says, however that the brethren need not be uneasy, the annual conference will be properly cared for at Alexandria.

Rev. Jesse P. Price is one of the poineers of the Tennessee Coference. He assisted in organizing all our prosperous work in and about Murfreesboro, where the conference was held and has served in most of the important charges of the conference as well as one term as presiding elder. He was re-elected president of the Conference Epworth League, this being his second term.

Rev. Frank Gary, pastor of St. Paul M. E. Church, Galveston, Texas, is an independent candidate for Congress in the Tenth District. The other candidates are Hon. R. B. Hawley, Republican the present incumbent, and Judge Robson, Democrat. Congressman Hawley is charged with ignoring the Negro vote entirely in the distribution of patronage within the bounds of the district.

EQUAL REPRESENTATION.

East Tennessee—28 for, 3 against.
Tennessee—43 for, 1 against.
North Carolina—47 for, 6 against.

We are much gratified to learn that Rev. J. M. Cox, A. M., B. D., has been appointed president of Philander Smith College, Little, Rock. He has served one year as acting president and thus proved his ability to carry large interests, hence his appointment is a proper recognition of his worth and ability. Prof. Cox is very popular, indeed, with his brethren and the people at large, and we shall expect to see them complete the new building and then crowd it with new pupils.

In quoting our editorial relative to the Rochester Convention, the Richmond Planet, which is usually so clear-sighted, gets muddled and credits the samo to the "Southern Christian Advocate, organ of the M. E. Church South." The editor will please look at our head-dress and remember that we are the official organ of the Methodist Episcopal Church, published specially for a class of persons not to be found in the M. E. Church South.

We are sure the friends of Claflin University, Orangeburg, S. C., will rejoice to know that a prominent Methodist lady has donated to the school a library building.

Rust University opened Monday, Oct. 24. It has been retarded because of quarantine restrictions. Let all students who propose to enter secure health certificates before leaving home.

Chicago University has conferred on President McKinley the degree of LL. D. He allowed that institution to thus honor itself.

A pleasant episode in the session was the visit of Rev. M. S. Hard, of the Church Extension Society of the Methodist Episcopal Church who made a brief but taking speech. Bishop John H. Vincent also dropped in for a little while, was introduced in fraternal fashion by Bishop Hargrove, and responded in such felicitous terms as only he can command. Dr. Jesse Wood, who was transferred from the Pacific Conference, mingled with the brethren for a week, but concluded to go on to his old conference, the Alabama. He is a man of fine ability and fine character, and will be cordially welcomed wherever his lot may be cast.—Nashville Advocate, Church South relative to the Holston Conference in Tennessee.

THE WAY TO MAKE THEM VOTE RIGHT.

"The business men of Wilmington have held a meeting and taken steps to substitute white for Negro laborers. By their conduct the Negroes of Wilmington have made themselves a menace to the community and the men who furnish them employment and consequently a support, are determined that they will no longer give them aid and comfort."

We clip the foregoing from the Greensboro, (N. C.) Record. While it is not a remarkable item, it will, nevertheless, indicate to our readers one of the methods used to force Negro laborers to vote the Democratic ticket; it is simply a part of the plan.

THEY WANT TO BE OFFICERS.

As was announced some weeks ago several officers of the Sixth Virginia Regiment resigned their commissions. Their places should be filled by men promoted from the ranks, but the colonel, who is an officer from the regular army, does not find that any of the officers of the regiment holding lower commissions are capable of passing the examination for promotion; hence, the nine vacancies, including one major, will be filled by outsiders, possibly white men. From an exchange we learn that forty blue-eyed Virginians have applied, notwithstanding the fact that there is still one colored major in the regiment, not to mention other officers. It says:

"Already forty applicants from among the officers of the Second and Third Regiments, which are about to be mustered out of service, have been made for these places, and it is expected there will be many others in the same commands to follow suit.

"An interesting phase of this matter will be that these white Virginians who are aspirants for commissions in this Negro regiment will have to be placed in companies where their superiors or inferior officers are Negro men. The spectacle will be presented for the first time in the history of the South of white men placing themselves in a position to be commanded by Negro officers. It was only a few months ago that some of the white soldiers of the volunteer regiments refused to accept their pay at the hands of Negro paymasters."

DELAWARE CONFERENCE NOTES.

(By our Regular Correspondent.)

The camp meeting season is over, and now interest is being centered in revival work on the charges. Fairmount, Crisfield and Salisbury on the Salisbury District; Cambridge, Milford and Cambridge Circuit on the Cambridge District and E. Zion at Wilmington, have already experienced showers of blessing, and at the other charges the pastors and people are laboring arduously for increase in the number of redeemed souls.

The very interesting question as to the probable successors of the present four Presiding Elders is being asked on every hand. There are quite a number of candidates. The office requires grit, brains, discretion, energy and a high standard of Christian excellence to fill it successfully. It is to be hoped that men of sound mental calibre and Christian integrity, untrammelled by personal obligations will be chosen. The present Council has wisely guided the Conference for the past six years, and the harmonious and business-like methods used have won the admiration of every Bishop that has met it. Whatever is done, let the high standard attained be held, and let us move forward and not backward.

The dedication of the new church at Pocomoke City will take place on Sunday, Oct. 31st. The new building is a neat frame structure, two stories high, with seating accommodations for four hundred and fifty. The audience room is said to be the largest in the Conference below Wilmington.

The eighteenth anniversary of St. Mark's church, Montclair, N. J., is now being celebrated. An extensive programme has been arranged, and is being carried out to the letter. Bro. J. H. Blake is doing a grand work and nobly upholding the banner in the far north.

The annual meeting of the Cambridge District at Harrington, Del., last week brought together a large number of the workers of that vicinity. The papers were excellent and the discussions animated. Presiding Elder Parker closes the sixth and last year of his term. The work of this District has been greatly uplifted and better homes, better churches and growing Epworth Leagues speak for tho worth of an efficient and worthy leader.

The Centreville District meeting at St. Michaels, Md., was well attended. This District has the youngest Presiding Elder in the person of Jas. H. Scott. Bro. Scott is a graduate of Lincoln University, and one of the young leaders of the Conference. He has been to the General Conference as delegate and has held important churches at Camden and Newark, New Jersey. Bro. Scott is a parlimentarian of the first order and has greatly aided his men in the art of ruling such bodies. He has four more years on the District yet and we look for greater results in the future.

Rev. Dr. H. A. Monroe is filling engagements all over the conference with his lecture on "The War in Cuba."

Macbeth lamp-chimneys save nine-tenths of the cost and all the trouble.

Go by the Index.

Write Macbeth Pittsburgh Pa

DOINGS OF THE WORKMEN.

Rev. J. H. Jackson, Pastor, St. Paul M. E. Church, Lexington Conference: We just closed a glorious revival, in which five promising young persons were converted and joined the church, and the church much revived. Sister Jackson, our pastor's wife, did excellent work in the meeting. She is an excellent speaker and deserves much praise.

M. Brown, Supt. Lodi Ct.: The year is winding up and we are striving to pay our pastor. Last Sunday was our rally day. We had with us Rev. J. H. Reed, A. M., from Marshall, who preached one very instructive sermon. Collections, night and day, $29.25. We also had with us on the fourth Sunday in September, Rev. Galipsy from Dangerfield, who assisted Brother Epperson to attend a funeral at Lewis Chapel, which was grand. Raised night and day $11.75. We are preparing to rebuild a new church. The fourth Quarterly Conference is right on hand, and we are expecting to raise one hundred dollars on that day. The Home Mission gave an entertainment on last Saturday night for the sick, and raised $5.40. We are also striving to get our pastor a $30 or $40 suit for the Conference. He is loved by all the members, and we think he is the right man in the right place. We hope the Conference will send him back again. God bless Bro. Joseph Epperson, for he is a good pastor.

L. H. Richardson, P. C.: Calvert and Mt. Zion Circuit are a little on the upgrade. Rev. A. Brown, our worthy P. E., held my fourth and last quarter, Oct. 28. The officials were out with written reports on Saturday night. Rev. Brown is indeed a worthy officer in Methodism and helps his pastors to lead the people to victory. We paid him up. The collections Sunday and Sunday night was $60. We have paid out over $100 for building and improvement this quarter. The bell tower that was blown down for some time ago by a storm is now new again. We are planning and working to go to the Annual Conference, Dec. 7, with a round report.

J. C. Rucker, P. C., Union Church, Miss.: Union Church Ct. is now undergoing quite a suffrage on account of the strict quarantine against the yellow fever at Fayette and Harrison. Provisions are scarce and some of our people are greatly in need as well as myself. The churches have been closed and no services held for two weeks. We have had no mail for three weeks; yet in the midst of all this we believe that the Lord will in due time come to our relief.

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

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Hall's Family Pills are the best

J. L. Augustus, P. C., Opelousas, La.: Our church at this place has been for three years laboring under the load of a heavy debt, but God be praised for our effort and the providement of good weather on the third Sunday, and also His spiritual guidance. Our rally was one of renowned success. The proceeds of the occasion was as follows: Class No. 1, C. Hughes, leader, $13.70; No. 2, E. Denton, $11.30; No. 3, E. Green, $10.15; No. 4, R. Julius, $20.55; No. 5, W. Lemons, $21.30; Raised by the Sunday school, $1.25; public collection, $3.10; total amount, $81.45. We, with one accord, say amen. Praise Him for evermore. Now we are free and will try to push benevolent monies.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

D. M. Seals, P. C.: Sunday, Oct. 16, 1898, was a day long to be remembered in the history of Haven Chapel. The church was crowded to the full extent of seating capacity. The throng of the outside equaled that of the inside. The following ministers and their congregations were present, viz: S. Duncan, P. E., North N. O. Dist.; D. Young, C. Monroe, H. C. Foster and V. Cahapman, P. E., South N. O. Dist. The following benevolent societies were present and contributed liberally, viz: Cotton Screwmen, Love & Charity and Young and True Friends. Total raised, $122.38. The corner-stone was presented by a committee of ladies, viz: Mrs. L. Love, M. Ellis, V. Henderson, J. Brooks, and S. Morrison. The watchword is that the debt must be paid, notwithstanding the struggle we are under. We have our full apportionment of benevolent money raised and ready for Conference with a full report, spiritually and financially.

David Johnson, R. S., Clinton, La.—Only a few years ago we surrendered from the Baptists and came over under the Methodist flag—a whole congregation as well as myself. We have learned more and prospered in grace. The pastor has done excellent work here two years, also his estimable wife. We regret the severe illness of the pastor's wife; for three weeks she has been very low, and we ask sympathy and prayers in her behalf. Our church is closed on account of quarantine. Our revival closed just in time with grand results; eleven converts and nine reclaimers. Rev. M. J. Dyer from Jackson was a great help and preached some powerful sermons.

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Rev. F. D. Bowers, P. C., Baldwin, La.—Sunday, Oct. 2d., was a grand day at Trinity, notwithstanding the very inclement weather. The large chapel was filled to its utmost capacity to witness the baptismal exercises. Five were baptized by imersion, forty by affusion. Fifty were united to the church. Rev. Allen Luster and Dr. A. E. P. Albert, D. D., were present and assisted in the service. Dr. Albert preached the sermon which was instructive and edifying. Bro. Bowers rejoices greatly in the conversion of his son, F. D. Bowers, Jr., and his two daughters. This is a glorious completion of a five years' pastorate.

Wm. Reed, P. C., Bremond, Tex.: Our grand rally and fourth Quarterly Conference was held on Oct. 1-2. with Rev. A. Brown, P. E., in the chair. All officers were present and had full reports. Class leaders brought in from their different classes $33.75, and on Sunday the different clubs brought on the pastor's salary as follows: A. Daniel, Club No. 1, $26.75; E. Granes, 2, $19.20; A. Shaw, 3, $19.20; P. Woodard, 4, $19.00; E. Taylor, 5, $10.05; J. A. McKenzie, 6, $8.30. President of the league, Miss Minnie Smith, raised $8.20. The P. E. preached a soul-stirring sermon at 11 o'clock A. M., that will be long remembered. Raised for P. E., $22.50; raised for P. C., $121.95.

O. Burton, L. P., Hockley, Tex.: Our fourth Quarterly Conference was held Oct. 8 and 9, by Rev. W. L. Duncan, P. E. The brethren that were present made good reports. The P. E. preached two powerful sermons to a crowded house. Everything was nicely carried out. Paid the P. E. $41.25. Paid pastor during the quarter $35. Raised for missions $18. Our pastor has been sick, but he is mending fast. He had his work well organized before he was taken sick, and his plans were carried out by Rev. Burton, local preacher.

Lewis Allen Lassater Circuit, Marshall District, Texas Conference.: The fourth Quarterly Conference of Lassater Circuit convened at Finley's Chapel, Lassater, Oct. 15 and 16. The Conference opened at 4 p. m., with a chorum of the members present. Many of them had good reports, notwithstanding there has been a strong and vigorous fight made against the pastor's success by opposing foes to our church and good morals, but the pastor being a true Christian leader and hero in Methodism, succeeded in raising $35.50 for the P. E., being the balance due him, making a total amount paid the presiding elder this year $72.00. Two joined the church. One yearly cash subscriber for the Southwestern Christian Advocate.

A. Taylor, Clarksville, Tex.: Our rally for the church closed with $160 raised preparatory to the Conference. Bro. O. I. Jones, the Sunday school agent, was with us Sunday, Oct. 9 and lectured and preached to my people on the Sunday school work, which was highly appreciated by all who heard him. We hope to have Bro. Jones to come again.

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Pleurisy and pneumonia are frequently developed, in a very short space of time, from a common cold; and, if such an acute inflammation of the lungs is not promptly allayed, the worst may happen. With the aid of Dr. Bull's Cough Syrup, however, you need not have any fear; for this great remedy speedily subdues the inflammation, eases the pain in breathing and always effects a cure in a wonderfully short time.

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VICI Leather Dressing

will not only polish your shoes but make them soft. It's a medicine for leather. The ingredients of **VICI LEATHER DRESSING** are used in finishing the most famous shoe leather in the world--**Vici Kid.** That's a little secret you didn't know before. There's a book full of just such secrets about shoes and their care, that you can have if you will send us your name and address.

ROBERT H. FOERDERER, Philadelphia, Pa.

STAUNTON DISTRICT.

The Staunton District Conference (Washington Annual Conference) of the M. E. Church, held its tenth annual session in Pleasant View M. E. Church, Waynesboro, Va., Sept. 8, 9, 10, 11 and 12, 1898, Rev. S. H. Brown, P. E., of the Staunton District, presiding.

Conference convened Thursday morning, Sept. 8th, at 9 o'clock. Devotional exercises were conducted by Rev. S. H. Brown, P. E. Hymn 812, "The Saviour, when to heaven he rose." 1st lesson read, 53rd chapter of Isiah, 2nd lesson, 3rd chapter of Paul's letter to the Ephesians, after which prayer was offered by Prof. Geo. E. Stephens, Principal Virginia Collegiate and Industrial Institute, Lynchburg, Va. First business of Conference election of secretary. Rev. G. S. Lawrence, of Shendum Circuit, was elected secretary. Rev. Jas. H. E. Carter of Highland Circuit, assistant secretary. After the roll call and fixing the bar of the Conference, the Conference adopted the rules adopted by the Annual Conference. Rev. R. S. Smith, of Waynesboro Circuit, delivered the welcome address, responded to by Rev. G. D. Nickens, of Augusta Circuit. Both addresses were well delivered and highly appreciated. Rev. L. W. Briggs, of the Harrisonburg Charge, delivered the annual sermon, text: 2nd chapter, 3rd verse, Paul's 2nd Epistle to Timothy. (Endurance of Christian Soldiers.) Rev. Briggs seemed at his best and delivered his sermon with force and power, making it very impressive. The Conference was honored with the presence of Prof. G. E. Stephens, (Prin. Virginia Collegiate and Industrial Institute, Lynchburg, Va.) Prof. Stephens made a masterly address in behalf of industrial education and also laid before the Conference the aim of the institution for which he is struggling so earnestly; showing himself to be the right man in the right place. Rev. W. P. Ryder, of Staunton Charge, presented a paper on "History of Methodism in the Shenandoah Valley." The efforts of this church historian called forth expressions of tears, shedding tears of joy to witness what the "Lord hath wrought." Tears of grief would steal down the cheeks of the aged when a thought of the past would reveal itself; but over the tears of grief, tears of joy would flow when the great curtain of darkness was drawn back by the hand of the historian presenting the result of Methodism with her banners dazzling with brilliant stars. Rev. J. W. Jackson, of the Bridgewater Circuit, with earnest and eloquent remarks presented the subject: Southwestern Christian Advocate needs." (A special session was given in the interest of this paper.) The subject was discussed by Prof. G. E. Stephens, Prof. Bernard W. Tyrell, Prin. and Prof. of Language in Valley Industrial School, Basic City, Va. These brethren clearly set forth ideas showing the importance of supporting the Southwestern. Rev. G. S. Lawrence, of Shendun Circuit, very earnestly and forcibly impressed upon us our relation and duty to Morgan College, Princess Anne Academy, and the Virgina Collegiate and Industrial Institute. This masterly address of Rev. Lawrence was what we call an inroad to success. The hidden principles (so long sought for by Epworthians) were unearthed and brought to light in the paper presented by Rev. J. H. E. Carter, of Highland Cir., Va., subject: "What elements contribute to the success of Epworth League work?" Rev. R. S. Smith, of Waynesboro Circuit, presented "The work of the Freedman's Aid and Southern Educational Society." Rev. Smith left no page unread in the history of this great society in behalf of the society, the Conference and the M. E. Church. We in appreciation of the grand presentation of the work of the Freedman's Aid and Southern Education Society by "Old Ironclad" (Rev. R. S. Smith) says: "Well done, good and faithful servant."

Rev. A. H. Tilghman of Lewisburg Chg. preached on Thursday night (Sept. 8th,) a forceful sermon from Matt. 24th chap., 4th verse. Rev. Tilghman aroused the church to watchfulness. The sermon was impressive and encouraging. Paper: The scope of Epworth League Work, by Rev. N. E. Stewart (of Shephardstown Circuit) was read by Prof. G. E. Stephens. The paper introduced new ideas, noble work, and created more zeal in the work of Epworthians; and accredited much appreciativeness in behalf of Rev. Stewart's noble effort.

On Sunday morning, Sept. 11th, Rev. S. H. Brown, President of Conference, preached to a very large congregation of attentive hearers. Text: 15th chap., 16 verse St. John. Subject: A clear and earnest call to Christian duty. The Elder pealed forth the gospel in a voice full of the power of the Spirit. Clear in logic, rich in doctrine. Angels seemed to feed his tongue with eloquence and the holy fire sent a glow of warmth through the hearts of saint and sinner. In the afternoon, at 3 o'clock, Prof. G. E. Stephen filled the minds of a large congregation with the subject: "The holy and vital counsel of the Son of God." Text: Rev. 3rd chap., 18 verse. Those words uttered by Prof. Stephens were too deeply stamped to be erased. "As his Master gave him power he split the veil revealed the mysteries, smote the rock, and turned on the stream of Christian eloquence; and with wings of truth carried us into realms of delight. At 7:30 p. m., Rev. Jas. H. E. Carter preached from the text: "For who hath despised the day of small things?" Zec. 4th chap., 10th verse. Rev. Carter pictured out many great results originating from small things religiously and temporally. This sermon was of much importance and much interest was manifested toward the speaker.

On Sunday morning, Sept. 11th, at 9 o'clock love feast was conducted by Father Joe Compton of Front Royal, Va. Father Compton, at the age of 82 years, with long white locks almost touching his shoulders stood before the congregation as a striking resemblance of Moses when standing before the Israelites. This was indeed an hour in which God sent down his blessings upon his people.

The roll showed 50 members of Conference present. The session was a success. The ruling of the Elder was highly appreciated. Reports of pastors gave satisfaction that the work (at their various charges) is moving onward to success, and all feel much encouraged having attended the District Conference.

Resolutions were presented in behalf of the pastor, officers and members of Pleasant View M. E. Church and citizens of Waynesboro, showing appreciation of hospitality extended to members of the District Conference.

In behalf of Morgan College officers, in acknowledgement of the wisdom shown in the appointment of Prof. G. E. Stephens as principal of the Virginia Collegiate and Industrial Institute.

The 11th session of the Staunton District Conference was voted to be held at Lewisburg, W. Va., Sept., 1899.

The committee on programme have a choice programme to be rendered during the 11th session.

Amount of collection, $46.

Conference adjourned Monday, Sept. 12th, at 12:30 p. m.

Benediction by Rev. S. H. Brown, P. E.

NASHVILLE DISTRICT.

First Round.

Sparta Sta. ....Oct.	26 26
Sparta Ct. ....Oct.	29 30
McMinnville Ct. .. ..Nov.	5 6
McMinnville Sta. .. ..Nov.	12 13
Manchester .. ..Nov.	19 20
Hillsboro ....Nov.	26 27
Tullahoma .. ..Nov.	29 30
Farmington .. ..Dec.	3 4
Shelbyville ....Dec.	6 7
Christiana .. ..Dec.	10 11
Woodberry .. ..Dec.	11 12
Murfreesboro Ct. .. ..Dec.	17 18
Murfreesboro Sta.....Dec.	18 19
Cainsville .. ..Dec.	24 25
Smyrna .. .. .. Dec. 31, Jan.	1, 1899
Nolensville .. ..Jan.	7 8
Lumsden Hill .. ..Jan.	14 15
Thompson Chapel .. ..Jan.	14 15
Clark Memorial .. ..Jan.	21 22

M. Williams, P. E.



Disease is a great and treacherone ocean. Man ever stands upon its shore and gazes ont over its calm surface without a thought of danger. It licks his feet—it advances and recedes almost playfully—bnt all the same it will crack his bones and eat him, and wipe the crimson foam from its jaws as if nothing had happend, as it has been doing ever since the world began.

A man who carelessly eaunters along the shore of the insatiate sea of disease, will some day encounter a great storm in the form of some fatal malady and will be engulfed. Because a man does not have to go to bed when he suffers from a trivial indigestion, because he does not have to give up work when he gets nervous and cannot sleep at night, because he can still force down an unsatisfactory meal when he is suffering from loss of appetite, because by strong effort he can add a column of figures with aching head—is no reason that these disorders are trifling or to be neglected. They are the warnings of serious sickness. A man who promptly heeds them, and resorts to the right remedy, will speedily recover his usual health. The man who neglects them will find that he is in the grip of consumption, some nervous disorder, or some other dread malady, due to improper or insufficient nutrition. Dr. Pierce's Golden Medical Discovery is the best of all medicines for men and women who suffer in this way. It restores the lost appetite, facilitates the flow of digestive juices, invigorates the liver, purifies and enriches the blood and tones and builds up the nerves. It cures 98 per cent. of all chronic, bronchial, throat and lung affections, and is an unfailing remedy for nervous prostration. Medicine dealers sell it.



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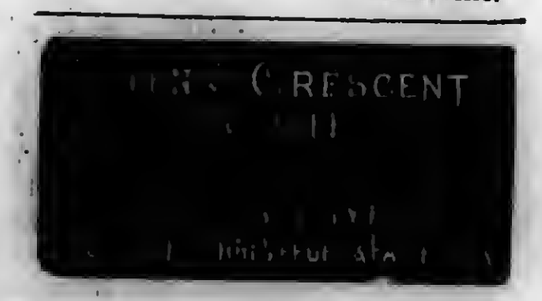
	Leave.	Arrive.
Memphis Express.	4:30 p.m.	10:30a.m.
Vicksburg and Natchez	8:15 a. m.	5:30p.m.
Baton Rouge Accommodation	4:30 p.m.	9:15a.m.

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New Orleans, La.

WEST TENNESSEE DISTRICT,
First Round.

Folks... ... ...Oct. 22 23
Gallaway ... ...Oct. 29 30
Big Creek ... ...Nov. 5 6
Centenary, Memphis .. .. ..Nov. 12 13
Warren Chapel ... ...Nov. 19 20
Memphis Ct. .. ..Nov. 26 27
Martin Sta. ... ...Dec. 3 4
Sheron ... ...Dec. 3 4
Gardner ... ...Dec. 5 6
Friendship .. ..Dec. 10 11
Alamo & Hudson Grove .. ..Dec. 12 13
Pleasant Grove .. ..Dec. 17 18
Mason ... ...Dec. 24 25
Humbolt .. ..Dec. 1, Jan. 31, 1899
Lexington .. ..Jan. 7 8
Oak Grove .. ..Jan. 14 15

Dear Brethren: Please push your benevolent collection. Commence at once. We want to raise all of our assessments. The District Conference will convene at Martin Sta., Dec. 1, 2 and 3. Let everyone be on hand.

H. W. Key, P. E.

WESTERN DISTRICT, N. C. CONFERENCE.
First Round.

Asheville ....Nov. 5 6
West Asheville .. ..Nov. 5 6
Marion .. ..Nov. 12 13
Forrest City .. ..Nov. 19 20
Shelby & Fallstown .. .. ..Nov. 26 27
Lincolnton .. ..Nov. 29
Gastonia & Bessemer .. .. ..Dec. 3 4
Sandy Creek.. .. ..Dec. 6
McPelah .. ..Dec. 10 11
Newton & Denver .. ..Dec. 17 18
Hickory .. ..Dec. 24 25
Patterson.. .. ..Jan. 7 8, 1899
Lenoir.. .. ..Jan. 14 15

The District Conference will meet at Hickory, Nov. 4th, at 8 o'clock. All the stewards will please come.

R. Smith, P. E.

ALEXANDRIA DISTRICT.
Fourth Round.

Crawford .. ..Oct. 29 30
Sorrell & Union .... Nov 2 3
Jeannerrette .. ..Nov. 5 6
St. Peter.. .. ..Nov. 6
Hubertville .. ..Nov. 7 8
Oliver & Patonville .. .. .. Nov. 9 10
New Iberia .. ..Nov. 12 13
Abbeville & Abbeville Ct. ..Nov. 15 13
St. Martinville .. ..Nov. 19 20
Cade and Durham.. .. ..Nov. 22
Lafayette .. ..Nov. 26
Rayne.. .. ..Nov. 24
Washington .. ..Nov. 26 27
Opelousas .. ..Nov. 26 27 28
Waxia.. .. ..Dec. 1
Morrows... ... ...Dec. 2
Eola ... .Dec. 3 4
Lone Pine & Dosmon .. ..Dec. 6 7
Cheneyville .. ..Dec. 10 11
Bunkie .. ..Dec. 14 15
Boonville .. ..Dec. 17 18
Colton Port & Evergreen.Dec. 20 to 28
Alexandria & Pineville .. ..Dec 24 25
Avoca & Regolets.. .. ..Dec. 31
Spring Creek .. ..Jan. 5, 1899
Lake Charles & West Lake ..Jan 7 8
Welsh .. ..Jan 11
Lecompte & Willow Glen ..Jan. 14 15
Welahton & Poland .. ..Jan. 19

Doctor: We want our Annual Conference put to Jan. 25th. Our people will be ready for it any time, but the 25th would be better for us.

Dear Brethren: Come to Conference with your heads up. Have more benevolent money than last year and more subscribers to our church paper, the Southwestern Christian Advocate. Let us wake up.

Frank Walker, P. E.

By the free use of air-slacked lime the chicks will escape the gapes, and the hens will be less subject to the roup. Lime is a preventative of lice and may be used freely without risk. It also assists in rendering the poultry house light and cheerful, and it costs but little.

TEMPERANCE.

CITIES AND SALOONS.

A meeting of the league of American Municipalities was held lately in Detroit. There were present five hundred delegates. The discussions took a wide range, but the saloon question was from the beginning to the end a prominent one. All seemed to agree, substantially, that the saloon was a source of disorder and crime, and a menace to the safety of cities. But on the methods of abating the evil there were wide differences. Some few were for prohibition simple and direct; but mostly they advocated "belling the cat." Some declared their conviction that prohibition fails to prohibit, and advocated restriction and taxation. Confine them, said the mayor of Grand Rapids, to the business parts of a city. Professor Parsons ,of the Boston University, outlined a plan for abating the evils of the saloon, which is worthy of consideration: "(1) Education of children along temperance lines; (2) industrial reforms to anble all men to have comfortable homes; (3) local option for cities; (4) enact the South Carolina dispensary or some similar law, which should cut out the element of private investment and profit in liquor dealing."

Too much emphasis cannot be put on the Professor's first proposition, the education of children along temperance lines. It should be made a specialty in the ward schools, the Sunday schools and the homes. With the saloon temptation besetting young men, too much pains cannot be taken to train them to hate it. Hannibal was trained to hate the Romans. The industrial reform, making it possible for all men to own comfortable homes, while in itself a desirable thing, would not largely lessen the drink evil. Local option in cities would, as our cities are now constituted, be mostly in favor of the largest liberty in the sale of strong drinks. The South Carolina dispensary law, while eliminating the item of private profit from the liquor traffic, and so far good, is too complicated and difficult of enforcement to be practicable. Continual teaching in the homes, Sunday school, public schools, pulpits and by the press, setting forth the evils of the drink customs of the day, and the waste and crime resulting from saloons, will, with God's blessing, win sooner or later. The reasons against the liquor traffic are so overwhelmingly strong that they must and will persuade the people to stamp out this curse. We venture to predicate that some are living to-day who will be alive when no saloon can be found plying its devilish business. —Pittsburg Advocate.

It is estimated $900,000,000 are spent for liquor annually in the United States. The entire mineral product of 1896, including gold, silver, iron, copper, lead, zinc, quicksilver and aluminum, was about $255,000,000. That is to say, more than three and half times as much is spent for drink as the value of all the metals from our mines. The amount spent for liquor is more than four times the bituminus and anthracite coal produced annually.

John R. Tanner, who would like to succeed himself as Governor of Illinois, has gone back on the W. C. T. U. petition. He answered them and said: "If left to me, the battleship Illinois will be christened according to the

THE SATURDAY EVENING POST

The Oldest Paper in America — Founded A.D. 1728 by Benjamin Franklin — The Curtis Publishing Company

THE ROMANCE OF THE SEACOAST

A series of thrilling articles of little-known phases of life along the Atlantic coast. ⁘ ⁘ ⁘

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Close-Range Studies of Contemporaries

Is the title of a weekly page that displays at a glance the panorama of people prominently before the public—portraits and paragraphs that tell the week's history among the notables. ⁘ ⁘ ⁘ ⁘

POPULAR BIOGRAPHIES

The *Post* will give, in the course of the year, thousands of brief biographies, and sketches of its writers and authors, illustrated wherever possible with photographic portraits.

II—*When the Fisher Fleet Goes Out to Sea.* The thrilling dangers of a class seldom heard of—the Nova Scotia fishermen in their daily lives, their hardships and sufferings. ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘

III—*With the Life-Savers Along the Coast* will tell of the everyday lives of those brave men who dare death and darkness in their angriest forms—showing the workings of a system that saves thousands of lives yearly.

IV—*The Men Who Wreck Ships.* It is popularly supposed that wreckers no longer exist; this article will tell of well-organized bands of wreckers who lure on to rocks, by means of false signals, rich vessels for the sake of their treasures. ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘

V—*Perils of the Smuggler's Life.* The risks that are taken nightly to circumvent the Customs officials—a business that is much larger to-day than it is supposed to be. ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘

The illustrations in this series will be the most striking that have ever appeared in the *Post*. ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘ ⁘

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THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

time-honored custom." That is, the battleship will have a bottle of fine liquor broken over her nose as she slides off the ways, and Miss Mary Leiter, of Chicago, will do it. The Governor has the reputation of not being very fond of water as a beverage.

SEDALIA WAR ON SALOONS.

Sedalia, Mo., Oct. 4.—As a result of the murder of Captain Thomas Young, of Lexington, Mo., in a Main Street saloon, a few days ago, a war on wine-rooms and card-tables as an adjunct to the saloon has been inaugurated. Mayor W. C. Overstreet has issued strict orders to the police to close all wine-rooms, to stop card-playing in saloons and to arrest women who loiter around and in saloons. The police will obey the order, and if saloon keepers do not comply with the law, prompt arrests will follow.

CONTENTMENT.

Some murmur when the sky is clear,
And wholly bright to view,
If but one speck of dark appear
In their clear heaven of blue:
And some with grateful love are filled
If but one streak of light,
One ray of God's good mercy gild
The darkness of their night.
In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied.
And hearts in lowly huts admire
How love has in their aid,
Love that not ever seems to tire,
Such rich provision made.

—Archbishop Trench.

UNITED FOR LIFE.

Tazewell, Va.—Harrison Harris was married to Miss Mary L. Peery, of Tazewell, on the 15th of this month. We hope them a happy association in life. J. F. Prigmoore.

At the bride's mother's residence, Mr. Esters Bedford to Miss Charity Harris, Shreveport, La., Oct. 17, 1898. D. J. Price, officiating.

Aberdeen, Miss.—At St. Paul M. E. Church, Oct. 12, 1898, Mr. Dink A. Harrill to Miss Sallie Ragsdale. The couple is from the best of our young people here. We hope them a happy future. N. H. Williams, officiating.

THEY LIVE IN OUR MEMORY.

Dodge, Texas.—Sister Kate Matthews departed this life, Oct. 1; aged 38 years, after being sick ten months and 3 weeks and three days, in full triumph of a living faith in Jesus. She leaves a husband, mother and three children and a host of friends to mourn her loss. But hank God their loss is heaven's gain. The funeral was largely attended and was conducted by C. Davenport, P. C., assisted by Rev. W. Wardkins, of the Baptist Church.

Also Sister Cathrine Runals departed this life on Sept. 12, aged 21. She was a member of the M. E. Church for 2 years. She leaves a father and mother and six sisters and brothers. The Sunday school and league will lose a teacher and member. She was president of the league. Their loss is heaven's gain. The funeral was conducted by C. Davenport, P. C.

Also Sister Gertrude Ross died on the 5th day of Oct, 1898; aged 8 years. She leaves a mother and father and six sisters and brothers to mourn her loss. Their loss is heaven's gain. The funeral was attended by the pastor, C. Davenport, P. C.

Oswego, Kansas.—On the evening of the 13th of this month, at 9:15 o'clock, the spirit of Bro. Frank Marion took its flight to the home beyond. Bro. Marion had been a faithful member of the Methodist Episcopal Church for 26 years, having joined this church under the pastorlal charge of the Rev. Enoch Jefferson, in the State of Texas, on the Willis District, he having moved from Texas in 1880 to Oswego, Kan., where he united with the M. E. Church. He served as an officer of the church under the pastorate of the following ministers: Revs. Thos. Allen, A. W. Talbert, W. T. Horks, Jas. J. Cabbell, G. W. Patton, L. Thomas and the writer. He was always found at his post ready to do his duty. Bro. Marion died as he lived in full and complete assurance of faith. He said to me on Wednesday before he died, "Bro. Ross, I am so glad; O, I am so glad, that the good Master has answered my prayer and I will soon be out of this misery." Language fails me at this hour to describe him as he passed beyond mortal view, in more fitting words than in the language of the poet Montgomery:

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Eenter thy Master's joy."

"The voice at midnight came,
He started up to hear.
A mortal arrow pierced his frame,
He fell but felt no fear.

"His sword was in his hand
Still warm with recent fight,
Ready that moment at command
Through rock and steel to smite.

"His spirit with a bound
Left its encumbering clay;
His tent at sunrise on the ground
A darkened ruin lay."

He leaves a mother, one brother, four children, a wife and a host of friends to mourn. Our loss is heaven's gain: Sleep on Bro. Marion, for as pastor and officer we will one day meet where parting will be no more.

T. Jeff. Ross, P. C.

REV. ALFRED J. PICKETT.

For the third time since the close of our last annual session, the Louisiana Conference has been called to mourn the loss of a much beloved member, in the person of the Rev. Alfred J. Pickett, who departed this life, from his last charge, Washington, La., Oct. 6, 1898.

The Rev. A. J. Pickett was born in the Parish of St. Mary, July 14, 1855, and was in his forty-fourth year when called from labor to his reward. He gave himself to God and his church when quite young, and was for many years a faithful member and officer of the M. E. Church at Franklin, La., from which he was recommended to the Annual Conference, which met there in January, 1882. He was ordained a deacon by the now sainted Bishop Jesse T. Peck, LL. D., Jan. 29, 1882, in a large class of promising young men that have given the church very valuable service. Among them were the Revs. M. P. and J. P. Franklin, Chas. Monroe, G. J. Rogers, T. J. Johnson, Julius Augustine, H. C. Armstrong, Ephraim Harrison, Thos. McCary, Hampton James, H. J. Wright, Drs. Ernest Lyon and I. B. Scott, and several others, that had preceded him, to the reward that awaits the faithful, in the eternal world.

He was ordained an elder by Bishop I. W. Wiley, LL.D., in New Orleans, Feb. 3, 1884. He served the following appointments with great credit to himself and to the cause to which he had so solemnly dedicated his whole life, viz: Pleasant Hill, 1882-1884; New Iberia, 1885-1886; Winstead, 1887; Schriever, 1888-1889; Scott Chinn Church, New Orleans, 1890-1893; and Washington, 1894-1898. His life and character carried sunshine and gladness wherever he went, and seals to his ministry an evidence of his faithfulness and success above whenever he served a church. Faithful to God, loyal to the church, inflexible in his integrity, frank and outspoken against wrong, devoted and indulgent to his family, warm and constant in his friendship, and loving to all; none knew him but to love him; none named him but to praise. He suffered long, but like Job, without complaint; and when the end had come he cheered his weeping wife and sorrowing children with the words: "I am going to rest. I have a building, a house not made with hands. Call, Lord; thy servant heareth." Then singing a verse of the hymn, "How sweet the name of Jesus sounds in a believer's ears;" he praised the Lord and shouted "Almost home, almost at rest," and passed up to join the saints in white. Faithful to every duty, Bro. Pickett had had his life insured in favor of his now widowed wife and fatherless children, in the Methodist Ministers' Relief Association, which will come as a relief to meet their pressing needs. This, with the education he has been able to give his older children and the unblemished record of precious memory he has left them, is the only legacy he has been able to give them, but his record is on high, and the church will not fail to comfort and help the widow with her nine children.

The quarantine prevented several of our ministers from attending the funeral, that would otherwise have attended. The Rev. Jos. Johnson, of Moxia, conducted the funeral services amid a host of sympathizing friends.

Sleep on Bro. Pickett. We will meet you in the morning.

A. E. P. Albert.

Union, La.—On the 15th inst., Sister Corenda Jones, aged 86 years, died in full triumph of faith. She had been a member of the M. E. Church for over 60 years and one of the founders of the White Hall Church. She was one of the old steward sisters. Her dear husband and other relatives and the church is left to mourn the loss of her. But heaven has gained a saint. Blessed and holy is He that hath part in the first resurrection.

E. H. Clark, P. C.
White Hall M. E. Church, Union, La.

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FARM AND FIRESIDE.

Geo. O. Marshall, Sunny Side, Texas.

"This man," wrote a farmer in indorsement of an incompetent laborer, "has worked for me one day and I am satisfied."

When working for others, think yourself out of sight, seek their interest. Make yourself necessary to those who employ you, by iddustry, fidelity and scrupulous integrity. Selfishness is fatal.

After you have taken the labor and trouble to make a crop of corn, it is poor business to let it waste in the field when it can be saved. The crop is dry enough to be cribbed in this month and when dry enough there is no reason to delay the gathering. Birds prey upon the ends of the ears, open them up to rain which enters and causes rot. Many ears by accident in fodder pulling or by stormy winds are liable to rot. Rats and other animals taken their share. Stop these leakes by housing your corn now.

SWEET POTATOES.

Potatoes should be dug before a freeze, but not until the weather is settled cool. Probably more potatoes rot from being overheated when first stored in houses or hills than from any other cause. Frosts usually begin in the latter half of October, and it is well to arrange for potato digging before they come. It is also important to dig potatoes whilst the ground is dry. To escape freezes and to have the ground dry, are the two points to be kept in view. If the ground is dry after the middle of October, and the weather is cool, it is perhaps good policy to dig a part of the crop, at least, and not wait for colder weather. But if this is done the potatoes should be kept as cool as possible, protected from the sun's heat and covered very lightly with straw. The rot of potatoes is due to a minute fungus, just as the rot of fruits is caused, and heat does harm because it promotes the growth of fungi. Moisture does harm in the same way, because it favors the germination and growth of the spores or seeds of the fungus. All are familiar with the fact that cut potatoes are more apt to rot than those which are whole. The probable explanation is that the cut surfaces are more easily penetrated by the fungus than the parts covered by the denser skin. If this view be correct, and facts point that way, it might be possible to keep potatoes from rotting by some antiseptic treatment, such as immersing them in bluestone solutions. We commend the matter to our experiment stations as worthy of investigation. As fungi do not grow or thrive in cold weather, potatoes dug late, if not injured by freezes, keep better than those dug early whilst the weather is warm, provided they are not heated by too much cover and lack of ventilation when they art stored away. As to methods of keeping, any arrangement which will keep them dry and cool, always above the freezing point, however, will answer, whether it be a potato house, old-fashioned hills or banks or a cellar. A temperature of about forty degrees is desirable, but cannot be had in our climate where the mean temperature of cellars, etc., is about sixty degrees. The difficulty lies in the fact that in very severe spells of cold the interior of a potato house or hill may get below the freezing point, unless the walls are very thick, whilst during the warm spells thick walls or coverings may cause the temperature to rise too high.—Ex.

DUTY OF SOUTHERN NEGROES.

The address, at Laurens, S. C., of President Miller, of the South Carolina State College, (colored) was generally and highly commended, white people declaring that it would be of benefit to white and black alike if it could be delivered in every county in the State. President Miller declared that the first step for the Negro is to feel that it is to his interest to labor for the permanent improvement of the land he cultivate. He must not regard himself as an alien, but must realize that the South is the home, not only of himself, but of his children and his children's children. He must bear in mind that when he fills up a gully or drains a swamp he is laboring to make his posterity, as well as himself, happier and better, and he must remember, too, that the reverse is not less true—that careless cultivation, permitting lands to wash away, barns to be injured needlessly and trees to be wastefully cut are ways of placing burdens which Negroes of coming generations must help to bear.

He, urged, therefore, as a practical expedient to give the Negro a nearer interest in the lands which he rents; that leases of land should be for longer terms, say for five or six or ten years. These leases should stipulate that the tenants should during the term increase the fertility of the soil, add to the improvements and otherwise increase the value of the property, the amount of this increase being designated. In the tenant's interests the lease should provide that at the wish of the tenant it should be renewed, provided he had complied with the conditions, at a designated maximum increase in rent. This was the leading idea of the address and it was forcibly presented.

The Negroes were strongly advised not to mix politics with their business. The decline of the Farmers' Alliance, once politics entered it, was suggested illustratively. The political position of the Negroes is not such that they can make demands, and if the Negroes are to obtain legislative concessions looking to the betterment of their industrial condition they must at least endeavor to obtain them through other than political means and party organizations. If they must enter politics, their political activities should take other directions and should not interfere with the relations of landlord and tenant. The address was well delivered and held the attention of the audience.

BROILERS.

Broilers have made money for some men; they have lost it for others. The difference in results was occasioned by the difference in the men, their ways of getting the birds from shell to market, not in the broilers. Experience is the best teacher, but it is not advisable to pay too much for the teacher. It would be folly for a man, because he had money, to pay a professor of mathematics in some of our colleges $5,000 a year to teach his boy the rudiments of mathematics when he could get a teacher well versed in primary arithmetic for a few dollars per month. So it is folly for a man to go into the broiler business on a large scale for the experience. Learn by beginning in a small way. Read the experience of others; if possible visit the broiler establishments of those who have been successful in this line of poultry farming. But after reading and visiting do not think you know it

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all, and invest several hundred or a few thousand dollars and lose all in learning how to make broilers pay. Better make broilers a side issue till you have experience, or make it winter business in connection with some work that is at its height in the summer—fruit growing, for instance.

A good plan for a start is to have a small brooder house and two incubators with a capacity of two hundred eggs each. With this little outfit you could run a small broiler business in connection with other work from which to get a living. As one becomes posted in the business it may be enlarged until the whole time is devoted to it. In that broiler center of this country, Hammonton, N. J., there are men who, from October to July, virtually abide in their brooder houses.

In going into this business remember there are some things that have to be had, whether it is run on a small scale or a large one. We refer now to broiler raising as a business—not the raising of a few chickens on the farm to be sold as broilers. First, there must be incubators and a place for them; second, a brooder house and brooders; third, eggs, and fourth, fuel, feed and other running expenses for four or five months before there is a cent income from all this outlay. If only an incubator or so is used, the "place" need not be a house built expressly for the purpose. The same is true as regards the brooders, though a brooder house is more necessary than an incubator house when the business is run in a small way.

If a farmer wishes a small broiler plant in connection with his other farm operations, he might put it in charge of his wife or daughter, but he should see that all the cleaning up, carrying water and other such work is done by the men folks—that is not woman's part of the business. Some of the best and most successful incubator managers at Hammonton are women.—Ex.

HORTICULTURE IN OUR PUBLIC SCHOOLS.

Why and how should horticulture be taught in our rural schools?

As experience is the best teacher in almost every science, why should it not be considered the best in the science of horticulture? There are so many things that cannot be learned except by the experience gained by doing the work. I think in all rural schools the cultivation of a garden is not only possible, but practicable. They all have their plot of ground surrounding the school house amply sufficient for a playground and small garden, too. There are very few children indeed who do not love flowers, and if they had a garden that they could consider their own, how much more they would love them. Let them have three or four small beds of flowers of the kinds that are easily cultivated, some annuals and some perennials. Do not plant all of the annuals in the beds where you intend to have them, but plant some in boxes. Teach them about the kind of soil necessary to be used, and about the drainage, and also about the depth to cover the seeds. Then water the boxes and place some glass over them and tell them why you do this. After awhile when the plants come up it will be necessary to transplant them to the beds. Call their attention to the different kinds of roots that plants have, and tell them that plants with long tap roots are more difficult to transplant and require the greatest care in transplanting. Show the children how to make the holes in the bed large enough to allow the roots to spread out, and not be cramped; then after putting the plant in, pour a little water around the root, that will cause the rootlets to spread out in a natural position, and the moisture will be retained longer just where it is needed than it would be if the water were poured on top around the plant after the work was done. Then press the earth gently but firmly around it to exclude the air from the roots, and do not forget to water it and shield it from the direct rays of the sun for awhile. For plants with long tap roots, take a round stick like a lead pencil to make the holes in the ground with, then pour water in the hole and proceed in the same way as for the other plants. So many make a failure of transplating.

Be sure to have some vines, those that grow up and those that grow down, to teach them to love grace as well as beauty. Show them that some vines wind from left to right and others from right to left, and teach them the lessons connected with it. Besides, calling attention to all these little things quickens the child's power of observation. Then there are so many beautiful legends connected with the flowers, the legeud of the lily and the rose, the story of the pansy, the violet, and so forth, which all appeal to the moral nature of the child, would be so much more interesting to children if they raised the flowers themselves, for so many children in the country do not have flowers at home.

What more impressive way could be found to teach the lesson of the resurrection than to plant the seed in the cold, damp ground, and after a time to see it spring up into a thing of life and beauty? Then the window garden, too, would be a source of pleasure. Of course very few country schools are warm enough to keep plants in the winter, but they could be kept as long as possible. Horticulture includes the cultivation of vegetables as well as flowers, but with the limited space in the school yard, the cultivation of vegetables would be almost impracticable, but if such a thing were possible the vegetables might be sold and the proceeds used for something for the school, thereby teaching them thrift and economy, for it would take an accumulation of several seasons to amount to much. Fifteen or twenty minutes each day devoted to horticulture would accomplish a great deal. It would not be necessary for the entire school to take part at once, unless the school was a small one, only part at a time, but have each one take part at it some time. Then I would suggest that the school subscribe for some good magazine on horticulture and read it, and not only read it, but practice the good hints contained in it.

Why teach horticulture in the rural school? Because it is a source of pleasure, because it quickens the perceptive powers of the child, and creates the power of observation, and because it inculcates good morals. How? Teach it by experience and reading.—Ex.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, November 3, 1898.—Vol. 33, No. 44. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

THE CAUSE OF DELAY.

Our whole office force has been sick for some time and hence the business connected with the paper has been left undone. Correspondents have not been answered and the names of new subscribers have not been entered. Be patient, we will be straight in a few days. We are all here!

* * *

It is so much more natural to concern ourselves about other people's duty than about our own. Look after your own duty.

* * *

Let those now work for the Southwestern who never worked before and those who always worked now work the more. The quarantine is raised.

* * *

Jack Frost met Yellow Jack in the Mississippi Valley and when their battle was ended all quarantines were raised. Another evidence that war is not an unmixed evil.

* * *

We consider the farmer who attempts to work his stock without feeding them unwise indeed. But how much more wise is that Methodist minister or layman who attempts to run a church paper without sending in a single subscriber. Brother, the Southwestern cannot run without money.

* * *

Say what you will, but W. J. Bryan manages to keep before the public, though a colonel in the army he keeps before the public about as much as ever. He is either quite sick or on his way to Washington to see the President or on his way to a health resort or—no matter what just so the colonel commands the attention of the American public.

* * *

There is no telling how much mixing our Southern white friends can stand when they consider it to their advantage to do so. The governor of Virginia has appointed white officers to fill the vacancies in the 6th Virginia Regiment occasioned by the resignation of the nine colored officers. This gives one major colored and one white, some colored captains and some white and the same of the lieutenants. Verily it is all right to mix if there is anything in it.

* * *

No man should despise the pastorate, and we are sorry for any minister who does. Whether his congregation be large or small, the pulpit is a throne of power and should be worked for all it is worth. He who so regards the small one will soon be called to a larger. But in addition to his pulpit work no man knows more of the joys and sorrows of men than the earnest, devoted Christian pastor, and no one has a greater opportunity to do good. He is appealed to on every conceiveable subject; he is told of the trials and disappointments and he is told of the triumphs and good fortunes. In a sense the pastor is a member of every family in his congregation. The older people consult with him as to their business and their spiritual ills, while those who are younger ask his advice on general matters that interest them and even as to the choice of a partner for life. Brother, measure up to the dignity and importance of your office, for you will never again be as near the heart of the people as you are as a pastor.

THE SOLDIER AND HIS STRONG DRINK.

On our recent trip from New Orleans to New York and back, including stops at Louisville, Nashville, Murfreesboro, Chattanooga and Bristol, during which we saw hundreds of United States soldiers, we really do not think there were more than ten or twelve of the entire number whose faces did not bear evidence of dissipation. In some cases they were drunk, in others drinking and in others still their faces were bruised or eyes blackened as evidence that they had been in a drunken brawl. Not a few looked to be lads, the merest striplings, who had good, innocent faces. They had simply fallen in with the way of the gang. We recall an incident in which a fellow who was evidently "pretty full," staggered into a sober crowd and had every one of them drink with him. He had a canteen and a quart bottle, both filled with strong drink. One or two, as it seemed, did not wish to, but they drank.

Can it be true that men feel they are compelled to become "tough" because they enlist as soldiers? If so, the United States army is indeed the gate-way to destruction. Famous as it is for its bravery and daring it protects our country against all foreign foes, while it secretly escorts a most deadly enemy within the sacred precinct of the home and permits him to despoil our young men, the flower of the nation. Is there not some way in which to stop this withering blight? Of course, some who enlist belong to the "baser sort" while at home, but we have in mind the tens of thousands who do not. Can it be true that a man is not considered fit timber for a true soldier unless he is "tough!" That is to say, is it possible that there is a sentiment in the army among officers or men favorable to such a view? If so, it should be hunted down and if possible blotted out. The sober, well behaved fellow should be above par; a premium should be upon the head of every one of that kind and their number would increase.

At any rate as matters are now going, when the volunteers return to civil life again and to their homes, many a mother who sent forth a ruddy, light-hearted youth will embrace on his return a confirmed drinker or else a besotted drunkard.

TRY THE OTHER DOOR.

Many persons do not succeed in their undertakings because they are faint-hearted, easily discouraged. They make one trial and possibly two, but do not accomplish their undertaking, hence they give up. To them there is no need to make further attempt and yet victory may be within an arm's length. We see this thought illustrated very frequently as we sit in our office at work. As one comes up the stairway to the Southwestern office he is confronted by four doors. One is a little way up the satirway leading to the third floor, so persons seldom or never go to that in their attempt to find our office. The middle door of the other three is the one which is usually unlocked and opens into the editor's office, but frequently strangers try each of the others first. And sometimes, strange to say, when they have made an attempt to enter the others and failed, they immediately turn and go down stairs without touching the right door. There it is right at them, they need scarcely move out of their tracks to grasp the knob, but for some reason they make no attempt to enter. Either of the doors would admit them but the other two are locked; they have tried them, now why not try the third? Just so opportunities escape us in life. Or perhaps we should say we let them escape. Just here the couplet comes in appropriately: "If at first you don t succeed, try, try again!" It may be the same door should be tried and then it may be another; but no matter which, try again. The patient plodder is usually the man who wins, hence do not give up so easily, try again.

A CRIME AGAINST EVERY CITIZEN.

To us it seems perfectly clear that the effort to deprive the fusionists of North Carolina of what they have justly won at the polls is a movement which, though aimed ostensibly at the Negro, is revolutionary in its character and tampers with the freedom of the ballot whether cast by black men or white men. It is too late for even Southern white men to say they feel that the black man's vote is inimical to the best interests of the South and is therefore distasteful to Southerners. It is too late for them to attempt to make it appear that the conditions are similar to what they were in reconstruction days. The fact that the white man of the South offers every inducement to Negroes to become democrats or vote the democratic ticket indicates that he feels the black voter is all right provided he goes his way. That the conditions are not the same, is evidenced by the fact that the white men who affiliate with Negroes as populists or republicans are not "carpet baggers" by any means. They are largely Southern men, property owners and producers, who are intersted in the South and labor faithfully for its development. And again, the Negro is not the same. Thirty years have elapsed and the class who are now figuring in politics have some education and while their people have not accumulated as much property in thirty years as the white man has in ten times thirty, they have nevertheless accumulated some and have shown themselves the most valuable laborer the South has ever had. But aside from all this the South should remember that the black man is a citizen. To sanction the policy of tampering with the rights of one citizen establishes a precedent which not a few in our country will be only too glad to follow. All may not now realize it, but the South will yet see that such revolutionary methods as are proposed and are to some extent being practiced in North Carolina will rebound upon that section and prove far more detrimental and injurious than the Negro's holding office, of which they now complain. It would be a great blessing to the Negro, and to the South and to the country at large, if the Southern people could forget the black man's previous condition and the color of his skin as well and give him as fair a showing as they give the unnaturalized foreigner, who has never contributed even one drop of sweat toward our country's development. May the Lord hasten that day!

The General Committees begin their annual sessions this week. The Church Extension in Boston, Nov. 3; The Freedmen's Aid in Boston, Nov. 7, and the General Missionary Committee Nov. 9, at Providence, R. I. The Epworth League Cabinet will meet in Boston Nov. 16. The bishops have just closed their meeting in Springfield, Mass.

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OUR CONTRIBUTORS.

"MODE OF BAPTISM."

Rev. B. M. Taylor.

No subject in all Christendom is studied more than is the "Mode of Baptism," and yet, seemingly, it is least understood by the masses of the people. I believe there are two causes for not understanding the mode of baptism, as taught by the Holy Scriptures. First, the people do not read and study the Holy Bible on this subject. Second, the minds that study the subject are biased by prejudices toward those who preach a Scriptural "mode of baptism." I mean a "mode of baptism" sustained by the Holy Scriptures. If a man employ me to perform a particular duty, or a piece of work which I never did, nor ever saw it done, and with no instructions as to how it must be done, I would find myself at a loss to know how I would do that work. In the absence of such information, I may be allowed to adopt a plan, or mode" of my own. But others would have the same privilege as myself, under similar circumstances, and that privilege has no right to be questioned by any man. But in the face of all this, there is a better way out of the dilema. Let us attend school a moment. The man who authorizes the work performed knows how he wants it done, and especially when he performs the work himself. We can sit and look on, watch the author, get his plan, get his method, or "mode," and do even as he does, and our work, or "mode," cannot be condemned. We imitate Jesus Christ; hence, it is Jesus Christ we follow. It was Christ (not John) who said to his apostles, "Go ye unto all the world and preach the Gospel to every creatnre. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi 15-16: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii 19. These instructions were given and no "mode" given with them. Now, whose duty is it to establish a "mode?" Certainly, not mine, and yet as much mine as that of any other earthly man.

But Christ established a "mode," not with this commission to "Go preach—baptize," etc., but in his own manner of baptizing. At the river Jordan John said: I baptize with "water," giving us to understand that water, not "milk, not wine, not oil," but water is used. John was justified in using water from the fact he was not authorized to use the Holy Ghost, other than simply in name. But John tells us that the author, or commander of baptism, will use the Holy Ghost. But there is no question about what is used.

The mode is in question. Christ gives us a mode when he says: "Turn you at my reproof: behold, I will pour out my spirit unto you. I will make known my words unto you." Prov. 1: 2-3.

"For I will pour water upon him—I will pour my spirit upon thy seed." Isa. 44: 3. "I will pour out my spirit upon all flesh—in those days will I pour out my spirit." Joel 11: 28-29. "I will pour out my spirit upon all flesh—and on my servants, and on my hand maidens I will pour out in those days of my spirit, and they shall prophesy." Acts 11: 17-18.

Touching sprinkling, we read in Ezekiel where God said: "Then will I sprinkle clean water upon you and ye shall be clean from all your filthiness and from all your idols will I clean you." Ezekiel 36: 25. "So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see." Isa. 52: 15. Dr. Whitsitt, who is at the head of the highest Southern theological seminery of the Baptist Church, after a close investigation, said, "He had found that prior to the seventeenth century no where in the world was any one baptized by immersion." Here we have an acknowledgment from an intelligent immersionist, that immersion, "the only way," as some preach it, was not handed down from Christ, but was recently introduced by some other body. There should be no question about the mode. But where there is a doubt, it should be in favor of sprinkling and pouring, and more especially pouring. Christ used the mode—of pouring. He pours his spirit when baptizing. Shall we do otherwise? Shall we take the work Christ gave us to do and go at it contrary to his way of doing it? If Christ pours when baptizing, why not we do the same? We are followers of Christ.

I opened the door of the church once and a lady came forward and gave me her hand. I learned that she had been a member of the church before. Then said I: "You have been baptized; have you not?" She gave me the answer, "No." "But," said she, "I have been sprinkled in the church." Poor, ignorant woman. How much she fails to understand God. All such need teaching. I fear, brethren, we fail to preach enough the doctrines of our church. Should not the candidate accept the water as he has received the spirit by baptism? Whose business is it to change the mode after Christ establishes one? If I were to be baptized a thousand times, I would want the water applied as was the spirit—poured. God says in Ezek.: "I will sprinkle clean water upon you, and you shall be clean." And, my friends, that is all we want; all we need, is to be clean. If clean and remain clean, as set forth in the Prophet Ezekiel, we are then fit for heaven, and no one can keep us out.

If sprinkling clean water upon you, with the Holy Spirit also sprinkled, will make you clean, why not be sprinkled? But baptism is not essential to eternal life. Christ said: "Go preach or teach all nations: he that believeth and is baptized shall be saved." This command is in the affirmative, but when we note the negative, he omits the word baptized and says: "He that believeth not shall be damned."

Baptism in my mind is only a sign. When I go into the streets of the city, the signs upon the buildings tell me what is inside. So when the love the grace of God enters the heart of man, and his nature is changed and a Christian principle well established in the heart, or on the inside he puts out his sign, and the world sees that he accepts Christ by baptism. His baptism tells the world that a change has taken place; the old house has been cleaned out and new things now occupy the inside. Thus, he puts on Christ by baptism. Now comes the ceremony—the "one Lord, one faith and one baptism." The Scriptural idea here is the name, the "Holy Trinity," Father, Son and Holy Ghost." Any other name is contrary to Scripture. All denominations agree on that ceremony, and all baptize in that name, for it is right and the only baptism. Once there was some baptizing done wherein the Holy Ghost was left out, and when the matter was investigated, it was found that the people had not as much as heard of the Holy Ghost, and they were all baptized again in the name of the "Holy Trinity."

One Lord, one faith, and one baptism, which is one faith in the "Holy Trinity," with clean water applied, either by sprinkling or by pouring, in the name of the Father, and of the Son, and of the Holy Ghost, and a clean anr pure heart will satisfy heaven.

Conroe, Texas.

TRUTH AND ERROR.

By Rev. G. J. Dobson.

Truth and error form two vast empires. The former is based upon the infinite perfections of the immutable Jehovah. The deep and broad foundations of the latter are laid in the natural darkness and depravity of the human mind. Although these empires are diverse the one from the other—though one is an empire of light, and the other of darkness—yet to sketch their boundaries to draw the true line of demarkation between them to define correctly, what is truth, and what is error, is a task which the unaided human mind could never accomplish. The heathen philosophers and sages attempted this herculean task; they speculated, they reasoned, they disputed, they philosophized, but like Simonides when interrogated by Hiero as to what God is, they might with propriety have said, give us more time, for they beheld the difficulties on either hand rapidly augmenting. This interesting and important work defied the mightiest efforts of the intellectual giants of olden time. But the darkness, the twilight of former ages have passed away—the true light now shines The divine Schechinah hath shone forth from between the cherubim, sending out his light and truth, saying "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of My mouth! My doctrine shall drop as the rain, my speech shall distil as the dew." The most High has now furnished a moral map of the two empires and defined their boundaries and commissioned ambassadors to guard the empire of truth against invasion by the aspiring and artful agents of the empire of error. For near six thousand years these two empires have divided the moral creation of God. We may view the empire of error as a circle of which there are but three steps from the center to the circumference. The outer circumference includes erroneous views of the sublime doctrine of revelation. The middle circle embraces deism and the innermost circle comprises universal skepticism. There is in error a most fearful advance; it exerts an astonishing influence over men. Like the whirlpool it draws whatever comes within its circle towards its center. Beware, therefore, of the influence of error; if you get within the outer circle, you are in danger of being whirled to the fearful center, of being engulfed in the yawning vortex of perdition. This is the idol around which a deceitful lustre has been thrown, by which millions have been dazzled and snared. There is no neutral ground between truth and error. All are on one side or the other of the dividing line of the two empires. On which side of this separating line are you, my friend?

Truth brightens the great mistery of the grave, it sheds a flood of light upon the mind of man. The true light which truth reflects, eclipses the "Stars of Mystic Theology;" overpowers with its noon-day effulgence the feeble glimmerings of Philosophy, and annihilates the ghosts and spectres which walk in darkness. It exhibits Christ as the great propitiation for sin. Opening a channel through which mercy may flow in a stream of salvation to the sincere penitent, it assures the sinner that if he will accept of it on these terms they shall be as white as snow, that he shall be sprinkled with the blood of atonement and that God who has commanded the light to shine out of darkness will shine into his heart. Ye shall know the truth and it shall make you free." Buy the truth and sell it not.

THE INTELLECTUAL STATUS OF THE LOUISIANA CONFERENCE.

Rev. W. Scott Chinn.

Indeed the work of the Louisiana Conference and Louisiana Methodism must be of some importance and doing something worth notice for every now and then "Unto us a child is born," and as we are not much alarmed, it can be taken for granted that we have a great conference and are on a high way to excellency.

The recent article of my friend and brother, the Rev. Wm. Porter, A. M., relative to the above subject is certainly "out of date," Without a doubt he assumes to say more than any other clear-thinking and level-headed many anywhere in or out of Louisiana would say, when he declares that within "thirty years the Louisiana Conference has not produced three men who are at present members of it that are entitled to a place of leadership in the conference."

Brother Porter's definition for "leadership" must be something terrible. Such ball statements are not in good taste, for they show both

selfishness and narrow-mindedness on the part of the writer.

I greatly fear that as young men we too often commit the sad and grievous error of making our leaders on the Theory Plan! Let us see what constitues true leadership. The word itself means, to lead, guide, command, the most influential. Granted. Now, then, as to the nature, extent and requirements of the above meanings, its in our domain to suggest. Very well. Then any one possessing the ability to excel others in doing a single thing in any particular line, is a leader in that line or class of work, hence by this it will be seen that no one need be a Solomon to lead or command. Brother Porter says that there are not three in the Louisiana Conference capable of being leaders. Let us see. I present to all clear-thinking minds a list of men in this conference whom the present writer thinks capable of leadership and ask of you, if they are not leaders in the true senso of the word, though they are or may not be recognized as such by all.

I have no desire to cover up the short-comings of my brethren. I simply desire that justice be done, and that honor be given to whom honor is due, for to admit that the statement of Brother Porter is true in reference to these thirty-two years' progress, will simply strengthen the argument made by our opposers against educating or trying to make anything out of us, and, again, if what he says is true, then Dr. Hamilton was right when he said that the Negro of to-day is worse off than the Negro of thirty years ago—for in those days there were leaders among us, and leaders indeed.

None of the founders of the conference are alive—peace to their ashes! Only a few of the early pioneers are alive. The men under consideration shall date from the early 70's to the present. Without hesitation and regardless of my own personal feelings, I can and may truthfully and honestly point with much pride to Albert as a writer, a man esteemed by the church at large and of recognized ability! Marshall as pastor, presiding elder and general church worker; Duncan as a "walking encyclopedia" of Methodist facts and thrifty—a valuable man, to say the least; Chinn, F. T., as a financier, executive ability and power to command men; Davage as a revivalist and sweet singer of Zion; Landry as a parliamentarian, church architect and commander of men; Wright as an organizer, writer and presiding elder; James as a general church worker and ability to hold his own though unlettered; Butler, W. R., as a church builder, organizer and ability to gather and hold the masses. Coming from the particular to the general, there are such men as Clark, Johnson, Monroe, Morant and others who along all lines of church work stand out prominently in one light or another, who are jointly entitled to a place as leaders, if we were anxious for leaders.

I know full well that this list will be greatly criticised, but facts are facts, and the brethren herein named have stood the test. No man or leader is perfect in all things! Let us loow now at the younger men; college men or those who have sought to prepare themselves for the work of the ministry through the ageney of the Louisiana Conference in New Orleans University and Gammon Theological Seminary. Now, see if we are hard up for leaders in the full meaning of the word.

Who will doubt or question the ability of Hubbard, A. M., B. D., Clemans, A. M., B. D., Porter, A. M., Price A. B., Johnson, A. M., Tireuit, Chapman, Bowers, Obee, Richards, Reeves, Turner and Price? Some may say, "Well they are not leaders," but they are qualified and show an excellent supply of material on hand should the occasion arise for leaders! What conference in Methodism would not feel proud of such a list of men? Why should we feel alarmed at the intellectual status of our conference? Without a doubt, we have given to Methodism in general more qualified men than any of the other conferences! "Ye fearful saints, fresh courage take."

To admit such statements as made by Brother Porter brands our entire Methodism, reflects greatly upon our beloved bishops and their judgment as to men and their qualifications; proves that our schools are a failure; that our brethren have been working by chance, and that even he, himself, has spent half of his life trying to accomplish—nothing!

From the above list presented, we can see that in our ranks there are men who will compare favorably and even surpass many in the other colored conferences. In making the call the work of the ministry is different from any other, and while we are all anxions for an educated ministry, yet we want them in the true for university men, the brethern forget that sense of the term, and with plenty of common sense.

Though the vast majority of our men and the men in other conferences are not "gradnates," yet they are men who study at home, buy books, read newspapers, and are abreast of the times and above all they study the Bible and church discipline, for they know they don't know much, hence they study and succeed, while in many cases gradnates think they know and don't study, hence they fail! Its the exception rather than the rule that our pulpits are below the pew. No one need be alarmed at the marvelous intellectual growth of the laity alone, for both pastor and laymen are studying.

When it comes to a question of average intelligence, I know many a man in the ministry who can excel both the writer and Brother Porter in preaching the Gospel, gathering the people and commanding the masses at large, and they are in the Louisiana Conference, and are superior to many of the men of other denominations in this state.

Its a piece om imposition on the part of the brother to say that the presiding elders are directly responsible for the low intellectual statns of our conference. I will admit that they are responsible for a good many things now existing in the conferenee, but to shoulder this alleged ignorance on them is fallacious in the extreme; especially when the disciplinary plan of receiving them is known.

He further says: "In our opinion it were far better that these undeveloped fields should have remained so, rather than send into those fields blind leaders of the blind." I am only glad that the old church didn't think thirty-two years ago, as he thinks, for it would mean even to-day "In darkest Africa" to us. The schools to which he points with much pride would not have been. The brother himself would have been in the back woods of Louisiana untutored and unknown. What he is to-day, those "blind" leaders made him, and what he will be in the future those "blind" leaders will make him.

We are indeed a wonderful set of blind and ignorant preachers in the Louisiana Conference! The church, the bishops, the presiding elders and the people also would have been glad to get college men to build up such places, but where were they? The people were there; the Gospel had to be preached. Somebody had to go. Thank God the blind went, for it means a church to-day and a foundation upon which we may build and develop into a good, strong and useful Christian manhood.

As a proof that the conference recognizes, appreciates and respects the ability of the educated young men, three-fourths of all the conference officers are either college or high school men.

As young men, graduated or highly trained, our "diplomas" are no sign of our profiency or efficieney. Ignorant or learned, I for one am not ashamed of the Louisiana Conference and her men. I shall live and die with my people. I should look upon it more as an honor than a reflection to be able to have our bright and intellectual men go elsewhere and develop. It is certainly productive of great good in the end, for it acts as a stimulus to others. Who regrets Prof. Camphor's going to Arfica, Prof. Reed to Wiley, Dr. Lyons to New York, Dr. Mason to Atlanta? These are beacon lights, are they not, standing as models urging our brethren on to greater proficiency?

The plea as to the complaint of the laity is out of the question. From time inmemorial some have been dissatisfied and will always be. They are dissatisfied in Franklin, be. They are dissatisfied in Franklin, where Brother Porter "preaches the unsearchable riches of God's truths." We honor and esteem highly an educated ministry. We want college men, but above all give us men with faith in God, who love their church polity and discipline, and by all means men with common sense!

Gretna, La.

THE LIFE OF FAITH.

THE BLESSING OF SORROW.

Can there be any blessing from a nerve twisted with pain, or a mind oppressed with the anxiety or a soul burdened with woe? Sometimes we seem thrust into a grove of torture. The world appears a veritable inquisition. The rain brings aches, the wind shivers or blasts, day is wearisome and night is sleepless. But the cradle of the misery is rocked with a divine hand if pains yield sweetness to the character and aches give trust in God. It is well if a forgetful soul can be twitched into faithfulness, and blessed the shock of agony that will bring a sinner to his knees. The Lord loveth whom He chasteneth and He scourgeth every one whom He receiveth. If He cared nothing for us He would not make the bruised heart to seek healing at His feet.

Often a dispensation of sorrow attributed to providence should be assigned to a bad cabbage in the cellar or a fever miasma generated in the back yard. Happy are we if God does not render punishment for these blunders of ignorance and the hastening of lives into His presence before He summons them. But when unsought sorrow comes it should not make the heart rebellious. The tree may need pruning to make it more fruitful. More frequently the sharp instrument must enter the soul to cut away its supports of self righteousness and rank growth of envy and jealously, then the hardness must be broken up and the callous softened before the nature will be pliable enough to let God through so that He can touch another life with the sympathy and tenderness of infinite love. Then comes service and the sweetness of reward. Let resignation reign until the life is perfected for divine use, even though such perfection must come through suffering. Even so was Jesus made perfect. The angels have not this opportunity to suffer and reap its glorious compensations.

Sin has made this world a charnel house and billowed its surface with graves. But God has fashioned a resurrection beauty for every dying saint and counted the tears through which are cast the rainbows of his destiny, while a master musician has blended the sighs and dirges of his earthly pilgrimage as a sweet minor in the hallelujahs of his victor's march. The blessings of sorrow throw an eternal light about the new mound in God's acre and leave its reflection in the heart. Treasures are laid up in heaven. This joprney of shadows and crosses may end in auroras and crowns. Out from the gloom of the temporal we can look anl listen with Tennyson:

"Sunset and evening star
And one clear call for me,
But may there be no sobbing at the bar,
When I put out to sea."

—Omaha Advocate.

"As the Father has sent me, even so send I you." Christ came to perfect, to see, to [illegible] lighten. Such is the universal Christian [illegible] sion. As we understand its character, the [illegible] edge becomes in us a spring of supplication. [illegible] the world around us shows that there is [illegible] need that we should all hear the divine [illegible] answer it.—Canon Westcott.

WOMAN'S DOMINION.

MODES AS SEEN IN THE METROPOLIS.

A short chapter about some of the pretty things recently ushered into fashion's domain.

New York, Nov. 1st. Never in the history of its existence has this city of gaiety and beautiful things beon the scene of such dazzling brilliancy. With the Horse Show—that almost international event—just a few days off, and other social functions soon to eventuate, the modistes and milliners are kept busy indeed to supply the demand for fashionable array.

The gowns displayed in tho show-rooms for the approbation of shoppers are positively marvels of taste and, sad thought, extravagance. The latter fact proves rather unfortunate for the woman of moderate means, but there is consolation in the thought that there come imitations of the expensive materials employed in the making of these dresses, which, when made up, will have the same effect, with no one the wiser—except it be the head of the family, from whom the funds come.

Just as this season when "milady" is appearing for the last few times without a wrap, everything is in her favor; the weather is perfect, the winds calm, and all obstacles seem to have suddenly disappeared by mutual consent, to give her a chance to "show off."

Quartz gray, sapphire blue and emerald green are tho favorite colors for gowns; white violet, turquoise blue and lettuce green enjoy the most popularity as trimmings. These colors, it may be said by way of explanation, are all new, and are intended to micmic in hue, the minerals, jewels, flowers or agricultural produce from which they receive their appellation.

Overskirt effects arc much in vogue, being in most cases made separate from the foundation of silk or cashmere. They are both, however, put on tho same binding. In other cases the dress skirt is made plain and the trimming put on in such a manner as to form an overskirt effect.

This overtrimming is made of a lighter shade of the color of the dress goods, and to obtain the effect without having a separate overskirt, modistes arrange around the foot of the dress a deep band of the dark goods which narrows into a mere strip as it extends up the sides of the skirt to the waist line. In this way the light material appears to have been put on separately.

Waists are made with tight fitting backs and side pieces, with a slight tendency toward the blouse in front. Sleeves grow smaller and smaller, but as they diminish in size the trimming upon them is put on more profusely; sometimes one can scarcely distinguish the dress material so covered are the sleeves with braid and tiny ruffles of narraw ribbon.

Ribbon, passamenterie and tiny ruffles of chiffon constitute the bodice ornamentation, and they are put on in wholly original design. The more original the gown the more artistic is considered the wearer, provided the originality does not drift into freakishness.

Hats—for what is an article on fashions at this time of year without a paragraph on headgear—are simply gorgeous; no other term expresses the intensity of their beauty and "fussiness" as does gorgeous. They are trimmed so lavishly until it seems as if whole lengths of silk had been twisted and fastened around the crown.

But the distinguishing feature of the hat is the feathers; they are undoubtedly gotten up by some art known only to the manufacturer, for surely birds never grew such plumes.

Imagine such a montrosity as an ostrich feather shading from a rich green to a light blue, with one side curled and the other straight, and both halves sprinkled with tiny irredescent spangles. Still such bits of feathery decoration are visible, and one can but wonder on seeing them, how an ostrich crossing the plains of Africa must look burdened with countless numbers of such plumes.

The Shopper.

The Southwestern from now till January 1, 1900, for only $1.25.

OUR YOUNG FRIENDS

SOMEBODY ELSE.

Who is Somebody Else? I would like to know.
  Does he live at the North or South?
Or is it a lady fair to see,
  Whose name is in every one's mouth?
For Meg says, "Somebody Else will sing,"
  Or "Somebody Else can play."
And Jack says, "Please let Somebody Else
  Do some of the errands to-day."

If there's any hard or unpleasant task,
  Or difficult thing to do,
'Tis always offered to Somebody Else.
  Now isn't this very true?
But if some fruit or a pleasant trip
  Is offered to Dick or Jess,
We hear not a word about Somebody Else.
  Why? I will leave you to guess.

The words of cheer for a stranger lad,
  This Somebody Else will speak;
And the poor and helpless who need a friend
  Good Somebody Else must seek.
The cup of cold water in Jesus name,
  Oh! Somebody Else will offer;
And words of love for a broken heart
  Brave Somebody Else will proffer.

There are battles in life we only can fight,
  And victories, too, to win,
And Somebody Else cannot take our place
  When we shall have entered in;
But if Somebody Else has done his work,
  While we for our ease have striven,
'Twill only be fair if the blessed reward
  To Somebody Else is given.

—Selected.

A BOY'S RELIGION.

It was the late Henry Drummond who once said to a great company of boys: "Boys, if you are going to be Christians, be Christians as boys, and not as your grandmothers. A grandmother has to be a Christian as a grandmother, and that is the right and beautiful thing for her; but if you cannot read your Bible by the hour as your grandmother can, don't think that you are necessarily a bad boy. When you are your grandmother's age, you will have your grandmother's religion."

Now, there is a great deal in the above for a boy to take to heart; for some boys have the idea that they will be expected to put aside most of their propensities, if they take upon themselves tho duties of Christian boys. This is a mistake. No one expects, no one wants them to give up the natural rights and feelings of boyhood. They are not to be in the least grandmotherly or grandfatherly, but hey are to be happy in the way in which God intended that all youth should be happy.

One of the truest-hearted Christian bovs I know is also the merriest. No one would think of calling him "grandmotherly." He reads his Bible, too, and goes regularly to church, to Sunday School, and to prayer meeting. He is at the same time such a good ball-player that he is always chosen first when the boys are choosing sides for a game. And no boy of his age can excel him at foot-ball or at tennis. And they always say of him: "Harry plays fair; he does!"

He is the life of the social gathering he attends, and his reputation for absolute truthfulness is such that the teacher of the school he attends told me, not long ago, that on one occasion, when the boys on the ployground were hotly discussing a certain matter, and there had been charges of falsehood made and still more hotly refuted, one of the boys said: "Let Harry M— tell the straight of the story. He knows all about it, and he'll tell the exact ruth." It is a fine thing for a boy to have a reputation like that in the community in which he lives.

At another time, the pupils in Harry's room had met to select some one of their number to present a certain request to the principal of the school, and Harry was immediately chosen, "because he is so sort of gentlemanly," as one of the boys said. This was a tribute to the unfailing power and influence of real courtesy, and true courtesy is a marked trait of Christian character.

Harry is a Christian boy in a boyish way, which is quite as charming and impressive as the grandmotherly way of being a Christian. All Christianity is based on right thinking and right living, without rogard to age. Each decade of life has its own particular joys in Christian life. They are all God-given, and none are sweeter than the joys of truo Christian boyhood.—"Reformed Church Messenger."

THE DEADLY CIGARETTE.

Searcely a day passes but we see on our streets small boys smoking these deadly preparations. Are parents aware what the habit means for their sons?

We also see scores of young men every day whiffing the smoke of the deadly cigarette in the air as they promenade our sidewalks and ride in our street cars. Why are they so blind to the best interests of their well-being? Why will they indulge in such a pernicious habit? The answer is: While small bits of boys they were enticed into smoking the vile, poisonous weed, and now they are powerless in the grip of a vile, depraved appetite, rushing on to premature insanity and death.

On Sunday, September 3, a man twenty-three years of age died in this city. He had been a cigarette smoker seven years. A few days prior to his death he noticed that his body had become swollen, and lumps like great hives were forming over his person. He consulted a physician, and was told that it was the result of cigarette smoking—that it had seriously affected his heart, and he must stop the practice at onee. But he continued to smoke and died. After he was a corpse the swelling subsided and his body dwindled away to almost a skeleton before it was buried.

In all other respects this was an exemplary young man—industrious, sober, intelligent, kind to his parents, loved and respected by all who knew him, and employed at good wages in one of the most thriving industries in our city; but the deadly cigarette killed him at the age of twenty-three.

The following is another case, the account of which is taken from the Hagerstown (Md.) Evening Globe of September 2:

"Oscar Davis, nineteen years old, son of J. M. Davis, 275 Washington avenue, who had been seriously ill for a couple of days with fever, said to have been brought on by excessive cigarette smoking, died at 6 o'clock this morning. The young man had been sick only about a week, but during that time suffered great agony. A portion of the time he was completely out of his mind, and during one of the attacks raved piteously for a cigarette. A member of the Davis family told a Globe reporter that the young man often smoked as many as six to seven packs—67 to 70 cigarettes—inside of a day. His first thought in the morning was a cigarette, and he always went to bed with one in his mouth. The first two fingers of the left hand were dyed a dark yellow, caused by holding the cigarette. Dr. M. W. Allison, the attending physician, said the young man's system was poisoned throughout with nicotine."

What are parents to do to save their boys from this deadly enemy? What can the States do to save their young men from being rendered physical and mental wrecks, and from being swept into untimely graves by this foul destroyer? Laws have been enacted prohibiting the sale of cigarettes, but the police, being under the control of political bosses and time-serving politicians, the law is evaded or not enforeed. Dealers in the deadly stuff in some instances evade the law by selling cigarette paper-wrappers in one package and the prepared tobacco in another, and the boys, thus supplied, " make their own cigarettes."

Cannot something effectual be done through the public schools of the country, the Sunday schools, and the pulpit? surely, the children can be effectually instructed through the schools as to the pernicious, death-dealing effects of the habit, and pastors can inform the parents in their congregations of this terrible poison to which their boys are exposed. Let pastors accumulate an array of facts on the subject and at stated times spread them before their congregations in

a well-prepared address. Let them take this article into their pulpits and read it to their people, making such comments as the occasion and circumstances may suggest. Surely the saving of the bright boys of our country from the clutches of this deadly, vile enemy is worth an ardent, persistent, prayerful, superhuman effort.—Religious Telescope.

THREE WAR INCIDENTS.

A woman said the other day that, out of the mass of details about the war, there are three incidents that always leap first into her thoughts. One of these was the interruption of the fight in Manila Bay for the purposes of breakfast, a sort of superb self-confidence, which could slow up as a train conductor would with a "twenty-minutes-for-breakfast" schedule. Another ineffaceable detail was the story which Lieutenant Hobson told of Charette, one of the sailors who helped to sink the Merrimac. In the threatening examination to which the sailors were subjected after their capture, one of the Spanish officers said to Charette, "What was your object in coming here?"

Charette threw threw back his shoulders and looked the officer proudly in the eye.

"In the United States navy, sir, it is not the custom for a seaman to know, or to desire to know, the object of an action of his superior officer."

There are few finer replies recorded in history than this of just a plain seaman in the American navy.

The third detail was of a different sort. It was found in a paragraph of "Deaths not previously reported," and read, "Harvey Atkins, Company I, Second Massachusetts, nostalgia, July 25." In medical records they do not say "homesickness;" they say "nostalgia," and thereby attain the chief end of records, which is technicality, not pathos. But underneath the medical term is the fact that soldiers actually die of heart-breaking, mortal homesickness.—Harper's Bazar.

China is now passing through a stage of transition. Whatever may be thought of the late Japanese war, there can be no doubt that the Thor-hammer blows which, thanks to recently acquired Western training, little Japan was able to rain down upon her ancient rival, and which China, with all her boasted civilization and vast multitude of population, was helpless either to ward off or repay, have convinced great numbers of the Chinese that their country no longer holds the proud position among the nations that they once believed to be hers, and that if she is to remain a nation at all great changes will have to take place. The more enlightened among officials and people alike recognize that these changes must consist in an approximation to Western civilization. We would not be misunderstood. Western machinery, electric lighting, railways, gunboats, Western ideas and methods of all kinds, are being looked upon with more favor, but there is very little doubt that the national policy will be, as far as possible, while letting in Western ideas, to keep out Western men.—Missionaries in China.

AFRICA AND THE MISSIONARY DEBT.

Bishop Hartzell says: "I brought with me from Africa over three hundred and fifty dollars on the missionary debt. This money represents sacrifices of a most heroic type from our missionaries, and also such giving from native Christians as should send a thrill of joy and satisfaction throughout the whole Church. I had the missionaries tell the story at conference how they raised the money. Native boys and girls denied themselves to pay from fity cents to two dollars apiece. In one little company of natives, where a collection had never before been taken, seventeen milreis (which means about fourteen dollars in American money) were subscribed. The remainder of the debt could be wiped out in ten minutes any Sunday morning if the pastors would use that many minutes in a prayerful and sincere request to the people that it should be done. God grant it may be so!"

EDUCATIONAL.

NEW ORLEANS UNIVERSITY.

Lafayette Day.

As was the request of the Lafayette Monument Commission, New Orleans University held its Memorial exercises, Oct. 19th.

Despite the quarantine, the university opened on time, Oct. 3rd, with a very large attendance.

Five dollars was contributed to the fund for the erection of a Lafayette monument in Paris, France. The program was well rendered and it was a fit occasion for the review of the early history of our country.

OUR GREAT PHILANDER-SMITH COLLEGE.

By W. S. Sherrille, of Pine Bluff, Ark.

Dear friends—Our own Philander-Smith College, located at Little Rock, Ark, with Rev. J. M. Cox, A. M. B. D. as its president, is destined to be one of the greatest Freedmen Schools in the Southwest. There has been, and is, an enthusiastic spirit exhibited by our worthy pres. J. M. Cox, a man who reflects credit on the race, on the Little Rock Conference and the colored membership in the great M. E. Church; and now let each brother of the Little Rock Conference, make himself a committee of one to help raise the amount necessary to complete the Bud Long hall. We as shepherds can raise $100 at the next conference if we will.

Listen! There are sixty-three members of the Little Rock Conference and ten probationers, making a total of 73, now let each pastor come to the conference with $1.25, and each P. E., come with $1.50 and the Bishop with $2.00, making a total of $94.25, which sum shall be credited to the conference as a conference offering, Now brother, let us stop so much talk and do more for the Church. Yours for success,

W. S. Sherrille.

To the Conference and Membership of the Little Rock Conference:

Dear Brothers:—The time draweth nigh when each of us must report to those whom God hath made overseers in His Spiritual kingdom.

Willany one remain idle with such responsibilities devolving upon us? I hope not. There was never a time in the history of our conference, when so much was at stake as now. The great missionary society of the church and the other benevolences of the church must have your hearty support. Philander-Smith College must have your prayers and support. Its future existence demands of you as a preacher and a leader of your people, your best efforts.

The school is better than ever; the opening broke the record. The school is growing every day, under J. M. Cox, A. M. B. D., now president. With these signs of the times before you beloved, let us quicken our steps and double our efforts. You can and you must remember our plans are superb. The large group of the conference, and the historic record of liberal givers, with each you must succeed. Push these plans and let us win the day in the race for self-help. The conference session is or soon will be on us; push, pull and collect the $1,600.

The secretaries pledge to apply on our new building, $4,000, when we make it $5,600. Can we do it? Let every man and woman of our great church respond, yes urge every officer to be present at the Fourth Round of Quarterly Conferences. God bless your effort, dear brethren. I am yours,

W. R. R. Duncan.

SOME BENEFITS OF A THEOLOGICAL TRAINING.

The following is clipped from a paper, written by Rev. James M. Harris, at the Topeka District Conference, (Central Mo. Conf.,) Kansas City, Kansas.

Rev. Harris says:

"Some of the benefits of a theological training are:

1. It helps one to know the Bible in all its forms.

2. It helps one to discriminate between good books and bad books, and furnishes one with a thorough course of study.

3. It brings one in contact with some of the greatest scholars of the world.

4. It gives the golden opportunity of setting under the sound and receiving instructions in the things of God from the living teacher in both lectures and class room,

5. It gives one noble ideas, lofty purposes, high ideas and pure motives.

6. It helps one to know the scholars' world, brings him into the larger world of thought, increases, arranges and systematizes his power of thought.

7. In short the benefits of a theological training is to put one in the best possible attitude to do the most effective work for the Master, and his fellow-men.

A NATION OF LYNCHERS.

Ida B. Wells in the course of a lecture before a London audience, said that the American people were a "nation of lynchers." The American press, at the South, went wild with rage, and the young colored lady whose character and ability they had lauded to the skies a few years before, was described as a loathsome wretch totally devoid of morality, individual merit, and unworthy of credence.

But Miss Wells had only to show her newspaper clippings, taken from the American press, arranged in chronological order, and her case was proved. We are a nation of lynchers pure and simple. We do not lynch to punish crime. We simply lynch to exhibit race hatred. If we lynched to punish crime, we would lynch a white man who outrages or attempts to outrage a colored woman. But we do not do this. We are methodical about this lynching business. If a Negro is charged with having outraged a white woman he must dies without judge, jury or benefit of clergy. But if the culpable party should happen to be a white man and his victim a colored woman the case undergoes a complete change and white public opinion says that the white man must not be punished. This is usually accomplished by smirching the character of the colored woman.

There have been numerous instances of outrages, committed in this city, by white men (some in high places), upon colored women and young girls. In only one instance has there been a conviction. Two months ago a white man attempted to commit an outrage upon a colored child by the name of Ardrill Peyton, living with her parents at 1420 E street, northwest, and upon conviction, was sentenced to two months imprisonment. Had he been a negro and the girl white the case would have gone to the grand jury and the culprit would have landed in the penitentiary. Such is justice in Christian America.

The white press and pulpit, with a few exceptions, are as silent ac the grave on this important subject. "It's only a nigger," they say, and to them the "nigger" is a small quantity in the equantion of human life, since he cannot now be put upon the auction block and bartered like an ox. * * * —Washington Bee.

One of the best testimonies I have heard made was at the conversion of a reprobate some seven or eight years ago when he said: "Glory be to God; even my cat knows I am saved." When a man is unconverted, he tortues the helpless creatures at his mercy, whether they be a cat or a dog, or even his own wife and children. But when the love of God is in the heart it diffuses itself in all directions.—Rev. Hugh Price Hughes.

Plan of Episcopal Visitation

Conference.	Place.	Time.	Bishop.
Southern German	Llano, Tex	Nov.	2
Austin	Austin, Tex	Dec	1
Alabama	Anniston, Ala	"	1
South Carolina	Anderson, S C	"	7
West Texas	Denison, Tex	"	7
Atlanta	Palmetto, Ga	"	8
Central Alabama	Gadsden, Ala	"	9
Texas	Clarksville, Tex	"	14
Georgia	Rock Springs, Ga	"	15
Savannah	Macon, Ga	"	16

OUR BENEVOLENT CAUSES.

By Rev. E. B. Burroughs, S. C. Conference.

KOREAN CUSTOMS.

To take the census they number the houses and allow five persons to each house.

Girls get up first in the morning. They sweep the rooms and begin to get breakfast.

Boys put the parlor in order, for the front of the house belongs to the men.

Men wear long hair. When they become engaged it is done up in a topnot.

Koreans do not build fine temples nor make idols, excepting very rude images of some spirit.

Korean houses are surrounded by high stone or mud walls. The big gate is locked at night. Many bright conversions have been those of the gate-keepers hired on mission premises.

Carpenters earn 25 cents a day. They sit down when they plane or saw.

Chairs and bedsteads are not found in Korea. Like Japanese, the people sleep as well as sit on the floor.

Houses are built of tile, wood or mud, and rice straw. Tile or straw is used for roofs. sometimes the floors are stone, but often are simply the earth.

Rice is the staple article of diet. Other grains vegetables, meat, fruit, and nuts are eaten by those who can afford them.

The tables are small; each person has one. Dishes are little, too. Cups, bowls, plates, spoons and chopsticks are used in eating.

"Woman's existence in Korea consists of endless drudgery. The wealthy wife goes inside her husband's house on the wedding day and never comes out again till she is carried to her grave. Shut in a living tomb, she has nothing worth living for, here or hereafter. To the poorer woman life is summed up in one word—plod, plod, plod; but to both poor and rich, existence for woman means an unspeakably wretched slavery to man."—Missionary Record.

AGENCIES FOR THE CONVERSION OF AFRICA.

[Rev. Orishetuka Faduma, B. D., of Sierra Leone, Africa, is a native of the Yoruba Tribe, West Africa, and was educated in Sierra Leone, London, England and Yale University, Connecticut. At the Congress on Africa held in December, 1895, at Atlanta, Ga., he read a paper on the "Success and Drawbacks to Missionary Work in Africa." From that paper the following extract is made:]

There are several direct agencies at work for the conversion of Africa.

1. The schoolhouse is both indirect and direct as an agent. It is like a two-edged sword, and cuts both ways. The mission school is often the training ground of the exhorter, prayer leader and evangelist. From it the first lessons of Christianity are learned. It is not formed merely to expand the intellect, it plants the seeds of righteousness. Scattered over the mission fields are schools of the latter type. They can be counted by the hundreds. Often the only education that can be had comes from the mission school. In Sierra Leone and along the West Coast our native officials and merchants are invariably the products of the mission school. From it the native school teacher and minister have their training which fits them for service.

2. The mission church stands first of all in importance. It is the nursery of the future self-supporting and self-governing native church. In the older fields the Church Missionary Society and the Wesleyan Methodist along the West Coast are leading the people to support, at least, in part, their native churches. The American Board of Foreign Missions has already reported self-supporting churches in Benguela. The South African fields, both English and American, show encouraging results. Encouraging news comes from East Africa. There is an increased desire among the heathen to hear the Gospel preached.

3. The translation of the Bible into the languages of the people is an encouraging sign of progress and success. The leading tribes in West, South and East Africa are now reading the Bible in their own tongues. The printing press is speaking, though silently. The Yoruba, Eboe, Mendi, Fanti, Congo, Zulu, Tonga, Shutswa and other African tribes have the whole or portions of the Scriptures already translated. The work of translation calls for the best talent from Christian countries. The knowledge of other languages than the English, is often desirable in the translation of the Bible for the natives. It does not require less culture than the translation of the English Bible from Greek and Hebrew. Side by side with the translation of the Bible are reading books and catechisms for the use of schools. Thus, gradually, a native literature is evolved.

4. The Christian lives of natives show to what extent the Gospel has been a success. Converts from heathenism holding firmly to their new profession, in the face of persecution and social ostracism, are trophies which many a mission field has produced. Christian heroism is as true in Africa as anywhere else. The life of Samuel Adjai Crowther, of the Yoruba Tribe, is a life of Christian devotion and courage, a life of Christian humility and sanctified common sense. There is to-day in some of our mission fields in Africa a galaxy of native preachers, doctors, lawyers, and artisans who are a credit to their people and to Christianity.

Of Christian missions in Africa I speak as an optimist and a believer in Africa's redemption. The next century will witness wonderful developments in most of the missions if the church will continue to work and pray for the extension of God's Kingdom.—Gospel in All Lands.

INCONVENIENT FOR WORSHIPERS.

An amusing incident showing Moslem devotion is told by George Kennan, in a recent number of the Independent. He was making a trip down the Volga River in a small steamer:

Religious exercises, of some kind, are going on almost constantly. Five times a day a mullah (mool-lah), or Mohammedan priest, used to climb up on the bridge of our steamer and call the faithful to prayers.

In less than five minutes the whole hurricane deck would be covered with the prostrate forms of praying Moslems, all lying with their heads towards Mecca, the North Pole of their religious faith. But the river, at times, was very crooked, and the followers of the prophet had a good deal of difficulty in keeping themselves accurately adjusted with reference to the holy city.

Every one of them would take off his hat, boots and weapons, get out his pocket compass, ascertain the direction of Mecca, spread down his prayer-rug, and then kneel, shut his eyes, and begin to pray.

In the meantime the steamer would go around a sharp bend in the river, and the next time the worshiper opened his eyes, he would find himself, to his horrow and amazement, with his back to Mecca and his arms stretched out towards the steppes of Siberia.

Of course, God could not be expected to pay the least attention to a prayer that was breathed out in a northeasterly direction, when it ought to have been headed southwest by south-half-south. So the disgusted Mohammedan, with a muttered curse upon the crooked rivers and the erratic steamers of the Russian infidel, would get up, consult his pocket compass, turn around his rug, and begin again on a new tack, keeping one eye open, meanwhile, to see that the man at the wheel did not take an unfair advantage of him, and scatter his prayor all over the Russian Empire.

Christ came to the world to reveal God, not merely as a messenger and representative of the Father, but he was one with the Father, and revealed him whom he represented. Is it not a solemnizing thoughtthat we are sent into the world to represent and reveal Christ to men?—Rev. George H. C. Macgregor.

EPWORTH LEAGUE.

By Rev. Daniel W. Shaw, Ph. D.

November Topic.

Great Movements That Need Our Help.

WAITING HARVESTS.

Waiting harvests; yes, Jesus saw them, but they had been waiting long years before. Like gold, it was in the mountains from the eternities, but found only in the forties. So with the untold wealth of Klondike; it was there beneath a sea of ice and snow long centuries ago, but only recently discovered. Was Jesus the first to see the waiting harvests? No! we should say not; but he was doubtless the first to see, and appreciate it. For was not the multitude here before the angels sang over Bethlehem? Yea, verily; a multitude scattered, fainting and shepherdless.

Here lay before him the realization of the vision of the divine mind, the harvest of the gospel. The gospel sickle was not without a work lying before it, yea, waiting for it.

1. There were the children even as to-day waiting for some Robert Raikes, to gather and train them in the ways of truth. That people, old with centuries of a marvelous history, presented a scene unto Jesus like that of the harvest field, when large tasks are to be wrought and mighty work to be done. In and through it all, many teachers had come and gone for years without full realization of the daily scene in national life. The children to whom Jesus looked as the hope of the future, were like shepherdless lambs. The children, everywhere, are waiting harvests. In every town and hamlet the country over, there they are waiting to be gathered into the garner of the church. Never was it truer than it is to-day, the harvest of children is great—but laborers are few. In every church there is a dearth of faithful workers among the children. A walk through the streets of our cities at the hour for Sunday school will reveal to you the vastness of the harvest field and suggest the fewness of the laborers. Dear leaguer, have you entered this harvest field—can you enter—will you? God help you! No young woman can turn her sweet young life to better account than to spend it in the harvest field of the child life, seeking and winning them to God. You know there are some short-sighted people who feel that the men who work for children are at a small business. Not so! The effort to win and save the children is to-day commanding and holding the attention of many of the noblest souls of earth.

2. There were the multitudes groping their way in sin, the blind leading the blind and falling into the ditch together. How blind they were; Jesus only fully realized. That they might see as he saw it, he called it to the attention of his followers. Traditions had supplanted the law, and they served the Lord with their lips, their hearts being afar off. There they were on every hand a fainting, famishing crowd, waiting to be gathered and garnered. Their precious souls like the golden harvests were perishing without the reaper.

3. There were the waiting harvests as to-day, of those who are to be trained in the better life, grown into sanctified character and life. In many churches already the bells are beginning to call the people to revival services. The effort at revival, will soon become general the country over. Every body in the church will begin to make effort to get their friends on the outside, to join the church and come on the inside. In these months there will doubtles be reported many thousands of converts who will come into the various branches of Christ's Church. Then the church will draw a long breath and sit down. Sit down! Yes, sit down! and in a few months it will almost fossilize. In many instances little or nothing will be done to stimulate those just brought in, that they might be trained in Christian manhood and womanhood. Here is a vast waiting harvest field, in which there is a constant dearth of workers.

There are many people who feel that when the revival is over and the people converted have been brought into the church, that then the work is done. You might as well say that the mother's work is over when the child is born. The getting of the man into first stages of the Christian life is not the most important work to be done for him. The real work just begins after his conversion. The church needs to-day, a prophet in her midst to show her that the converted multitude is a harvest field upon which more than ordinary effort is needed, if we would reap the real harvest. Men and women must be taught and trained in the higher and better life and the conversion must be made permanent.

Look leaguers, upon the harvest field and enter with the gospel sickle and roll up sheaves for the garner of Christ. Try to grow men into permanent Christian life and the development of the Christ statute. In every group of probationers; in every group of young Christians, there are waiting harvests. I call you to-day to the reaping—I commission you as laborers and lay upon you the high dignity of a gospel reaper with the prayer that you may finally come with rejoicing, bringing your sheaves with you.

Charleston, W. Va.

THE WILLING WORKERS CLUB.

Epworth League Literary Society met Tuesday evening, Sept. 27, 1898, in regular session, and the usual interesting semi-monthly program was carried out. The discussion of the subject for debate, "Resolved, that the stage has a moral tendency," lent an unusually lively interest to the meeting. Several ladies and gentlemen who were present for the first time expressed themselves as being highly entertained, and spoke of repeated visits in future. We wish to say that these literary exercises held every two weeks at Centenary M. E. Church are for the moral and spiritual elevation of the young people as much so as for their literary training. We are truly glad that our friends so far appreciate our efforts, and are pleased with the order of our exercises.

After the reading of the following resolution the society adjourned to its next regular meeting:

Whereas, Messrs. Weatherby, Duke Boyd and Alonzo Davis, three of our bright and active members of the Willing Workers and Epworth League, will leave in a few days to enter school, Mr. Weatherby to enter Gammon Theological Seminary, and Messrs. Duke Boyd and Alonzo Davis to re-enter Central Tennessee College; and

Whereas, The Epworth League and Willing Workers Literary Society feel an irreparable loss in the absence of these young men;

Resolved, That we, the members of the Epworth League and Willing Workers Literary Society, tender Messrs. Weatherby, Boyd and Davis our daily prayers and heartfelt sympathy in the prosecution of their education.

"THE LIVING GOD."

How many times we find this expression in the holy scriptures. And it is just this very thing which we are practically prone to lose sight of. We know it is written, "the living God;" we may speak about him as the living God, but in our daily life there is scarcely anything we practically so much lose sight of as the fact that God is the living God and he is now whatever he was three thousand or four thousand years since; that he has the same sovereign power, the same saving love toward those who love and serve him as ever he had, and that he will do for them what he did for those two thousand, three thousand, four thousand years ago, simply because he is the living God, the unchanging One, the same as ever he was.

Oh, how therefore we should confide in him and in our darkest moments and in our greatest trials and in our heaviest difficulties and afflictions should never lose sight of the fact that he is still the living God and he will ever be the living God!—George Muller.

SUNDAY SCHOOL HELPS

By Rev. G. N. Jolly, Kentucky Conference.

Lesson VII. Nov. 13th, 1898.

THE ASSYRIAN INVASION.

(2 Kings 19:20-37.)

Golden Text:

"God is our refuge and strength, a very present help in trouble." (Psa. 46:1.)

In this lesson we have another scene in the life of Hezekiah. Sennacherib, King of Assyria, came up against the cities of Judah and captured many of them. Hezekiah endeavored to hire him to return. He gave him all the silver that could be found in the Lord's House, and also in his own home. He stripped the gold from the doors and pillars of the temple and sent it to him. But he was not to be boubht off in that way. Rabshaketh, one of the generals, called out some of Hezekiah's officers and made to them a very boastful address. When it was told to Hezekiah he rent his clothes and dressed in sackcloth. He sent a message to Isaiah. The prophet replied that the King of Assyria was to to be feared for God would cause him to return to his own country, and there fall by the sword. Rabshaketh left his army encamped about Jerusalem and went to Libnah,, a city in southwestern Palestine for orders. Sennacherib sent to Hezekiah a very insulting letter. This the king received and read with humility and fear. He then went into the temple, approached the Mercy seat, and spread the letter before the Lord.

I. The prayer of Hezekiah. (14-19.) 1. The introduction. Jehovah is addressed as the covenant God of Israel. The one who made a contract with their fathers to stand by them and give them victory over their foes, if they would observe His laws. He is represented as dwelling between the cherubims, that is, on the Mercy seat beneath the wings of the cherubs. There he had abode, represented by the pillar of cloud, in the tabernacle and also in the temple. He is addressed as the God of all the earth. He, and not the idols of other nations, has power to establish and destroy kingdoms, and to crown and unerown kings. He is recognized as the Creator of the heavens and the earth. He commanded and it was done;he spoke, and it stood fast.

2. The petitions. (1.) The words of Sennacherib. The Lord is asked to bow down His ear and hear them, and to open His eyes and see them as they are thus spread before Him. Jehovah is here addressed as having a body with members and senses like ourselves. This language is no doubt figurative and used to accommodate himself to our mind. God is a Spirit. (2.) There is some truth in the words of Sennacherib. He has destroyed many nations and greatly damaged their lands. He has taken their gods of wood and stone and cast them into the fire. He did not do this because he hated their gods, for he was an idolater, but because he loved dominion. (3.) But the words of Sennacherib must not be applied to the true and living God. Hezekiah earnestly besought the Lord to save Israel out of the hands of the foes. By so doing all the kingdoms of the earth would know that He was the only true God. He believed it would be for Israels good and for God's glory. This is a very earnest and faithful prayer.

II. The answer to Hezekiah's prayer. (20-34) 1. Sennacherib is rebuked. (1.) By the virgin daughter of Zion. Jerusalem, behind the walls of solid granite, and surrounded by the mighty invisible power of Jehovah, felt perfectly secure. She could stand like a beautiful virgin, in her father's house, unviolated by a conquorer, and shake her head, laugh to scorn, and dispise the would be destroyer of her fair fame. God will take care of His own. (2.) By the Holy One of Israel. a. Sennecherib had reproached and blasphemed Jehovah by comparing Him with the gods of other nations. He had said because they could not save neither could the God of Israel save, He saw no difference between the true and the false gods. b. He boasted of what he would do. With the multitude of his chariots he would come up to the high mountain, that is Jerusalem; he would stand beside Lebanon, that is, the temple which was made of wood from that forest; he would cut down the tall cedars and choice fir trees thereof, that is, he would destroy the chief men of Judah; he would enter into the forests of Carmel and into the lodgings of his borders, that is, he would enter the homes of the common people and complete his work of destruction; he would drink strange waters and dry up the rivers of besieged places; he would fulfill the prophecies declared against Jerusalem a generation before this: (Isa. 7:17-20; 8:7-8; 10:5-11 and he would destroy fenced cities and make the inhabitants as grass upon the house tops. Boasting indicates ignorance, cowardice, weakness and bigotry. c. What the "Holy One of Israel" would do for him "would be a plenty." He would not suffer him to enter Jerusalem, or shoot an arrow there, or come before it, or cast a bank about it. But He would put a hook in his nose, and a bit in his mouth, turn him about and lead him back to Assyria.

2. Judah is comforted. (1.) The sign that God would deal thus with Sennacherib. That year they would eat of that which grew of itself, the second year they would eat of that which sprung from that which grew of itself, and the third year they would sow and reap, plant vineyards and eat of the fruit of the same. But why wait so long? Some think this was the Sabbatical year, and the one following was the year of Jubilee, during both of which according to the law no sowing or reaping was allowed. Others believe the year in which this occured was near to its close, that the second year found the land in such a run down condition it was impossible to raise a crop, but when the third year came all was in readiness for sowing and reaping. God surely blessed in a miraculous way, that which grew of itself the first and second years. If He did not this is a sign which fails to signify. (2.) The remnant of Judah. The kingdom of Judah would not be harmed by Sennacherib, yet in the course of time it would be overthrown. But in that day a remnant would return to Jerusalem, take deep root and bear much fruit. This no doubt refers to the Babylonish captivity, and the return to the Holy Land. The remnant going forth from Jerusalem points to the apostle going out from that city into all the world to preach the Gospel to every creature. This time will come true for the zeal of the Lord, or the jealous care He has for His people, has spoken it.

III. The overthrow of Sennacherib. (35-37.) The death of the soldiers. The time of this destruction was the night following the day of the prayer. An angel of the Lord was the one appointed to do this awful work. What he used is unknown. It may have been a simoom, or a thunder storm, or a nocturnal attack, or a pestilential disease, or the plague of Egypt. The number slain was 185,000. When the remnant that were alive arose in the morning they beheld their dead. Sennacherib soon after this returned to Nineveh. He never went to war with the Kingdom of Judah again. Two of his sons 19 years after this, slew him with the sword.

Lieutenant Roach, former quartermaster of the Thirty-Fourth Michigan, who remained at Santiago when the regiment returned, and was assigned duty as one of General Lawton's aides, has returned on furlough. He states that under the American regime the sanitary conditions have been vastly improved. With reference to the expenses of government, he says that there is no reason whatever for imagining that Cuba will be an expense to the United States Treasury, and that the province of Santiago is already self-sustaining. The business men of the city have volunteered to raise from $8000 to $10,000 per month to aid in improving the city.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

A YEAR FOURTEEN MONTHS LONG.

Who ever heard of such a thing? Well, you hear of it now anyway! The publishers of the Southwestern propose to send the paper free for the time intervening between this and Jan. 1st, 1899, to every one who pays $1.25 for a year's subscription. If you subscribe the first week in November you will get the benefit of a year fourteen months long which will cause your scubscription to expire Jan. 1, 1900. Hence the longer you delay in sending in your subscription, the more of the two months free will you lose. We advise that you send the cash to-day. Let the pastors and presiding elders announce this faithfully and make a thorough canvass for the Southwestern Christian Advocate.

PERSONAL AND GENERAL.

Rev. B. L. Crump, of Crystal Springs, Miss., has been quite sick and Mrs. Crump went from Brookhaven to be with and nurse him.

Prof. J. H. Brown, B. S., a teacher in New Orleans University, has returned from Missouri to his post of duty much improved in health.

Mrs. Louvenia Titman, of this city, has returned from a two months visit to her mother in Chicago. She enjoyed her trip and stay so much that she would have been pleased to remain longer.

Rev. Dr. W. P. Thirkield, president of Gammon Theological Seminary, made a brilliant and eloquent speech before the East Tennessee Conference. Few men are more successful in presenting a good cause than is the doctor.

Bishop Vincent certainly captured the East Tennessee Conference by his interesting and instructive lectures. The Bible readings given daily at the opening of the sessions were greatly enjoyed by both the preachers and the people.

Rev. V. D. Jenkins, the new presiding elder of the Rome District, Atlanta (Ga.) Conference, says he has taken off his coat for the Southwestern and begins the canvass by sending us twenty-seven annual cash subscribers. May he never get his coat on again!

Miss Mamie Harding, the charming and accomplished daughter of Mrs. Maggie E. Harding, Nashville, Tenn., graduated last session from Fisk University. Miss Mamie was offered a position to teach this fall, but decided to rest up thoroughly and then begin in earnest next session.

The Rev. M. C. Cavines, Marlin, Texas, had a rally and raised a total for the quarter of $445. He gave as prizes annual subscriptions to the Southwestern Christian Advocate and thus helped the paper and the people, while both are helping him. The paper is with you, Brother Cavines.

We learn through Rev. A. C. Culbreath of the Texas Conference that the Rev. J. F. Cozier, one of the veterans of that conference, who was assigned to Camilla Circuit, is very sick and has been compelled to surrender his work. We sincerely trust his sickness is not of a serious nature. Presiding Elder Culbreath has appointed Rev. S. S. Lundy to fill out the unexpired term.

NORTH CAROLINA CONFERENCE CORRESPONDENCE.

The North Carolina Conference held its fortieth session in Lenoir, N. C., October 13-17. For the fourth time the conference was favored with the presence of Bishop W. F. Mallalieu, whose patience, fatherly kindness and keen devotion to the cause of the Church won for him a warm place in the hearts of all the brethren. This session was marked by the remarkable outpouring of the Holy Spirit which lent an influence to all the deliberations. On Tuesday night preceding the session the annual sermon was preached by the Rev. A. H. Newsome. The sermon was carefully prepared and was delivered with great force and delighted the many hearers. On Wednesday night the members and friends of the conference were tendered a reception of welcome by the good people of Lenoir. The address of welcome on the part of the church and city was delivered by the pastor Rev. S. F. B. Peace, and the response on behalf of the conference was made by the Rev. J. W. Davis. The affair was a happy one and every brother had the hearty assurance of a cordial welcome to the Mountain City.

The confernce opened on Thursday morning, Bishop Mallalieu presiding. After the usual devotional exercises, upon the calling of the roll it was found that not a member of the conference had died during the year and this was an occasion of great rejoicing. Upon nomination the following officers were elected: Secretary, R. W. S. Thomas; statistical secretary, J. P. Morris; treasurer, G. W. Morchead.

The Epworth League anniversary took place on Thursday night and it was one of the most enthusiastic State League gatherings that it has been our privilege to attend. Secretary Penn was present and at his best. His address was practical and timely and was well received. He met his usual success in distributing Methodist literature, for his receipts amounted to something over one hundred dollars, and the conference gave him ten dollars on his traveling expenses. When we last saw Brother Penn he was happy.

Friday morning there transpired in the conference a most effective and pathetic scene. Rev. Mr. Ivy, a minister of the M. E. Church South, who had preached the Gospel for 48 years came into the conference room. He had preached to the slaves before the civil war, and there sat in the conference as an honored member, one who was converted during those dark days under the preaching of Brother Ivy. The converted slave is now Elder Isaac Wells, of the Greensboro District. 'Twas thrilling to see these men meet. They had been separated for 30 years and the great changes that had been wrought were emphasized by the fact that the slave and the slave's pastor stood now on equal footing. After remarks by Elder Wells and Brother Ivy the Bishop called upon both of them to lead in prayer and "Heaven came down our souls to greet." On Friday night the missionary sermon was preached by Rev. J. W. Davis. Brother Davis has great natural ability which makes him a most effective speaker. His sermon was strong, inspiring and at times most eloquent.

Saturday the conference voted on the Rock River Conference proposition for equal lay representation and the vote stood 47 for and 6 against.

After the Bishop's address to the class Brothers A. B. McQueen, J. C. Robbins and S. A. J. Miller were received into full connection. Peter J. Cook and Samuel L. Maye were elected to deacon's orders and R. P. Hairston, H. L. Ashe and F. L. Bost were elected to elder's orders. They were ordained on the conference Sunday.

On Saturday night the anniversary of the Church Extension was observed. Addresses were made by Revs. J. A. Rush, M. M. Jones and Dr. Mason.

Sunday was a great day. After a most enjoyable love feast Bishop Mallalieu preached one of the most scholarly, inspiring and heart-touching sermons that this conference has ever heard. In the afternoon Dr. Mason preached most effectively. At night the cause of the Freedman's Aid and Southern Education Society was presented. Addresses were made by Rev. P. J. Cook and Drs. Chavis and Mason. We have heard Dr. Mason often, but never to such an advantage as upon this occasion. His heart was burning with his message and in his usual eloquent way he won his audience.

The aggregate amount of benevolent collections for the year was $1730. Rev. Wiley C. Gibson, a superannuate, and wife, willed to the North Carolina Conference property worth near $2000.

The session on the whole was pleasant and profitable, and the brethren go forth with renewed interest and devotion in the work and higher hopes for an abundant success in the work for the Master.

R. E. J.

APPOINTMENTS NORTH CAROLINA CONFERENCE.

Greensboro District, Isaac Wells, P. E., P. O. Greensboro, N. C.

Boones Mill, to be supplied by L. W. Thomas.
Center (P. O. New Salem), W. M. Chavis.
Danville (Va.), to be supplied.
East Greensboro, supplied.
Greensboro, to be supplied.
Jackson, supplied by Henry Garrett.
Leaksville, Marcus Moody.
Madison, Alexander Clark.
Madison Circuit, J. D. Hairston.
Ramseur, David Connell.
Reidsville, Samuel McDonald.
Reidsville Circuit, Turner Mills.
Rocky Mount (Va.), E. H. McArthur.
South Greensboro, A. W. McMaster.
Summerfield, B .F. Thomas.
West Greensboro, R. G. Shipp.

J. D. Chavis, president; J. P. Morris and R. W. S. Thomas, professors in Bennett College, members of Greensboro Quarterly Conference.

R. E. Jones, assistant manager of the Southwestern Christian Advocate, member of Greensboro Quarterly Conference.

J. W. Davis, J. A. Foust and W. M. Wells left without appointment to attend one of our schools.

Raleigh District.

W. P. Hayes, P. E., P. O. Oxford, N. C.

Clarksville, supplied.
Durham, supplied.
Goldshoro, L. G. McDonald.
Lonisburg, supplied.
New Berne, J. P. Jones.
Norfolk and Princess Anne (Va.), G. M. McLean.
Oberlin, M. C. Rogers.
Oxford, W. R. Ziegler.
Raleigh, G. F. Hill.
Townsville and Henderson, E. V. McDaniel.

Western District.

Robert Smith, P. E., P. O. Hickory, N. C.

Asheville, H. L. Ashe.
Boone, S. B. Cornelius.
Catawba, supplied by S. J. Hayden.
Forest City, J. C. Addie.
Franklin and Bryson, to be supplied.
Gastonia, G. W. Brower.
Hickory, J. M. Roan.
Lenoir, S. F. B. Peace.
Lincolnton, supplied by R. L. Foster.
Macphelah, J. C. Robbins.
Marion, P. F. Johnson.
Patterson, J. H. Hunter.
Shelby and Fallston, R. P. Hairston.
Sherrill's Ford and Newton, R. D. Bethea.
Stanley Creek and Mount Holley, W. F. Allen.
West Asheville and Waynesville, William Crawford.

Wilmington District.

Daniel Brooks, P. E., P. O. High Point, N. C.

Charlotte:
Mission Circuit, P. J. Cook.
Simpson Chapel, G. W. Moorehead.
Elkton, A. B. McQueen.

Fayetteville and Prospect Hall, to be supplied.
Hamlet and Southern Pines, G. W. Byers.
Laurinburg, M. M. Jones.
Lumberton, Henry Evans.
Maxton, J. D. Diggs.
Melrose, J. D. Murphey.
Red Spring, to be supplied.
Rowland and Salem, M. J. Bullock.
Swan Station, to be supplied.
Wilmington and Baurgaw, S. A. J. Miller.

E. M. Collet, conference evangelist, member of Charlotte Quarterly Conferece.

Winston Distriet.

W. W. Pope, P. E., P. O. Winston, N. C.
Advanee, to be supplied.
Ashboro, S. M. Haynes.
High Point, S. L. Johnson.
Jefferson, supplied by C. R. Davidson.
Jonesville and Wilkesboro, J. W. Jones.
Kernersville, F. L. Bost.
Lexington, A. H. Newsome.
Mayhew, S. A. Gibson.
Mitchell, Elisha Howard.
Mount Airy, J. P. Franklin.
Salisbury, C. E. Ball.
Statesville and Philadelphia, J. A. Laughlin.
Trinity, S. R. McCorkle.
Walnut Cove, Dorsey McRae.
Winston:
Mt. Pleasant, S. P. West.
St. Paul, J. A. Rush.
Yadkin, S. L. May.

The Southwestern from now till January 1, 1900, for only $1.25.

CABINET OF EAST TENNESSEE CONFERENCE.

1. Bishop J. H. Vincent, D. D., LL. D.

2. Rev. Eli Provine, presiding elder of the Bristol District, is a native of Tennessee. He spent some time in the publie school and a few months in the Central Tennessee College. He joined the Tennessee Conferenee in Deeember, 1868, and served the following eharges: Lebanon, Franklin, Gallatin, North Lebanon Cireuit, Alexandria and MeMinnville Circuit, during whieh time Brother Provine had an aggregate of 785 eonversions. In 1882 he transferred to his present eonference the East Tennessee and was appointed presiding elder of Chattanooga Distriet. After a term of four years he was appointed to the Moristown District. At the expiration of four years the conference was was redistricted, and Brother Provine was assigned to the Knoxville District. Here he remained only two years, as most of the district had been embraeed in the one he had just left. From the distriet he went as pastor to Dayton, and then Cleveland, from which he was appointed to the district which he is now serving. Brother Provine has been a member of the Board of Trustees of Morristown College for fourteen years, and is at present president of the Board. He is much loved by all his brethren, and is of that disposition which enables him to make friends and hold them. He is sweet spirited and loyal to every interest of Methodism.

3. Rev. G. W. Staples is presiding elder of the Chattanooga District. He was admitted to the Washington Conference in 1883, and served Franklin, Newbern, Poeahontas, Abingdon, all in Virginia. When what is now the Wytheville (Va.) District was attached to the East Tennessee Conferenee, Brother Staples was transferred with it. He has since served Greenville, Knoxville Cireuit, Ridgedale and Morristown, points in Tennessee. In 1895 he was appointed to the district over which he now presides, and is serving it acceptably and successfully. He is a strong preacher and greatly devoted to the work of the Church.

4. Rev. Owen Hypher has been presiding elder of the Knoxville District six years and has been a strong and successful officer of the church. He began his ministerial career in 1875 as a supply on the Tazewell Cireuit under the presiding elder of the Russellville District, Holston Conference. In the same capacity he served



Soddy Circuit, Clinton and Coal Creek, Ebenezer Cireuit and Knoxville Cireuit. He then joined the conference, and in 1880 was assigned to Knoxville. Then followed: Soddy Cireuit, Morristown, Dandrage Newport Cireuit, Clinton and Coal Creek Circuit, Greenville, Morristown Cireuit, Bristol, from which eharge he was appointed presiding elder of Knoxville Distriet, on which his term closed with the assembling of the eonferenee.

5. The present presiding elder of the Wytheville District is the Rev. W. H. Pleasants. He was appointed to that district in 1895. It is eonsidered in some respects the strongest in the conference, having within its bounds a number of good charges. Brother Pleasants, before the transfer of the district, was a member of the Washington onference, whieh sent him to Tazewell, C. H., as his first charge. He has since served Bristol, Wytheville, then Tazewell Court House a second time. He is a quiet, unassuming man, and does his work conscientiously and faithfully.

EAST TENNESSEE CONFERENCE. APPOINTMENTS.

Bristol District.

Eli Provine, P. E., P. O. Bristol.
Abingdon, G. T. Wright.
Bristol, W. E. Mitchell.
Fall Branch, Geo. W. Burrow.
Gate City, G. T. Moore.
Gladspring, J. H. Burly.
Greenville, J. H. Guthrie.
Johnson City, John W. Jaekson.
Marion, P. P. Brooks.
Mountain City, S. C. Priest.
Rural Retreat, D. T. Turner.
Warrensburg, A. Gillesape.
Ressell, Va., D. A. Fisher.

Chattanooga Distriet.

G. W. Staples, P. E., P. O. Ridgedale.
Athens and Sweet Water, W. M. Goldston.
Bethel, to be supplied.
Churchville and Hill City, G. H. Pettis.
Cleveland, R. A. Swan.
Cleveland Cir., S. L. Mann.
Dayton and Bunkett, R. T. Smith.
Georgetown and Union Hill, to be supplied.
Jasper and Whitwell, P. T. Martin.
Mount Tabor, to be supplied.
Sherman Height and Lake Side, supplied by R. Johnson.
South Pittsburg and South Chattanooga, A. W. Randolph.
Tameny and South Chattanooga, supplied by A. L. Billingsly.
Wiley Memorial, R. J. Buckner.

Knoxville District.

W. T. Mailon, P. E., P. O. Morristown, Tenn.
Clinton and Coal Creek, J. M. Watson.
Ebenezer, R. M. Green.
Kingston, E. Knott.
Knoxville Station, W. T. Anderson.
Knoxville Circuit, A. Roach.
Morristown, J. W. Earle.
Massey Creek, G. H. Crider.
New Park, W. A. Webber.
Russellville, Owen Hypsher.
Tazewell, G. W. Smith .
J. S. Hill, president Morristown Norman Academy.

Wytheville District.

W. H. Pleasant, P. E., P. O. Wytheville, Va.
Bluefield, J. F. Prigmore.
Christiansburg, F. E. W. Morton.
Christiansburg Cireuit, George Cain.
Graham, W. H. Perkins.
Independence, supplied by I. Johnson.
Max Miadow, J. H. Gardner.
Pulaski Cireuit, supplied by J. G. Hearicks.
Pulaski Station, L. Diggs.
Parisburg, C. H. Jones.
Pocahontas, G. F. Mussington.
Radford, R. L. Washington.
Simmons Creek, G. W. Alexander.
Tazewell Court House, A. Davis.
Thompson Valley, supplied by W. M. Johnson.
Tip Top and Murtefork, supplied by W. M. Burger.
Wytheville, I. R. Hill.

BENEVOLENT COLLECTIONS.

Missionary Society	$210 00
Church Extension Society	65.00
S. S. Union	32.00
Tract Society	10.00
Freedman's Aid Society	201.00
Edueation	15.00
Bible Society	4.00
Woman's Foreign Missions	8.00
Woman's Home Missions	31.00
Total	$576.00
Episcopal Fund	153.00
Conf. Claimants	8.00
Gen'l. Conf. Expenses	10.00
Total	171.00
Full members	4810
Probationers	351
Total	5161

The General Conference Commission, charged with the responsibility of selecting the seat of the next General Conference, has started on its round of visiting the place desiring to entertain the next session. Among the cities mentioned are Chicago, Kansas City, Minneapolis, Winona, Ocean Grove and Saratoga. The Commission is composed of Rev. S. O. Benton, D. D., secretary, and Messrs. J. E. Andrus, H. A. Salzer, T. J. Preston, Richard Dymond and O. P. Miller.

Everyone knows the expense and annoyance of lamp-chimneys breaking.

Macbeth's don't break; and they make more light.

Write Macbeth Pittsburgh Pa

DOINGS OF THE WORKMEN.

M. White, P. C., Brandon, Miss.: We began our revival here on the first Sunday in August, 1898. Two of our points were carried out in full, the third place (Brandon) we stopped at on account of the yellow fever. We succeeded in adding ninety-seven souls to our church. Baptized fifty-five. Total number added to the church this year. One hundred and twenty-three, and I am pround to say that the church is in a prosperous condition, and everything moving along nicely. We have also a fine Epworth League here which has been organized during my pastorage here. S. E. Macbeth is president and is carrying the work on to victory, and has the work at heart.

J. W. Queen, Covington, Ga.: I want to mention through the columns of your paper a carnival held at our church, opening Sept. 26, closing Sept. 30. The entertainment was a very grand affair. The idea originated with Mr. S. W. Pace, who assisted by Mr. Marion Gaither, managed the literary program. Some of the most talented young people of Covington had a place in the exercises. The recitations, essays, orations, papers and addresses were all that could be expected. We are indebted to Misses Clandena, Boss and Zola Usher, for the instrumental music we all enjoyed so much. The committees on refreshments had everything well in hand. The several committees were aided by many members and friends of the church. Rev. J. P. Wragg, P. E., was present one night, and Rev. R. T. Adams, of Loyd St. Church, Atlanta, was present two nights. These good brethren spoke to the delight of all. Good order observed from start to finish. An excellent crowd was present each night. Results as follows: Mrs. Lulu Bass and committee, $9.21; Miss Sarah Williams and committee, $10.00; Mrs. S. M. Pace and committee, $12.70; Mrs. Mary F. Clark and committee, $5.26; J. W. Queen and committee, $10.04; door collection; total, $60.61.

B. L. Love, Hernando Charge, Rev. J. J. Johnston, P. C.: We had a "class leader's" rally last Sunday, Oct. 16th. The preachers of the day were Rev. Franklin, of the Baptist Church; Rev. Tyler and Rev. Sharp, of the A. M. E. Church, and at night Rev. Farley and Rev. Nickols. I tell you, those preachers preached too. Bro. Wm. Love, Jr., carried the flag that day; he rallied $4.50 out of his class, and some other leaders followed very close. Our pastor was made to feel like a Methodist preacher. Our total collection was $26. The stewards told Bro. Johnston that he had better not make them mad; if he did, they would give him another rally. This rally was at Love's, in Stephen Chapel, and you are going to hear from Love's again before long.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimoniale. Address

F. J. CHENEY & Co. Props., Toledo, O.

Sold by Druggists 75c

Hall's Family Pills are the best.

G. A. Payne, Morgan City, La.: The darkest hour is just before the light of day. He who seeks and pursues the light—even though it be hard—will succeed at the end. The beginning of our year's work at this place was one of the most discouraging features of its kind. I came to this place on the 28th of March. Mrs. Payne joined me late in April. After prayers fully considering the matter, we started to work. The Lord has gloriously blessed our efforts. Twenty-nine converts added to the church and the Epworth League has been put on foot with a large number of our young people. It is doing well under the management of Mrs. Payne. In Berwick the last dollar on a lot has been paid. Ten souls added to that work, among whom were two prominent men—Coleman and Ryan. Our dear old Southwestern was given a day, and its results will be sent.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

D. P. Shaw, P. C., Okolona, Miss.: My fourth Quarterly Conference convened October 14th, 1898. On account of quarantine the presiding elder, Rev. P. O. Jamison, could not be with us; but we succeeded in raising all we owed the presiding elder and sent it to him by postoffice order. We have enjoyed one of the best years of my life in the ministry. I have never had a better board of officers than we have here. They are always ready and willing to do whatever we ask them to, so we have had nothing to do but to make our plans and lay them before the members of the official board, and they went forward and did the best they could. We have had one of the greatest revivals here this year, they say, that has been here for many years. For the first time in my life I have had to write up the same revival the second time. I wrote some time ago that I had closed my revival with thirteen conversions and accessions, which I did. But after that the Baptists began their meeting and asked us to help them. We did so, and the result was fifty-eight conversions, and of that number twenty-three joined the M. E. Church, which makes thirty-five conversions and accessions. The church is alive, both spiritually and financially. Communicants seventy-four. Pray for us.

Epworth Organs



Are Sweet Toned Organs

COMPETITION in prices has led some organ manufacturers to greatly cheapen the "works" (actions) of their instruments.

This saves money for the maker, and the "average customer can't see the difference." Nevertheless *the difference is there.*

A man bought a watch "on its looks." He found out later that watches, like men, should be judged by their works.

The "works" of the **EPWORTH ORGANS** are made with pains taking, conscientious attention to every little detail.

That's why **Epworth Organs** are such sweet-toned organs.

Send for catalogue and trial order plan. Mention this paper.

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SCOTT'S MAGIC Hair Straightener and Grower



BEFORE USING. AFTER USING.

Is the recipe of a **Celebrated Chemist** and is **guaranteed** to be **perfectly** safe and harmless. It is the most **wonderful** hair preparation in the world to make **kinky** hair **long** and **straight**. It **stops** hair from **falling** out, promotes a **rapid** growth. It **restores** color, **cures dandruff** and **scalp diseases**. This **marvelous** remedy grows hair on **bald** heads and **thin** places, and makes **harsh stubborn** hair **soft, pliable and glosey**.

Sent to your address by **mail** upon receipt of price, 1 bottle 50 cents, 3 bottles $1.25.

Scott's Face Bleach and Beautifier, 50 cents.

Stamps accepted. Agents wanted. Can make $75 to $150 per month. Write for instructions. Inclose 2c stamp for reply.

P. O. Box 570. **SCOTT REMEDY CO., Louisville, Ky**

BELLS

Steel Alloy Church and School Bells. Send for catalogue. The C. S. BELL CO. Hillsboro, O.

A GREAT HEALTH DRINK



GREAT INDUCEMENTS TO AGENTS.

OLD AND YOUNG WANTED TO SELL THE

Cheapest and Best Substitute for Coffee

IN THE WORLD. SEND FIVE CENTS IN STAMPS OR COIN FOR SAMPLE PACKAGE AND FULL INFORMATION

Prepared —by— **S. B. SHAW,** 74 and 76 W. Lake St. CHICAGO, ILL.

Jesse Johnson, Steward, Collinsville Circuit (Ala.): We had a successful rally for our dear pastor, Rev. L. W. Goodson. He is well beloved by us all, as he has done such a faithful work in building up the church here along all lines. Please let the following names and amounts be published:

[Regret can't publish long list of names.—Ed.]

Total amount raised in the rally was $33.97. This rally was on the first Sunday in October. I am also glad to say that at Fort Paynes nine members raised for our pastor $9.80 on the second Sunday. We are doing all we can to pay our pastor up in full, for our pastor has done a good work on this circuit this year.

J. J. Cabbell, P. C., Clay Center, Kansas: The celebration of the Emancipation Day took place with the colored citizens of this city on the 22d day of September, 1898. We celebrated our 36th anniversary. About noon we all marched from the Second M. E. Church through the city to the Fair Grounds, headed by the City Band; after which the people were called to order by the president of the order, Mr. Albert Stewart. The pastor of the Second M. E. Church led in prayer; the Welcome Address was made by Lawyer Coleman ,and orations by Lawyers Anthony and Miller, all of this city. The Rev. R. E. Gillum, of Lawrence, Kas., was with us and made an interesting talk on the subject of Emancipation, which thrilled the hearts of all his hearers. It was greatly enjoyed from commencement to the close. The ladies' quartette, composed of the Misses Holmes, Martha Davey and Carrie Dunn ,all of Clay Center, Kas , furnished patriotic and good music. It was highly commended by both white and colored. We had good order from all who were present.

J. Bickham, P. C., Hibbard City, Texas: Our fourth Quarterly Conference met on September 24-25, with Rev. D. C. Clay in the chair. The reports were good; the church has been greatly revived this quarter, spiritually and financially. Twenty-one have been added to the church this quarter. We paid $21.45 for the elder and $77 for the pastor. Sunday was a great day. Elder Lacy preached two of his best sermons, and a large crowd was out to hear him. Ninety-seven took of the Lords's Supper.

W. J. M. Price, P. C., Cheneyville, La.: In our grand rally and pig braking Oct. 16th our forces were led by Col. Henry Sippett and Lieut. Jerry Forbish. The attack was made at 11 a. m., and the fighting lasted two hours and thirty minutes. After the battle the roll was called and the companies reported their dead in dollars and cents. Company A, Harriet Tippett, captain, $12.30; Co. B, Floretta James, $14.45; Co. C, Mathilda James, $15.50; Co. D, Alice Smith, $14.50; Co. E, Mattie Pierce, $6.70; Co. F, Katie Kelly, $11.85; Co. G, Martha Robinson, $5.75.

F. T. Adams, P. C., Heidelburg, Miss.: The fourth Quarterly Conference was held October 19th, 1898. On account of the yellow fever we could not get but few of the brethren together. P. C. in the chair; R. Simons was elected secretary. Five Sunday Schools reported with about 225 enrolled. Added to the church since the first Sunday in August, fifty-six on probation, and in full membership 14; baptised, 24; expelled, 1. Paid P. C. $76.40; to P. E., $4.70.

H. A. Lovell, Lake Providence, La.: St. Peter M. E. Church. We have just closed a glorious revival—17 precious

Hoarseness Sore Throat

Hoarseness, sore throat and constant coughing indicate that the bronchial tubes are suffering from a bad cold, which may develop into pleurisy or inflammation of the lungs. Do not waste health and strength by waiting, but use Dr. John W. Bull's Cough Syrup at once. This wonderful remedy cures all throat and lung affections in an astonishingly short time.

Dr. Bull's Cough Syrup

Cures Hoarseness and Sore Throat.

Doses are small and pleasant to take. Doctors recommend it. Price 25 cents. At all druggists.

ouls brought over to Christ. Sunday vas a grand day with us; six received he rights of baptism by immersion in he lake. Praise ye the Lord for His nercies endureth forever. He is leading, and we are still followiug.

Rev. I. C. Clemens, P. C., Natchitoches, La.: Truly, we live in a tormy district, but were not aware of he fact until the 14th instant. At bout 10:30, just as sleep began to be weet, a storm party came with gentle ramp and assembled upon the porch of the parsonage of Ashbury M. E. Church, and sang one of the most beautiful songs of the season. They were admitted and introduced to the pastor and family by Prof. J. W. Thomas, who was responded to by the pastor. Hurricanes destroy everything, but storms always leave something. Many pounds were left to comfort the family. The company was led by Miss Mattie A. Wetherspoon. We had scarcely recovered from the first storm, when on the 18th instant another storm arose from the center of our city and marched with rapid footsteps until it struck the doors of the parsonage. The pastor and family were on their feet at the sound of a beautiful strain of music, and welcomed the stormy guests. When all had entered, Mrs. Mary Jiles requested that a prayer be offered by the pastor to Almighty God for his many blessings. This prayer was led by Mrs. Mary Jiles and Mr. Romeo Thomas. This storm left many valuable articles, consisting of dry goods and groceries. May God's choicest blessings rest upon them. Call again, dear stormers.

J. C. Richards, Mt. Zion M. E. Church, Clinton, La.: On the third Sunday in September we had a grand Tribe-Rally, with two tribes, viz: the Tribe of Benjamin, led by Joseph Monroe, the brother of C. H. Monroe, and the Tribe of Judah, led by C. W. Taylor, a cousin of Rev. Monroe. Too much credit cannot be given to the two captains. They worked for success, and they did succeed. Also much credit is due to the faithful members and friends, who so ably assisted the two captains. We raised on that day $93.50. The rally was given to improve the church parsonage and to pay other indebtedness of the church. We obtained and sent to your office, with the cash, three subscribers for the Southwestern Christian Advocate. Mt. Zion has a faithful and loyal band of members and friends, who are ready at any time to rally at the captain's call. You may expect more subscribers as soon as the quarantine sets us free, for we have been subject to it one month.

Andrew Owen, Livingston Charge, Rome District: There cannot be too much praise spoken of the Barrett family as loyal members of the M. E. Church in paying the pastor. They will pay all that is assessed at free liberty. This is a family church made up of the Barrets. They expect to give a grand rally in November, first Sunday, and continue till the first Sunday in December. Bros. Fay and Barrett invites all the friends to come and help us out, for we want to pay all of the claims against us for the year and send the pastor to the conference feeling good after a hard year's labor.

A. C. Lacy, P. C., Stateline, Miss.: My revival closed on October the 3d, with 43 converts. The leaders took up a collection for P. C. from their classes as follows: Class No. 1, L. L. Powel, leader, collection $2.50; Class No. 2, W. H. Twyner, leader, collection $2.10; Class No. 3, H. King, leader, collection $1.40; Class No. 4, L. A. Thomson, leader, collection $1.15; Class No. 5, J. M. Mosley, leader, collection $1.85; B. Crags, $1.15; Joe Rosey, $3. Total, $13.15.

M. C. Cavines, P. C., Marlin, Texas: You heard of the glorious results of our spiritual revival. Please take time and make room for me to report my financial revival, which closed Sunday, October 16th, with glorious results. We organized the church into tribes, under the following named captains, with amounts raised by the tribes. Tribe of Judea, Miss E. B. Johnson, captain, 14.15; Tribe of Ruben, B. W. Childs, captain, $22.40; Tribe of Gad, Jane Steward, captain, $22.52; Tribe of Zebulan, Mattie Cavines, captain, $30.71; Tribe of Manassus, Amos Austin, Sr., captain, $44.46; Tribe of Hepthalen, Prince Wilson, captain, $33.75; Tribe of Aser, A. C. Wilson, captain, $46.30; Tribe of Simean, Bennie Bryant, captain, $16.50; Tribe of Levi, J. W. Carter, captain, $4.52; Tribe of Joseph, Bevely Carter, captain, $10.02. The rally began with a festival Friday night. Saturday was Quarterly Conference day, and the P. E. was present. The twenty-five leaders reported at 11 o'clock in the conference $82.80. An annual subscription to the Southwestern Christian Advocate was to be given as a prize to the leader raising the largest amount of money, which was won by Bro. William Johnson. Sister Harriet Steward, in the Tribe of Aser, won the prize for having collected the largest amount of money of any one person. Bevely Carter, captain of Tribe of Joseph, won the prize for this tribe, having paid in the largest amount of money above their apportionment. Paid the P. E. in full; all the benevolent claims have been met, and a handsome sum for the Samuel Houston College. We closed this revival Sunday night with $445. The people all over the work are shouting happy, because of their victory. The P. E. expressed himself as being well pleased with the work. The Southwestern was not forgotten, and you will find enclosed in this letter a money order, for which please send the paper to the following: William Johnson, twelve months, Martin Tex.; L. Bennet, six months, Regan, Tex.; Jimmie Carter, twelve months. Marlin, Tex.; Rosie E. Carter, twelve months, Wooten Wells, Tex.; Branch Massington, three months, Marlin, Texas.

P. O. Wails, Ivy, Ala.: Though a supply of Soule's Chapel, in Sumpter County, twelve and twenty-six miles from the railroads, with not more than ninety-eight members, we have greatly enjoyed the work. We can truthfully say we have some few faithful, self-sacrificing brethren, and that we are expecting better results here. Our beloved presiding elder, Rev. F. L. Teague, has just held our fourth quarter, and we have paid him our assessment of $50. We are making ready for the Annual Conference.

D. E. Skelton, P. C., Flemingsburg, Ky.: At this time I am quite busy with my church work, trying to meet the demand of the church in having no blanks this conference year, and the outlook is quite flattering. This is my first year, and on my arrival I found a faithful and loyal people. The church is well up in Methodistic usages, which is due to the painstaking and faithfulness of the former pastors. We have succeeded in paying off near $150 of indebtedness against the church, and are now planning to remodel the church at a cost of five hundred dollars. Our subscription and pledges are now $430. The stewards and trustees have settled an expense for this year to date. Sunday, October 9th, was quarterly communion. The P. E., Rev. J. H. Stanley, on account of indisposition, could not be present. The writer held Quarterly Conference and administered the sacrament of the Lord's Supper. We had a grand feast at each of the three services. The spirit of the Lord was poured out. Our quarterly claims were all met, and at each service the writer gave five minutes' talk on what papers we should read, and the committe on the Southwestern Christian Advocate, composed of pastor, Miss Maud Fletcher and Miss M. E. Smith, secured seven subscribers to the Southwestern Christian Advocate, which we think were the fruits from the seed sown by the P. E. on his last quarterly visit. The congregation estcem Dr. Stanley very much, and in every prayer offered during the Sabbath there were earnest requests to Him that careth for us for a special blessing on the elder in his present illness. In our efforts for success this year we shall not forget the Southwestern Christian Advocate, which is always a welcome messeuger.

S. B. B., Villa Rica, Ga.: I, S. B. Beauford, said to you that I was going to build two churches on the Temple charge that we Methodist people would not be ashamed of. I have succeeded in building a grand church at Temple, Ga., 36x50. This will be the finest church on the Rome District, when completed. I have ceiled it overhead. I put up this in two weeks. This church is well pillared. I raised one hundred and twenty-seven dollars in the month of April for the church. I added to this new church twenty-two new converts. I also bought a bell weighing 250 pounds. There are some of the best people at Temple that ever I pastored. They are loyal Methodists.



In the olden times it was no uncommon occurrence for sentitive, delicate women to be beheaded for trivial or imaginary offences. In this respect the world has made great strides. Nevertheless, women still suffer death in a slower and more torturesome form, and for no offence whatever, save a little ignorance, or possibly, a little neglect.

The woman who suffers from weakness and disease of the distinctly feminine organs, whether she realizes it or not, is being slowly but surely tortured to death. She suffers almost continually with sick headache. She has pains in the back, what she calls "stitches" in the side and shooting pains everywhere. She experiences burning and dragging down sensations. She becomes weak, nervous and despondent. She neglects her home, and is petulant with her husband. If she consults the average physician, there is not one chance in ten that he will hit upon the real cause of her trouble. He will attribute her bad feelings to stomach, liver, heart or nervous trouble. A woman in this condition should consult some eminent and skillful specialist who has had a wide experience. Dr. R. V. Pierce, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., has, with the assistance of a staff of able physicians, prescribed for many thousands of women. He has invented a wonderful medicine for ailing women, known as Dr. Pierce's Favorite Prescription. It has stood the test for thirty years. It acts directly on the delicate and important organs concerned in wifehood and motherhood, making them strong and well. It allays inflammation, heals ulceration, soothes pain and tones and builds up the nerves. It transforms weak, nervous women into healthy, happy wives and mothers.

"I was an invalid for over a year with change of life," writes Mrs. C. Smith, of Orr, Cascade Co., Mont. "Had pains across the pit of my stomach and such extreme weakness I could hardly walk. I took one bottle of Dr. Pierce's Golden Medical Discovery and five of his 'Favorite Prescription' and am entirely well."

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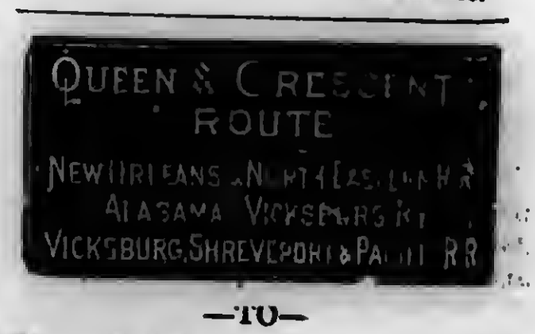
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R. J. ANDERSON, A. G. P. A.
New Orleans, La.

Now, sir, I raised $14 at Villa Rica to build, but the people declined to build. I, S. B. Beauford, raised five hundred and twenty-two dollars for all claims from January to August 31st. We had two acres of ground already at Temple for a church. bought one-half acre more of ground. We got the lumber on the ground to build a schoolhouse and a Masonic Hall overhead.

A Friend, Mt. Zion Church: A delightful birthday reception was given at the residence of Mr. and Mrs. Maderson, in honor of Mr. Maderson's 42d birthday. We met at the residence of Mr. and Mrs. Claud, and marched back to the residence of Mr. Maderson. He being in the crowd, was surprised when we stopped at his own gate. We were invited in, where refreshments were served. Mr. Claud presented many presents on behalf of the friends. A watch was presented by Presiding Elder Duncan on behalf of Mrs. Maderson. Music was rendered by Mt. Zion's M. E. Church choir, led by Mrs. Gould.

Wm. Belle, Belle, Miss.: I am glad to say that I have succeeded in building a new church. Conference looked for on the Belle Circuit, and we have just closed a revival there with seventeen conversions and accessions. Total number on circuit 28. This circuit has the most loyal young men of any circuit I have pastored. Six young men and the writer have the credit of building the new church, with a few exceptions. We are expecting to dedicate our church the fifth Sunday, 30th instant. The following divines are expected for the day: Rev. P. O. Jamison, P. E.; Rev. D. A. Bragg, Rev. S. H. Nevils, Rev. W. S. Leake and Rev. S. Blevins.

P. Miller, Columbus, Texas: This is the first time I have written to your paper, and I trust you will find space for publishing. On the 16th day of October, 1898, M. S. Jordan, P. C., laid the corner-stone of St. Paul's M. E. Church. His text for this occasion was, "The stone that the builders rejected became the head of the corner." Rev. Jordan is the right man in the right place. Please find space for these names and amounts paid, deposited in the stone. [We regret that we cannot publish long list of names. —Ed.]

The congregation also responded very liberally in small amounts. We were successful in raising $34.35.

L. L. Allen, P. C., Gainesville, Ala.: We have just closed our fourth Quarterly Conference, which was a success from a business as well as a spiritual and an intellectual standpoint. Rev. F. L. Teague, the presiding elder, was never more at himself, and his popularity increases among all denominations. He is said to be a born leader of his people. Some said to me that the presiding elder made a mistake in the division of the charge. I thought so myself. But when he made known his object, I saw and felt that he was right. We talked the matter over as pastor and presiding elder, and with heart and hands we set to work for success, and thus far we have succeeded. The parsonage has been repaired, a nice fence built around both church and parsonage, the church painted inside, and we are prepared to build a new church at Springhill. The Epworth League and Sunday-school are benevolent money than the church much stronger and are raising more committees. The presiding elder is paid off in full and better salary paid to the pastor. The church has been greatly revived and many souls saved and added to the church. We are reading the Southwestern and expect to read it more abundantly. Mrs. Annie E. Allen, the wife of P. C., followed by the good brothers and sisters, made the P. C. a present of a fine Nester, which was highly appreciated.

J. W. H. Pinkney, Pastor: We are closing out a very pleasant and successful year's work. Our quarterly meeting was largely attended. Paid the presiding elder five dollars over his estimate, and had thirteen dollars left for the pastor. We have purchased a very large bell for the church. This work is now entirely out of debt. Our Glad Tidings lasted two weeks, during which time all the interests of the church were well represented by distinguished speakers. Music was furnished by the Willis Brass Band. Our benevolence is up in full and we are ready for conference.

Mrs. J. B. McClelland, Murfreesboro, Tenn.: After having a pleasant conference at this place and hearing so many soul-stirring speeches on the work of the church in its various departments, we have taken fresh courage and shall strive to do more towards its advancement, especially in our Epworth League. Rev. J. C. Price, president of Annual Conference Epworth League, stayed with us until Tuesday evening and lectured on the different departments of League work and urged the young people in his usual enthusiastic way to push forward the work of the League. After the lecture several expressed themselves as greatly benefited. Collection 15 cents.

N. R. Clay, Macon, Miss.: A few nights since the stillness and quietude of the night about the parsonage was disturbed by a band of Macon's best young people, heavy-laden with many pounds of valuable necessities of life, for the pastor and family. They marched quietly into the parsonage yard, singing, "Open the door for the Children." When the door was opened they rushed with a shout into the parsonage, and to the surprise of us, left all kinds of eatables to satisfy the keen appetites of pastor and family. May these young Methodists long live to bless the church of their choice and the world.

J. Jones, P. C., Haveley, Tex.: Dear Editor, please allow me to return thanks to my friends who aided me in my sickness, as I have been sick five months. I am now on the mend. Rev. I. B. Scott, editor Southwestern; Rev. W. H. Logan, P. E., Marshall District; Rev. W. M. Bartley, P. E., Houston District; Rev. W. L. Duncan, P. E., Navasota District; J. Davis, exhorter, Hackley, Texas. Dear Brothers: Please accept thanks for your kindness to me in my sickness. May God bless you.

MY VISIT TO LAGRANGE, GA.

Atlanta, Ga., October 15, 1898.

H. B. Hart, (South) Atlanta, Ga.:

Rev. A. N. Jackson is doing a great work, both spiritually and financially. He has the plan on foot for building a new church, which is expected to be the finest in the State. There is no doubt of his success with such a high mark of intelligence and strong supporters as he has in the town of Lagrange, many being of other denominations.

I am glad to say that because of the noble qualities they possess, the people of Lagrange are looking up and on. They are loyal, intelligent and stable. You may know that by the many homes they own in the town of Lagrange.

Prof. J. C. Prince, A. B., principal of Lagrange Academy, with his able teachers, Miss Carrie King and Miss Julia Gilmore, is doing a great work in the line of education, which is greatly admired by all the citizens. His enrollment last year was 217, but they are expecting 300 this year, with larger results.

Meridian, Miss., Oct. 25, 1898.

To the Mississippi Conference:

Dear Brethren—The Meridian Academy needs your financial support just now more than ever. Whatever you can raise and send to Dr. Mason for the new building, will greatly facilitate matters. I know that the quarantine restrictions have interrupted you no little; but since the restrictions many charges, from which we have not heard, are preparing for their final effort. Much has been done, much can and should be done before conference. We need the building, and need it now. Dr. Mason writes me as follows:

"You will see that in the condition of affairs down there now, nothing can be done until the yellow fever scare is over. My intention then is to push the work right on; but in the meantime all the money that can be collected, should be collected without delay. I have raised some three or four hundred dollars for Meridian, and am still raising money for it at my conference."

You see that the Doctor is working hard for us. You have taught us to lean upon you, and now in this particular struggle and at this particular time, we entreat you not to leave.

School has never had brighter prospects, and notwithstanding the rigid quarantine, we have not lost a day since the opening. Write me. God bless you. J. L. Wilson.

NOTICE TO TEXAS CONFERENCE.

Marshall, Tex., Oct. 23, 1898.

Dear Brethren:—The following is a copy of letter from Mr. E. P. Turner, general passenger and ticket agent of T. & P. Ry., naming rates to Clarksville:

"Mr. J. H. Reed, Secretary Texas Conference, Marshall, Texas:

Dear Sir—Replying to your letter of the 15th inst., making application for reduced rates to Clarksville, Texas, for Texas Annual Conference of the Methodist Episcopal Church, which convenes in that city, December 14th, and closes December 20th, 1898: For this occasion we will be pleased to announce rates on the 100-mile distance plan, which is as follows: From stations within 75 miles of Clarksville, rate of 1 1-3 fare for round trip; from stations between 76 and 100 miles of Clarksville, rate of $3 for round trip; from stations over 100 miles from Clarksville, rates of one fare for round trip. Tickets to be sold December 12th, 13th and 14th, with final limit for return, December 21st. A copy of this letter is forwarded to all the general passenger agents in the State of Texas, with request that they place on sale through tickets at above rates.

Yours truly,

E. T. Turner,
G. P. & T. Agent."

NOTICE.

Indianapolis, Ind., Aug. 26, 1898.

Report of Committee in Case of Rev. G. A. Lissle:

Rev. Edw. L. Gilliam, P. E., Indiana District:

Dear Bro.—Your committee of investigation of rumors and complaints against G. A. Lissle begs leave to report as follows:

In prosecuting witness, no witness appearing, and no evidence being presented, after diligent and careful inquiry and prayerful consideration of all information that came before us, we find no grounds for charges nor verification of the rumors circulated to the detriment of G. A. Lissle, and believe him entitled to a full exoneration from same and worthy of the esteem and confidence of the public, church and ministry.

Revs. Chas. Jones, R. T. W. James, Jas. Brown, Jessy Henry, E. A. White.

Edw. R. Lewis, Sec.

NOTICE.

The second session of the Greenville (Upper Mississippi) District Conference will convene at Itta Bena, Miss., Nov. 23-27. All members are expected to be present first day. Local preachers and exhorters, those of you failing to take the Southwestern, will remember, by order of the last District Conference, you license cannot be renewed. We hope to have with us Drs. I. B. Scott, M. C. B. Mason and Prof. I. G. Penn.

Yours for full assessments,

L. F. White, P. E.

NOTICE.

Rapides, La., Oct. 19, 1898.

The corner-stone laying that was to take place at Rigolet M. E. Church, Grant parish, La., Oct. 23, is postponed on account of the yellow fever.

N. R. Randolph.

NOTICE.

The District Conference of the Greenwood District will convene Nov. 23, at Lexington, Miss. Dr. Scott, of the Southwestern, is invited. Dr. W. W. Foster, Jr., D. D., president of Rust University, is invited.

W. E. Mask, P. E.

Winona, Miss., Oct. 15, 1898.

Marshall, Tex., Oct., 1898.

To the Officers and Members of the Woman's Home Missionary Society of the Marshall District:

Dear Sisters—Hasten in your reports. Three quarters have passed and very few have been heard from. Let the pastors see that the societies at their charges are reported.

Yours in Christian Work,

Mrs. M. A. Johnson,
District Manager.

NOTICE.

Pastors, please read this to your auxiliaries:

Dear Sisters: Let us awake as from sleep and bestir ourselves as never before.

Let's do all we can for the upholding of God's kingdom and for the up-lifting of fallen humanity. Let each president of the W. H. M. S. begin now. If you have not raised your assessment, do so, and the Lord will bless you. Raise $10 and send it to its proper place. Have all moneys raised by the time the Annual Conference meets. Be energetic workers for Christ.

D. M. Walker, Cor. Sec.

FIRST ROUND.

Chattanooga District, East Tenn. Con.

Tanney	Oct. 5-6
Cleveland	Oct. 12-13
Cleveland Circuit	Oct. 19-20
Sherman Heights	Oct. 26-27
Hill City	Dec. 3-4
Wiley Memorial	Dec. 10-11
Rockwood	Dec. 17-18
Dayton	Dec. 24-25
Coulerville	Jan. 1
South Pittsburg	Jan. 7-8
Jasper	Jan. 14-15
Georgetown	Jan. 21-22
Athens	Jan. 28-29
Bethel	Feb. 4-5

Dear Brothers: Keep your hands in God's hand. G. W. Staples, P. E.

UNITED FOR LIFE.

East Waco, Spring Hill.—Mr. Clifton Thompson and Miss Della Howell. John Adams and Miss Nannie Hydia. Anderson Bolden and Miss Mary Garret.

Opelousas, La.—Mr. William Jones and Miss Jennie Hunt were united in the bonds of matrimony at the bride's residence, Oct. 27th. L. J. Augustus officiated.

Columbus, Texas.—At the residence of Mr. Henry Jackson, Mr. Louis J. Crawford to Miss Adelia Jackson, Oct. 5th, 1898. God bless them with a long and happy life.

E. Holliday, P. C.

Carthage, Miss., Sept. 24, 1898.—Mr. A. H. Tate and Miss M. J. Wallace, one of our public teachers, and both members of the Wesley Chapel, M. E. Church, joined in holy wedlock st the residence of her father, Mr. Jacob Wallace. We hope them much joy.

R. B. Anderson, P. C.

Carthage, Miss., Oct. 9, 1898.—Mr. Sank Harvey and Miss Mary Hayes joined in holy wedlock. The bride was a member of the M. E. Church. We hope they will live long.

R. B. Anderson, P. C.

Calvert, Tex.—Mr.. George Moore and Miss Nannie Hayden were united in the bonds of matrimony. The marriage took place at the house of the bride at 8:30 p. m. Bro. and Sister Moore are both good church workers and earnest Christians. We earnestly bespeak for them a happy wedlock.

L. H. Richardson, P. C.

THEY LIVE IN OUR MEMORY.

Mrs. Sarah A. Taylor, after nearly five months' sickness, died September 18th, 1898, and was buried Monday, Sept. 19th, in Valence Street Cemetery. The funeral services were held in Simpson Chapel M. E. Church, conducted by Rev. Pierre Landry, pastor of St. Paul M. E. Church, of which the deceased was a faithful member. Rev. J. F. Marshall, pastor of Simpson Chapel, assisted in the services. These ministers, together with Revs. Henry Taylor and J. W. Whitaker frequently visited Sister Taylor in her sickness. Mrs. Taylor was born in Camden county, New Jersey, Dec. 16th, 1837. through the training of her dear parents, Augustus and Eliza Thomas, she early sought Christ, and was happily converted at a camp meeting held in Pennygrove, New Jersey; and from that time on she led a consistent Christian life and was very active in doing all she could to build up Christ's kingdom on earth. She was married to Mr. Frank C. Taylor at the A. M. E. Church, corner of Sixth and Lombard streets, Philadelphia, Pa., by Rev. Hoiland, Jan. 16, 1867, and moved to New Orleans, La., 1870. Three children blessed their union—Bennie, Mary and Estella. Bennie died happily when 14 years old; May died in the triumph of faith when 18 years old; Estelia and her father mourn the loss of mother and wife.

Mrs. Taylor joined St. Paul M. E. Church in 1872, and remained there until the day of her death. Her pleasant and agreeable manners won the hearts of all who came in contact with her. During her illness friends visited her constantly. Among those who nursed her, to whom the family feel grateful, are Mrs. Lecoux, Mrs. Elizabeth Ross, Peggy Green, Sarah Robinson and Mary Story.

Death had no terrors for Sister Taylor. Her last words were: "I am going home to heaven on the clouds. Everybody meet me in heaven."

She is gone, but not forgotten. The memory of her good deeds, like a sweet fragrance, will ever be cherished. She has one sister who survives her, Mrs. Lydia White, of Hardonfield, N. J.

Departed from this world of sorrow,
Leaving those who loved her well;
Trusting God, her Heavenly Father,
Going home with Christ to dwell.
Patiently she bore affliction
While passing through this world of care,
Entering into a place of happy condition,
A sacred land so bright and fair.

Death to her was calm and sweet,
On earth her labor was now complete.
Awaiting anxiously her Master's call,
To her in death He was her all.

Telling friends who stood around,
Everything in life is done;
Shouting, "I am homeward bound,"
Telling of her victory won.

Lake Providence, La., Oct. 17, 1898.—Sallie Darrangton, the daughter of Bro. Alonzo Darrangton and Sister Emily Darrangton, both members of our church, fell a victim to death Sept. 19th, 1898. She was four years old.

Miss Sarah Swafford, the daughter of Bro. E. W. Swofford, member of our church, fell asleep in death Oct. 3d, after a severe illness of two years. She was 15 years old and happily converted to Christ a few days before she died, and passed away in full hope of heaven. She leaves behind to mourn their loss a father and two sisters.

H. A. Sorrell.

Biloxi, Miss., Oct. 25th, 1898.—Sister Hannah Solomon, another one of Israelite's Chapel's faithful members, fell a victim to the monster death on the 21st of October. I had a talk with her a day or two before her death, and she told me she was ready to go. Her word was always that she was waiting on the Lord. She said to me: "Bro. Tate, I love you, because you helped me across the river last night." I told her that I did not know anything about it. She said: Well I do. Well, said she, I am going to heaven when I die. Her age was eighty-four years. She leaves a host of relatives to mourn her loss. Her funeral was attended by the pastor. She is gone from labor to reward. D. Tate, pastor.

Orangeburg, S. C., Oct. 25, 1898.—On Friday morning, Sept. 30, 1898, at 7 o'clock, the spirit of Sister Amanda Lovinggood, wife of Bro. W. L. Lovinggood, left its earthly habitation for the mansions of bliss. Her Christianity was a living and beautiful type.

Having an unshaken faith in Christ, and obedient to his commands, she was ready, on short notice, to lay aside this earthly mantle for a glorified robe.

Away from troubles,
Away from cares,
Away from sorrows,
Away from tears;
Into the mansions
Where Christ is gone,
To welcome the just,
Her soul is borne.

J. D. W.

Crystal Springs, Miss., Oct. 13, 1898.—New Zion M. E. Church lost one of its old members on the 10th instant. Washington Love, aged 79 years, died at his home in love for God and his church, having been a member of the church for thirty years. He leaves a wife and three sons.

B. L. Crump.

Opelousas, La.—D. Hannah Buttler, aged 120 years, one of the founders of the St. Mark's M. E. Church, departed this life Oct. 23. She said before she died all was well with her and Christ.

Joseph Clark, aged 7 years died Oct. 24. His mother is a faithful member.

J. L. Augustus, P. C.

Franklin, La., Oct. 12, 1898.—Sister Ellen Kinchen, an old and faithful member of Asbury M. E. Church, died Oct. 11th. Her death was quite sudden, having died of heart disease.

Wm. Porter, P. C.

NOTICE.

To the Undergraduates in the Texas Conference.

All who are coming up for admission and those who are to be examined in the conference course, will report Tuesday, Dec. 13, at Clarksville.

The examiners are same as last year. Let all the examiners report for duty at 10 o'clock on the above date.

Let all concerned take notice and govern themselves accordingly.

Frank Gary, Chairman,
J. O. Williams, Registrar.

NOTICE.

To the Ministers and Members of the Holly Springs District, Upper Mississippi Conference:

The second session of the above named conference will convene in the town of Water Valley, November 23, 1898, at 9 o'clock, and a full attendance is desired the first day. I hope the pastors will elect the proper delegates where the Quarterly Conference is not held in time to elect for the District Conference, and we shall expect one dollar from the pastors and each one of the delegates for our new church at Water Valley. Above all things, let each pastor see to it that all of his assessments are raised and have each ready in his church and congregation. Subscribe and take the paper. Your for success,

W. McDonald, P. E.

Greenville, Miss., Oct. 26, 1898.—The Greenville District League Congress (Upper Mississippi Conference) will be held at Itta Bena, Miss., Nov. 22, 1898, one day prior to District Conference.

Respectfully, A. J. McAllister,
District President.

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FOR LOCAL PREACHERS.		
FIRST YEAR.		
Outlines of Bible. Hurst	*	40
Theological Compend. Binney	60	50
Christian Baptism. Merrill	90	71
Discipline, 1896	30	26
Philosophy of the Plan of Salvation. Walker	75	60
Written Sermon or Essay. (Supplied by he student		
To be read: Hints to Self-Educated Ministers. Porter	1 25	1 02
Life of John Wesley. Telford	1 35	1 10
Tongue of Fire. Arthur. New Edition	50	45
The Revival and th Pastor Peck	1 00	80
SECOND YEAR.		
Systematic Theology. Vol I. 12mo. Raymond	1 50	1 20
Short History of the Christian Church. Hurst	3 00	2 48
History of Methodism. (Abridged) Stevens	2 50	1 95
Written Sermon or Essay. (Supplied by the student		
To be read: Lectures on Preaching. Simpson	1 15	90
How to Study the Bible. Clifford, Mole, &c.	50	41
English and American Literature. Wheeler		
THIRD YEAR.		
Systematic Theology. Vol. II. 12 mo. Raymond	1 50	1 20
Plain Account of Christian Perfection. Wesley	25	20
Doctrinal Aspects of Christian Experience. Merrill	90	71
Short History of the Christian Church. Hurst. (See price second year.)		
Principles of Rhetoric. Hill	*	8
Written Sermon or Essay. (Supplied by the student		
To be read: Living Thoughts of John Wesley. Potts	2 00	1 00
Portrait of St. Paul. Fletcher	60	51
Life of Bishop Simpson. Crooks	2 50	2 16
FOURTH YEAR.		
Systematic Theology. Vol. III. 12mo. Raymond	1 50	1 20
Introduction to the Gospel Records. Nast	1 20	94
Digest of Methodist Law. Merrill	90	70
Review of the Course for the three proceeding years		
Written Sermon or Essay. (Supplied by the student		
To be read: Christian Life. Paulus	1 50	1 16
Life of Durbin. Roche	1 50	1 24
Love Enthroned. Steele	1 20	96

FARM AND FIRESIDE.

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The largest mass of pure rock salt in the world is in Galicia, Hungary. It is 500 miles long, twenty broad, and 250 feet in thickness.

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Meteors rush through space at the rate of twenty-six miles a second. They are not usually larger than a pebble, and on striking the earth's atmosphere they immediately dissolve into gas.

Manures for Onions.—Onions need rich land, but it must be land made rich by previous manuring rather than by application of fresh or even composted manure. In other words, the fertility must be diffused through the soil, so that it can make a solid seed bed. Fresh manure makes the soil too light, so that the roots of onions run down, and the crop becomes very largely scullions. In all cases where the soil is not naturally rich enough to produce the largest crop of onions the deficiency must be made up with nitrogenous and mineral commercial fertilizers, which will compact the soil rather than loosen it.—Ex.

To prevent a bruise from becoming discolored apply water as hot as can be borne comfortably, changing the cloth as soon as it looses its heat. If hot water is not to be had at once, moisten some dry starch with cold water and cover the bruised part with it.

To clean gold picture frames, beat the white of an egg, and add to it one pint of cold water; moisten your frames with this mixture, using a sponge. Then with a soft flannel carefully wipe. Take a second cloth, perfectly dry, and give the frames a light rubbing. If the frames are not clean and bright after this treatment, you had better take them to a guilder and have them reguilded.

Tea should not be allowed to brew more than four minutes, and should be kept very hot during the process. No one suffering from dyspepsia, from nervousness, or from insomnia should drink tea that has been watered or that has stood any length of time after it has been drawn. It is often from disregard of these simple rules that many women feel the ill effects after a round of afternoon teas of what, properly made and properly used, never did harm to any one.

THE FRUIT CURE.

In the tenth century, an investigator has discovered, many medical authorities became enthusiastic in their writings over the remarkable curative virtues of grapes; while a certain Van Sweeten, of a more moderate date, is said to have recommended in special cases the eating of twenty pounds of strawberries a day. The same gentleman also reports a case of phthisis healed by strawberries, and cites cases in which maniacs have gained their reason by the exclusive use of cherries. These instances savor rather of the ridiculous, but there is no doubt that the so-called grape cure for indigestion and other evils is a form of treatment which is quite the rage in continental Europe now with persons suffering from real or imaginary maladies, and is carried on in many places on the continent, people betaking themselves to Meran, Vevay, Bingen, or to Italy and the south of France, with the intention of devoting six weeks to the cure, during which time they are expected to have gradually accomplished the feat of consuming from three to eight pounds of grapes daily. Grapes are said to exercise a salutary action on the nervous system and to favor the formation of fat—that is to say, when fruit of good quality is employed; if the grapes are not sufficiently ripe and are watery and sour, the patient may lose rather than gain weight. The valuable results obtained by a fruit diet in case of dyspepsia are due to the fact that the noxious germs habitually present in the alimentary canal do not thrive on fruit juices.—New York Times.

FARMER BOYS.

There are some people foolish enough to laugh at the homely virtues of a farm life. They are fortunately few, and they are fortunately growing fewer; but it is well sometimes to look at the list of great men who came up from the farm—not all of them, for that would fill a thousand volumes, but some of the notable ones that flash in one's mind in a moment.

Nearly three-fourths of the men who have been chosen by the people for the great offices of the nation are men who were early familiar with wooded hills and cultivated fields. For example, Washington, Lincoln, Grant, Garfield, Hamlin, Greeley, Tilden, Hayes, Blaine, Harrison, and many others almost equally as conspicuous in current events of living memory. Among journalists, Henry Watterson spent his early life in rural Kentucky, and Murat Halstead was born on a farm in Ohio; W. H. Vanderbilt was born in a small New Jersey town, and early engaged in the business of ship chandlery; Russel Sage was born in a New York village; Jay Gould spent his early years on his father's farm in New York State; Whittier and Howells spent their youth in villages, the former dividing his time between farm employment and his studies. Follow the list out for yourself, and see how long it will become.—Kansas City Times.

"Do you find my son prompt and punctual, Mr. Grindley?" "I never had a young man in my employ who, at the close of business hours, could get out of the office with less delay."

A teacher said to a boy who had the reputation of being very bad: "How many bad boys does it take to make a good one?" "One, sir, if you treat him well," was the answer.

GAINESVILLE DISTRICT, FLORIDA CONFERENCE.

Fourth Round.

Branford	Nov. 5 6
Newmansville	Nov. 9
Coakley	Nov. 12 13
Sanpalaski	Nov. 19 20
Otter Creek	Nov. 23
Cedar Keys	Nov. 26 27
Noble Hill	Nov. 29
Williston	Dec. 3 4
Rochelle	Dec. 7
Mikesville	Dec. 10 11
Levyville	Dec. 13
Gordon	Dec. 17 18
Hague	Dec. 21
Arredondo	Dec. 24 25
New River	Dec. 28
Starke	Dec. 31, Jan. 1
Pinevile	Jan. 5
Pleasant Plains	Jan. 7 8
Waldo	Jan. 11
Gainesville	Jan. 13 15

J. P. Patterson, P. E.

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LITTLE ROCK DISTRICT.
Fourth Round.

Fayetteville .. ..Nov. 5 6
Fayetteville Ct. .. ..Nov. 12 13
Van Buren.. .. ..Nov. 19 20
Fort Smith .. ..Nov. 26 27
Danville ... ...Dec. 3 4
Solgohachie .. ..Dec. 10 11
Morrillton .. ..Dec. 17 18
Conway .. ..Dec. 24 25
Marchs .. ..Dec. 31, Jan. 1, 1899
Little Rock, Whites Chapel .Jan. 7 8
Little Rock, Wesley Chapel. Jan. 14 15
Little Rock Ct. .. ..Jau. 21 22
Little Rock, Rock Street .. ..Jan. 23 21
Lonoke .. ..Jan. 30 31

Dear Brethren: With this list of quarterly aunouncements may come some changes due to the Bishop's time of holding our Conference. Nevertheless due notice will be given.

W. R. R. Duncan, P. E.

KNOXVILLE DISTRICT, EAST TENNESSEE CONFERENCE.
First Round.

Newport Ct. .. ..Nov. 5
Russellville Ct. ... ...Nov. 12
Mossy Creek Ct. ... ...Nov. 19
Tazewell Ct. .. ..Nov. 26
Ebenezer Ct. .. ..Nov. 31
Kingston Ct. .. ..Dec. 3
Clinton and Coal Creek .. ....Dec. 10
Knoxville Sta. .. ..Dec. 17
Knoxville Ct. .. ..Dec. 24
Morristown Sta. .. ..Dec. 31

The district stewards are called to meet in the Mabry Street M. E. Church, Knoxville, Tenn., Dec. 17, 1898, at 2 p. m. I pray the blessings of God to rest upon us this year. Let us be good and faithful to our trust.

W. T. Marley, P. E.

BRISTOL DISTRICT, EAST TENNESSEE CONFERENCE.
First Round.

Johnson City .. ..Oct. 29 30
Fall Branch .. ..Nov. 5 6
Mountain City ... ...Nov. 12 13
Warrenburg .. ..Nov. 19 20
Greenville .. ..Nov. 26 27
Marion ... ...Dec. 3 4
Rural Retreat .. ..Dec. 10 11
Abingdon... ... ...Dec. 17 18
Bristol .. ..Dec. 24 25
Glad Spring.. .. .. .. Dec. 31, Jan. 1
Gate City ....Jan. 7 8
Russell ... ... .Jan. 14 15

Pastors, please notify your district stewards to meet in Bristol, Tenn., on the first day of December, 3 o'clock in the afternoon, to fix the salary and travelling expenses of the Presiding Elder. Let each charge be represented. Dear pastors, put your committees to work on all the causes. Arrange for preaching Saturday at 11 o'clock. Quarterly Conference at 3 o'clock in the afternoon and 7:30 in the evening. Let us commence the work in earnest.

E. Provine, P. E.

TENNESSEE RIVER DISTRICT.
First Round.

Lawrenceburg .. ..Oct. 22 23
Waynesboro .. ..Oct. 29 30
Adamsville ... ...Nov. 5 6
Clifton ... ...Nov. 12 13
Perryville .. ..Nov. 14 15
Petersburg ... ...Nov. 19 20
Lewisburg ... ...Nov. 22 23
Spring Hill .. ..Nov. 26 27
Paris & Spring Hill ....Dec. 3 4
Cumberland and Ct. ....Dec. 7 8
Dickson Ct. .. ..Dec. 10 11
White Bluff Ct... .. ..Dec. 12 13
Sears Ct. .. ..Dec. 17 18
Duplex Ct. ... ...Dec. 22 23
Franklin Ct. .. ..Dec. 27 28
Brentwood .. ..Dec. 27 28
Dover Ct. ... ...Dec. 31, Jan. 1

Thanksgiving day for missionary rally. S. B. Danley, P. E.

The Texas & Pacific are now running the finest Chair Cars in the South—elegant and

Programme of Greenville District, Upper Mississippi.

The second session of the Greenville District Conference, to meet in Samuel Chapel, M. E. Church, Itta Bena, Miss., November 23-27th, 1898, Tuesday, 9 a. m.:

11 a. m., Sermon, by S. D. Hudson.

2 p. m., Discussion of Topics.

The Pulpit as an Example of Purity, by J. W. Davis, J. H. Everett and J. C. Whitfield.

The Sixth Commandment, by J. B. Starkey, Green Spencer and D. R. Hoard.

7:30 p. m., Sermon, by G. Spencer.

11 a. m., Sermon, by D. R. Hoard.

2 p. m., Discussion of Topics.

What is Justification? By C. L. Abram, R. T. White and C. W. Avens.

The M. E. Church and Its Mission in the South, by W. H. H. Gallion, W. H. Scott and F. G. Wilson.

7:30 p. m., Sermon, by J. B. Starkey.

11 a. m., Sermon, by C. W. Evans.

2 p. m., Discussion of Topics.

The Need of an Educated Ministry, A. J. McAllister, C. A. Jordan and P. E.

Should Local Preachers and Exhorters Take the Southwestern Christian Advocate, by G. W. Hunt, G. L. Williams and A. G. Belton.

7:30 p. m., The Missionary Society, by E. D. Reed and others.

Sunday services:

9 a. m., Love Feast, conducted by R. T. White and John C. Whitfield.

11 a. m., Sermon, by P. E.

3 p. m, Sermon, by W. H. Scott.

7:30 p. m., Sermon, by C. A. Jordan.

J. E. Everett, J. W. Davis, A. J. McAllister, Committee.

EPWORTH LEAGUE CONGRESS, NOV. 22, 1898.

The programme for the Greenville District (Upper Mississippi Conference), Epworth League Congress, is as follows:

Reports from each chapter.

The Spiritual Department, F. G. Wilburn and John H. Everett.

Mercy and Help Department, E. D. Ried, Geo. W. Hunt and W. H. Scott.

Literary Department, J. B. Starkey, C. A. Jordan and D. R. Hoard.

Social Department, H. B. McKay, S. D. Hutson.

Financial Department, G. Spencer, J. C, Whitfield.

The Department of Correspondence, J. M. W. Davis.

The Department of Finance, G. Spencer and Jno. W. Whitfield.

7:30 o'clock p. m., Anual Sermon by Rev. J. C. Whitfield.

Each chapter is expected to send $5 for benevolent money.

Dear Leaguers, be on time and let us have a glorious day.

A. J. McAllister, President.

PROFESSIONAL.

G. J. STARNES, M. D., Dean of College Infirmary and Deaconess Home (United States Pension Surgeon), corner Houston and Navarre streets, San Antonio, Texas.

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RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—	LEAVE
Local mail .....1:00 pm	Local mail.....7:00 am
Chicago limited, 7 45 pm	Chicago limited,9:00 am
Fast mail..... 8 30 am	Fast mail.....7.20 pm
Louisville and Cincinnati.	
Fast mail.... .8:30 am	Fast mail.. .. 7:20 pm
Louisville and Cincinnai, Limited.	
No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.... ..... 9:10 a m	McComb City Ac... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No 5, Memphis Express..... 11:30 a m	No, 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7.40 am	No. 6, fast mail..7 55 am
No. 7, coast acc 8:30 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex .. 6:55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7:20 pm

Queen & Crescent Route.

Cincinnati and New York,... 8: 0 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am
California ex.. 6:55 am	Texas & Mexico fast mail. ..8:35 pm

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4 Fast Ex...11.15 a.m	7 Coast acc'm...8.50 a.m
8 Coast acc'm..3.45 p.m	1 Lim. Ex.....7.15 p.m
2 Lim. Ex....7.40 p.m	5 Fast Mail.... 8.10 p.m
Sunday Ex..... a.m	Sunday Ex..... p.m

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTES

Cash Remittances.

Oct. 10 to 31.

Atlanta and Savannah—V. D. Jenkins *27.

Central Alabama—L. S. Allen *4, 2, F. L. Teague.

Central Missouri—W. H. Wheeler *3.

Florida—S. A. Huger.

Lexington—T. L. Rout, E. S. Foreman, T. R. Fletcher, D. E. Skelton, I. F. White.

Little Rock—Charlie Lee.

Louisiana—C. Landry, Miss L. M. Alton, E. H. Clark, M. L. Baldwin, P. M. Burke, Robt. Armsted, J. H. Brown, 3, C. D. Crockett, J. W. Pierce 3, S. P. Washington, A. Brown, H. H. Herlbert, F. T. Chinn 1, O. J. Hearuey 1, J. A. Tircult *2, G. A. Payne *3.

Mississippi and Upper—H. J. Pauley, R. Howze *1, J. H. Cook *2, S. H. Wallace *1, P. Blue *1, W. E. Mask 1, S. D. Troupe 2, A. M. Trotter *1, N. B. Blackmau *1, W. McDonald 1, G. W. Nevils 1.

North Carolina—L. B. Hinton.

South Carolina—J. D. Whittaker 1.

Tennessee and East—E. L. Martin.

Texas and West—S. E. Ewing *1, D. H. Hailey *1, E. A. Johnson 2, Wm. Young, P. T. Smith, J. W. Warren, M. M. Muldrew *2, R. L. Smith, M. C. Cavines *3 2, L. H. Richardson *1, B. F. Smith 1, W. W. Randall *1, Allen Clough, L. C. Gill, M. Smith *1, G. W. Gill *1, W. A. Fortson *3 2, D. M. Roberts, F. Parker 3, J. H. Bailey.

Washington—Amy Hopkins.

*Yearly.

The Board of Deaconesses of Wesley Chapel, Mrs. Sarah King, president, tendered (at her residence, on Howard, near Canal streets,) a pleasant reception to Mrs. Winnie Miller, of Chicago, who is visiting her daughter, Mrs. L. Litman, one of the leading members of the Wesley Chapel. Mrs. Miller is among the best known and best workers in that historic church, and after an absence of several years her return was honored by the presence of these friends. An address of welcome was delivered and highly appreciated by Mrs. Miller and her friends.

The first pupils' recital for this session was given by the music department of New Orleans University, Oct. 26. These occasions are always very interesting and tend to accustom the pupils to audiences. The Orpheus Mandolin Club gave some very excellent selections. By request Mr. Jas. R. Morgan, '97, played "Bamboula," by Gottschalk. This department, under Prof. Weber, is very promising.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, November 10, 1898.—Vol. 33, No. 45. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

How much did you subscribe or pay on the Missionary debt?

* * *

It would be unlike Methodism not to do something to provide for the spiritual needs of Cuba and Porto Rico, and we are sure the General Committee will do all the means at its command will allow.

* * *

An "omnibus collection" for the benevolences certainly beats no colectilon at all, but when a pastor prepares and preaches on each of the benevolences and at the same time lifts a collection, the people know what they are giving for and the information will prove helpful to them and to each cause.

* * *

Brother, place your hand on your heart and lift your eyes to heaven while you confess that you have done nothing toward making the Southwestern self-supporting. Other diligent pastors and presiding elders have sent in subscriber after subscriber, but you—you have furnished nothing except "big talk" regarding our membership becoming self-supporting and independent in the M. E. Church. Now won't you begin at once and do better?

* * *

The missionary secretaries notify us that the debt of $186,000 against the Missionary Society has been fully wiped out by the subscriptions of the various churches and individuals. Some of it has been paid cash but most of it has not. All pledges are now due and the more rapidly payments are made the sooner will the society cease to pay interest on the same.

The whole church should sing "Praise God from whom all blessing flow" for the consummation of this magnificent undertaking.

* * *

Last week the American Peace Commissioners, now in Paris, France, made formal demand on those of Spain for the Philippine Islands. The Spanish commissioners asked till last Friday to consider the matter, at which time they positively refused to surrender the islands and then entered a denial of our demand. To this our commisioners made no reply. The Spanish presentment has been ordered translated into English and time allowed for the proper consideration of the refusal. Whether the action of Spaniards will result in the breaking off of all further negotiations does not now appear but is evident that to avoid such a break one side or the other must change the decision.

* * *

A strike in Cuba, think of it! But we must say we are unable to state whether this is another evidence of the fact that Santiago is being Americanized or that our Cuban friends have been so long engaged in the business of striking for liberty that they feel they must keep up the strike.

At any rate notwithstanding the fact that they are being paid for work on the streets $1.50 per day and 50 cents in rations, they have struck for higher wages. If we simply consider the figures we are led to conclude that they are already being better paid than are their liberators for similar service in this country, but when we take into consideration the cost of living there we dare say the man who gets $1.00 here is being better paid than is one who gets $2.00 in Santiago.

THE POWER HOUSES OF OUR METHODISM.

Week before last the general superintendents of our Methodism assembled according to previous announcement to assign each bishop to the annual conferences he is to hold next winter and spring and to fix a day and date on which each conference is to assemble. More than half a hundred conferences were concerned in this adjustment and hence thousands of loyal Methodist preachers and their families were interested to know what bishop will be authorized by his colleagues to say where they shall make their home for the next conference year.

Following this meeting, the next week, is what is known as the General Committee of Church Extension. This body reviews the work of the society for the past year and decides what amount shall be asked of each annual conference for the ensuing year, and at the same time what amount the conference is authorized to draw on the society for, provided the conference raises what is asked of it.

Next after this came, on Monday of this week, the General Committee of the Freedmen's Aid and Southern Education Society. In this meeting every one of our forty-six schools were vitaly interested. In these schools are hundreds of teachers who were wondering what effect this meeting would have on the schools, and, incidentally on their salaries. Because of the debt resting upon the society and the stringent times through which the whole country has been passing the salaries of these faithful servants of the Church and of humanity have been reduced from year to year till the point of very serious embarrassment has been reached. Is it to be wondered at that they should be interested in the meeting of this committee? But to the point; this committee listens to the reports of the secretaries and treasurer, as to the condition of the work in general and the financial status of the treasury. Then it makes an appropriation to each school for the next school year, considers matters touching such items as may not fall within the province of the Board of Managers and decides on the amount to be asked of the annual conferences.

On the completion of the work of the committee on our great school work comes the General Committee of the Missionary Society. The change from one to the other is made as easily and as quickly as though all that is necessary is for some one to say is, "Presto change"! Think of a house wife who has at her disposal $5.00 and can enumerate at least a dozen things she needs, every one of which seems to absolutely necessary that she is sorely puzzled to decide which she can cut short the least bit in order to secure or increase the other; and if you can understand the predicament of such an individual you can possibly understand that of this great body. It assembles with authority from the church to say how much money shall be expended by the society for the spread of the Gospel, both at home and abroad. True, it has for a number of years felt free to order the society to draw on the Church annually for a million or more, but what an immense task it is to say how it shall be expended. First the amount agreed upon is divided between the home and foreign field, usually 45 per cent to the home and 55 per cent to the foreign work, but that is only the beginning of the trouble. The experience of the sorely straightened house wife is undergone when it comes to deciding what India, China, Africa, Bulgaria and other foreign missions shall have of the amount set aside for their class and how that set aside for the home field shall be divided as between the conferences and special points that need it. Nevertheless it is done, and when it is remembered that there is some one present, a bishop or other representative, who is prepared to tell what he knows of the needs and condition of each claimant, we dare say the division is as justly and appropriately made as it is possible for imperfect human beings to make it.

There is no denying the fact that these are great bodies and when the manner of selecting the men who compose them is considered, it is evident that no assemblage of any kind the whole country over will average higher either intellectually or morally.

A FIELD AGENT FOR THE MISSIONARY SOCIETY.

It has long been our conviction that the Church should make some special effort to develop our Southern field on lines of benevolence. We say this without any thought or purpose of reflecting on either our pastors, presiding elders or the missionary secretaries. To the contrary, we unhesitatingly say that both the pastors and presiding elders are thoroughly conscientious and exceptionally faithful in the efforts they make to influence the people to give for each and all our benevolences. And as to the secretaries, they do us most excellent service when they come, but when do they come. True, they reach some of our conferences occasionally, but there are others in which there are preachers not by any means the last to join either, who never saw a live secretary. Take the state of Texas, in which there are four conferences; we know it to be a fact that no secretary has visited a session of the Texas Conference since Dr. J. O. Peck came just after the General Conference of 1888. Since this is true of the Texas, it must be equally true of the others in that state, and no doubt there are other Southern conferences that have fared similarly. We do not mention this to find fault with the secretaries, we only assert a fact to sustain our case. And we dare say that, notwithstanding the advantages possessed by both pastors and people at the North in their ability to secure needed information on the great work of the Missionary Society, few, if any, conferences in that section can make the same complaint.

But, it is said, they give the money! So they do and we are proud of the record they make on this line. Still they had to be worked up to their present magnificent system of giving and the secretaries have not ceased to urge them yet, in order that they may continue to sustain their record.

The thing that is painful to us, however, is the fact that Southern conferences are complained of for not giving more liberally when little effort is made to train and develop the people along this line. Our argument in favor of such an agent may be briefly stated thus:

He could give the people the desired information and thus train them that their giving for missions might become more and more a fixed prineiple.

We are sure he would thus greatly increase the collections and more than cover expense made necessary by such an appointment.

In conclusion this would at least give us a fair chance to show what we can do and give an opportunity to measure up to what is expected of us.

OUR CONTRIBUTORS.

A LETTER FROM BISHOP CRANSTON.

On the Yellow Sea, Sept. 21, '98.

Dear Dr. Scott:

I am indebted to some thoughtful friend in the Southwestern office for copies of the papers that have reached me in Korea. Having read them carefully, I am moved to write you a cordial word of congratulation, not only as to the typographical improvement apparent in the entire make-up of your Advocate, but also as to the care and ability with which you are conducting it. You seem to take to journalism naturally, and yet to realize that no man has more time and ability than may be well devoted in the editing of a religious newspaper. The Southwestern is worthy of the success you evidently covet. That editorship is not an easy one to fill, as your predecessors have learned before you. If there be another in the gift of the Church that requires greater watchfulness, more careful discrimination and a larger share of tactful patience, I do not now think of it. You are not surrounded by influential friends—such as give a man both courage and counsel, and sometimes save him from himself. Your field is not traditionally favorable to the principles you represent. Multitudes of your own race have religious alliances which cause them to look upon your work with indifference, if not with jealousy. Even in the ranks of your denominational constituency there are doubtless many who are not in sympathy with your ideal of a church paper suited to their needs, which outside disturbers only await opportunity to stir up discontent and sedition amongst them. However sympathetic the Publishing Agents may be, they are compelled to watch the subsidized paper with keen financial eyes, and to weigh your success rather than estimate it. Then there are the "many men of many minds" up North, volunteering their contradictory counsel with reference to crucial questions—feeling much more free to offer wisdom to you than they would to the editors nearer home and of their own shade. To be sure, our other official editors have some, but not all, the trials that beset you. They are farther from the smoking crater of certain volcanic disturbances. To change the figure, they do not have to deal with the cartridge syllogism nor work near a burning fuse without knowing the size and proximity of the shell at the other end of it. They do not have to dodge trees with noosed ropes hanging from their limbs—and do all these things without appearing conscious that there is a shotgun or a tree bearing such hideous fruit anywhere in America. To be true without seeming to be defiant, to be true to your cause and people without being unduly contentious, to know how to conciliate the enemy without surrendering principle, and how to repress hot-headed friends without losing both your leadership and their cause—these are some of the tests peculiar to your official trust. Meanwhile and everywhere it is expected of you that you shall bear yourself with Christian dignity, even when color-prejudice is pressing its thorns into your head, driving its nails into your hands, and thrusting its spear at your heart. You must keep that head thinking charitably, those hands extended in blessing, that heart beating with compassion for those who thus crucify your manhood—"for they know not what they do." But whatever they do you must never for a moment abate one jot or title of the truth that you are a man. Of this agony, and of its vital relation to your official standing and work, as interpreted in your own consciousness your brother editors have no knowledge by experience. They never descended from the mount of communion with God to be denied service at even a third rate lunch counter. They never came out from a General Conference where they were honored as peers of men the noblest and strongest, to be thrust by a profane brakeman into a filthy mess of smoke and obscurity. Not on their account have committees of entertainment suffered embarrassment—even in Boston. So they cannot know the pain by which the bowed spirit must lift itself to its natural erectness, or the feeling with which the bedraggled soul after such humiliations, crawls back upon the throne it had fairly won with nothing in the future more certain than that the bitter experience must be repeated again and again, so long as color shall count for more than character in chivalric America!

To you my brother, and to the thoughtful devoted and patient black men who stand with you in the front rank of American manhood, and to the brave black soldiers who won applause from their white comrades at Santiago, I send across the oceans the congratulations to men who persist in being men in spite of adverse conditions antecedent and all obstacles present or prospective. God is with you in your struggle. You are on your feet and growing stronger by the tests you are undergoing. Do not try to outrun Providence, but keep up with divine leadings. Count that man an enemy who proposes to take your case out of God's hands, whether he be white or black. You have waited too long to jeopardize success now by impatience.

I am in contact with nations numbering many hundreds of millions of people who have not, here in their own lands, and under rulers of their own race, the chance enjoyed by the Negro born in America. They are the slaves of degrading superstitions. Their own life-long struggle is for daily bread. They are robbed without recourse. They have no outlook. They are in touch with nothing stimulating—no higher or better life about them. Long, long will it be, with all that missionaries can do, before the poor millions can have such advantages as the Negro-American enjoys, with all his inherited disabilities and cruel embarrassments. This does not make matters right with you and yours, nor justify those who add needlessly to your burdens; but it suggests gratitude to God for a good chance—if not a fair one—to live and grow and win—far in advance of a continent that has never counted itself in bondage. Patience, brothers, patience! Your friend,

EARL CRANSTON.

ENTERING UPON A NEW ERA.

(Concluded.)

By Rev. N. R. Clay.

Not only is the State entering upon this new era, but the church as well, for that which concerns one will produce a corresponding effect upon the work of the other. Very often the Church makes the sentiment upon which the State feeds. If the Church had denounced as needless this war, as it did the Venezuelan boundary line dispute with England, there doubtless would have been no declaration of war against Spain.

The Church is entering upon a new era in missionary activity; our senior secretary of the missionary society sounds the key note of the Church in his "Prospective Mission Fields," when he says: "startling and momentous events are transpiring in these closing days of the nineteenth century. The Kingdom of Spain and the United States are at war. Spain is the foremost representative of political tyranny and religious intolerance among the civilized nations of the world. For centuries she has done her utmost to block the progress of Christian civilization.

These new acquisitions of territory open up new fields for the evangelical missionary. This territory just coming into our possession is Catholic in religion. They closed their doors to protestantism.

The bull ring is their principal Sunday amusement. Just across the Florida Strait, Cuba opens up for the evangelical missionary. Nearly one-half of these Cubans are Negroes. Negro missionaries must follow Negro soldiers, and must help to plant the cross of Christ where the Negro soldier helped to plant his countries flag. He must be trained before he joins this religious army of invasion.

The eyes of the Church is turned towards Africa as never before; Bishop Hartzell is now in this country pleading for Africa in no uncertain sound. Our Bro. Camphor and wife are writing in the interest of that dark continent, with the spirit of true missionaries. Young men of color what of the age? All of this means that the era now at our door may see that long neglected continent awakened. What part will you have in the redemption?

Will the young clinrchman answer this call of the Church as the Negro volunteers answered the call of their country? Gammon Theological Seminary fully demonstrated the fact, on last May, that she is the fountain head from which Southern Negro Theological training and missionary instruction must come. The luminous ray from her headlight extends from Africa to Texas, and from Ohio to Hayti. The cry shall soon be heard all along the line: "On to Gammon to prepare for the mighty missionary struggle which is soon to be upon us!" Africa and Cuba are not the only fields for missionary invasion. Porto Rico is ready for the touch of evangelical religion, and the Phillipine Islands the Ladrone Islands. These with their millions of semi-civilized inhabitants must be reached by the American Church; she must follow the army and navy in planting the Church in this new territory, conquered and brought into the pales of the nations influence.

The next century will be registered as an age of young people's christian activity with the Spirit of Christ permeating their work, in which color distinction and race prejudice shall cut but a small figure. The assimulation and dissimulation of this Christian intelligence and activity which shall characterize the progressive movements shall extend farther, as the organization of these crusades increase. Denominational and doctrinal contentions shall grow less, as the century grows older.

The home field of the Church is also receiving a degree of consideration for its betterment, in the era which is upon us; the separation of the Church which took place before the sixties, must be brought together and cemented; the public press and public speaker are giving this a thoughtful consideration.

The Union of the States has long since taken place, and sectionalism given a death blow. They ask why should churches of the same doctrine and polity remain separated?

The New York Independent a few weeks ago asked why the Northern and Southern Presbyterian Churches did not unite, and the Northern and Southern Methodists as well, into one organic body? Some one answered this question, by saying: "The Southern Church wants us to give up our colored members, a thing which we will not do, but there is a common ground upon which we can all unite."

The delegates of the Presbyterian Church met in Birmingham, Alabama last year, to set out and set up a Colored Presbytery, but was asked for more time, by the colored delegation to consider the matter. The Hon. Mr. Dolliver, one of our fraternal delegates to the General Conference of the Methodist Episcopal Church South, which met in the city of Baltimore last May, said in his fraternal address, that; "Standing in this Capital City of Methodism half way between the North and South amid surroundings made dear and sacred to all hearts by the landmarks of our common inheritence. I appeal to the Methodist millions of America for the re-union of the household of our common faith."

Some of the Churches in our Northern Conferences, it is said, refused to take a collection for the Freedman's aid and Southern Education Society. This fact called for an unfortunate statement from one of our general officers in the Church. Now what does all of this mean, but the change of sentiment and approval of a new era, and these things must meet a solution in the twentieth century! When and where shall the Negro find himself when this turbulent state of things settles down to their normal condition?

God has given him time to prepare himself for these changes, has he improved it? Is he prepared for the new century? or shall he enter it the Negro of a generation passed? Is his condition worse than it was before the sixties? In state we have placed him in a much improved condition; shall his standing in the Church remain the same? What has he done for himself in Church? has he really earned the full recognition and confidence of the Church? Does the election of Dr. M. C. B. Mason, as one of the general officers in the church, point as an index finger to the path that a colored Bishop shall travel when one is elected? Or does the appointment of Prof. Penn to the Epworth League work of our eighteen colored conferences stand as a mile post upon which is stamped in large letters: "this is the work of a colored Bishop when elected?" Does the high vote for the Bishoperic received by Dr. Bowen, serve as a compliment to soothe his high aspiration and laudable ambitions? Some one has recently said that; "all conditions indicate that we are soon to have in the highest administration of our colored work, one, raised up from among our colored people, who would know the work from personal experience and closest contact, such would be of very great advantage to this part of our Methodism."

The next period of the world must see this question met, and settled fairly and manly. It maybe that we have colored men in the Church who are willing to be side tracked for the sake of a place as a general officer's in the church while there are others who are not willing to set aside the restrictive rules for the purpose of satisfying these self-important men. There still may be others who are willing to separate the colored members from the Church, to become the dignataries over that much of the Lord's heritage. The clamor for colored men as presidents for all of our colleges is in the breast of many, as well as colored men for all of the colored work of the Church. These malcontents are preparatory events of the incoming century. We have not lost faith in the grand old Church and God will do right. We believe whatever the solution is, will be the right one. These things must need be, but the end is not yet reached.

What has become of the federation committees in the A. M. E. and A. M. E. Z. Churches? will this era find them any further apart? Have their negotiations for union ceased? Will the forthcoming century cement the three colored Methodist Churches into one great Church? These must reach an amicable solution in Church as well as in state. The Negro being a part and a parcell of the population of this great nation, everything of any consideration which comes to the nation must concern him. He must be prepared for the adjustment of new conditions in these stirring times.

"Since right is right, and God is is God;
Then right the day must win.
To doubt would be disloyalty;
To falter would be sin."

Macon, Miss.

THE TENTH CAVALRY MISREPRESENTED.

You will please allow me space in your valuable and widely circulated paper to contradict a few of the many infamous falsehoods published by some of the newspapers of the South about the recklessness and lawlessness of the Tenth Regular Cavalry of which I have the honor of being a member.

The trouble that occurred on our arrival here from New York, Oct. 11 causes me to write under this heading.

The Huntsville (Daily) Mercury of Oct. 12th, in describing the riot between the provost guard and members of the Tenth Cavalry, says: "Reports of the disturbance are conflicting. It appears that shortly after the first train section bringing the Tenth Cavalry arrived, one of its men walked down to a house frequented by white men and attempted to wipe out the place and was arrested at the request of the proprietress by a detail of the provost guard. As the guard escorting the prisoner passed the Nashville, Chattanooga & St. Louis depot they observed that an attempt would likely be made to release their man. One of the cavalrymen with no weapons visible advanced toward the guard and was halted. Instead of halting, as he should have done, he turned and ran and the squad of guards opened fire upon him. He fell to the ground fatally wounded. Shooting became general then and more than thirty shots were fired.

The affair is regarded as unfortunate as it was more or less the result of a blunder and because it adds to the unsavory reputation already held by the Negro cavalry regiment.

The soldiers here, many of them entertain very bitter feelings against the Negro troops and whenever the two races meet a fight is liable to occur."

The Mercury failed to tell the color of this proprietress; it failed to tell whether these white men, who frequented this house were civilians or soldiers; it failed to tell the members of this provost guard, are some of the very men who visit this house. It failed to tell that this proprietress ordered that soldier arrested because he resented her insult. It failed to note that the guard was clubbing the colored soldier when an attempt was made to resene the prisoner; and also that the guard was so determined to kill a member of the Tenth Cavalry that it fired at, and wounded one of the red cross men whom our surgeon had dispatched to bring some bandages from the hospital. He was ordered to halt, but he raised his right arm showing the guard the red cross; worse than a Spanish sentry, the guard fired with the above stated effect.

The regiment is also charged, though falsely, with having an unsavory reputation. I can say for this regiment to a man it is the most peaceful in the army, but will resent every insult regardless of the result. The soldiers of this regiment have never been guilty of going into the house of a minister or private citizen at night and forcing his helpless wife and remaining there until a late hour, as some of the soldiers right here at Huntsville have done. They meet and insult the most virtuous girls of our race on the streets of Huntsville, Ala., Chattanooga, Tenn., Lexington, Ky., Jacksonville and Tampa, Fla., in fact every place where soldiers are encamped in the South. They also ride in the city hacks owned by colored people and driven by small boys, and after reaching their destination, say to the little fellows: "Now you get your pay from the wind." They go into restaurants run by colored women, eat and refuse to pay; a dozen or more get together, pretend they are drunk, and if a colored man happens to touch one in passing, he is knocked down and beaten half to death, as was done at Chickamauga Park, Ga., and other camps. Yet these extremely prejudiced Southern newspapers never once speak in a reflecting manner of these white soldiers. But let one of the Tenth Cavalry, or any of the colored regiments, be insulted by a white soldier or civilian, and resent it by knocking him down, and the whole regiment is branded as having an unsavory reputation as bullies, or an organized band of rowdies.

Again it is only in camps where Southern soldiers are in the majority that a provost guard is necessary for the protection of the people's rights and property. At camps Wikoff, Montauk, N, Y., where all the four regular regiments were camped, with more than 25,000 white soldiers, for more than six weeks no bitter feeling was ever shown. We have been in the city of New York and also Washington, and no provost guard was necessary, nor did the city police arrest a single one of our men.

A big policeman in Washington, after the parade on Saturday, Oct. 8th, told me "that he had never seen so orderly a set of men as the Tenth cavalry."

The colored and white soldiers fought and suffered alike in Cuba and around Santiago; embarked on the same transport boat; lay wounded by the same enemy, side by side in the hospitals; attended by the same surgeons and waited on by the same nurses, without any signs of bitter feeling. Now, with our camps more than a mile from any of the white regiments, they say that bitter feeling exists and trouble is expected whenever the two races meet. Bitter feeling does exist towards us in such regiments as the 2nd Georgia and 1st Florida, and it is caused by that same unholy Southern prejudice which is so prevailant among the white people in the South toward any colored man or men who may doing anything for the betterment of his race or himself.

It is very strange if the Tenth has such a bad reputation that Col. Baldwin (now brigadier general) said to a reporter in Washington when he (the reporter) reminded him of his promotion, that he did not know whether he would accept it or not, as he wanted to remain in command of his regiment. He also said it is the best regiment in the army.

Several of our first sergeants have been in the regiment ever since its organization in 1866, and more sober men never lived. The young soldiers are often cautioned by them not to intrude on the rights of any person. First Sergeant Shropshire, of the troop to which I belong, often gives us a lecture on good behavior, and that the welfare of our race depends on how we conduct ourselves during this war. He also holds up as caution to us the recklessness of members of some of the white regiments, saying you must not be guilty of such crimes; you are here to protect the country, and not to have the country to protect you.

We have not the unsavory reputation; we have not the unsoldiery bearing these untruthful newspapers say we have; neither are we bullies and rowdies, as they have branded us.

CHAS. I. TAYLOR,
H Troop, 10th U. S. Cav., Huntsville, Ala.
October 22, 1898.

The Southwestern from now till January 1, 1900, for only $1.25.

THE LIFE OF FAITH.

It is for active service soldiers are drilled, and trained, and fed, and armed. That is why you and I are in the world—not to prepare to go out of it some day, but to serve God in it now.—Henry Drummond.

Ah! what a riddle this life of ours is. Who can understand the life we have to live in the sense of seeing the scope and extent of the conflict in which we are engaged? The Commander-in-chief understands the tactics of the day; but the soldier's part is to do the soldier's work in the place in which he is sent. He knows quite enough for the moment. If you and I were to wait until we have mastered the strange complexity of our moral life, the conditions of the battle and the issues of it, it will be a poor story when life is over. We cannot avoid taking part either because our lives are busily occupied, for it is in the very midst of duty and service that the battle is waged. On the other hand, some of you who lead very quiet lives cannot avoid taking your part in the conflict. There are no quiet inland creeks into which this tide from the ocean does not come. And sometimes it comes with big waves with angry crests, roaring as they roar far out at sea. That sort of storm may come in to the very quietest life.—W. T. Davison, D. D.

When He bids you cast your care on Him, it is added, "For He careth for you." The literal meaning of that tonic text is, "For He has you on His heart." The infinite God who rules the universe has poor little sinful you and me on His heart! Our big loads are not a feather to Him. He knoweth our frame; He remembers that we are but dust. Like as a father pitieth his children, so the Lord pitieth us poor weaklings. He says to us, "Give Me your burdens." He who guarded the infant Moses among the river-reeds,

and supplied the widow's waning cruse of oil, who watched over sleeping Peter in the dungeon and piloted Paul through roaring tempests—He it is who says to us, "Roll your anxieties over on Me; I have you on My heart." What fools we are when we strap the load more tightly and determine that nobody shall carry it but ourselves!—Theodore L. Cuyler, D. D.

OUR ROCK OF REFUGE.

We need a shelter in the storms of life, a place where we can flee in all times of danger. In Jesus we have a perfect refuge. He is the cleft rock! In him sorrows are allayed, temptations are resisted, trials are successfully borne and fears are banished. Bereavements are softened and even death loses its sting to him who hides in Jesus.

The rock of Gibraltar has successfully withstood the winds andw aves of many centuries. What though the winds of heaven beat upon it and the waves of the sea lash them into fury, still the old fortress stands, the coveted prize of jealous nations.

Jesus is the Christian's Gibraltar. All the bitterness of his enemies, fiery criticisms and unrelenting persecutions have recioled upon themselves. The gates of hell cannot prevail against him. Heaven be praised for such a refuge! Here alone is lasting peace.

"A sense o'er all my soul impressed
That I am weak yet not unblessed,
Since in me, round me, everywhere,
Eternal strength and wisdom are,"

—The Christian Standard.

LESSONS OF GOD'S LOVE OF BEAUTY.

When we think of all the beauty which human eyes seldom behold, but see only often enough to know of its existence, we gain a new thought about our Heavenly Father. Many a brilliant sunset occurs in the far oceans where no ships sail. Many a wonderfully colored flower blooms in the jungle where no human foot has penetrated. Many a striking effect of light and shade, or tender glow of semi-twilight, or strange, picturesque formation of mist and cloud, occurs in the remote arctic regions, if what returned explorers tell us be true. There are many forms of beauty here upon our earth of which we, its inhabitants, are almost unaware and which only God sees.

Thus two truths are made evident. One is that the love of beauty is natural and legitimate. Those who consider valuable only that which is used in some material way are mistaken. Let the artistic element in the soul have its proper gratification. Train yourself to see the beauty in the world about you. Seek it and you will find something of it everywhere, for it is there. Give some room for beauty in your thought, your home, your habits. You will be doing only what God does. Not to love and cherish the beautiful is an error as truly as to cultivate it to the disregard of the so-called practical and useful. But indeed beauty is both practical and useful. It ennobles.

The other truth is akin to the first. We understand our Heavenly Father better when we comprehend how he loves beauty in itself. We feel our likeness to him in a new and agreeable particular. It is easier for us to love and obey him. The beauty of his character and his service become more apparent and more inviting. The vital lesson suggests itself—and it may be the chief mission of all natural beauty to teach it—that loveliness of the spirit, beauty of character, is the highest type of beauty. All beauty is meant to lift up our hearts toward its Divine Author and no other beauty can do this so well as moral beauty.—The Congregationalist.

Are we spinners of wool for this life-web, say?
Do we furnish the weaver a thread each day?
It were better, then, O my friend! to spin
A beautiful thread than a thread of sin.
Some day the last thread shall be woven in:
God grant it be love instead of sin.

—Anon.

WOMAN'S DOMINION.

ANNUAL MEETING OF THE WOMAN'S HOME MISSIONARY SOCIETY.

The annual meeting of the Woman's Home Missionary Society of the Methodist Episcopal Church has just closed in Minneapolis, Minn., after a session of one week, beginning October 19th, at Wesley Church. The passing in review of the widely-extended and ever-increasing work of this youngest General Conference Society is carried on in open session, and great gratification was felt that the various sessions of the convention were so largely attended by interested friends from many parts of the country.

The opening devotional services were led by Mrs. Joyce, wife of the resident bishop. Addresses of welcome were given by Mrs. Matt. S. Hughes, wife of the pastor of Wesley Church, in behalf of the homes of Minneapolis. Rev. Dr. Jabez Brooks gave a cordial welcome to Wesley Church, Rev. Dr. Chaffee to the churches of Minnesota, and Acting-Mayor Loye to the city of Minneapolis. An admirable response to these welcomes was given by Mrs. T. J. Everett of the New England Southern Conference, who gracefully accepted them in the name of the society, "for the work's sake."

The annual address of the president, Mrs. Clinton B. Fisk, was heard with both interest and appreciation, after which the order of business was taken up. The able report of the corresponding secretary, Mrs. E. L. Rust, clearly outlining the work and policy of the society, representing its present status and needs, and portraying its successful advances, together with the opening up of plans for extended work in the future, was heard with deep interest and appreciation.

The treasurer, Mrs. D. L. Williams, was able to report an advance over any previous year in the history of the society. Total cash receipts for the year, including a small loan and a balance from last year, $135,163.85. Expenditures for the year, $131,431.00. Balance remaining in the treasury, $3,733.85. During the year bequests to the amount of $36,000 were made to the society, $13,000 of which has been paid into the treasury.

The work of the Woman's Home Missionary Society is distributed among twenty bureaus. Not only do these bureaus report their work at this time, but all lesser interests of the society are here critically inspected, brought forward when lagging, and rejoiced over when found to be in a healthy condition.

The bureau for deaconess work is directed by Mrs. Jane Bancroft Robinson, secretary, and Mrs. D. A. Minard, assistant secretary. This great interest of the society has at present twenty homes under its care, besides several centers of work. One hundred and eighty-five deaconesses are in the field, and the calls for new work are far more numerous than are the new workers. The training school for missionaries and deconesses at Washington, D. C., has far outgrown its capacity, and the new building, "Rust Hall," projected last year at the annual meeting of the society, has now become an immediate necessity. At the anniversary of the deaconess bureau, after the comprehensive report given by Mrs. Robinson and the excellent address by Dr. Ames, president of the training school, subscriptions for the new building were taken amounting to between four and five thousand dollars.

The Southern work, comprised under seven bureaus, and numbering fifteen homes has never been in such a state of prosperity as now. Several of the industrial homes have been enlarged and improved during the year. These homes throw out life lines in many directions, not only caring for the young women resident in the homes, but going into the highways and hedges, gathering in mothers, children and even men and boys, into sewing schools, night schools, temperance schools and Sunday schools, seeking by all means "to save some." The society has happily reached a point where it may gather some of the ripened fruits of its labors, for among the eight thousand girls who have been under its instruction in day schools, and the two thousand who have passed through its industrial homes, a very large number have become Christian teachers and home makers, and are gladly giving out what has been given to them.

Work for the Indians is being carried on under two different bureaus, the one, Mrs. E. W. Simpson, secretary, having its work along Navajoes and Apaches, of New Mexico, the other among the Indians on the frontier, of which Mrs. H. C. McCabe is secretary. Good advance has been made in all the missions under the care of these bureaus.

Much good is being done at various points, and the home for Indian girls at Lyndon, Washington, is doubtedless preparing future workers for the Indian field.

The work among the Spanish-Americans, Mrs. Anna Kent, secretary, is being carried on at three points—Albuquerque, New Mexico, where excellent work is being done in Harwood Home, and at two other points where flourishing schools are under the direction of missionary teachers.

The work in Alaska, reported by Mrs. S. L. Beiler, secretary of the bureau for Alaska, is full of interest and promise. Jesse Lee Home, at Unalaska, Alaska, commands general confidence and respect, and has at present between thirty and forty children under its care.

Mrs. B. S. Potter ,secretary of the bureau for Utah, represented the work being done by the society among the Mormons. Thirteen missionaries and deaconesses are in the field ,who gather the children into schools, and do personal work among the homes, so far as possible. The deaconess home in Salt Lake City is doing excellent work. Mrs. Potter reported 300,000 Mormons in Utah, Idaho and Montana. They are multiplying in many parts of the great West, and are even seeking to spread their infamous doctrines among the Indians and colored people.

The work for immigrants, carried on by the society at three different points, New York, Boston and Philadelphia, alone justifies the existence of the society. Devoted missionaries at these points meet incoming steamers to counsel and aid, if need be, unprotected girls and women. In New York and Boston there are immigrant homes, where safe lodgings are provided at a minimum cost ,and freely given where the case demands, The value of this preventive work is beyond computation.

Mrs. L. P. Williams, of San Francisco, secretary of the Bureau for Orientals, represented in a lucid and thrilling manner the efforts being made by our society to help save some of the wretched slave girls, who are bought and sold in this free land. During the years in which the missionary women of Methodism have labored in behalf of these unhappy girls, four hundred have been rescued from lives of degradation and shame. Much of this good work is being done by our trained deaconess workers.

The society maintains three homes for orphan and destitute children; the Mothers' Jewels Home, at York, Nebraska; Watts de Peyster Home, at Tivoli, New York, and Cunningham Home, at Urbana, Illinois.

The cause of systematic giving, ably represented by Mrs. Samuel Hamilton, secretary of the bureau, received a great impetus at this meeting. Mrs. Hamilton's report made a profound impression, and the convention heartily seconded her plan to lay a petition before our bishops, urging upon them the importance of this advance step throughout our beloved Church.

The annual election of officers resulted in the re-election of the entire board. We take space for the names of four only—Mrs. Clinton B. Fisk, president; Mrs. Elizabeth L. Rust, corresponding secretary; Mrs. F. A. Aiken, recording secretary, and Mrs. Delia L. Williams, treasurer.

Invitations for the next annual meeting were received from several cities, the decision being in favor of Pittsburg, Pa.

The convention was several times blessed with the presence and wise, helpful words of Bishop Joyce, who also conducted the delightful com-

munion season, which is one of the blessed hours of the convention.

The presence of a large number of ministers and other visiting friends added much to the pleasure of the meeting. The hospitality of the good people of Minneapolis was unbounded, from the pastors who freely gave up their pulpits to the delegates, to the gracious ladies who served bountiful lunches each day, and in every way possible contributed to the comfort and pleasure of the convention.

The Southwestern from now till January 1, 1900. for only $1.25.

OUR YOUNG FRIENDS

AN EVERYDAY HERO.

Reuben was a boy who dreamed of the heroic, but unheroically allowed his mother to weary herself out in matters where he might have given the helping hand. One day he took up a pamphlet that was lying on the schoolmaster's table. In it he saw a story called "The Hero." "Halloo!" he cried. "What is this about? I want to be a hero."

The story was somewhat like this: "A few years ago the traveller might have seen a charming little village—now, alas! no longer in existence. A fire broke out one day, and in a few hours the quaint little frame houses were entirely destroyed. The poor peasants ran around ringing their hands and weeping over their lost homes and for their burned cattle. One poor man was in greater trouble than his neighbors even. True, his home and the cows were gone; but so also was his only son, a bright boy of six or seven years old. He wept, and refused to hear any words of comfort. He spent the night wondering sorrowfully among the ruins, while his acquaintances had taken refuge in the neighboring villages. Just as daylight came, however, he heard a well-known sound, and, looking up, he saw his favorite cow leading the herd, and coming directly after them was his bright-eyed little son. 'O my son! my son!' he cried, 'are you really alive?' 'Why, yes, father. When I saw the fire I ran to get our cows away to the pasture lands.' 'You are a hero, my boy!' the father exclaimed. But the boy said: 'O no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do.' 'Ah!' cried the father, 'he who does the right thing at the right time is a hero.'"

Reuben read the story two or three times, and then he gave a long, low whistle, which meant that he was seriously considering something. "I wonder now if that is true," he thought. "A hero is one who does the right thing at the right time. There are plenty of chances for me to be that kind of a hero."—Our Boys and Girls.

BRAVELY FACED DEATH.

During the winter of 1863-4 it was the fortune of General Cullen A. Battle, of Alabama, to be president of the court-martial of the Army of Northern Virginia. One bleak December morning, while the snow covered the ground and the wind howled around his camp, he left his bivouac fire ta attend the session of court at Round Oak Church. Case after case was disposed of, and at length the case of the Confederate States vs. Edward Cooper was called—charge, desertion.

A low murmur rose spontaneously from the battle-scarred spectators as the young artilleryman rose from the prisoners' bench, and in response to the question, "Guilty or not guilty?" answered, "Not guilty." The judge advocate was proceeding to open the prosecution when the court, observing that the prisoner was unattended by counsel, interposed, and inquired of the accused, "Who is your counsel?" He replied, "I have no counsel."

Supposing that it was Cooper's purpose to represent himself before the court, the judge advocate was instructed to proceed. Every charge and specification against the prisoner was sustained. The prisoner was then told to introduce his witnesses. Astonished at the calmness with which he seemed to be submitting to what he regarded as inevitable fate, General Battle said to him: "Have you no defense? Is it possible that you abandoned your comrades and deserted your colors in the presence of the enemy without any reason?"

He answered, "There was a reason, but it will not avail me anything before a military court,"

General Battle then said: "Perhaps you are mistaken; you are charged with the highest crime known to military law, and it is your duty to make known the causes that influenced your actions."

For the first time Cooper's manly form trembled and his blue eyes swam in tears. Approaching the president of the court, he presented a letter, saying, as he did so: "These, general, is what did it."

General Battle opened the letter, and in a moment his eyes filled with tears. It was passed from one to another of the court until all had seen it, and those stern warriors who had passed with Stonewall Jackson through a hundred battles, wept like children. As soon as the president sufficiently recovered his self-possession, he read the letter as the defense of the prisoner. It was in these words:

Dear Edward: I have always been proud of you; since your connection with the Confederate Army I have been prouder of you than ever before. I would not have you do anything wrong for the world; but before God, Edward, unless you come home we must die! Last night I was aroused by little Eddie crying, "O, mamma, I'm so hungry!" And Lucy Edward, your darling Lucy, never complains, but grows thinner and thinner every day. And, before God, Edward, unless you come home we must die.

Your Mary.

Turning to the prisoner, General Battle asked, "What did you do when you received this letter?"

He replied: "I made application for a furlough and it was rejected; again I made application and it was rejected; a third time I made application and it was rejected; and that night as I wondered forward and backward in the camp, thinking of my home, the wild eyes of Lucy looking up to me, with the burning words of Mary sinking in my brain, I was no longer the Confederate soldier, but I was the father of Lucy and the husband of Mary, and I would have passed those lines if every gun in the battery had been fired upon me."

"When I arrived home Mary ran out to meet me and embraced me and whispered:

"'O Edward, I am so happy; I am so glad you got your furlough.' She must have felt me shudder, for she turned as pale as death and catching her breath with every word, she said:

"'Have you come without your furlough? O Edward go back! Go back! Let me and the children go down to the grave together; but, O, for heaven's sake save the honor of your name!'"

"And here I am, gentlemen; not brought here by military power, but in obedience to the command of Mary, to abide the sentence of your court."

Every officer of that court-martial felt the force of the prisoner's words. Before them stood, in beatific vision, the eloquent pleader for a husband's and a father's wrongs; but they had been trained by the great leader, Robert E. Lee, to tred the path of duty though the lightning-flash scorced the ground beneath their feet and each in turn pronounced the verdict, "Guilty."

Fortunately for humanity, fortunately for the Confederacy, the proceedings of the court were reviewed by the commanding general and upon the record was written:

Headqnarters A. N. V.

The finding of the court approved. The prisoner is pardoned and will report to his company.

R. E. Lee, General.—Washington Post.

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EDUCATIONAL.

The theological department of the New Orleans University has reopened. Most of the city pastors are availing themselves of the opportunity to take a biblical course. The three hours of the morning are devoted to the work. The department is open to ministers of any denomination who wish to come.

Clark University opened this year with a brighter out look than for many years. Chrisman Hall has been renovated throughout the entire building. The dining room presents a new appearance, and in fact improvements have been made in most all the buildings and on the campus. Fully 350 students are now enrolled, and they are the happiest set of men and women to be seen anywhere. Dr. and Mrs. Melden have so completely thrown themselves in to the work, that they have the confidence and hearty support of the patronizing conferences, and are much loved by all the students.

The faculty of Clark this year is as strong as usual, and the institution offers to the young men seeking an education many advantages that can't be found elsewhere. The industrial departments have been opened, and the students can learn carpentry, shoemaking, printing, etc. Competent instructors are in charge of these departments.

R. E. J.

Joy is a prize unbought, and is freest, purest in its flow when it comes unsought. No getting into heaven as a place will compass it. You must carry it with you, else it is not there. You must have it in you, as the music of a well-ordered soul, the fire of a holy purpose, the welling up out of the central depths of eternal springs that hide their waters there.—Horace Bushnell, D. D.

Plan of Episcopal Visitation

Conference.	Place.	Time	Bishop.
Southern German	Llano, Tex	Nov. 24	Fowler
Austin	Austin, Tex	Dec. 1	Fowler
Alabama	Anniston, Ala	" 1	Goodsell
South Carolina	Anderson, S C	" 7	Texa
West Texas	Denison, Tex	" 7	Fowler
Atlanta	Palmetto Ga	" 8	Andrews
Central Alabama	Gadsden, Ala	" 9	Goodsell
Texas	Clarksville, Tex	" 14	Fowler
Georgia	Rock Springs, Ga	" 15	Andrews
Savannah	Macon, Ga	" 15	Foss
Upper Mississippi	West Point, Miss	Jan. 11	Merrill
Florida	Fernandina, Fla	" 12	Ninde
Mississippi	Vicksburg, Miss	" 18	Merril
Saint John's River	Winter Park Fla	" 19	Ninde
Louisiana	Alexandria, La	" 25	Merrill
Arkansas	Russellville, Ark	" 26	Joyce
Gulf Mission Conf	Marshall, Tex	Feb 2	Merrill
Little Rock	Hot Springs, Ark	" 2	Joyce
Baltimore	Baltimore, Md	Mar 1	Goodsell
New Jersey	Atlantic City, N. J	" 8	Foss
South Kansas	Columbus Kan	" 9	FitzGerald
Washington	Roanoke, Va	" 9	Godsell
Saint Louis	Saint Louis, Mo	" 15	Hurst
Philadelphia	Manayunk, Phil	" 15	Ninde
Cent. Pennsylvania	Harrisburg Pa	" 15	Fowler
Kansas	Seneca Kan	" 15	Fitzgerald
Virginia	Gladeville, Va	" 15	Newman
Wilmington	Cambridge Md	" 22	Foss
Missouri	Cameron, Mo	" 22	Horst
Lexington	Paris, Ky	" 22	Vincent
Northwest Kansas	Downs, Kan	" 22	Fitzgerald
Central Missouri	Oskaloosa Ia	" 29	Hurst
Southwest Kansas	El Dorado, Kan	" 29	FitzGerald
East German	Poughkeepsie, N. Y	" 30	Newman
North Indiana	Decatur Ind	Apr 5	Andrews
Delaware	Milford, Del	" 5	Warren
New Eng. Southern	Provincetown Mass	" 5	Mallalieu
Newark	Newark, N. J	" 5	Fowler
New York East	Mt. Vernon, N. Y	" 5	Vincent
New York	Newburg, N. Y	" 5	Joyce
Troy	Burlington, Vt	" 12	Warren
New England	Boston, Mass	" 12	Mallalieu
New Hampshire	Lancaster, N. H	" 12	Vincent
Wyoming	Kingston, Pa	" 12	Newman
North Dakota	Bismarck, N Dak	" 19	Andrews
Maine	Farmington, Me	" 19	Warren
East Maine	Rockland, Me	" 19	Foss
Vermont	Newport, Vt	" 19	Mallalieu
Northern New York	Camden, N. Y	" 19	Goodsell

Foreign Conferences.

Bombay	Baroda	Dec 7,'98	Thoburn
South India	Haidarabad	" 15,'98	Thoburn
North India	Shahjehaopur	Jan. 4	Thoburn
Northwest India	Aligarh	" 12	Thoburn
Bengal-Burma	Rangoon	" 26	Thoburn
Mexico	Mexico City	" 26	McCabe
Malaysia Miss Conf	Penang	Feb. 3	Thoburn
Liberia	Harper	"	Hartzell
W Sn Am. Miss Conf	Santiago Chili	" 15	
West China Mission	Chung King	Mar. 2	Cranston
South America	Rue os Ayres	" 30	
Congo Mission Conf	Malange	May 3	Hartzell
Bulgaria Miss. Conf	Tirnova	" 10	Walden
Italy	Bologa	" 24	Walden
Switzerland	Lausanne	June 7	Warne
South Germany	Speyer	" 21	Walden
North Germany	Berlin	July 5	Ward
Japan	Tokio	" 5	Cranston
Denmark Mission	Odense	" 19	Walden
So. Jap Miss. Conf	Nagasaki	" 26	
Norway	Kristiana	Aug. 2	Ward
Sweeden	Linkoping	" 16	Ward
Korea Mission	Seoul	" 16	Cranston
Fin. & St. P'b'g Miss	Nicolaistad	" 0	Ward
North China	Peking	Oct. 4	Cranston
Foo-Chow	Foo-Chow	Nov. 1	Cranston
Hinghua Miss. Conf	Hinghua	" 23	Ward
Central China Miss	Nanking	Dec. 13	Cranston

OUR BENEVOLENT CAUSES.

By Rev. E. B. Burroughs, S. C. Conference.

THE MISSIONARY CALL.

There's a theme that surpassoth all thought,
Whose mysteries the angels would ken;
There's a name to be written in fire,
On the hearts of thee hildren of men;
There's a kingdom of God in the world,
That shall last when all thrones are no more,
There's a law all earth's statutes above,
That can govern from shore unto shore.

O! the gold and the silver are His,
Shall we rob him while calmly we pray?
Distant ages of anguish may hinge
On the pittance he pleads for to-day.

Where the heralds of Jesus have trod,
Desert places bloom fair as the rose,
The Egypts of darkness have their dawn,
There is balm for humanity's woes.
There's a shadow that sweeps on before,
Of to-morrow's of glory and power;
Shall the dial of purpose turn back,
From the promise of this thrilling hour?

There's a Pentecost waiting the Church,
That shall girdle the old earth with flame,
When all tithes to the storehouse are brought,
And all hearts wait his fire-graven name.
On the altar of privilege now
All the Master hath lent me I pour,
One theme and one purpose I crave,
Christ alone, Christ alone evermore.

—T. E. Solomon.

THE VICTORY IS WON.

New York, Oct. 27, 1898.

Pull out all the stops of the organ and let all the people sing "Praise God from whom all blessings flow" over the wiping out of the debt of the Missionary Society of $186,000. The bulletin for November 3rd will show that we are at least $1,000 over the line.

All unpaid pledges are now due and should be promptly paid. Make drafts and money orders payable to Homer Eaton, treasurer, addressed to 150 Fifth avenue, New York.

A. B. Leonard,
A. J. Palmer,
W. T. Smith.

NOTES.

The Outlook calls the Japanese "the political plagarists of the world."

The churches of Germany will be strongly represented at the inauguration of the German Protestant Church at Jerusalem.

The Protestant Missions are making remarkable progress at Korea, and it is difficult to maintain proper oversight of the work.

Over 1,500 Nestorians in Oroomiah and vicinity have joined the Greek Orthodox Church. It is believed that Russian money and promises of Russian protection were the efficient causes of the change.

The Christian Express, of Lovedale, South Africa, says: "Nearly every tribe in South Africa has had the Gospel brought to it and has had missionaries working in it for years, yet of every ten natives nine still remain in heathenism."

The Baptist of Foreign Mission Board, of Ontario, Canada, has a resident missionary at Oruro, Bolivia, the Rev. A. B. Reekie, who went to Bolivia last April.

The Congregationalists have sent as missionary to Alaska Rev. Loyal L. Wirt. He is on Douglas Island, near Juneau.

Rev. J. S. Chandler, writing from South India, says that the native Christians there give much more for the support of the Gospel in proportion to their means than do the Christians in America.

Dr. S. J. Curtiss, of Syria, writes: "All classes in Syria and Palestine are now reached by the Gospel. If it were not for the loss of civil rights and the great dangers sometimes incurred, the profession of evangelical Christianity would be by hundreds, rather than by units as at present. Even among the Jews a solid work is being done. There are many genuine converts, known to those who have lived in the country for years. Street preaching is prohibited by law, and as halls and theaters cannot be secured for evangelistic work, the missionary is much hampered in evangelistic efforts."

The Review of Missions says that, "a Chinese Christian boy in one of the Swatow schools, by repeating at home the Gospel truths learned at school, has been the means of leading his father, mother and grandmother to become seekers after God."—World-Wide Missions.

THE RELIGIONS OF JAPAN.

Question 1. What are the four most important religions of Japan to-day?

Answer. Shintoism, Buddhism, Confucianism and Christianity.

2. Which of these is the national religion?

Shintoism, which is the earliest religion of Japan.

3. What are its most important teachings?

Supreme reverence for the Mikado and ancestor worship.

4. How did Buddhism reach Japan?

Buddhism originated in India, and spreading eastward reached Japan and Korea.

5. What is the teaching of Buddhism?

Buddhism teaches that those who deny their desires in this life will at their death become nothing; this is their idea of heaven. Those who do not attain to this must be born again in the form of animals until they reach the perfection that entitled them to this nothingness.

6. What is the position of Buddhism in Japan to-day?

It has a strong hold upon the people, because largely through its teachers the country has been helped to its present civilization.

7. How did Confucianism reach Japan, and what does it teach?

Confucianism came to Japan from China by way of Korea. It teaches loyalty first to the ruler, second to parents, third to the husband, fourth to the older brothers, fifth to friends.

8. When and by whom was Christianity first introduced in Japan?

In 1549, by the great Roman Catholic missionary, St. Francis Xavier.

9. What was its fate?

The priests sent to Japan interfered in the politics of the country to such an extent as to lose all favor with the rulers, who instituted a persecution that did not stop until by sword, fire and banishment every trace of Christianity was swept from the empire.

10. What does Christianity teach in the place of the heathen teachings of Japan's other religions?

Instead of the hero and ancestor worship of Shintoism it teaches the worship of one God: instead of Buddhism is teaches of heaven as a home secured for us, not by our own good works, but by the love of Jesus: instead of the Confucianist reverence for superiors and friends only, Christianity teaches us to love all men even our enemies.—King's Messengers.

An incident is reported from Madura illustrating the strange want of courage on the part of the people in following their convictions. A young man in the employ of an English government official took advantage of the absence of the Englishman to worship his own Swami. He and others were engaged clandestinely in their religious ceremonies, when unexpectedly, the officer returned and in sudden anger kicked over their idol and trampled upon their offerings and scattered the worshipers, including one person who was regarded for the time being as a god incarnate. Whereupon the young man said to his grandmother: "What kind of Swamis have we got that they are afraid of an Englishman?" The worship of many gods has undermined the courage as well as the morals of the myriads of India, who, though they scoff at their gods yet continue to worship them.—Missionary Herald.

EPWORTH LEAGUE.

By Rev. Daniel W. Shaw, Ph. D.

GREAT MOVEMENTS THAT NEED OUR HELP.

Topic Nov. 20—"Praise and Thanksgiving."

Scripture Reference—Psalm 103.

Epworth League College Day.

How I should love to see a great tidal wave of praise and thanksgiving sweep over our country. Not simply because the President, following a time-honored custom, issued his proclamation, but because into our life there had come a spirit of praise and thankfulness of the King of earth and glory.

The Scripture reference, or Psalm one hundred and three is a splendid portrayal of the gratitude of the king of Israel. How delightful must have been the memories that crowded into the old king's mind, as he pondered the past! Then think of him sitting down in quiet to have a little with his own soul. Not much of that these days.

In every prayer meeting and class meeting and Epworth League service the prayers are all as a rule, appeals for gifts from above. If you will stop a moment and think it will readily occur to you that a prayer of genuine thanksgiving is rarely ever heard. After you have thought over the prayers you have recently heard then turn to the one hundred and third Psalm and read.

See how the singer calls upon his soul and all that is within him to bless the Lord. How he calls to mind the benefits and urges the constant recollection of them upon his soul. And oh, what benefits! Did you ever stop to think of the Lord's blessings? Let us look at a few of the things for which we ought to return thanks.

1. Life, for it is the gift of God, and has wrapped within it wonderful opportunities and possibilities. How few stop to think that life is a trust and a gift. To many life is only a chance or a happen-so. They never seem to wake to the fact that life is a gift from God.

2. Health, for it too is a gift from above. Precious pearl of health, have you rightly appreciated it? It seems so common and so ordinary that we never stop to thank God or praise him for it. How different with the poor convalescent, who has just emerged from the shadow of disease and the aberation of a burning fever. To him a day of rest from the fever, and the signs of returning health, wake all the springs of his soul in a prayer of thanksgiving. Then, like David, he says: "Bless the Lord, O my soul, and all that is within me bless his holy name."

3. Forgiveness: What sinners we have been. How, like the Matterhorns and the Rockies, our sins have mounted towards the heavens. Yet God says: "If we confess our sins he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness" (Jno. 1:9). How gracious is our God to come over the mountains of our sins and lay upon us the blessings of forgiveness.

4. His Long Suffering: He hath not dealt with us after our sins, nor rewarded us according to our iniquities. In this world men follow rather the silver rule, instead of the golden. Somehow men prefer to do unto others as others do unto them, instead of as they would have others do unto them. But God never so deals with us. It is never an eye for an eye nor a tooth for a tooth. "For as the heaven is high above the earth, so great is his mercy toward them that fear him."

5. Give Thanks for His Pity: How, like a father, doth he look upon us with his pitying eye. In the business affairs of this life the exactions are rigid and at many places hard. There is very little pity shown. But when we come to deal with God, we go out in a craft of love on a sea of pity.

6. For His Mercy: This is the culmination, the flower and fruitage of pity. In pity God

looks upon us, then in mercy he deals with us. For that mercy which covers a multitude of sins and gives us yet another opportunity, let us render thanks.

7. For Our Victories: These are wonderful times in which we live. Since last Thanksgiving wonderful events have taken place. We have become a vast empire upon whose flag the sun never sets. In these victories, about which the poets will never cease to sing there has come a great religious responsibility, and our own Dr. Schell is already planning to wheel the League into line to gather the Christian fruitage of these victories. Into these open doors let us go with valiant heart, and, following the lead of Dr. Schell, let us rally to his ten thousand dollar plan as a thanksgiving to the Lord, and praise him for the open door.

Daniel W. Shaw.

Charleston, W. Va.

ABSOLUTELY CLEAN.

In his sermon in this city, Rev. Mr. Meyer, of England, said that "if we would have the abiding indwelling of the spirit, we must be absolutely clean." This word "absolute" is a very strong word. According to Webster it means "finished, total, perfect, complete."

According to this the clean heart that Mr. Meyer contends for is finished cleanness, total cleanness, perfect cleanness, complete cleanness. This is strong meat, but it does not mean a state of grace that does not admit of further development. The Christian graces that have their place in a clean heart may be developing as long as we live, and probably throughout all eternity. It is simply the cleanness that is complete. When this state is reached, the abiding indwelling of the Holy Spirit will be consciously present all the time, but faith and love and all other Christian graces will be growing stronger all the time. This complete cleanness of heart, for which Mr. Meyer insists, opens the way for the marvelous development of all the Christian graces. Following the direction of Mr. Meyer, let us set our hearts on absolute cleanness, and then start out along the line of maturity of the Christian graces.—Christian Standard.

THE HEALING TOUCH.

Christ's touch, when he was on earth, brought sight to the blind, healing to the sick, vigor to the limbs of the lame, life to the dead. And you and I can have that touch, far more truly and far more mightily operative upon us than they did, who only had the contact of his finger, and only derived corporeal blessing. For we can draw near to him, and in union with him by faith and love and obedience can have his Spirit in close contact with our spirits, and strengthening us for all service, and for every task. Brethren, that touch which gives strength is a real thing. It is no mere piece of mystical exaggeration when we speak of our spirits being in actual contact with Christ's Spirit. Many of us have no clar conception, and still less a firm realization of that closer than corporeal contact, more real than bodily presence and more intimate than any possible physical union, which is the great gift of God in Jesus Christ, and brings to us, if we will, life and strength according to our need. I would that the popular Christianity of this day had a far larger infusion of the sound mystical element that lies in the New Testament Christianity, and did not talk so exclusively about a Christ that is for us to have all but lost sight of the second stage of our relation to Christ, and lost faith in a Christ that is in us. Brethern, he can lay his hand upon your spirit hand. He can flash light into your spirit's eye from his eye. He can put breath and eloquence into pour spirit's lips from his lips, and his heart beating against yours can transfuse—if I may so say—into us his own life blood which cleanses from all sin, and fits for all conflict.—Alexander McLaren, D. D.

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SUNDAY SCHOOL HELPS.

By Rev. G. N. Jolly, Kentucky Conference.

Lesson VIII—Nov. 20, 1898.

MANASSEH'S SIN AND REPENTENCE.

(2 Chro. 33:9-16.)

Golden Text.—"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1. John 1:9).

Hezekiah lived only two or three years to enjoy the peace he secured. When he slept with his fathers they buried him in the chiefest tomb of the sons of David. All Jerusalem did him honor at his death. Manesseh, his son, was only 12 years old when he began to reign, and he ruled 55 years in Jerusalem. He did evil in the sight of the Lord, for which he was punished. He repented, was restored and did some noble works.

Here is an instance where good parents raised a bad son. The same may be said of Jacob; of Eli, of Samuel, and of David. It has often been said that the sons of bishops, elders and deacons are more wicked than those of other men. The assertion is not correct. Statistics are against it. In a number of towns and colleges it has been investigated, and in every instance has been proven to be untrue. (Pelonbets Notes, 1898.) The sons of ministers do not turn out worse than those of lawyers, doctors, teachers, or any other class of professional men. It is not true that when a child passes out from under the restraints of a religious home he drifts to the other extreme. Train up a child in the way he should go and when he is old he will not depart from it. The father of Manesseh died when he was 12 and the son seems to have assumed the reigns of government at that age. This may account for the evils of his early life. Many of the people were, no doubt, anxious to throw off the religious yoke laid on them by Hezekiah. The young king likely fell into the hands of the idolatrous class.

1. Sinning (1-10). His badness is seen in many ways. (1) He introduced again the worship of idols. In ancient times it was thought wrong to shut up the gods within walls, hence groves were the first temples, and are often mentioned in connection with religious worship. The high places which had been removed by Hezekiah, were again rebuilt and groves were again dedicated to the service of idols. Altars were erected in these high places and groves, in the house of the Lord, and in the courts of same. Images of Baal, Ashtoreth and Moloch were placed above these altars and victims were sacrificed to them. The worship of the heavenly bodies was also restored. In gardens and on the roofs of houses were built little altars of brick and from them small clouds ofi ncense were daily ascending to heaven. In the streets were furnaces for which the children gathered wood, and in which mothers baked cakes as offerings to Astart. Human beings were sacrificed to their gods and children were compelled to pass through the fire to Moloch. (2) He neglected the house of the Lord. The temple, where God had said, "My name shall abide forever," was neglected and the worship of Jehovah was wholly given up. The priesthood became worldly or idolatrous. The Sacred Writings were not taught or practiced. The temple was desecrated and given over to the worship of images. Idolatry is a part of our nature, which may grow into a disease and work eternal death. (3) He persecuted the church. The Lord told him, through the prophets, that He would bring such evils upon Judah that the ears of those who heard of them would tingle; that He would stretch over them the line of Samaria and the plumit of Ahab; that He would wipe Jerusalem as a man would wipe a dish and turn it upside down to dry; and that He would forsake the remnant of His inheritance, or give over Judah and Benjamin to their enemies. All this would be done because Manasseh had shed innocent blood and filled Jerusalem with it from one end to the other. This was a very bitter persecution. Prophets and people were put to death. Isaiah was likely sawed asunder at this time.

2. Suffering: (11) The king of Assyria at this time was Esarhadden. This is clear from the fact that no other king of Assyria, so far as we can learn, had a palace and held his court in Babylon. He does not seem to have come up against Jerusalem himself, but to have sent the captains of his army against it. We are not told that Palestine was overrun by his army at this time. This invasion was likely a God-send. Manasseh was the man they sought, and when they secured him they departed. They took him "among the thorns," likely means they "took him with hooks." They probably put a ring through his nose or upper lip, attached a chain to same, and led him wherever they wished him to go. This shameful and humiliating method of dealing with distinguished prisoners was practiced by the Assyrians. Babylon was about 500 miles east of Jerusalem. It was located on the banks of the Euphrates river, and was at this time one of the largest cities in the world.

3. Repenting (12): Tradition says when Manasseh was taken to Babylon he was put in a brazen cage and fed on bread made of bran dipped in vinegar. While there he besought the Lord, humbel himself before the God of his fathers, earnestly repented of his sins, and faithfully caleld upon the Lord in prayer. He, no doubt, promised to lead a devoted life. All of genuine. A godly sorrow for sin is essential. We need not hope for pardon without it. We must not only hate our sins but also despise the principle within us that leads to the transgression of law and the neglect of duty.

4. Forgiving (13): The Lord was entreated of him. He was moved with compassion towards him. The Jews say Jehovah became a flame of fire about him till all the brazen bars of his cage were melted. The Lord heard his supplication and was touched with a feeling of his infirmities. He decided to do as Manasseh desired. He moved the heart of the king and nobles to release him from prison and send him back to Jerusalem. There was something very unnatural in this act. But God can make the wrath of men to praise Him. We know not how long Manasseh was out of Jerusalem, or what Judah did for a king during his absence, but when he returned he was again placed on the throne.

5. Working (14-17): He fortified the Holy City by building a strong high wall on the northwest side; he put captains of war in all the fenced cities of Judah; he took away the strange gods from the house of the Lord; he removed all the altars he had built in Jerusalem; he repaired the altar of the Lord, and sacrificed peace-offering and thank-offerings; and he commanded Judah to serve the Lord God of Israel. Note—The parable of the prodigal son was surely founded on the life of Manasseh. The king sinned, the younger son "wasted his substance with riotous living." The king was led a prisoner into Babylon, the younger son "joined himself to a citizen of that country." The king earnestly repented, the younger son "came to himself and said, I will arise and go to my father." The king was freely forgiven and returned to his throne, the younger son was anxiously pardoned and taken back into his father's home.

During the battle of Manila Bay, during the battle of July 3, during all the evolutions which preceded and led up to the various naval engagements of the late war, the brave work of the officers and men upon our ships would have been impossible but for the equally brave efforts of the men in the hold who kept the fires burning. The stokers do not know what is going on above them; they have no knowledge of the vicissitudes of the battle. In the glare of the furnaces they toil, begrimed and almost melted by a terrible heat, while the guns boom above them. Their work is menial, but it is performed under conditions which make it heroic.—Ex.

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A YEAR FOURTEEN MONTHS LONG.

Who ever heard of such a thing? Well, you hear of it now anyway! The publishers of the Southwestern propose to send the paper free for the time intervening between this and Jan. 1st, 1899, to every one who pays $1.25 for a year's subscription. If you subscribe the first week in November you will get the benefit of a year fourteen months long which will cause your subscription to expire Jan. 1, 1900. Hence the longer you delay in sending in your subscription, the more of the two months free will you lose. We advise that you send the cash to-day. Let the pastors and presiding elders announce this faithfully and make a thorough canvass for the Southwestern Christian Advocate.

We are much delighted to be able to give our readers a brotherly and helpful letter from Bishop Earl Cranston who is now in charge of the work of the church in China, Korea, etc. He understands fully the condition of our work in this country and sends us such words as are both instructive and encouraging.

What is in a name after all? We learn from the daily papers that J. M. Buckley, who was president of the Board in charge of the insane asylum of the state of Mississippi, died last week; the Rev. Dr. C. H. Payne, whose term as a member of the legislature of the state of West Virginia had expired, was appointed to a federal office by President McKinley; John Wesley lives in Nashville, Tenn., and runs a saloon and A. J. Palmer, poor fellow, was lynched in Arkansas last summer for resenting an insult offered his sixteen year old daughter.

DON'T GET IMPATIENT.

The brethren and friends have sent us a number of excellent contributors for publication which we are glad to have, just as glad as they are to send them, especially when they are well prepared. But when you do not see them in print, do not get excited; we cannot publish all the good things even at one time.

Some you will see if you wait; others you will be glad you didn't see when you think the matter over. But they do good anyway.

It is not an unusual thing to hear persons magnify the wealth and accomplishments of our white fellow citizens in order to minify what the Negro has accomplished in his single generation of freedom. For our part we see no more for which to congratulate the white American on this score than we see for which to commiserate the black. Surely it is not expected that we should accumulate or accomplish as much in thirty odd years as the white man has with his centuries behind him? We do not claim to be either better or greater than he. With us the all-important question is, how well have we used the time we've had?

Boston University will educate free of all charges two young Cubans to be selected by General Joe Wheeler.

WHO SHALL DO THE CIRCUIT AND PIONEER WORK?

A question which is becoming more and more embarrassing to our conferences in the South is the one propounded at the head of this article. Hence we ask what many a thoughtful presiding elder is constantly asking: Who will do the circuit and pioneer work? Who will go where a church is needed and organize and build? Who will take the small, weak charge and do the work and suffer the privations necessary to make it the strong, large one? Who will ride the circuits; who will preach to the plain, common country people? As one looks our conferences over he sees the "big preachers," the prominent men; the veterans, those who have organized and prepared the work; the "great majority," or those who are not college men but who have some education and have been holding the work for ten or fifteen years; and last the "college men," or those who feel they are educated. There are these four classes and each class has its own independent view as to who should do the class of ministerial work which we have tried to point out.

The "big preacher" says he can't do the pioneer work, he has served his time at it and the "boys" must do it. He feels, too, that he is now at the top and is there for the last time, that his day is passing and he must soon give place to another; the large churches need him and he needs them.

The veterans feel that they ought not to do the pioneer work and that because of their services to the conference the brethren should not expect them to do it.

The "great majority" say they should not be kept at it forever: that is where they began, now let the new fellows just coming in begin in the same way and learn a thing or two on the circuit; they have helped to make the conference and should have an opportunity to go on up to greater things.

Then come the college men who say they've been to college and did not secure their education to preach on circuits; they can't do as much good on the circuit as in a station; let the men go there who have made no preparation for the work; their preaching is not as acceptable to that class of people as is the preaching of certain other brethren.

We must say in justice to our brethren that there are men in each of these classes who commit their appointment to the godly judgment of the bishop and brethren and hence go uncomplainingly wherever sent. But there are others who, judging from their actions, think the Lord has little or nothing to do with making the appointments and therefore are always uneasy and generally sour. Now the fact is this: there is no iron clad rule by which appointments may be made, unless it be such as may be expressed in these words: "Let every man have what he merits." If the preachers could understand fully just how the presiding elders plan and plead to get hold of the successful men for their districts, they would see how in the long run every man comes pretty nearly making his own appointment. True a man's want of success at a given place should not always be counted against him, for conditions and surrounding circumstances must be taken into the account. That is to say, the man may be all right, but hindered by something over which he has no control, and therefore allowance should be made. The point is, however, if the brethren could all come to feel that the thing to be done is to succeed and thus win their way, there would be less complaint and worrying. The man who places himself in demand by the work he accomplishes cannot well be kept back, the churches will demand him.

But we think most of the unrest and desire to get to the large churches grows out of a mistaken idea as to the relative merits of the circuit and station. The fact is we have grown to look down on the circuit, when a good circuit is in reality just as good as a station. The feeling against it is to be accounted for at least in part by the fact that as the brethren say, they are so badly cut up that a man cannot get a living on them. This is no doubt true in some cases and where it is the preachers should call the attention of the presiding elder to that fact. The reputation of the circuit and the circuit rider must both be kept up for they have been the glory of our Methodism; and in this section we cannot get on without them.

Another fact that should not be lost sight of in making the appointments is adaptability. Every man is not adapted to the circuit any more than is every man adapted to the station. And to our mind a man who is great as a circuit rider deserves credit as well as he who shows himself great in a station. In the same way every man is not adapted to pioneer work. While some do not seem able, no matter what they do, to organize or build new work, others seem to the manner born. They gather the people, buy property and organize as naturally as can be and then think nothing of it. That a man of that kind is a great man in any church goes without saying. The qualities which adapt him to such work are so rare that his conference should see that he is properly provided for no matter where he serves. In conclusion we would say while no man should feel himself above trying to do any work the church may ask him, at the same time the most wise and business like thing to do, as it seems to us, is to place upon each man the work which his gifts and graces best qualify him to do.

The health authorities of this city and state have made public announcement giving the people advice as to how all yellow fever germs lurking in their homes may be destroyed before next summer. They say the whole house, but especially the bed-rooms, should be opened and aired frequently during the clear, cool days of the winter. Trunks, closets and boxes should be left open at such times and all clothing, woolen things especially, and such things as were used during the summer must be aired and sunned as often as convenient.

If presiding elders and pastors in those sections where yellow fever existed this season will announce this faithfully it may be of great assistance to the people.

The criminal court of Woodford County, Ky., has just convicted a white man and sentenced him to the penitentiary for two years for murdering a Negro. We mention this instance because such convictions are rare in the South. Some may consider two years a short term for murder but we assure them that on the contrary it is unusually long under the circumstances. Rev. T. R. Fletcher reports the matter in our column of Doings of the Workmen.

It is reported that the mob which lynched the colored man, Anderson, in Alabama last week made a mistake and lynched the wrong man. But what is the difference.

The ladies of Greensboro, N. C., purchased a beautiful flag and sent it to Company E of the Third North Carolina Regiment, now located at Camp Poland, Knoxville, Tenn. The presentation took place in front of Col. Young's tent and was witnessed by hundreds of citizens and soldiers. By request Major Dillinger presented the flag and delivered an appropriate address. Lieutenant D. J. Gilmer received it on behalf of the company and made a brief speech in response in his usual happy and fitting style. His address was thoroughly enjoyed and heartily applauded. Among other things he said:

"Though Company E is not the color company of our regiment, we shall take this American flag; in it we will tenderly fold the virtue, honor and freedom of all women and men seeking for American protection. Around it Company E shall cluster as guards and defy the impure hands of any to molest it."

EAST TENNESSEE CONFERENCE.

By Rev. R. J. Buckner.

The East Tennessee Conference has just closed one of the best sessions along all lines it has ever had. There is an increase in all the benevolent collections, and the conference, that some thought would be a thing of the past, closed its session with renewed energy and a bright prospect for the future. The session opened October 20th, at 8:30 o'clock, with Bishop J. H. Vincent presiding. The roll was called by the writer and all answered to their names except our lamented Brothers Boyd and Haden, who had answered the roll call in heaven. After roll call Rev. W. E. Mitchell was elected secretary, D. T. Turner statistical secretary and G. H. Pettis treasurer,

Rev. Dr. Jones, of the M. E. Church South was introduced by Rev. W. T. Marley, the pastor, who delivered an address of welcome that was filled with such a fraternal feeling as was refreshing. Rev. J. S .Hill, D. D., president of Morristown Normal College, responded in that earnest and convincing manner which gives him the attention of the people.

Bishop Vincent, "The teacher of men," addressed the conference in such a tender and fatherly manner that the entire conference felt when he was through that the half had never been told of our Bishop.

Rev. W. H. Pleasant, the pleasant and sympathizing presiding elder of Wytheville District, read his report which showed advancement on every charge.

Rev. G. W. Staples, the busy, painstaking and the man whom the church can depend upon, presiding elder of the Chattanooga District, read his report which showed that Chattanooga District was more prosperous than it had been for years. Rev. Owen Hypsher, the earnest, far-seeing, positive presiding elder of the Knoxville District, read his sixth report which showed he had not labored in vain and would return to the pastorate with honor to the church and credit to himself.

Rev. Eli Provine, the smooth and energetic presiding elder of the Bristol District, read his report, which showed the right man was in the right place.

Anniversaries.

The missionary cause was represented by Dr. Correll who fired the hearts of the people and presented the cause with the spirit of our Lord.

Freedman's Aid cause was presented by Rev. J. W. Hamilton, D. D., who electrified the audience with the record which the colored man had made for himself in the last war

Rev. I. B. Scott, D. D., editor of the Southwestern Christian Advocate which is solving the question whether the colored man is a success in the literary world, presented the cause of the Southwestern. Dr. Scott was at his best. After telling us our duty and pointing out certain things which we should steer clear of with much eloquence and logic, he showed us the real work of the Southwestern in every home, and judging from the hearty amens (if they mean anything in the East Tennessee Conference) he will get a thousand subscribers from the conference.

Rev. I. Garland Penn, assistant secretary of the Epworth League, was present, and on Sunday night spoke to a crowded house. This noble son of the Church caught his audience and held them spell bound for an hour with such ease until every one seemed to speak and say: "O! for a thousand Penns." Well did Bishop Vincent say in a talk to the conference, "that there are few men that the Church has who are meeting with greater success, and there were few men equal to our Prof. Penn and Dr Mason.

Rev. Manley S. Hard, D. D., secretary of the Church Extension cause, with his great flow of eloquence, presented his worthy cause. The conference closed to meet at Dayton, Tenn.

The Southwestern from now till January 1, 1900, for only $1.25.

PERSONAL AND GENERAL.

Rev. D. H. E. Harris wishes his correspondents to address him at South Atlanta, Ga.

Mrs, M. C. Renwick, of Lawrenceville, Ga., has returned to Clark University for another year of study.

Prof. W. H. Crogman LL. D., of Clark University, has been elected a member of the American Philological Association.

Dr. T. B. Neely, of Philadelphia, is greatly interested in the new organization known as the Methodist Brotherhood, of which he is president.

Rev. W. A. Quayle, D. D., who has for some time been pastor in Kansas City, goes by transfer to the Meridian Street Church, Indianapolis, Ind.

Rev. S. A. Peeler, A. M., B. D., has been transferred from the Savannah Conference to the North Carolina Conference and stationed at Greensboro.

It is announced that Bishop Hartzell will leave for Africa shortly after the close of the General Missionary Committee. He will be accompanied by Mrs. Hartzell.

Rev. E. M. Collett, of the North Carolina Conference, who has been so successful in evangelistic work, was made conference evangelist at the recent session of that conference.

Rev. Edward Field, pastor at Jeanerette, La., was so glad the quarantine was lifted that he immediately came to the city. He reports his work all right but for the quarantine.

Rev. H. J. Wright, presiding elder of the Natchitoches District, was in the city last week, shaking hands with old friends and glad to be free from the restraints of the quarantine.

In the special rally of St. Mark's Church, New York, the collection amounted to $700. The money was intended to cover repairs and improvements made recently on the church edifice.

Rev. J. A. W. Moore has reached his new appointment, Wileyville, Tenn., and is much encouraged with the outlook. He thinks also he will be able to do good work for the Southwestern.

It is said Dr. J. W. Hamilton lost most of his hair by placing himself in the hands of a barber and dropping off in a deep sleep. It changes his looks a little but you know him when he speaks.

Rev. Wm. Porter, A. M., pastor at Franklin, La., was in the city last week visiting his family. Though his town is the least bit stunned from the weeks of quarantine through which it passed, he thinks it will soon rally.

Rev. Stephen Duncan, the veteran presiding elder of the New Orleans North District, left the city last week for the first time in weeks. The quarantine has greatly hindered his work and his purpose is to move lively from now till the annual conference.

President M. W. Dogan, A. M., of Wiley University, is happy over the outlook for the school. He opened with 150 and the number has now increased to 200. The students were never more devoted and studious or the promise for the future more encouraging.

The Eighth Annual Convention of the National City Evangelization Union of the Methodist Episcopa lChurch will be held at Central Church, Detroit, Michigan, Nov. 17th-20th, 1898. Reports and addresses by workers from different parts of the country will be made.

Rev. C. D. Crockett, of Slidell, La., was in the city last week and was enthusiastic over the grand raly which he is planning to hold on the fourth Sunday in November. The Israel Lodge of Odd Fellows of this city is to be present and assist in the rally. He invites all city pastors and their congregations to be present.

Rev. W. T. Marley, who has just been appointed presiding elder of the Knoxville District, East Tennessee Conference, went from Bristol, where he has had an excellent year. He has largely increased the membership, paid an old debt on the church and made improvements to the amount of $200. We wish him success as a presiding elder.

Rev. G. C. Rankin, D. D., succeeds Rev. T. R. Pierce, D. D., resigned, as editor of the Texas Christian Advocate, a paper of the M. E. Church South. We have no unkind word to say of his predecessor but we certainly entertain the highest regard for Dr. Rankin and trust he may prove as successful as an editor as he has been as a pastor.

Mrs. D. M. Walker, who has for some years made it a rule to attend the National Anniversary meeting of the Woman's Home Missionary Society, was prevnted from going this year on account of quarantine restrictions. She sent a message expressing her regrets, hence by vote of the meeting a letter was sent her in return breathing the most kindly greetings and sisterly interest.

The A. M. E. Zion Publication House situated in Charlotte, N. C., is a credit not only to the Zionites but to the race. The building has been put in repair and the rooms for the general officers are neatly and comfortably arranged.

Manager Blackwell deserves commendation for the magnficent work accomplished since he has had charge of Zion's publication interests. We bid our brethren God speed in this good work.

Bishop John B. Small and his wife, Rev. Mary J. Small, of the A. M. E. Zion Church, have just celebrated their silver wedding at their home in York, Pa., Oct. 26, and also in Mobile, Ala., Nov. 2. The North Alabama, West Alabama and South Mississippi conferences passed resolutions obligating each member of the conference to "make a neat and worthy presentation" as a token of esteem. May they long be spared to serve the church and the race.

We have just received the information from Rev. J. O. Williams, pastor Tabernacle M. E. Church, Galveston, that they will realize more than $600 from the rally of Sunday before last and that the amount raised will be sufficient to wipe out the Church Extension debt which has so long stood against that church. At the same time other claims are being fully met. Brother Williams is simply demonstrating what a boy can do. The Southwestern congratulates him and his church.

It was a source of much gratification to East Tennessee Conference and the friends of Morristown Academy that the president, Dr. Judson S. Hill, reported the school in a flourishing condition. The finances are good, the attendance is excellent and the outlook is bright. The new building, Crary Hall, is completed at an expense of about $25,000, and Dr. Hill is happy. Among the teachers are four graduates of the school President Hill takes great interest in the affairs of the conference and is highly esteemed by his brethren.

TENNESSEE CONFERENCE BENEVOLENT COLLECTIONS.

Missions	$661.52
Church Extension	71.50
S. S. Union	31.30
Tract Society	18.05
Freedmen's Aid Society	116.75
Education	128.25
Bible Society	6.60
Woman's Foreign Missions	2.00
Woman's Home Missions	16.67
Total	$1052.64
Episcopal Fund	86.50
Conference Claimants	29.50

Claflin University, Orangeburg, South Carolina, is educating a native African girl for mission work among her tribe. She is a bright, active girl, of tact and good judgment. By a little extra application she has been promoted two years above her class. She has accumulated and deposited in the bank a small fund, which she hopes will be increased, with which she expects to establish an industrial school. Two or three students are preparing to accompany her.

A good lamp-chimney dealer keeps Macbeth and no other.

Index tells what Number to get.

Write Macbeth Pittsburgh Pa

DOINGS OF THE WORKMEN.

J. W. Winbush, P. C., Oxford, Miss.: We have had an awful times in our town. No services in two months; a large percentage of the people having the yellow fever, and a good many died. I have just gotten up; was sick with yellow fever eighteen days; had a severe case; also my wife and two children. The following brethren and their congregations sent me the following amounts: Aberdeen, Rev. N. H. Williams, $2.25; Columbus, Rev. B. F.. Woolfolk, $3.30; Tupelo, Rev. O. Gilliespie, $3.50; for which they have my sincere thanks. Brethren, come to my relief.

Mrs. Clarasa Gladney, Shannon, Miss.: I wish to say to the many readers of the Southwestern that I am yet alive and enjoying good health. I am the widow of the Rev. A. Gladney, who was once a traveling preacher of the Mississippi Conference. He died 14 years ago. I live in a town where we have no church. I sold the connection a lot to build upon, but for some reason no building has been put up yet. Bro. Weatherall is my pastor. I trust that we will soon have a church in town. We have but few members here and they are poor and not able to do much in the way of building. May the blessing of God continue on the entire church is my prayer.

Geo. E. Smith, Terre Haute, Ind.: Our third Quarterly Conference convened on the 22nd and 23rd of October, with our beloved Presiding Elder, Rev. Edw. L. Gilliam, B. D., in the chair. The business went off smoothly. All the reports showed that the church is in a prosperous condition. We have raised this year from April up to the present date for paying old indebtedness and current expenses, $333.85; this being exclusive of our pastor's and Presiding Elder's salaries. Our beloved P. E. gave one of his grand addresses on the 22nd ult., to a crowded house. He also preached Sunday at 3 o'clock and 7:30 p. m. The collection Sunday was $20.56. We have one of the best pastors in the Lexington Conference. Rev. J. S. Henry is the right man in the right place. He is a wide awake preacher and is loved by both white and colored of this city. We are striving to make this the banner charge of the Indiana District and in the Lexington Conference.

Constant Coughing

Constant coughing is not only very annoying, but the continuous hacking and irritation will soon attack and injure the delicate lining of the throat and air passages. A simple cough is bad enough; but a chronic cough is really dangerous. Take advice and use the celebrated Dr. Bull's Cough Syrup at once and be cured.

Dr. Bull's Cough Syrup

Cures a Cough or Cold at once.

Doses are small and pleasant to take. Doctors recommend it. Price 25 cts. At all druggists.

Miss Natti Snodgrass, Nashville, Tenn.: The members of Lumsden Hill M. E. Church met in a social and reception in honor of their new pastor, Rev. A. L. Nelson, Oct. 29th. It was largely attended by members and friends of both Baptist and Methodist churches of the city. The devotional exercises were conducted by Rev. E. D. Brothers, Rev. Dr. C. Ransom offering prayer. After a few brief and timely remarks by Rev. Brothers and Rev. Ransom, the pastor and friends were invited to a beautifully dressed table laden with eatables of a delicious nature, making the comers thereto smile. Efforts are being put forth by our pastor to raise fifty dollars in 30 days to make some repairs on our church. We feel safe in saying one-third of the amount is secured, and in 25 days the whole amount will safely come in. The church is highly pleased with the new pastor and indorse his efforts.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

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Sold by Druggists, 75c.

Hall's Family Pills are the best.

J. T. Willis, P. C., Eclectic, Ala.: My fourth Quarterly Conference was held at New Style, Oct. 22-23, with Rev. H. N. Brown, P. E., in the chair. We are glad to always have the presence of such a man as Elder Brown. While he was with us he preached at three of my churches, and the people were made glad. As we went around Friday night we had a splendid time. We had a love feast Saturday at 11 o'clock. The Elder preached a short sermon, after which the good sisters with their baskets made all feel glad. At 3 o'clock the business of the Conference began, the P. E. being in the chair. Many of the brethren were present with written reports. Sunday was a fine day. At 11 o'clock the Elder preached, and the people were aroused with the goodness of the Lord. The Lord's Supper was administered to 110. I am always asking the people to take our church paper. Collection for the P. E., $20.21, for missions, $14.00.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

C. W. Reeves, P. C., Crawford, La.: The re-opening of Mount Zion M. E. Church has been postponed on account of bad weather. Rev. A. E. P. Albert, D. D., President of Gilbert Seminary, preached for us on the 23rd inst. and spoke in the interest of the school, which I am sure will have its effect. The quarantine regulation has had its effect upon the opening of the school, preventing a large part of the old students from being there on opening day, however, we are glad to note they are coming in now very fast. One of our young men from Crawford, Bro. Isaac W. Young, left for New Orleans, to study medicine. We asked God's choicest blessings upon him. Cane cutting has begun and every person that can move has a job. Strangers have been coming in by the hundreds. Cane crops are very good. From $1 to $1.50 per day for field hands, from $2 and up for those who work in the sugar house. We have had frost several nights this week and everybody seems to be in good spirits.

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Sent to your address by **mail** upon receipt of price, 1 bottle 50 cents, 3 bottles $1.25.

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Prepared —by— **S. B. SHAW,** 74 and 76 W. Lake St. CHICAGO, ILL.

Susie P. Legardy, Shreveport, La.: After having completed the third quarter with much success and upon entering the work set about for improvement of our little church. It was devoured by the flames on the 8th of October. We have been led to believe that it was set afire by some fiendish person, and it is supposed by others that it took fire from a locomotive near by. St. James now lies in ashes. We intend to build another. The members are subscribing liberally and $500 was pledged last Sunday toward the erection of another building. In the name of God we intend to succeed. There were three things that so peculiarly preceded the burning of our church, viz: Sunday night, the christening of little Nyanza Hawkins; marriage of Miss Mattie Legardy and Watson Fox on Wednesday; and the death of Bro. Caesar Jordan, the oldest member in the church, a faithful class leader and local preacher.

C. M. Moore, P. C., Beaumont, Tex.: Our fourth Quarterly Conference was held here on September 26. Presiding Elder Rev. W. M. Bartley was with us. We had a blessed session. The reports show improvements on all lines. Ten feet have been added to the front of church with tower extending up on the left hand corner in front, which is neatly sealed and painted overhead sky-blue walls and outside white and newly seated from end to end; a new organ bought and paid for and the church is out of debt. Benevolences are far in advance of last year. 54 have been added to the membership.

W. G. Valentine, P. C., Beaufort, S. C.: The second Sunday in October was our Volunteer Rally Day. Each member was asked to come up voluntarily and make an offering to the Lord. Among the volunteers were: Misses M. E. Reed, $50; Addie B. Haynes, $8.35; Lula Bythewood, $3.00; Lizzie Ramsey, $2.00; Annie Green, $2.00; Mrs. W. G. Valentine, $50.00; Mrs. Elizabeth Jenkins, $2.00; Kate Smith; $2.00; Messrs. W. H. Bythewood, $10; P. Bess, $8.00; Lawrence Palmer, $5.00; Dr. N. J. Kennedy and wife, $3.50; A. J. Folk and wife, $2.50; W. I. Allen and wife, $5.50; R. A. Wright and wife, $5.00; H. P. Utsey and wife, $2.00; C. H. Singleton and wife, $3.00. The number who gave from $1.00 down are too numerous to mention. Total, $227.00. Our church in Beaufort, though only one hundred and twenty-five strong, ranks among the best, if not in the lead of any on the district. The benevolences are raised in full, lacking only a few dollars. The pastor will be paid in full and will go to the next Annual Conference with a merry heart.

Mrs. J. W. Robinson, Evansville, Ind.: We have organized a woman's missionary society on our charge. We now have 12 members and hope to increase rapidly. President, Mrs. J. W. Robinson; vice president, Mrs. Maud Gradney; recording secretary, Miss Sallie Smith; correspondlug secretary, Sadie Jackson; treasurer, Mrs. C. C. Gibson.

J. W. Stone, P. C., Waco, Texas.: Our camp meeting closed at New Zion with thirty conversions and accessions, among whom was several boys and girls from ten to sixteen years of age, who desired to be useful in the church, being placed under the leadership of Sister Winnie Hawthorne, an old warrior and a stirring member in the church. They planned a rally known as the willing workers rally, which resulted in $12.90, to assist in paying off

the obligations of the church. Go thou and do likewise.

J. C. Brown, P. C., Glencoe, La.: Let me say something about the Sorrce and Union charge. When I was appointed to the above named charge the work was in a bad condition. I took hold of it and went to work as a Christian. Our church here has been opposed a little by some, but thank the Lord the dark cloud that was hanging over our church has been scattered and the light is shining in our favor again. We have been a little aroused in our locality. Inside of eight days two men were murdered, one colored and one white, one shot and one lynched. Brethren, pray for our success here.

R. N. Jones, P. C., Handsboro, Miss.: I wish to say that the quarantine has been raised and my people made an effort on the pastor's salary which I thank them for. The rally was very good and the entertainment that was given by the young ladies and men was a success. These young ladies and men deserves the praise. This grand entertainment was for the purpose of getting lamps and books for their church, which will add more strength and progress to their church.

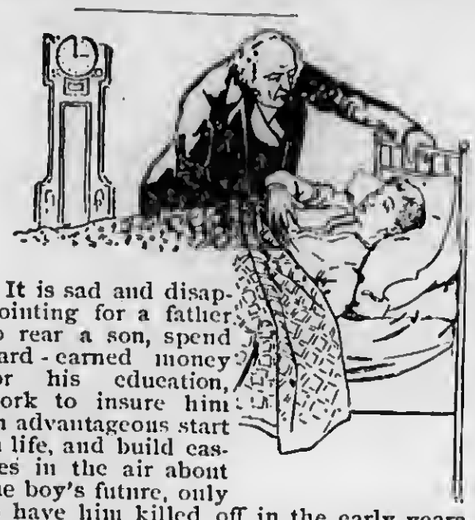
J. A. Hall, P. C., Columbus Circuit, Texas: I wish to say that Bro. Chas. Nocks, one of Wright's Grove members, was shot by a white man by the name of Jessie Crawford and instantly killed. This is a rough county since June the 1st; six people being killed, 4 colored, one lynched at Weimar, one shot at Eagle Lake and one cut to death at Eagle Lake, one shot at Wright's Grove, one shot at Columbus. Oh, may the good Lord answer prayers down in this Southland.

T. R. Fletcher, Versailles, Ky.: Good! for a Woodford County jury. A white man by the name of Davis, who killed Ed. Umphreys, colored, at Midway, Ky., in July, 1897, has just been found guilty of manslaughter and sentenced to two years in the penetentiary. I note it particularly because its on the line of justice between man and man irrespective of race or color.

F. R. Bridges, P. C., Hogansville, Ga.: It is reported that the small pox is in our town and that there are ten colored cases and one white. Several of the towns have been quarantined. The report for the day, Oct. 21st, is one new case. Schools are all closed. We are not allowed to have church in thirty days. Pray for us, brethren. The Conference is at our door and our work along finance is not yet completed. I am sorry to say out of the ten cases of colored, four of them are members of our church. Quite an excitement prevails.

E. Michaux, P. C., Josserand, Tex.: The Epworth League outting, Oct. 27-30th, was quite a success spiritually and financially. We raised $26.20. Rev. W. Hartley Jackson, of Huntsville, Tex., conducted the exercises. He preached two able sermons on Sunday to the joy of all the people of this place. Everyone gives him a standing invitation. I am closing my third and last year at this place for the present. Pray for us.

Shreveport, La.: A blizzard party struck the St. James parsonage last night about 10:30 and blew the gate open with "Nearer my God to thee." Sister C. Brent led the singing and the door was shaken and pushed open by the force of the golden grain and



It is sad and disappointing for a father to rear a son, spend hard-earned money for his education, work to insure him an advantageous start in life, and build castles in the air about the boy's future, only to have him killed off in the early years of manhood by the dread disease consumption.

Until recent years consumption was considered an incurable disease. Now it is known to tens of thousands that Doctor Pierce's Golden Medical Discovery cures 98 per cent. of all cases if taken in the early stages of the disease. It also cures bronchitis, laryngitis, throat and nasal troubles and all allied diseases of the air-passages. It is the best blood-maker and flesh-builder, the best general tonic and nerve restorative. It gives a keen edge to the appetite, corrects the impaired digestion, promotes the flow of digestive juices, facilitates the production of chyle in the lower stomach, or intestines, invigorates the liver and purifies and enriches the blood. It tears down old and inert tissues and builds up new, firm, muscular tissues of health. It strengthens the heart's action, promotes the circulation of the blood to every part of the body and deepens the breathing, thus supplying the blood with vitalizing oxygen. Thousands have testified to its merits. The dealer who offers something else as "just as good" is dishonest.

"I never was very strong and then I had La Grippe," writes Mrs. Gracie G. Smith, of 480 15th St., Salem, Oregon. "I had a cough and felt tired all the time. I took three bottles of Dr. Pierce's Favorite Prescription and two of 'Golden Medical Discovery' and two vials of 'Pleasant Pellets.' I have better health now than for many years."

Twenty-one one-cent stamps cover the mailing of a paper-covered copy of Doctor Pierce's Common Sense Medical Adviser. Cloth-bound, 31 stamps. Send to Dr. R. V. Pierce, Buffalo, N. Y.

the fleecy dust of the Northwest, besides other good things. The party was lead by Sister Lou Green, with the following persons: C. Brent, L. Smith, W. Butler, S. Hall, C. Bennett, N. Green, M. Linsay, E. Boomegent, M. Austin, A. Dyers, M. Norse and A. Murphy. The pastor thanks the party and they returned to their homes.

W. S. Posey, Baldwin, La.: Rev. F. D. Bowers has closed a successful revival, with many added to the church. He is somewhat embarrassed regarding his property here. Gilbert has opened and the good Doctor and faetulty are struggling with the young folks. Rev. Allen Luster, of Godman's Chapel, has also ended a revival with a large number added to the church. He has been quite sick, but out again. There has been considerable disturbance in his church, and at one time nearly closed out, owing to outside interference and of encouragement to the rebellious from some in authority. It is now about blown over; his support is meager.

W. N. Bolton, Sec., Baird, Miss.: Our fourth Quarterly Conference was held Oct. 29-30, Rev. L. F. White, the P. E., being on time. Nearly all the brethren were present with written reports which showed an advance on all lines of church work. Ten conversions this quarter and added to the church; $33.00 for benevolence; paid the Elder in full; 12 subscribers to the Southwestern. The Elder preached one sermon and administered the Lord's Supper to a goodly number. The entire congregation, both sinners and saints are asking for the return of our pastor, Rev. J. H. Everett. We owe him about $50.00 and we are going to pay that and give him a suit of clothes and send him to Conference well dressed.

G. W. Nevils, P. C., Flatonia, West Texas Conference: The long looked for is come. The new building is up, but not complete. The presiding elder came to this new building his fourth and last quarter. That ends his six years on the district which have proven a blessing to both elder and people. God's blessings have rested on pastor and people. The members of the quarter were out with good reports. He preached such a sermon as was never witnessed by Flatonia from Elder Smith. He preached his farewell sermon. Many sad and weeping friends expressed their sorrow for his departure. The members of the quarter arose almost in a solid mass for the return of their pastor. Collection this quarter $397.30 and two subscriptions for the Southwestern.

C. W. Fowler, Cynthiana, Ky.: We desire the public to know that the Almighty is still leading us on in the paths of righteousness under the careful and prayerful leadership of Rev. W. H. Stevenson, as our beloved pastor. Praise the Lord he still continues to bless his work. We have just closed an eight day meeting at Ebenezer M. E. Church, Oct. 30, in which many souls were made to rejoice in the hope of the glory of God at the close of the meeting Sunday, with a collection of $13.32. The time will soon come when we can say with the poet, "Ye fearful saints fresh courage take, The clouds ye so much dread, Are big with mercy and shall break, In blesings on your head." Brethren, pray for us, that we may be able to do more for the advancement of his great cause.

THANKSGIVING DAY.

Dear brethren of the Navasota District: Nov. 24th is set apart as a day of national thanksgiving in remembrance of the Lord's goodness. Let each preacher make the 24th day of November a glorious day, in having their people come together at some hour on that day. Preach, sing and pray and call to mind the many blessings of God. Plan to have a good spiritual time. Take a thank offering for one of the causes. Remember, my brother, this is your last chance to do your best this year. Don't say, I shall do better next year. This is your time. Remember our Bro. Jones at Hockly. Help him. W. L. Duncan, P. E.
Navasota.

NOTICE.

Dear brethren of the Aberdeen District: I have not published my appointments for our fourth round, for the reason that I did not know whether quarantine restrictions would allow me to visit your charges and hence I am now on short notice holding four fourth Quarterly Conferences. I know that most of you have been quarantined, even in the country, from your churches, and that you are consequently behind in your benevolent collections and in other respects. But now the way is clear. I trust that you will rally your forces and do all you can on these lines that you will endeavor to bring to the Annual Conference as much money as you can possibly raise between this time and that to aid all the benevolent enterprises of our great Church. And do not forget our Church organ, the Southwestern Christian Advocate. Our second District Conference will be held at Macon, Miss., commencing Wednesday, Nov. 23. Let it be our aim to be able to present full and satisfactory reports of the work we shall have done by this time. The programs of the District Conference will soon be in your hands.

H. R. Revels, P. E.
Columbus, Miss.



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is often revealed in the human face by the removal of some disfiguring skin disease, pimples, eczema, tetter or erysipelas. To do this quickly and make the skin smooth and healthy use

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R. J. ANDERSON, A. G. P. A.
New Orleans, La.

NOTES FROM SOUTH CAROLINA.

When our District Conference of the Spartanburg District met at Greenwood in July, I was requested to report its proceedings for the Southwestern, but I have been so very busy with other matters until I failed to do so. But at this late day I will say that the Conference was quite a success. All the preachers of the District were present but one, and he sent his report. The Rev. W. S. Thompson and his people made extensive preparation and gave us a royal reception. The church building has been comfortably enlarged and greatly beautified. A splendid annex has been added and a tower. The congregation now enters through the tower. Rev. Thompson has succeeded in bringing Greenwood up to be one of the best appointments in the South Carolina Conference, and already the boys are wanting his place, and if Dame Rumor can tell the truth some of them will get it next year. Now, you watch it.

In September the Epworth League Convention of the Greenwood District met at Seneca. The Rev. F. W. Vance is pastor, and he and the citizens of this town cared for us handsomely. There were 37 delegates present representing 22 chapters. The convention raised money enough to defray all expenses and has $6 in the treasury. It was a grand success. Miss A. B. McLeod is president, and Miss Essie Langly is secretaries. And thus the wheel is made to go on the Greenville District. This district is in as fine condition as any district in the Conference. It has as fine talent on it as any district in the Conference or even in the South. I think I can afford to say this because I don't belong to it.

In the same month, and just one week later, the Epworth eLague Convention of the Spartanburg District convened at Cowpens, and, judging from reports it was a failure. Two delegates and five ministers met and organized, with Rev. C. R. Brown, of Spartanburg, as president, and Rev. W. S. Thompson as secretary. Some of the ministers, we are told, fought it, and refused to distribute the programs among their young people, and if it was a failure, it was because some enemy clogged the wheel. If it was killed (and we learn that somebody was bent on killing it) the corpse was turned over to them to bury it. The writer did not get there, urgent business detaining him. This Convention meets next year in connection with the District Conference. Two delegates were elected to the International Epworth League Convention, which convenes next year in Indianapolis, namely: Rev. C. R. Brown and Rev. W. S. Thompson.

The Annual Conference is drawing near, and the pastors are having their rallies, raising the balance due them on their salaries and the benevolent collections. They are also buying the inevitable Conference suit, and talking about the appointments. Some are getting anxious, uneasy and restless. Others, again, have been ready for the Conference a long time, and have been waiting impatiently for Bishop Foss to come along and correct the mistakes of Bishop Vincent. For great and good and wise as Bishop Vincent is, some of the brethren think now that he made some mistakes at our last Conference. But they don't seem to think that Bishop Foss is liable to make mistakes also, for what bishop is there that does not make mistakes, looking at it from a human standpoint. But what we may consider mistakes may not be mistakes. It may be one of the Lord's mysterious ways of accomplishing His divine purpose.

But there will be many changes made at this Conference, and some of them very important. No new Presiding Elders will be made. Some few five year men must be moved, and a considerable number of one year men, as usual.

This will be an important Conference in many respects. We meet in Anderson this year, and the Rev. J. McLeod will be our host. He never half does thing, and those who come to this Conference may expect as good entertainment as this old earth can afford. Rev. McLeod has entertained the Conference before, and knows how to do it. They are making elaborate preparations. We anticipate a feast, and a glorious time. We hope the Editor of the Southwestern and other distinguished lights will come to us at Anderson.

I. E. Lowery.

Spartanburg, S. C.

PROGRAM

Of the Greenwood District Conference to Convene in Lexington, Miss., Nov. 23-27th, 1898.

Open Wednesday, 23rd, 7 p. m., Sermon by Rev. J. D. Gibson.

Thursday, 24th, at 8:30 a. m., The Lord's Supper, Rev. W. E. Mask.

At 9 a. m., Opening of the Conference.

At 12 m., Adjournment.

At 2 p. m., Devotional Service—L. P. of Durant.

2:30 p. m., Examination.

4 p. m., Adjournment.

7 p. m., Sermon, G. Orange.

Friday, 25th, 8:30 a. m., Devotional service; local preacher of Pickens.

9 a. m., Conference business.

12 m., Adjournment.

2 p. m., Devotional service, local preachers, Salas.

2:30 p. m., Examination.

4 p. m., Adjournment.

7 p. m., Sermon, Rev. H. A. Robertson.

Saturday, 26th, 8:30 a. m., Devotional service, local preacher, Shelmound.

9 a. m., Conference business.

12 m., Adjournment.

2 p. m., Devotional service, local preacher, Carrollton.

Saturday, 26th, 2:30 p. m., Discussion of topic: What responsibilities has the war between the United States and Spain placed upon the M. E. Church. Revs. G. Orange, C. P. Head, M. H. Wilkins and L. L. Shumpert.

3:30 p. m., The Best Method of Raising Benevolent Money, R. Sewell, E. H. Holmes, P. A. Demons and C. P. Head.

4 p. m., Adjournment.

7 p. m., Anniversary F. A. and S. E. Conducted by Rev. W. W. Foster, Jr., D. D., President of Rust University.

Sunday, 27th, 10 a. m., Love feast, Revs. A. B. Blewett, E. H. Holmes and H. A. Robertson.

11 a. m., Sermon.

3 p. m., Sermon, R. Sewell.

7:30 p. m., Sermon, S. R. Gipson.

W. E. Mash, P. E.

R. Sewell, S. R. Gipson and T. W. Davis, Committee.

NOTICE.

To the Candidates for the Ministry of the Second Year's Conference Course in the South Carolina Conference: You will please meet me at Anderson, S. C., at 9 o'clock Tuesday morning, Dec. 6, to complete the examinations, so as to be ready for the conference the following day. All of the examiners are also requested to be present.

D. M. Minus, Chairman.

Greenville, S. C.

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UNITED FOR LIFE.

On the ulght of Oct. 25th, I celebratcd the rights of matrimony between Will Willls and Miss Mary Fowler at the brides home. May they live joyfully all the eoming years of their life. A. Butler.

Shreveport, La.—At the bride's residence. Oct. 26, at 8:30 p. m., Mr. Chas. Ogiloie and Mrs. Mary Lee Lewis were joined in holy matrimony. The bride is a stewardess of the St. James M. E. Church. D. J. Price officlated.

Tazewell, Va.: Rev. H. Harris, pastor of Newber, Va., and Miss May L. Perry, of Tazewell, Va., were joined in holy wedlock in the M. E. Chureh at Tazewell. We wlsh the new couple a happy life. J. F. Prigmore officiated.

THEY LIVE IN OUR MEMORY.

Riesel, Texas.—I report the death of Little Ella Mary Brown, a little five-year-old girl of Sister Brown and Moek Brown. She was well thought of among all the people and it was a sad time. Indeed, it caused many hearts to grieve. She is resting in the grave and heaven had gained a soul. Pray for her dear mother and father, that they may meet her on the banks of Sweet Deliverance. Her burial was nicely atended by our pastor, Rev. J. W. H. Pinkney, of the East Waco charge. E. L. B. Scott.

Wilmot, Ark.—The Master saw fit to call from the arms of Mrs. and Rev. D. L. Buford their little babe, and just a few days later He demanded death to rescue Romeo Lonzo Beuford from his afflictions. His crown is ready and their robes are unspoted. There was many a tear shed by the departure of their loving ehildren. We say to the bereaved parents, four children are just waiting across Jordan; weep no longer, you s..all see them again. J. N. Nichols.

Head, Miss.—Sister Molly Evans departed this life after a long spell of illness. She had been a faithful member of Mallalieu for eight years. She left eight children to mourn their loss, also a host of friends. She left good news for her friends.

Wesley Jones.

Musson, La.—Bro. Thomas Howard, aged 65 years, lived unsaved until a few days before he died; he found the Lord and was baptised.

On Oct. 18, Sister Ann Dartson, a faithful member of St. Peter, slept away in Jesus. She said: I am waiting on the Lord, for I am ready and willing to go. St. Peter Church has lost a faithful member; heaven has gained a saint.

H. A. MeClellan.

Sister Eliza Mason, a devout member, Sept. 12.

Bro. Ephraim Hampton, a faithful steward and class leader, on Oet. 1.

John Beoh, a bright young Christian, Oet. 5.

Sister Louisa Lang, one of the King's Daughters, Oet. 17th.

All members of Simpson Chapel M. E. Church each left a testimony of faith and trust in the Lord Jesus.

Austin, Tex.—Sister Sarah Niehols was commanded to stack arms at the feet of Christ, the Saviour, and eome up and reeeive sure reward. She was born in Travis County, May 27, 1859; converted to Christ in 1879 and lived a consistent Chritian until she was ealled from labor to reward on Oct. 6. Just before her death she called her family to her bed and said to her husband: Will you be a good father for my children? And to her children she said: Remember my teaching. To her aunt she said: Will you see after my ehildren, and often refer them to my life on earth. She placed one hand into her father's hand and the other into her aunt's and looked her father in the face and said: Papa, I am going to leave you all now; I am going to heaven; the chariot of God has come and I must go; I am stepping in Jordan step by step; good-bye. She then passed away. She died at her post. She leaves a husband and six children and a host of friends. Their loss is heaven's gain. The funeral was eonducted at Simpson Tabernacle M. E. Church.

Rev. R. H. Duncan, P. C.

Dadeville, Ala.—Another one of Dadeville's brightest and sweetest belles has gone up to join a host of relatives aud friends in the better land. This time it is Miss Leola Mitehell, a sweet young lady of 17 years. She dled last Sunday night at about 7:30 o'clock. She was the daughter of Elbert and Jennie Mitehel. Miss Leola was converted in the M. E. Church here a few summers ago and has remained a true and devoted member of the church, Sunday School and Epworth League ever since she joined the church. Shaking hands with parents and many sorrowing friends she said: "Meet me in glory; mamma, don't grieve after me." She was conscious of the end until the last. She folded her hands across her breast and was no more. She was the happiest person at the time of her death, I believe I ever saw. The writer ing house, to the great delight and preached the funeral to an overflow-satisfaction of all present.

Wm. T. Trammel, P. C.

Sister Jane Johnson departed this life Oct. 30. She died in the full triumph of faith. Sister Johnson was a faithful member and officer of the St. James Mission, West Shreveport. Her funeral servlce was conducted at her home, Oet. 31, at 11:30, by the pastor, D. J. Prlee, assisted by Revs. J. W. Pierce and O. Neil.

D. J. Priee, P. C.

Paulding, Miss.—Elljah Forgie, who for many years was a member of the M. E. Chureh, departed this life after eight months' illness, in tne triumph of faith. He leaves five ehildren to mourn, with a host of friends—black and whlte. He was fifty-five years old. Peace to his ashes.

Sister Rebeeca Clayton, age seventy-five, departed this life in full triumph of faith. She was a faithful member in regular attendanec until her death. She leaves two daughters and a number of grandehildren to mourn. We feel sure our loss is heaven's gain.

Mrs. Mattie Forgie, daughter of Elijah Forgie, also departed this life, after a short illness. She was a falthful member of the M. E. Chureh. She leaves a baby one month old, and leaves testimony that she is gone to rest. She leaves two ehildren, a husband, father and mother, with two brothers and two sisters to mourn.

Little Carrie Lightey, daughter of Bro. George Lightey, is gone to rest; aged three years.

A. Butler.

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FARM AND FIRESIDE.

TO SOUTHERN FARMERS.

R. M. Brown.

If cotton was worth 15 cents a pound we would still need potatoes, peaches, milk, pork, etc., so we should begin to study how to arrange our farms so as to permanently raise all these supplies. And this is all the more necessary because cotton is likely to be low in price for a long time yet. For there is a great deal of new land yet to put in cultivation in Texas, Indian Territory, Oklahoma and elsewhere, and of course most of these new farms will raise cotton.

So it has become a matter of self-defense for Southern farmers to raise their supplies as much as possible at home. To arrange each farm so as to raise this will require some thought on the part of each and every farmer. My object in writing this letter is to set you a-thinking about how to arrange your farm to raise these supplies.

If you want milk and butter, you must have one or more cows. Then first get a cow or more. Also set out a few acres in Bermuda grass for spring and summer pasture, and sow some sorghum to feed green in summer, and put up some for hay to feed in winter, fence your corn off so that you can pasture it as soon as the corn is gathered. By this means you have pasture nine or ten months. So much as to raising milk and butter.

To raise your meat you must buy a few pigs every year or keep a brood sow. The latter is best for most people, perhaps, at least some must have brood sows or nobody will have pigs to raise. Make a hog proof fence around your Bermuda grass pasture and let your hogs run in it with the cows, and it will require less feed to make good hogs. Also raise some sorghum for hogs, plant it in rows near the hog pen or pasture. Many raise hogs without pasture, though it is best to have one. Take good care of your hogs, feed and water them regularly. Get a start of good stock hogs now and make up your mind never to buy a pound of hog meat or lard as long as you live. If you are hard run at least get a sow pig and keep it to raise from.

Of course, the way to have fruit is to set out an orchard, and then take good care of it. What is better than nice peaches, pears, berries, etc.? It will soon be the time of year to set out trees, and every farmer who has not a good orchard should put out an orchard this fall or winter. Set out a small orchard at your renter's house.

A good garden should be had by every farmer. Most farmers do have some garden, but perhaps not one in a hundred takes as much pains to have a good garden as they should. Make a garden that you will be proud to show to your neighbors.

Sweet potatoes and Irish potatoes can be grown most everywhere, and how any farmer can make up his mind to not raise them should be a curiosity. Everyone should raise these for home use and many should raise them for market.

I think nearly every farmer raises some chickens, but perhaps not a third of them raise enough. No doubt many should pay more attention to this branch of farming than they do.

As cotton is very low, those who have wheat land might profitably sow some, at least I suggest that you consider it when making up your mind what to raise. After these plant the rest in cotton.

Of course you should raise your supplies or else what is a farm for? Let us raise plenty of all these for home use, and some to sell. Also encourage your renter to raise them. Be sure to keep out of debt if you can, and use your influence to get others to do likewise.

Prepare to practice these suggestions permanently. Yes, permanently, permanently. But do not put your affections on the things of this world, for we shall not remain here always. —In Home and Farm.

Farmers who keep young animals on fodder and other rough food during the winter in order to save grain will lose valuable time. It is cheaper to feed grain and force the young stock so as to have them come out in the spring as far advanced as possible. The experienced breeders of cattle make their profit by endeavoring to secure the most growth in the shortest time, and they do not overlook the winter months or depend upon pasturage in summer. To feed only rough food will save grain, but the young animals will remain at a standstill, and the growth that should be made during the winter will be lost. To fail to push them the first winter may compel the feeding of them a year longer, which will add to the expense and lessen the profits.—Ex.

NOTICE.

My dear brethren of the Waco District: This is my last appeal to you this side of the Annual Conference. Please heed it. Let all of you have revivals in closing up your year's work. Be sure and send for me to help you if nothing more than to lead the prayer service. Leave your people shouting with happiness. Pray for victory, preach for victory and victory will be ours. One more item: In your farwell service take an after collection for Sam Houston College. Onward! A. Brown, P. E.

OHIO DISTRICT CONFERENCE.

The Ohio District Conference held its second session for this year in connection with the Cleveland District Epworth League and Sunday School Institute in Cory Chapel, Cleveland, O., Oct. 20-23, Presiding Elder T. L. Ferguson in the chair. Rev. W. H. Riley, B. D., was chosen secretary.

At opening session the Presiding Elder remarked that he wished God's Spirit to have the right of way in all the meetings. Thursday evening, Rev. D. H. V. Purnell, pastor at Xenia, O., preached an appealing sermon to the young people; text, Dan. 1:8.

Friday morning, Rev. J. E. Johnson, D. D., rector of the Episcopal Mission, gave the welcome address. Rev. H. W. Tate, of Columbus, O., responded. A resolution to have but one district session a year was unanimously adopted.

Rev. W. H. Riley, B. D., preached an inspiring Epworth League sermon on Friday night. The papers presented were excellent productions from the young people.

The delegates and ministers were tendered a reception on Saturday evening.

Cory Chapel is a beautiful little church in excellent condition and the good ladies had just put down a new carpet.

Rev. Langford is to be congratulated for the way we were entertained.

Sunday was the quarterly occasion and was a blessed day starting the pastor off, we hope, in a good revival.

Next session will be held in Columbus, Ohio.

Rev. J. E. Wood, Reporter.

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LITERARY NOTES.

A. $7.00 Book of Eugene Field's Poems given free to each person interested in subscribing to the Eugene Field Monument Souvenir Fund. Subscriptions as low as $1.00 will entitle the donor to this handsome volume (cloth bound, 8x11), as a souvenir certificate of subscription to fund. Book contains a selection of Field's best and most representative works and is ready for delivery.

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Books.

The Living Age for October 22, translates from the leading Italian review, Nuova Antologia, a striking article on the Present Condition of Italy, which gives a vivid but despondent presentation of the social and political problems with which Italy is at this moment confronted.

The complete novel in the November issue of Lippincott's, "A Triple Entanglement," by Mrs. Burton Harrison, has its scenes mainly in Spain and England. "Mercer's Best Shot," as described by Joseph A. Altsheler, was a very remarkable shot indeed, at an enemy whose shadow only could be seen.

The Fourteenth Annual Report of the Bureau of Animal Industry contains a comprehensive illustrated article on "Sheep scab; Its nature and treatment," by Dr. D. E. Salmon and Dr. Ch. Wardell Stiles. The article gives a brief history of sheep scab, as well as a full description of the four kinds. All the methods of treatment are considered, including the formulas of the different kinds of dips in use. The various dipping plants are fully illustrated and described.

Richard Harding Davis's war article in the November Scribner's deals with the Porto Rican Campaign, for which he has nothing but praise. He says: "The campaign was nipped by peace almost before it could show its strength; but from the start, it was one with which any of the great military powers would have been pleased and satisfied. And this in spite of the fact that the regiments engaged, with but three exceptions, were composed of volunteers."

The International Committee of Young Men's Christian Associations have recently issued some useful publications that will interest many readers. Two are Bible study courses —"Lessons in Prayer," and "The public use of the Bible." The other three are little pamphlets designed to be promotive of the spiritual life.

The Seaboard Air Line has issued this season three handsome illustrated bookiets, "Winter Excursions," "Southern Pines" and "Sportsman's Guide." These are now ready for distribution and will be sent free of cost to any address. Their "Winter Excursions" gives full information in regard to Rates and Routes to the best Winter Resorts in the country. The "Sportsman's Guide" is one of the handsomest and most complete books of its kind ever seen by us. Its make up is artistic from cover to cover and it contains, not only information in regard to hunting grounds, guides, dogs, hotel rates, &c., but a digest of the game laws of the States covered by it and some actual experiences of hunters along the line of the Seaboard Air Line. The "Southern Pines" booklet is also very artistically gotten up, and the information contained covers every point. Any or all of these will be mailed upon application to Mr. T. J. Anderson, General Passenger Agent, Portsmouth, Va.

It is not often that a contributor to a magazine spends five millions or so of dollars in fitting himself to write knowingly of a subject. But, if popular report be true, that is, approximately, the sum which Joseph Leiter expended in the acquisition of the information necessary to prepare the article which appears over his signature in the November Cosmopolitan on "Wheat." This is Mr. Leiter's first appearance in literature, but he handles the pen with a bold, firm hand that shows him a man of resources.

WILMINGTON (N. C.) DISTRICT.
First Round.

Wilmington	Nov. 12 13
Gum Swamp	Nov. 19 20
Lumberton	Nov. 26 27
Rowland	Dec. 3 4
Maxton	Dec. 10 11
Mt. Zion	Dec. 17 18
Swan Station	Dec. 31, Jan. 1
Lawrinburg	Jan. 7 8
Hamlet	Jan. 14 15
Charlotte	Jan. 21 22
Charlotte Mission	Jan. 21 22

D. Brooks, P. E.

NEW ORLEANS SOUTH DISTRICT.
Fourth Round.

Morgan City & Berwick	Nov. 26 27
Houma	Nov. 27 28 29
Woodlawn	Dec. 1 4
Napoleonville	Dec. 2 4
Voiron	Dec. 6 7
Donaldsonville	Dec. 10 11 12
First Street	Dec. 14 15
Mallalieu	Dec. 16 17 18
Simpson	Dec. 18 20
N. O. U.	Dec. 23
Thibodoux	Dec. 28 29, Jan. 1
Shriever	Dec. 30 31, Jan. 1
Beatieville	Jan. 6 7 8
Verdunville	Jan. 9 10
Centreville	Jan. 11 12
Franklin	Jan. 14 15 16
Baldwin	Jan. 15 17
Charenton	Jan. 18

Charges not mentioned above will be notified with postal cards. Brethren, let there be an increase in each of the benevolent collections. Raise as much of the General Conference entertainment fund as possible. It is about as much as the bishops apportionment to your charge.

Valcour Chapman, P. E.

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Illinois Central.

ARRIVE—	LEAVE
Local mail .....1 :00 pm	Local mail.....7:00 am
Chicago limited, 7 45 pm	Chicago limited, 9:00 am
Fast mail. 8 31 am	Fast mail.....7 20 pm
Louisville and Cincinnati.	
Fast mail.... .8.30 am	Fast mail.. 7:20 pm
Louisville and Cincinnai, Limited.	
No. 3.. .. ....7:45 pm	No. 4..... .....9:00 am
McComb City	McComb City
Ac... ..... 9:00 a m	Ac... ..... 6:00 p.m

Vicksburg and Mississippi Valley Railroad.

No. 5, Memphis Express..... 1:30 a m	No. 6, Memphis press .....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Baton Rouge acc'n..4 30 pm

Louisville and Nashville.

No. 3, fast ex....7 40 am	No. 6, fast mail..7.55 am
No 7, coast acc 8...0 am	No. 4, fast ex...11.15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc...5:5 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex... 6:55 pm	No. 53, Cal. ex..8.15 am
No. 51, Hot Sp'gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7.20 pm

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Cincinnati and New York ... 8: 0 am	Cincinnati and New York.....7:10 pm
No. 3. local.....2:20 pm	Local.....8:10 am

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California ex.. 6.55 am	Texas & Mexico fast mail. .8:35 pm

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4 Fast Ex....11.15 a.m	7 Coast acc'n...5...0 a.m
8 Coast acc'n..5.45 p.m.	1 Lim. Ex.....7.15 p.m
2 Lim. Ex....7.40 p.m	5 Fast Mail.... 8.10 p.m
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PUBLISHER'S NOTES

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Oct. 31st to Nov. 7th.

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Little Rock—J. W. Jackson. *2.

Louisiana—A. Moore *1, Sarah Knox, W. S. Posey, M. J. Keller, E. H. Clark, Wm. Harrison 1, B. M. Hubbard 1, Wm. Porter, H. J. Wright, H. Henderson, P. M. Burke *1, J. B. Myers.

Mississippi and Upper—C. C. Spencer, S. D. Troupe, Thos. I. Keys, W. H. Smith, I. L. Pratt *2, B. H. S. Ferguson *2 3.

South Carolina—A. D. Jenkins, A. B. McLeod 1, M. M. Hanna 1.

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To the Brethren of the West Texas Conference: Reduced rates of one and one-third fare have been secured on all the principal roads in the State to Denison. You must pay full fare from starting point to Denison and have the ticket agent give you a certificate. At all junctions where changes are made, you must purchase another ticket, and get another certificate. Let us have a large attendance at the conference, because this plan of reduction is conditioned on our having not less than fifty certificates.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, November 17, 1898.—Vol. 33, No. 46. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

A GLANCE AT OUR BISHOPS.

They are marked men, every one of them. Though the Episcopal Board is a unit, there is no monotony in the characteristics of theso men, who thus live and act in perfect harmony. Each one has his own striking personality. They are passing now before a mental camera. Photography works quickly and snap shots give very satisfactory results.

Who is this? Is he the senior bishop and retired as well? One may wonderingly ask the question.

Bishop Thomas Bowman, past eighty, but sprightly as many a man of forty, of quick step, firm tread, erect shoulders and agile frame. His friends often remark that he looks like John Wesley, and he does. An unshaven face of wondrous kindliness and frankness, a high forehead from which the whitest of hair is brushed straight back and falls almost in locks upon his shoulders, a man of under height and moderate weight; this is Bishop Bowman.

Straightforward and simple in his speech, he in this respect also resembles our venerated founder. Gladly his colleagues welcome him to his place at their head whenever they gather for counsel. They assign him no work but he still labors and will probably keep at his apostolic post till the "great shepherd and Bishop of souls" shall say, "Come up higher."

Another man of superior mien is here—Bishop Foster. He is one of God's masterpieces of humankind. You can see that once he was taller than he now appears. At intervals the tall oak will straighten, though mostly it bends with winter's weight and storms. The good Bishop is not robust. He stoops in form and is an old man in his walk.

Feebleness makes "the grasshopper a burden."

But what works of strength, physical, mental, spiritual, are here.

He rests now in the midst of a loving family and admiring, reverent friends. His evening twilight is cloudless. Heaven seems to have come out to greet him, for an atmosphere of other worldliness envelops him. No one can fail to discern his ripeness for glory.

Mighty man of God! Methodist Elishas would do well to watch this glorious Elijah, for he's walking Jordan-ward and he wears a large mantle.

The "effective" bishops now are in sight. They are much in the eyes of the church, so that we need not give many a touch of the brush to make them clearly stand forth.

Bishop Merrill lives in Chicago, and the rushing, hustling citizens of the great western metropolis love him with a filial affection. He is calm, for the judicial ermine would sit well upon his shoulders and he is the judge of the episcopal bench; as a debater he came first to the notice of the church, and his fame has lived during the years. He has been taken for McKinley, and in his beardless, thoughtful, honest and sturdy countenance the resemblance is certainly suggestive.

Bishop Andrews, of medium height, head with whitest of hair, though not very much of it, a face flushed with the rosy hue of perfect health. He says in all his life of 73 years he has never called in a physician. Neatly trimmed, side whiskers, eyes that sparkle behind and often peer over his gold-bowed glasses. A man of most gentlemanly bearing and gracious carriage—the St. John of the Board in lovableness, the St. Luke in attention to details, for he is tho secretary—Bishop Andrews has the sincerest regard of the entire church.

Bishop Warren, tall, square-shouldered, dark-haired, of almost double quick step, a face bearded but with no moustache, a voice strong and musical, though pitched high, a man containing the culture of Boston with the serenity of Philadelphia—cities where he had successful pastorates, and invigorating the two with some of the breeziness of Denver, where now he has his home. He is advanced in scientific knowledge, but holds fast to the inspired Book, a man in every inch of his strong, noble form.

Bishop Foss—his is a rapid step, though limping slightly; his face is singularly clear, almost transparent. Hair and beard are rapidly becoming gray, but he never seems old at all. He looks the leader of men that he is. He seems at home in the vanguard. A repose evidences perfect self-possession, but does not suggest egotism. A spiritual atmosphere is about him. He lives in the enjoyment of a marked visitation of grace that came to him some years ago, during a protracted and distressing illness. He has India much at his heart and pleads beseechingly for an onward march.

Bishop Hurst is the quiet, unassuming scholar everywhere. A gentleman of culture and refinement. He evidently follows the proceedings of the committee with a keen interest, but does not often speak. He is absorbed in his life work—the erection of the great American university. He is well preserved and looks strong and vigorous.

Bishop Wm. Xavier Ninde.—Methodism would make no mistake to canonize him. Saintliness is his chief characteristic. He bears "the marks of the Lord Jesus." A quiet dignity sits upon his face. His head has its crown of glory in snow white hair. His step is deliberate. He speaks slowly and debates seldom. The church can trust him, and no man need fear when his well being is entrusted to Bishop Ninde.

Bishop Walden is the business man of the Episcopal Board. His shoulders stoop, for he bends long and patiently over his desk. Figures of fact as well as of speech come often from his lips and he illumines with an accountant's expertness many a perplexing budget. He looks fatherly and is so, for the minutest details do not escape his attention.

Bishop Mallalieu, patriarchal with his long white beard, though his hair is almost untouched with gray, is still on the sunny side of seventy, vigorous, able and willing to preach twice every Sunday, a dynamo of evangelistic force and spiritual enthusiasm, brotherly to the last ounce of his strength and beat of his sympathetic heart.

Bishop Fowler, the Boanerges, the eloquent "son of thunder," stronger now in health than a few years ago, a rugged countenance, leonine head, heavy tread, anvil crushing gesture, trumpet voice; a mighty man.

Bishop Vincent—who does not know him? Intellectual, concise, clean cut, unhesitating in expression of convictions, faultless in appearance, tall, well kept and well proportioned. Bishop John H. Vincent is doing a magnificent work for God and humanity.

Bishop Fitzgerald is judicial in appearance and speech. He is white haired, but by no means aged in his appearance. In fact the years have improved him and he is the evident gainer by their flight.

Bishop Joyce is growing large. His episcopal duties have made him conservative. He speaks with the experience of a world traveler. When he preaches he shows that "the unction of the Holy one" is upon him. He is a brotherly man, open faced and open hearted.

Bishop Newman, the Websterian orator. His health just now is not good, but when he speaks it is with tremendous eloquence. Men stop to look at him. He is a king anywhere.

And so it might be said of Bishop Goodsell. A man of immense size, though his step is quick and carriage easy. His style of speech is as clear as a brook and strong as clear. Perhaps no bishop has a more chaste style, or is more vigorous than he.

Bishop McCabe, we still call him Chaplain; here he comes with the swinging gait of a Sheridan. He can sound the silver trumpet more loudly and sweetly than any man we know. What enthusiasm! It beams in his eye and thrills in his voice. Hear him sing once and you will wish every service was "a protracted meeting." He has the dash and daring of a cavalry leader ordering a charge. He appoints a man to Alaska and another to Manila, and asks permission of the church after he has done it. That's McCabe. God bless him.

Bishop Cranston—we think of him in far-off China. God keep and protect him on his wide, wide circuit.

Methodism has missionary bishops. The world knows Taylor and Thoburn and Hartzell—heroes all.

God be thanked for our Episcopal Board.

Talk about a New South; we suppose it is now evident to all that there is no New South. It may be new in that it is more wealthy and powerful, but as to its being new in its spirit and feeling toward any of those whom it has so long regarded with disfavor is altogether a mistake. The true spirit of this section shows itself when and wherever it is considered necessary to do so. On this point those persons who are called the "best citizens" of North and South Carolina gave ample proof last week, and not only last week but have been doing so for weeks past. In order to control and keep in subjection the constitutional majority in the recent elections they intimidated and murdered Negroes as though there was no law, either state or national. They were so anxious for the control of the city of Wilmington that they forced the city officers to resign and then placed their own men in control. The only thing new about the South is the fact that it has more influence of the North than formerly.

The United States capitol building suffered last week from a severe fire and explosion. The fire is supposed to have originated from escaping gas. That portion of the building occupied by the Supreme Court is reported to be so badly wrecked that it will cost fully $200,000 to repair damages. A loss that is irreparable is that of the records of the court covering the period extending from 1792 to 1832. The bust of Chief Justice Marshall was destroyed also.

Your pledge to the Missionary Society is now due. Send in the amount at once.

OUR CONTRIBUTORS.

EQUAL LAY REPRESENTATION IN THE GENERAL CONFERENCE, M. E. CHURCH.

J. H. Reed, A. M., Wiley University.

The Methodist Episcopal Church has more problems presented for solution than any other denominational body in all Christendom. These cannot be regarded as innovations, as some mistakenly term them, but must be considered as the march of progress in the Christian world. Old customs very often assume the fixedness of organic law, and men adhere to them with as much tenacity as though they were legacies bequeathed to posterity by divine ancestoral command.

When at the General Conference of 1872 laymen were admitted as delegates to that body, wide-spread misgivings arose throughout the Church on the part of honest ministers, who questioned the wisdom of such a forward movement in our ecclesiastical polity; but the growth in the general work of the Church for the past quarter of a century justifies the wisdom of the advanced movement. If a system of paternalism is dangerous to national prosperity, it is indeed no less detrimental to the highest advancement of the Church. This question of equal lay and ministerial representation in our General Conference has gone the rounds of the Annual Conferences more than twice, and in each instance has failed to obtain the required vote to make the measure a law. In the late sessions of our own conference for two successive years, only two votes have been cast in the affirmative; the same has been true of the spring conferences of Methodism. Why this? Is it because the ministry of the Methodist Episcopal Church is not broad enough to admit the justice of this measure? We would not dare affirm such a fact and yet by their votes it seems that either this or a sense of timidity to force new things upon the Church has actuated their motives. But even honest ballots cannot stay the hand of progress. We have reached the point where the question presents its own solution. Every indication of our future work as a church now point to the triumph and wisdom of such a new departure.

Among the many reasons why the laity should have equal representation in the General Conference may be mentioned the following: First, It is in harmony with the spirit and genius of government for the people and by the people. This is the very principle upon which our government is founded. In 1776 the cry rang throughout the Western Continent, "Taxation without representation is tyranny," and our predecessors cut the equality of their cause from the hand of Great Britain by the keen edge of the sword; hence, our glorious Union with an ever increasing power under the ample folds of a representative democracy. The question, therefore, finds its solution in the very forces in the development of popular government. Every agency in the spread of universal liberty tends to strengthen the cause of equality of service in the Church of God. There are no specially-favored classes under the flag of either Chuch or State, for such will inevitably bring about a system of oligarchy that cannot be tolerated by a liberty-loving people. Each state in the Union, according to our Constitution, is entitled to equal representation in the highest branch of the National Congress. Were this not so, there could be no just claims on part of any state so discriminated against to a place among the sisterhood of states. So each member of the Methodist Episcopal Church, upon the same principle, must be entitled to the same equality of rights under our system of ecclesiastical polity. It is the very quintessence of democracy in its broadest sense and must be acknowledged by the clergy of every Christian denomination. If these have been recreant to a sacred trust, the times now demand that the final decision that must be made by the vote of the clergy shall be in the light the highest consideration of human equality.

Secondly. Equal lay representation should obtain in the Methodist Episcopal Church, because the laity stand as the backbone of the Church. Our ministry is an organized force that shapes the moral and spiritual destiny of the nation; it is, however, only a fractional part of the Church. The sum total of our numerical strength as a Church is the aggregate of lay members, and, strange to say, that women make up the majority of the aggregate; hence, the folly of keeping them out. But this is not a discussion of the woman question. To have a strong ministry there must be necessarily be a strong laity back of it. When this is ignorant and non-progressive, the ministry is accordingly handicapped; but when they have all the privileges and open information about the general work of the Church, the pastoral charges take an impetus in the forward march of moral and social reforms. When we speak of the strength of our Church financially, we mean the accumulated wealth of the Church coming through its laity. We mean also the individual financial strength of our entire membership, their system of contributions to our benevolent causes and the strength of local churches. The material force of the Methodist Episcopal Church is the amount of loyalty and energy put into the development of our general work by the persons under discussion—the laity—led by a strong and invincible clergy. There would be no Methodism but for the organization of laymen into active service. Eliminate from the Church the force of its laity, and it is left a shell in which once lived and moved an energetic power for the salvation of the world. In view of these facts, why should there be any question as to the equality of these anxious toilers in the law making body of Methodism. Again, the measure of success achieved by our wide-awake itinerant ministry comes through the ability to plan and execute such plans on part of the official laymen of the Church. In fact, when we speak of the Church we mean the laity, for the ministry is an order which make up the personnel of the minority, constituting our ecclesiasitcal leadership.The basis of our future development is the unanimous acknowledgment of this inalienable right to the laity of the Methodist Episcopal Church.

Third. This measure will tend toward the development of an intelligent lay membership. Upon this point let us consider for a moment the present condition of affairs with respect to intelligent loyalty and general interest in the work of the Church. Our membership, particularly throughout our Southern Conferences, are not loyal upon the principle of church polity and church pride, but are largely driven by other sinister motives, such as ancestral belief and parental preference in choice of church membership. Why this? Because the lay members of the Methodist Episcopal Church do not study the underlying principles and doctrines of Methodism. This grows out of the fact that the laity, as a whole, place this responsibility upon the clergy and simply acquiesce in what may be said by pastors and presiding elders. Should the laymen be given equal representation in the General Conference, where every phase of the Church is brought under intelligent discusion, it would tend to broaden their views upon the work in hand, and thus disseminate the true principles of Methodism among the masses. The decadence of the class meeting must be attributed to the want of the proper study of the evangelistic spirit of the Church. The course of study prescribed for class leaders has not even been brought to their notice; hence, the dead formality of our present week day class meeting. Strong and loyal laymen in the General Conference where this course is discussed, and the absolute necessity for such a course, set forth by the best brain of the Church, would return to thei rrespective local churches and create an enthusiastic interest among their brethren, thus breathing the breath of new life with the dead carcass of the class meeting. Our official boards have become to a large degree mere stumbling blocks to the progress of the local church. This comes from blinded false notions of the best interests of the Church, and can be based upon no other grounds than ignorant zeal for local leadership. How can this be remedied? Once let the concensus of opinion be formed that the general welfare of Methodism throughout the world is as equally binding upon the laity as upon the ministry, and a new day will dawn with renewed effort, brilliant with promise of future victories for the Church militant.

This is the province of the question presented to-day, and with which we have baffled blindly for the past quarter of a century. It is not an innovation, but indeed the mighty pulsation of the great ecclesiastical heart beating for the higher spiritual life of humanity.

Equality of responsibility brings about a wider influence for the good of all. We can never hope for an intelligent, loyal membership until our annual conferences vote intelligently upon the question affecting this membership. Along this very line we cannot hope for a strong race in the Church until equal responsibility be placed upon us in our schools, our connectional societies, in the general Episcopal superintendency. If the denial of these privileges dwarfs a race, much more will it dwarf a membership, and make us a narrow bigotted church, developing ministerial strength and intelligence at the sacrifice and expense of the laity. A general diffusion of intelligence makes a strong nation; so a general diffuson of doctrines and thorough knowledge of our polity will invariably make a strong church. Upon these grounds should the Methodist Episcopal Church admit the women and give the laymen equal representation in the General Conference.

Fourth. This question must be rightly settled, because the doctrine of the Methodist Episcopal Church is the equality of manhood. This has been one of the distinguishing features of the Church from its very organization. It was the chief fulcrum in removing that world of iniquity, human slavery, and the Church split in twain at the memorable General Conference of 1844 in vindication of this same doctrine. The very name Methodism is synonymous with equality. Shall we at this late date falsify our sacred trust by the suppression of our own membership? Will it ever reach the point where surrounding denominations will demand of us: "Physician, heal thyself?" Our ministry have made the public declaration for a hundred years that "all mankind are created equal and endowed with certain inalienable rights, among which are life, liberty and the pursuit of happiness." These rights cannot be abrideged in the nation, much less can they be abridged in the Church. The doctrine of equality demands more than a passing notice. It is the fundamental basis of universal liberty and the "Guy Fawkes under all tyranny and oppression." When the Church catered to popular whims for two quadrenniums in the suppression of the female membership, it declared an open denial of this doctrine of human equality. When our Annual Conferences gave a negative voto to this proposition twice in succession by overwhelming majorities, they sounded the death knell of the equality of mankind. We are brought face to face with the support or denial of the fundamental and basic principles of Christianity, and it is our duty to begin the new century in harmony with every right movement for the complete redemption of the world. The justification of our dissenting votes on the ground that it would make the General Conference too large and bring too much expense to the Church, cannot be sustained in the light of Christian manhood. What is the size of a body or the cost in dollars and cents in comparison with immortal principles underlying the rights of mankind? Who would dare estimate the good accomplished in the world through the adoption of great measures in the Church, the influence of which must affect the

whole earth until the judgment day, by counting the cost in gold? Nay, my brethren! this is not the standard in the kingdom of grace, though national partisans may struggle over it for centuries. The Church of Christ stands for more; its universal standard is the ultimate Rule of Right, which has its origin in the breast of the Invisible. In view of which it cannot lie, but must stand as unalterable in its doctrines as the God of truth. Our motto must ever remain: "Special privileges to none; equality to all." There shall be neither Jew nor Greek, neither male nor female bond, nor free circumcized, nor uncircumcized; but Christ shall be all and in all. This is the victory! Even our faith for the universality of gospel privileges among the races and nations of the earth.

But lastly. This measure should be adopted by our colored conferences, because of what the results will be to the race. In this we do not bring the argument down to a narrow basis, but discuss this feature of it because of the peculiar relation the black man sustains to the Church. Our colored conferences would have a larger representation in the General Conference. This in itself would give tone and strength to our delegations. In the event of voting by orders, the colored brother could make a respectable showing; not simply in the matters of appearance, but in the positive shaping of legislation. As our membership increases, the number of delegates will increase proportionately, and the final result would be a strong General Conference constituency made up of the best Christian culture of our conferences. These could be mighty forces in race development, and assist in the highest conquest of Methodism. If there ever was a time in the history of the Church when such a representation was needed, that time is now. In proportion to the problems presented to the Church will be the increase of things touching the race, as such so that we cannot be the losers by the passage of such equality of lay representation. It will work like a charm in the development of a strong colored membership, as heretofore intimated; it puts us in touch with the most advanced movements of the century; there is no movement that would benefit the Church but that will contribute to our well-being as a distinct part of her vast membership. Every innovation, so called, has in it the principles of good for the oppressed; old customs are generally favorable to the leaders and conditions that tend to retard human progress. Let us get upon the wave of religious advancement and sail with the best thought in the Church. All indications point to the success of the vote in favor of the laymen. In a recent symposium in the Northwestern Christian Advocate, many opinions were expressed by bishops, clergymen and laymen, and the concensus of these opinions was favorable to the adoption of the new and untried measure. We face the rising sun of the next century; His beams already fall upon us; the Church has had a most wonderful triumph through the past century; it has inculcated the principles within its membership of the Fatherhood of God and the brotherhood of man; it has crushed the demon slavery under the iron heel of truth; it has clothed the black man with citizenship and Christian manhood; it has organized the deaconess movement and Epworth League; let it now unshackle its women, give its lay membership equal representation, place Episcopal power into the hands of its black sons and march forward for the conquest of the world.

THE BOUNDARY LINE OF THE LOUISIANA ANNUAL CONFERENCE.

Rev. Valcour Chapman.

Israel clamored for a King, because they wished to be like other nations, though it was not the best thing for them, and Samuel knew it, but to gratify them, God authorized Samuel to annoint Saul king. Saul reigned forty years, and during the whole period he resisted the Spirit of God and died a miserable death. The kingdom of Israel divided after the death of Solomon, and as a result they went into idolatry and ten of the twelve tribes were lost forever.

I have ever believed it was unwise for the Louisiana Conference to divide, and the following are a few of the reasons why we should not:

1. It divides the conference by two, and by so doing it reduces the variety of ministers by half and so makes it much more difficult to supply the largest churches with men who are acceptable to the people and are prepared to do effective work. The time will soon come when the Church will be clamoring for transfers from other conferences to pastor them—should we divide.

2. It will have a tendency toward reducing the interest manifested in building up the New Orleans University. The conference the N. O. U. does not fall into will eventually be seeking to build a school of its own. We have schools enough now; what we need most is to support these schools, plan how to endow them, that they may be supported through the ages to come. We are now building an annex to the New Orleans University at a cost of about $8,000 or $10,000, and this amount you will remember is to be raised by the Louisiana Conference. How will it be done if the conference is divided?

3. It reduces our influence in the General Conference or the Church at large by half. Where we now have three ministerial delegates to the General Conference, should we divide equally we will have two in each conference; while there are nine conferences with six ministerial delegates, and seven conferences with seven ministerial delegates, and one conference with eight ministerial delegates. Furthermore there are 47 conferences in the Church larger than we. There are nine conferences with more than twice as many members as we have. But should we ever divide I suggest that the boundary line be a natural one, viz: Let the Mississippi and the Red Rivers be the boundary. Let the territory east of the two rivers be the Louisiana Conference, and that west of the rivers be the Louisiana West Conference. Then it becomes necessary to redistrict the two conferences. Suppose the Louisiana Conference, as divided, be made into three districts. Suppose New Orleans and the churches south and east of the city and Camp Parapet and Kenner be one district. Let the Baton Rouge District come down to Lutcher, and take from there to its present upper limit east of the Mississippi river. Let the Monroe District remain as it it, with the addition of the churches of the Natchitoches District that are east of the Red River and also the churches belonging to the Shreveport District that are east of the Red River. This gives us three districts in the new Louisiana Conference. Then let the first district of the Louisiana West Conference begin with the Parish of Orleans, west of the Mississippi River, and take in St. Charles, St. John and all of the churches on the Texas and Pacific railroad up to and including Musson. Then all of the churches on Bayou Lafourche and Beatieville and Houma, and all of the churches in St. Mary Parish. Let Alexandria District begin with the churches in Iberia Parish, and include its present boundary with the exception of Glencoe and Sorrel, in St. Mary Parish, and the churches east of the Red River. Let the three churches on the Atchafalaya be added to the district. Let the Natchitoches District remain as it is without the churches east of the Red River; let them be added to the Monroe District. Let the Shreveport District remain as it is with the exception of the churches east of the Red River; let them be added to the Monroe District. In my judgment this is the most equitable boundary which can be drawn. It divides the territory, wealth and membership as nearly equal as possible. It gives to the Louisiana Conference 5895 members, and the New Orleans University and gives to the Louisiana West Conference the Gilbert Academy and Orphans' Home, and 5548 members.

Then what of the central district? Let it be connected with the Gulf mission or the Southern German Conference. If it remains with us, let it belong to the Louisiana Conference.

BIBLE VIEW OF SANCTIFICATION.

Rev. J. C. Houston.

Santification in the true sense of its biblical significance found an active place and a heartfelt recognition in the bosom of Methodism from its earliest incipiency. Its effectual operation upon the hearts of men has been the earnest claim of her faith, the urgent teaching of her devoted pulpits and the essential endeavor of her Christian living. It is thus seen that we have had sufficient time to get down to the very bottom of the doctrine and know whereof we speak. What is Bible sanctification? is a question of sufficient magnitude to justify a thorough investigation. In the conversion of a sinner the whole God-head is brought into active service, and while the sacred operation is a united one, in a very important sense on the part of the adorable three, it is to be seen also that in another sense no less important, they act separately, each performing the wisely assumed functions of his office. In the conversion, pardon is the first act on the Divine side and is clearly God's part of the work, but it does not remove our sins, but opens the way for their removal. They are not pardoned away, but washed away.

The second step is in the work of the second person—Jesus—in the meritorious gift of his cleansing blood. His immeasurable or cleansing blood is biblically assigned to the exclusive effort of the second person. But the application of that gift to the individual heart is the immediate work of the third person—the Holy Ghost. The immediate effect of this application is santification, so that the applied blood or its merit is the cause and the Holy Ghost the agent. Note well, I say that the effect of that application is sanctification. What is the effect? Plainly the removal of sin—actual sins. "The blood of Jesus Christ cleanseth from all sin." "Washes our sins away in his own blood." With the sins gone, the heart is left pure, for purity means the absence of impurity. This purification is sanctification. This view in its indisputable aspect is obviously borne out in such verses as "Christ also loved the Church and gave himself for it, that he might sanctify and cleanse it." Again, "wherefore Jesus also, that he might sanctify the people with his own blood suffered without the gate." "But ye are sanctified" in the name of the Lord Jesus and by the Spirit of our God." These verses bear out the facts given above. First, that sanctification is cleansing and purifying; second, that the blood of Jesus is the operating cause, while the Holy Spirit is the agent of its immediate application to the individual soul of the penitent. So much settled.

Now, let us ask when sanctification takes place? At what period in the Christian experience does it have its birth? We have seen that sanctification is the purifying efficacy of the blood of Jesus. As to what period in the Christian experience is this blood first applied? Its first application must take place in the first cleansing, which is in the new birth. Then sanctification starts with regeneration; therefore, all who are born of God are were sanctified. There is no regeneration without sanctification. Bishop Merrill, whom I regard as the strongest doctrinal writer in Methodism, is very explicit on this point. He says: "It is, therefore, proper to use the word sanctification as expressive of the state of grace attained at the time of regeneration, and to apply it to all who are truly born of God." This, it seems, would give ample satisfaction as to the time it does its first efficient work. Let it be positively understood, however, that while sanctification starts with regeeration, it is not regeneration. The two terms are different in the source of their origin, and in the effectual operation of their work. Sanctification is the cleansing act and has the blood of Jesus for its source. Regeneration is the life-giving act, and has the Holy Ghost for its source. Sanctification removes something

from man—his sins. Regeneration puts something in man—his life, the Spirit life. Sanctification cleanses the vessel; regeneration fills it—"They were all filled with the Holy Ghost." Sanctification begins with the beginning of regeneration, and is the concurrent and accompanying act, but it does not end with the ending of regeneration. Regeneration ends with conversion. Sanctification continues after conversion. Regeneration is the birth-giving act, and ends with the completion of that gift. Sanctification is the cleansing act and remains subject to the call of true faith in the effectual removal of all subsequent stains of sin that may occur during the life of the Christian.

Yazoo City, Miss.

THE LIFE OF FAITH.

WHEN TROUBLE COMES.

When trouble comes, don't let despair
Add to the burden you must bear,
But keep up heart and smiling say,
The darkest cloud must pass away.

Don't sit and brood o'er things gone wrong,
But sing a helpful little song,
Or whistle something light and gay,
And whistle half your care away.

The man who sings when trouble's here
From trouble has not much to fear,
Since it will never tarry long
When stout hearts meet it with a song.

Then don't forget when things go wrong
To try the magic of a song,
For cheerful heart and smiling face
Bring sunshine to the shadiest place.

—Selected.

COULD ALWAYS PROVE HIS INNOCENCE.

The Rev. Sam Jones the Georgia evangelist, was holding a series of meetings at a church whose pastor was noted for his lack of good looks. One evening at a revival service, as he was talking about the sin of hypocrisy and duplicity, he—in a sudden gleam of characteristic humor—turned around to the pastor, sitting in the pulpit behind him, and said, amid a whirlwind of laughter:

"Well, John, your congregation can never accuse you of being a two-faced man, can they? For the Lord knows that if you had another face you'd wear it, wouldn't you?"—May Ladies' Home Journal.

THE CHRISTIAN IN ACTIVE LIFE.

Men are asking everywhere this question: "Is it possible for a man to be engaged in the activities of our modern life and yet be a Christian? Is it possible for a man to be a broker, a shopkeeper, a lawyer, a mechanic; is it possible for a man to be engaged in a business of to-day and yet love his God and his fellow-men as himself?" I do not know what transformations these dear businesses of yours have got to undergo before they shall be true and ideal homes for the child of God; but I do know that upon Christian merchants and Christian brokers and Christian lawyers and Christian men in business to-day there rests an awful and a beautiful responsibility to prove, if you can prove it, that these things are capable of being made divine, to prove that a man can do the work that you have been doing this morning, and will do this afternoon, and yet shall love his God and his fellow-man as himself. If he cannot, what business have you to be doing them? If he can, what business have you to be doing them so poorly, so carnally, so unspiritually, that men look on them and shake their heads with doubt? It belongs to Christ in men first to prove that man may be a Christian and yet do business; and in the second place, to show how a man, as he becomes a greater Christian, shall purify and lift the business that he does, and make it the worthy occupation of the Son of God.—Bishop Brooks.

EPWORTH LEAGUE.

By Rev. Daniel W. Shaw, Ph. D.

Topic for November—"GREAT MOVEMENTS THAT NEED OUR HELP."

Topic for November 27—TOTAL ABSTINENCE AND PROHIBITION.

Scripture Reference—Rom. 14:21, 13.

The subject of temperance is one of absorbing and continued interest. From the days when Noah lay drunk in his tent and his wicked son exposed his debauch, the matter of vintage and drink has held a place in human thought. While intemperance has been for years a theme of absorbing interest, it was never more so than today. Nearly every family in the land has a peculiar and personal interest in the theme because all have felt the powerful touch of its tragic hand. Intemperance has been the simoon and withering sirocco whose pestilential breath has been the nemesis before which thousands have tottered and fallen into untimely graves.

In seeking to win the world to the high standard of temperance there is no better platform on which to stand than that thrown down by Paul for himself. Let no man put a stumbling block in his brother's way. Paul said he would limit his personal privilege that some weak brother might be saved. There are some obstacles in the way of bringing men to the standard of temperance, and to a few of these let us call attention.

1. Personal Privilege: In this country especially, where every man is a sovereign, personal privilege is looked upon as a very sacred thing, and not to be curtailed by anyone. Every man feels it his right to blaze his own way, and feels to do it regardless of consequences to others, except where, here and there, you find a humanitarian or an altruist, who feels that his fellows have some claim upon him. In this anyone at a moment's glance can see nothing but selfishness, and the transformation of liberty into license.

2. Society: This thing called society where standards are set and men and women are unmade more than made, is a cataclism and a cavern of despair to many. Society is typified in the average railway train. The smokers are both fore and aft. Society is barbarous at both ends, the top and the bottom. Yet men bend to her edicts. Go into the north end of Boston, you will find one end of society, and on Back Bay and Beacon Hill and you find the other. In north end reigns vice and debauchery among the lowest and vilest of a great city's population. Go to the club house on Beacon Hill and, surrounded by the pomp and splendor of millions of wealth, men have fallen dead in their bachanalian feasts. Thus society, top and bottom, says "drink," and the commoners have followed; sometimes hesitatingly, sometimes ruthlessly, but they have followed. The social glass, therefore, has become entrenched and I believe it is moveable only by the high ethics of Paul. Today the champaigne and the wine is spread on banquet boards, both to the civilian and the clergyman, to the godly and the ungodly. Even church societies get together and go on a drinking spree. Do you question that? My proof is what I have seen, therefore I know.

But some will say, why do men follow society? It may be more to the point to ask why have they followed society. Why, society's regulations form custom, and to this God's ancient people bowed when they said, "Give us a king." And that king bowed to the people when he failed of obedience to God and heard, and was obedient to the clamor of the people.

3. Lack of Courage: The popular view of life is voiced in an old adage: "When you are in Rome, do as the Romans do." I have found few who would not bend to that dictum. Here and there you find one who went up with Paul to that other and higher platform, thus becoming an iconoclast. But who wants to be odd? Men who never think of wine in the ordinary course of life find it hard to stem the tide of the social glass. Yes, yes, men will say let us be social—and they acquiesce.

There are, however, other phases to the temperance question than that of drink. For years men only looked upon the drink side of temperance. To-day, however, it has broadened and touches all phases of a man's life. Drinking, eating, sleeping, working and what not. In it all, Paul's platform pleads for temperance.

Let each man look about himself and see what it is that he does that offends or makes his brother stumble, and having found it, if he be temperate he will, providing no principle is at stake, surrender it that his brother may be saved.

Now let every man view the field broadly as to his own life and see what in his own life is a stumbling block to his brother. Having found it, let him, like Paul, rise up to the heights of altruism and throw off and away, even a personal privilege that some one else may be blessed and saved. These words are addressed with great seriousness and earnestness to several classes of people, viz: Dancing church members, card playing church members; beer, wine and whisky drinking church members; circus and theatre-going church members; home-staying and church forsaking church members; penurious and stingy church members; promise and vow-breaking church members; all of whom I fear will wake up on the wrong side (left hand) of the Judge on the day of judgment, for you make your brother to offend.

Daniel W. Shaw.

Charleston, W. Va.

FROM BALTIMORE, MD.

Though far removed from the home of our paper, we are glad that our sympathy is with you and your work. We are much pleased with our Southwestern and the news which it brings us. But we do not want to be receivers alone, believing that it is more blessed to give; therefore, we forward to you a small sketch of our work. Our League is among the oldest in the city, and we have before us a great future. Our president, Howard W. Jackson, is a young man, full of zeal and earnestness. Under his direction we hope to have a successful year. Judging from the exercises of last Sunday, we need not fear. Among the participants of the programme were James Carriger, whose paper on "The Value of Education" was worthy of the attention of any audience; also M. C. Jennings gave an exposition of "The Cross and Its Meaning" in such a manner as to arouse much interest.

In connection with the literary exercises, the Mercy and Help Committee rendered a report through its chairman, Geo. W. Williams.

Norris Chapter is endeavoring to "look up and lift up," and to work for God and humanity.

We are not forgetting the sheep which are outside of the fold. Our young men and women are getting into the work, but there is lots of room for more.

Pray with us that God may send in more workers.

Geo. Davis.

How can we best glorify God and be faithful to our fellow-men?

Not by wanting or trying to get out of our own lot, but by doing the most and best we can in it; not by thinking how much better we could do or be somewhere else; but by seeking out objects and occasions of being of service to those about us where we are. There is a mission field in every neighborhood, a China in every house, an Africa in every heart. To glorify God is to make home, our little part of God's world, glorious with His light, His goodness, His love. —Silver Cross.

The Southwestern from now till January 1, 1900, for only $1.25.

THANKSGIVING PROCLAMATION.

The approaching November brings to the mind the custom of our ancestors, hallowed by time and rooted in our most sacred traditions, of giving thanks to Almighty God for all the blessings he has vouchsafed to us during the past year.

Few years in our history have afforded such cause for thanksgiving as this. We have been blessed by abundant harvests, our trade and commerce have been wonderfully increased, our public credit has been improved and strengthened, all sections of our common country have been brought together and knitted into closer bonds of national purpose and unity.

The skies have been for a time darkened by the cloud of war, but as we were compelled to take the sword in the cause of humanity, we are permitted to rejoice that the conflict has been of brief duration, and the losses we have had to mourn, though grievous and important, have been so few, considering the great results accomplished, as to inspire us with gratitude and praise to the Lord of Hosts. We may laud and magnify his holy name that the cessation of hostitlities came so soon as to spare both sides the countless sorrows and disasters which attend protracted war.

I do, therefore, invite all my fellow citizens, as well those at home as those who may be at sea or sojourning in foreign lands, to set apart and observe Thursday, the twenty-fourth day of November, as a day of national thanksgiving; to come together in their several places of worship for a service of praise and thanks to Almighty God for all the blessings of the year—for the mildness of the seasons and the fruitfulness of the soil, for the continued prosperity of the people, for the devotion and valor of our countrymen, for the glory of our victory, and the hope of a righteous peace; and to pray that the divine guidance which has brought us heretofore to safety and honor may be graciously continued in the years to come.

In witness whereof, etc.,

William McKinley.

By the President:
John Hay, Secretary of State.

Get ready to observe Thanksgiving Day appropriately.

MY HAND IN HIS.

It makes a good deal of difference whether you take hold of God, or God takes hold of you. Said a father: "My little girl to-day refused to let me take hold of her hand when we were walking together. She thought she could go alone. But when we came to a place which was slippery, she took hold, first by my little finger, and then, as it grew more icy, of my whole hand. As we went on, and it was growing worse, she let go entirely and said, 'Papa, take hold of me.' She knew I was strong, and that she could not fall unless I fell. 'Now,' said he, 'I have been slipping, slipping, for the last eleven years, and the reason is that I have not put my hand into the hand of God. I have been trying to take hold of him, but not asking him to take hold of me. As long as he has hold of my hand I can't fall. He would have to be dethroned first. If our hands are placed in his whose throne is in heaven we never can fall down to hell.' "—D. L. Moody.

The attendance on the Theological Department of Yale College is decreasing. Four years ago it was 116; this year it is 91; eleven less than last year.

A MISSIONARY HEN—TRY ONE!

Mrs. Cathrine McSween, of Newport, Tenn., in order to raise her missionary money each year has set aside one of her most diligent and productive hens. From this hen she saves every egg and every chicken and sells them for the missionary cause. She says in order to make the plan a success one must be absolutely honest with the Lord.



CABINET OF THE NORTH CAROLINA CONFERENCE.

1. Bishop W. F. Mallalieu, D. D., LL. D.

2. Rev. Isaac Wells, the presiding elder of the Greensboro District, is the only living member of the class which entered the conference in '68. His earlier days in the ministry are full of interest and heroism. He learned to read at the blacksmith bellows by asking the men who come to teach him. He served the church 22 years, from 1886 to '91, as pastor, during which time he held acceptably the leading appointments of the conference, among which were Laurinburg, Charlotte and Winston.

In '91 he was appointed presiding elder of the Winston District and under him the district prospered and advanced in finance and membership. Having served six years on this dietriet he was appointed two years ago to the Greensboro District over which he now presides with the good wishes of all the brethren.

3. Rev. Elias M. Collett served as his first appointment Albermarle and Concord in the year of '78. From that time to '88 he remained in the ranks as a pastor closing in that year a successful three years' pastorate at Charlotte. During these years he spent considerable time at Bennett Seminary under the instruction of Dr. Steele, and showed considerable ability in his studies. In '89 he was appointed presiding elder of the Wilmington District which he served five years. In '95 and '96 he was presiding elder of the Greensboro District, and in '97 he was transferred to the Raleigh District, which he served two years, ending with the last session, at which he was elected conference evangelist. Brother Collett is a splendid singer, an excellent preacher and a successful revivalist.

In '96 he was ministerial delegate to the General Conference.

4. Rev. Robert Smith is the present presiding elder of the Western District. He began his work as a minister in '76, serving Centre Circuit as pastor. Then he served the following appointments: Caldwell, 77-79; Winston, 80-82; Lumberton, 83-85; Newberne, 86. In the fall of '86 he was appointed presiding elder of the Western District, where he remained two years. Beginning with '88 he served the Greensboro District six years; at the end of this time he was appointed to the Western District. He has the reputation for making things go. Under his administration churches are built and old ones repaired. He is a friend of education and as such has established on his district the Hickory Normal, situated at Hickory, N. C.

He was a delegate to the International Epworth League convention held in Toronto in '97.

5. Rev. W. W. Pope is presiding elder of the Winston District. His appointments as pastor have been as follows: Lincoln Circuit, 83-84; Cleveland and Rutherford, 85-86; Cleveland and Gaston, 86; Kernersville, 87; Asheville, 88-91; Winston, 92-96. The five years spent at the last named charge made for him the place he now holds in the conference. His pastorate at Winston was a decided success and under him the contributions to the various benevolent causes increased as did the membership as well.

In '97 he was appointed to the Winston District, one of the largest and most important districts in the conference.

6. The present presiding elder of the Wilmington District is Rev. Daniel Brooks. From '71 to '84 he served various charges as pastor. In '85 he was appointed presiding elder of the Raleigh District which he served 3 years, after which he served the Western District 6 years. In '95 he was appointed presiding elder of the Wilmington District over which he still presides. Elder Brooks enjoys the confidence of every man in conference. His dealings with the brethren have been such as to win their hearts. He is conservative in his views, deliberate in his judgment and is altogether a safe cabinet member.

Rev. Wiley C. Gibson, a superannuate of the North Carolina Conference, died Nov. 1st, at the age of 79. He had been a member of that conference 25 years and just before his death made a will of all his property amounting to nearly $2000 to the conference for the benefit of worn-out preachers.

The Negro haters of South Carolina, who have worked so assiduously, and with success, for the passage of the separate car law, may find that their labor has been in vain. The chances are that they will have to do their work all over again, for the railroads have discovered a plan by which the law can be evaded. It appears that the framers of the law excluded vestibuled coaches from the list of cars in which the races were not to ride together, and some of the railroads have discovered that it would be cheaper to vestibule the coaches they use now, than to build separate cars for the colored people. In this way they will evade the law, save money and defeat the very purpose of the enactment.

Where the monetary interests of corporations are concerned the race question cuts a very small figure.—Christian Recorder.

NOTICE.

The president of each auxiliary of the W. H. M. S. and all missionaries are requested to observe Thanksgiving Day. Ask your pastor to give you a sermon and take up your thank-offering in this blessed service. November, the month fixed upon for this observance by the General Board, is the national thanksgiving month and has always been. Sisters, rally.

Yours in the work,

D. M. Walker, Cor. Sec'y.

EDUCATIONAL.

PHILANDER SMITH COLLEGE.

Mr. Editor:

In starting on my fourth round of my district, I ran by Little Rock to see what the new president, Prof. J. M. Cox, A. M., B. D., of Philander Smith College, and his able corps of teachers were doing. I found them all very busy. The president was very busy matriculating new students and assigning them to classes. Professors were busy in their several departments, and everything had push about it. The building has been repainted and calcimined during vacation by the efforts of President Cox. Every available space is being occupied. Two new recitation rooms have been opened, also a new dining hall that bids fair to be the finest in the city. Also a new boarding department for girls. The printing department was in full blast. New bedding has been put in; all the old bedding has been consigned to the flames. Prof. Cox traveled the state soliciting aid to do this work, and the preachers and friends helped him. This is a mixed faculty, Profs. Demming and Sanford, of New York, second every effort of the president. Mrs. H. M. Nasmyth, superintendent of the home, is happy. Thirty-nine girls in the home and more coming keep her heart in a flutter. She is ably standing by President Cox, and doing all in her power for the betterment of the home and college.

Prof. Childress is ably doing his work and is presiding over his department with dignity and ease. Misses Brown, Deavenport and Jackson are doing good work. In fact the entire faculty is working in perfect harmony. We are in earnest, and under the regime of President Cox we will complete the new building. Let every preacher of the Little Rock Conference come with his full apportionment. Let nothing keep you from reporting in full. Do not talk about obstacles unless you have conquered. If you do, it shows that you are a failure. Do not let there be a whiner from the Forrest City District at the conference. Let every one come flush with victory over seemingly defeat. Brethren, we have talked it up, prayed it up, worked it up, now let us pay it up. Sixteen hundred dollars for Philander Smith College and F. A. and S. E. Society and all the other benevolent monies in full.

J. W. Jackson.

CHILDREN'S DAY COLLECTIONS AND OTHER MONEYS FOR THE BOARD OF EDUCATION.

It is important that all moneys belonging to the Board of Education should be in its treasury before Nov. 30, at which time the fiscal year of the board ends.

The entire collection taken in connection with the Children's Day service belongs to the fund administered by the board. This collection cannot lawfully be divided, nor any part of it devoted to any other subject or fund, however worthy. It should all be sent to the officers of the board.

The "Public Educational Collection" also, according to the Discipline, belongs to the board, unless otherwise directed by the Annual Conference, in which case this collection should be taken on some other day than Children's Day, and the object for which it is taken should be distinctly stated to the congregation at the time.

It is evident that money collected on Children's Day, in June, ought not to be held by the church treasurer until the spring Conefrences, or the greater part of the year. This money is needed. The board appropriates it all to needy and worthy students, and has not sufficient to meet the urgent needs of half the number of applicants.

No fund of the Church is doing a nobler or more important work. Will brethren kindly re-read the Discipline, paragraph 37, sections 1 and 2, and forward the money in accordance with Disciplinary requirements? Each contributing church will thus have credit in the board's Annual Report, and the money will be fulfilling its beneficient mission.

CHARLES H. PAYNE,
Board of Education, 150 Fifth Ave., New York.

A FEW FACTS.

In the United States alone there are 75,000 or 80,000 preachers, or one to every 600 or 700 people. In the entire heathen world there are 7,000 missionaries, or one to every half million.

In China there are 1,500 counties without a single missionary. China has a population of nearly a third of the entire globe and still, if we should take all the Christians in that vast empire, add to them all of Japan, and place the whole number in one place, we would have a city of the size of Nashville. It is a solemn fact that in China every month a million die without God.

In all of South America there are but 5,000 Protestants. Imagine only 5,000 Protestants in the United States and distribute them in our cities and towns. We would scarcely have one Christian in Nashville, and the other people would be in religious darkness, with none to lead them to the light.

Let us turn to India. One missionary to 500 towns or 1,000,000 people. It is said that 1,200 are converted in India every month. With present helps only, it will require 200 years to convert India. In the meanwhile what will become of those who die?

In Christian lands we have six or eight ministers to one small town, to say nothing of other workers. In heathen countries there are 1,000,000,000 who have never heard "Jesus and his love," and who have no opportunity to hear.—Grace Williams in Epworth Era.

SPAIN'S HATRED OF POPULAR EDUCATION.

Spain's decline and fall was ascribed, in a recent number, to Torquemada's war against free thought. "Torquemada," says Prescott, "waged war upon freedom of thought in every form," from which stab Spain's intelligence has been bleeding for four centuries.

Pizarro, the conqueror of Peru, could not write his own name. The story is told of a Peruvian monarch, who sought to see the name of the god of the Spaniards. Pizarro could not write it or read it, though a soldier wrote it on his thumb nail.

Father Francesco Cucala, a Carlist, formerly of Salmanaca, lately interviewed in New York, was reported to have used this language, so foreign to all American thought, and to which no American of any creed would subscribe: "Then you think, Father Francesco, that the reason why Spain is losing Cuba, Porto Rico and the Philippine Islands, is that her ministers are liberal?" he was asked. He took his breviary from under his arm placed his long, tapering fingers on an open page, and read: "It is evil to seek for equality, which God did not wish, since he established the hierarchy of dignitaries in heaven and on earth. It is evil to institute tolerance, since evil is intolerable. It is evil to consult the will of the people, since a multitude of the ignorant should not prevail against the small number of those who conform to the will of God;"—all of which, in a certain religous sense, might, in modified phrases, be true, but never, in application to political matters under popular government, which is a "government of the people, by the people, and for the people."

General Murillo, who, at the time of the Spanish-American revolution seventy years ago, commanded the Spanish forces in Venezuela, Ecuador and New Granada, seems to have been the prototype of General Weyler. In his official dispatch describing the measures he adopted in entering the city of Santa Fe de Bogota he writes: "Every person of either sex who was capable of reading or writing was put to death. By thus cutting off all who were in any way educated, I hope effectually to check the spirit of revolution."

And ignorant Spain, to-day, does not know how to practice gunnery successfully!—Success.

OUR BENEVOLENT CAUSE

By Rev. E. B. Burroughs, S. C. Conference.

OUR MISSIONARY TOILERS.

What are we set on earth for? Say, to toil;
Nor seek to leave by tending of the vines
For all the heat o' day till it declines
And death's mild curfew shall from work assoil
God did anoint thee with His odorous oil
To wrestle, not to reign; and He assigns,
All thy tears over like pure crystallines
To wear for amulets. So others shall
Take patience, labor, to their heart and hand
From thy hand and thy heart and thy brave cheer,
And God's grace fructify through thee to all.
The least flower with a brimming cup may stand
And share its dewdrop with another near.
—Elizabeth Barrett Browning.

BRIEF MENTION.

American missionaries celebrated the Fourth of July at Naini Tal, India.

It is said that the India Sunday-school Union owes its prosperity more to the veteran missionary, Dr. T. J. Scott, than to any other living man.

At Khandwa an industrial school has been started on a small scale, with promising prospects. The boys cultivate a vegetable garden, and the girls make thread buttons.

A Teachers' Institute was held in Lucknow June 24-29, under the direction of Miss Thoburn, and was a great success. Over forty representatives of eleven schools attended.

A Mohammedan maulvi has recently been baptized by the Rev. W. A. Moore, of Basim, India. A maulvi is a Mohammedan preacher.

Mrs. Denning, of Narsingphur, India, has two English ladies and six native Bible women helping her in zenana work.

A large building is being erected in Bombay for a Deaconess Home. We understand that a part of the building is to be rented for offices, and thus an income will be received.

Dr. W. A. Mansell writes from Lucknow under date of June 2: "We have just closed two excellent meetings with our workers, one for all preachers in charge, held at Shahjehanpur, and the other the workers' meeting for Oudh District, at Lucknow. The Lord blessed us at both meetings. A spirit of earnestness and devotion and harmony prevailed at both places. Dr. Parker came to Lucknow to help us. He is a tower of strength and a source of spiritual inspiration to all. May the Lord preserve him long yet to labor among us!"

MONROVIA SEMINARY.

By Professor A. P. Camphor.

The school continues to prosper. It has entered, I believe, upon its most successful career. Older and more advanced students have entered this year, and are making noble efforts toward securing an education. We have every reason to hope for large success along this line of Christian work. Bishop Hartzell has succeeded in arousing a wide-spread interest on the subject of education, and in a few years there will be at least 1,500 students in our schools in Liberia.

We have organized a ministerial training class, a part of whom are natives. This is the first attempt, I believe, to make direct and systematic efforts toward training up ministers for our work. The class is composed of thirteen members. Next year we graduate one dozen or more from the high school course. Thus slowly the school is trying to redeem itself and make a record it has never had before.

OPEN DOORS.

A divine hand has surely been at work among the nationalities of the earth in these recent months. Will we have the wisdom to interpret the meaning and intent of God in flinging wide open these doors of opportunity? Will we have

the grace and courage to meet His expectation, and thus fulfil His evident purpose? No such opportunities have hitherto presented themselves in all of the history of the race. It would almost seem as if the dear Lord is getting in a hurry to save the world. We are certainly living in epochal days, when his tory is being rapidly made. Responsibilities are thrust upon the Christian Church, and we cannot shrink from them without actual sin. God evidently expects great things from His people of to-day. O Christian Church! gird on thy strength, and dare to follow the leadership of the Captain of our salvation in the conquest of the whole world to Himself!—World Wide Missions.

ONE MILLION AND A HALF FOR MISSIONS.

This must be the rallying cry of the Church next year. We must raise this amount because:

1. Methodism is abundantly able; and it would be a grievous disappointment to the Master to do less.

2. The new providential openings, as well as the prosperity of the old fields, absolutely demand at least that amount. We could profitably spend two millions of dollars next year. "The fields are white unto the harvest."

The Church of God must arise in its strength in this day of glorious opportunity. Presiding elders and pastors—the leaders of the hosts—must be alert, aggressive. Local preachers, Sunday-school superintendents, presidents of League chapters everywhere will feel the thrill of a new life. If we could bring one million five hundred thousand consecrated dollars, and place them next year upon the altar of world-wide evangelism, there would be such prosperity in these local churches as has not been known before. It can be done. Pastors, look after the non-givers, those that did not pay a penny of missionary money last year. They are a great army. By personal appeal and public address mightily stir the whole church, and on Nov. 1, 1899, our treasurer will report one million five hundred thousand dollars for missions. May even the thought of such an achievement so stimulate the activity and zeal of pastors and people that it may be an easy, blessed reality.—World-Wide Missions.

PRESENT MISSIONARY SITUATION.

The present missionary situation in the Methodist Episcopal Church, it may be conceded is, in some of its aspects, encouraging. The marvelous growth of the student volunteer movement gives indications of rapid progress. The current missionary contributions, though insufficient to meet all demands, and in some instances falling below the receipts of the past few years, nevertheless aggregate a large amount, and represent on the part of the contributors self-denial, profound conviction of duty, unswerving loyalty to Christ, and conscientious giving to his cause.

One cannot fail to notice, also, a steady advance in missionary spirit and literature during the years through which we are now passing. In some churches the appeal for foreign missions leads and inspires all other benevolent offerings, while nearly every branch of the Church of Christ supports in some way the modern foreign missionary movement.

And yet it must be admitted that the present condition of our foreign missionary enterprise is not entirely satisfactory. It is believed that even in churches most deeply interested in this cause the larger portion of their members give scarcely anything to it: and that in no instance is its annual foreign missionary contribution an adequate representation of the financial resources of the church and congregation, or of its duty to aid in the evangelization of the world.—R. S. Maclay D. D., in California Christian Advocate.

The Southwestern from now till January 1, 1900, for only $1.25.

SUNDAY SCHOOL HELPS

By Rev. G. N. Jolly, Kentucky Conference.

Lesson IX—November 27, 1898.

TEMPERANCE LESSON.

(Prov. 4:10-19.)

Golden Text.—"My son, if sinners entice thee, consent thou not" (Prov. 1:10).

There are about 1000 proverbs in this book. It is likely the son of David wrote and collected less than 700 of them. They are called "The Proverbs of Solomon" because he composed more of them than did any other person. Proverbs are comparisons or similies. They are short pithy sayings, often repeated, that express a practical truth. Parables are proverbs expanded. Throughout this book wisdom represents goodness, and folly stands for badness. It is a treatise on education. The author is professor of moral science. Religion and morality were wedded in the Hebrew mind, and the Christian should not divorce them. The authorship and inspiration of the book are unquestionable. It was placed in the Jewish cannon in the days of the prophets, and has been often quoted by the writers of the New Testament. Its moral value has been held in high esteem by the best and wisest of men. It strongly commends industry, frugality, chastity, temperance and integrity. It forcibly condemns idleness, strife, envy, drunkenness and rioting. No other writer has furnished such a picture of a good wife as is found in the last chapter of this book.

I. Getting Wisdom (10-13): Wisdom is that faculty of the mind by which we see into matters and form correct conclusions about them; it is knowledge and the ability to make proper use of it; it is seeing the best results in life and using the proper means to gain them; it is the combination of discernment, judgment, sagacity, and the knowledge of experience. In a Scriptural sense it is right judgment concerning religions and moral truth; it is true religion, or piety; it is the knowledge and fear of God, and sincere obedience to His will.

In infancy we have not wisdom but we possess the ability to secure it. We do not inherit from our parents either knowledge or piety, but we may receive from them a strong inclination to both. Neither are they blessings we can purchase; we can only secure them by earnest, faithful persevering labor. Their value is more precious than gold, yea, than much fine gold; sweeter also than honey and the honey comb. They are the principal things, and while we are getting we should get them.

True wisdom and genuine piety are in this chapter personified. They are represented as a guardian angel. If we will stand by she will preserve us; if we will love her she will keep us; if we will exalt her she will promote us; and if we will take her to our heart she will be to our head an ornament of grace and a crown of glory. If we will be true to the law and the Gospel, to the gifts and graces of the Spirit, they will bring us out victorious.

The son may not desire to know the saying of the father yet he should hear and receive them. They will add to the years of his life. Intemperate habits bring to an untimely grave. It is the duty of a father to give earnest, wise teaching even if the son does not desire to hear it. It is his further duty to set the proper example before his son. He should lead him into right paths. A parent can teach by example more forcibly than in any other way. True wisdom and earnest piety will keep the steps of a young man so that he is not straitened, or led into difficult ways: into sin and confinement. Neither will he stumble or fall. The drink habit causes many to blunder, and get into hard places.

The Two Paths (14-19): 1. "The path of the wicked." The path of an individual indicates his course in life. It refers to his conduct, conversation and company. All people desire to have others be like themselves. But the motive that prompts the wicked to make others bad is very different from that which influences the righteous to constrain others to be good. The son is exhorted to go not in the way of the wicked, neither should he go along their way, but let him shun it and pass by another way. The young man should not enter the saloon, or linger about it, and if it be a temptation for him to pass by it let him go another way. He should shun even the appearance of evil. He should not put himself in the way of temptation. Three reasons are given why the son should not go into the paths of the wicked:

(1) "They sleep not except they have done mischief." They plan to overthrow others, and are dissatisfied and wakeful if they fail to accomplish their desires. They spread temptation before those about them, and use their influence to lead them into sin. The saloons, brothels and places of gambling are powerful agents for tempting young men. The appetites, passions, and love for money are ruling powers in man. Those who tempt us are our worst foes. They perish with those they destroy.

(2) "They eat the bread of wickedness, and drink the wine of violence." They make their living in a dishonest way. Not all occupations are honorable. An occupation that hurts us—that injures our mind, soul or body—should not be followed. Neither should a business that is harmful to those about us be continued. People should be prevented from doing as they please if what they please to do injures the masses. The saloon should be prohibited on the ground of "public nuisance." To drink the wine of violence is to drink wine until we become vile. That which we eat and drink has something to do with our disposition. Animals that feed on blood become vicious. There is something bad about alcohol within itself. There would not be so many laws governing the making and selling of it if there was not something wrong with it.

(3) They walk in the dark and know not at what they stumble. Darkness is often used to represent sin, and those who live wickedly are spoken of as walking in the dark. It hides from the world their language and conduct. The young man goes from the sunlight of a pleasant home out into the twilight of sin, and then passes on into the darkness of a vicious life. The path of the wicked is as a gloomy shadow growing darker and darker into the perfect night.

2. "The path of the just." The just are those who live before the law blameless. They keep the commandments to the letter. Their path is their way in life. The light shines on their way and makes it safe and pleasant. Christ is their way and He is the light of the world. The word of God is a lamp to their feet, and a light to their path. They walk in the light as Christ is in the light, and they become the light of the world. This path is as a "shining light." It shines to those who walk in it, thus preventing them from stumbling, and affording to them comfort and joy. It shines before others and invites them to walk in it. It is as a moving light which shines out of obscurity, and puts an end to the works of darkness. This path is as a growing light is: it shines more and more. It is not like the light of a meteor, which soon disappears; or like that of a candle, which burns dim, down and out; but like that of the sun rising in the greatness of his strength, and shining brighter and brighter as he mounts upward and onward. This path reaches the "perfect day." It ends in heaven. There is no night in the glory world. It needs not the light of the sun or the moon. The glory of God and of the Lamb are the light of it.

There is only one practical remedy for the deadly sin of anxiety, and that is to take short views. Faith is content to live "from hand to mouth," enjoying each blessing from God as it comes. This perverse spirit of worry runs off and gathers some anticipated troubles, and them to vinegar.—Theodore L. Cuyler, D. D.

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PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

THE BOSTON MEETINGS.

Two of our great church societies have just held their annual meetings in Boston. The old Puritan capitol gave the general committee of Church Extension and the general committee of the Freedman's Aid and Southern Education Society a hearty Methodist welcome.

First came Drs. Kynett, Spencer and Assistant Secretary Hard leading the procession of church builders. What a record they have had. Thousands of heavenward pointing spires all over America are the monuments of their tireless, Christian toil.

Thursday morning, Nov. 3, in the historic Bromfield Street Church, Bishop Bowman called the Church Extension committee to order. All the bishops were present excepting the three missionary bishops—Thoburn, Taylor and Hartzell, and Bishops Newman, Fitzgerald and Cranston.

The General Conference districts were represented by the following brethren: C. S. Nutter, A. J. Taylor, J. M. Carter, W. J. Martindale, Alfred Hodgetts, J. F. Chaffee, H. G. Jackson, L. H. Stewart, S. A. Thomson, H. N. Herrick, R. T. Miller, D. A. Pierce, W. F. Corkran, Henry Lemeke.

From the Church Extension managers came Ministers S. W. Gehrett, J. W. Sayers, S. W. Thomas, C. M. Boswell, J. S. Hughes, F. B. Lynch, T. B. Neely. Reserves: J. M. Hinson, J. F. Crouch and A. G. Kynett. Laymen: F. Magee, S. Shaw, G. Kessler, F. W. Tunnell, J. E. James, R. S. McCombs, C. W. Higgins. Reserves: J. Gillespie, J. W. Boughton and S. K. Felton.

As the Boston Methodist Preachers' Meeting had extended the invitation to come to Boston, it was fitting that the president of the meeting, Rev. W. T. Worth, should speak words of welcome. This he did in a polished address, which had the merit of point, tact, aptness and genuine heartiness. Responses were made by Dr. Kynett and Bishops Warren and Walden.

The secretaries reports show receipts for the year to be slightly in advance of last year, as follows:

On the General Fund, available for donations, etc.:

Balance from last year		$18,267.93
From conference collections	$123,380.62	
From other sources	32,072.15	
		155,452.77
Giving for use in General Fund for donations, etc.		$173,720.70
On the Loan Fund, for loans only:		
Balance from last year	$88,597.92	
From gifts, etc., adding to capital	$22,805.66	
From loans returned	77,250.66	
	100,055.66	
Giving for use in Loan Fund		$188,653.58
Showing total amount for use during the year		$362,374.28

A comparison of all receipts with the preceding year shows:

On the Loan Fund: an increase of	$17,421.46
On the General Fund: a decrease of	3,410.18
Net increase	$14,011.28

During the past fiscal year 164 different loans have been collected in full. The report comments with apprehension and alarm on the fact that the conference collections declined from $158,940 in 1892, to $118,079 in 1896, and suggests:

Does every pastor enlist the aid of his committee on Church Extension, and do they provide available information? Does he preach a sermon on the subject, giving needed information, and endeavor to secure at least the amount so asked? How many, at the beginning of the year, make note of the amount asked, and, at its close, look carefully to the results? How many report, as the Discipline requires, the amount asked and received for Church Extension? Our corresponding secretaries visit the conferences and observe the proceedings. A general superintendent presides over each, and, as the Discipline requires, calls for a report of the amount raised for missions; but the reports of all other collections are left with the conference, and they are rarely mentioned on the conference floor. Is any improvement possible at this point? Would not the form adopted in many conferences be practicable in all, and, if warmly commended, would it not be accepted and adopted: "All collections taken: all apportionments full?" Should anything less than this be accepted?

The Board has paid out $80,694 in aid of needy churches. There have been in all since 1879 when Chaplain McCabe started the "Special Frontier" plan, 623 of such structures built, at an average cost of $2,000. During the last year 18 have been erected. The Mountain Fund Churches, projected by Dr. Spencer in 1890 now number 90. Each of these has cost less than $1,000 by the help of special gifts of $100 apiece.

The present condition of the Loan Fund is thus set forth:

Fund, Nov. 1, 1898	$1,043,310.12
Churches borrowing have returned	1,169,711.26
Showing aggregate for use by loans to date	$2,213,021.38

In this way 3,315 different churches have been aided, furnishing sittings for about 965,000 hearers, and worth, in the aggregate, nearly $12,000,000. The thirty-three named Loan Funds cover a little more than one half of the whole fund. The remainder is administered in the same way, but not reported in detail, as in the case of the named funds. The histories of the named Loan Funds, especially of the McWilliams, Perkins, Patton, Tasker, Remington, Freeborn Garrettson, Gurley, Drummond and others, read like a romance, and never fail, when recited, to awaken deep interest. The glory of these named funds, as monuments to the memory of their patrons, will transcend the grandest marble and granite shafts to be found in our cities of the dead.

A long discussion resulted in the adoption of the following resolution:

We recommend that balances of amounts authorized for donations to churches, within the conferences severally, remaining at the close of the year, be added to the amounts authorized for the ensuing year, and be treated as preferred claims, and that the aggregate of these balances shall be covered by the total amount asked for from the churches, and that this rule be made permanent.

MISSIONARY TREASURER'S REPORT.

When the General Missionary Committee assembled last Wednesday, in Province, R. I., after the usual preliminary motions had been disposed of, the report of the treasurer was read by Dr. Homer Eaton. He gave total receipts to Oct. 31, 1898, $1,181,789.33, as against $1,131,940.67, last year. This gives an increase over last year of $49,848.66. At the conclusion of the treasurer's report Bishop McCabe, who was presiding, lead in singing the long meter doxology.

The committee began work at once and agreed on appropriating $1,166,766.02. After appropriating the following amounts for the causes indicated:

Contingent Fund	$35,000
Incidentals	35,000
Salaries of Officers, Missionary Bishops, &c.	30,000
Office Expenses	10,000
Dissemination of Information	10,000
	$120,000

For some time past the appropriations, as between the Foreign and Home Mission work, have been made in the ratio of 55 per cent to the foreign field and 45 per cent to the home field; but this was changed this time to 57 per cent for the foreign and 43 for the home field. On this basis $596,662 goes to foreign work and $450,114 to the home work.

As we shall not be able to publish the whole of the treasurer's report, this issue, we take occasion to give the collections for the Conferences of our territory, in which our readers are specially interested, viz:

Atlanta	$846.20
Central Alabama	507.89
Central Missouri	446.12
Delaware	3601.10
East Tennessee	178.00
Florida	577.15
Lexington	648.15
Little Rock	309.79
Louisiana	1275.75
Mississippi	653.60
North Carolina	545.68
Savannah	444.00
South Carolina	2155.14
Tennessee	749.01
Texas	986.06
Upper Mississippi	645.20
Washington	1880.55
West Texas	1217.31
Total	$17,666.70

The total here given is an advance over any previous year. We desire to call attention also to the fact that all our Conferences are credited by the Treasurer with an increase in their collections, except five, viz: Central Missouri, $507; Little Rock, $78.60; Tennessee, $423.04; Washington, $657.70, and West Texas, $142.58, making a total of $1264.99. But this is overbalance by an increase of $1542.48 furnished by the others of the group.

The Committee was greatly delighted with the treasurer's announcement that the total debt of $186,142.78 had been provided for by subscription. To speak more exactly there has been subscribed on the debt a total of $190,519.68, of which $103,354.88 have already been paid into the treasury, leaving less than one hundred thousand yet to be paid.

In addition to the regular contributions received by the Society, there has also been paid in a considerable amount on "Special Gifts." The total for this purpose is $60,838.00. If this amount be added to the regular collection and that already paid in on the debt, it brings the total Missionary Collection for the year up to the "high water mark" of the society's existence for which both preachers and people have reason to rejoice.

The Colored Conferences of the Methodist Episcopal Church raised last year for nine benevolent causes, $35,423. If to this should be added that given for Conference claimants, the Episcopal Fund and special causes, the showing will be creditable indeed. These Conferences have more than doubled their giving for benevolence since 1880. This year they gave for Missions alone $17,666.70. No equal number of members in any one of the churches composed wholly of our colored brethren give as much for benevolent causes.

Dr. Buckley, in speaking on the subject of appropriations for Germany said: "I remember to have preached in our church in Berlin with the aid of an interpreter, Bishop Hurst."

FREEDMAN'S AID AND SOUTHERN EDUCATION SOCIETY.

Appropriations for 1899-1900.

SCHOOLS AMONG COLORED PEOPLE.

Theological—	
Gammon Theological Seminary, Atlanta, Ga.	$ 9,000
Collegiate—	
Bennett College, Greenshoro, N. C.	1,800
Central Tennessee College, Nashville, Tenn.	5,000
Claflin University, Orangeburg, S. C.	4,000
Clark University Atlanta, Ga.	5,500
Geo. R. Smith College, Sedalia, Mo.	1,800
Meharry Medical College, Nashville, Tenn.	.....
Morgan College, Baltimore, Md.	5,600
New Orleans University, New Orleans, La.	3,600
New Orleans Medical Coll., New Orleans. La.	450
Philander Smith College, Little Rock, Ark.	2,000
Rust University, Holly Springs, Miss.	4,500
Wiley University, Marshall, Tex.	2,000
Academic—	
Alexandria Academy, Alexandria, La.	.....
Central Alabama Academy, Huntsville, Ala.	500
Cookman Academy, Jacksonville, Fla.	1,600
Gilbert Academy, Winsted, La.	2,400
Haven Academy, Waynesboro, Ga.	100
La Grange Academy, La Grange, Ga.	....
Meridian Academy, Meridian, Miss.	100
Morristown Academy, Morristown, Tenn.	2,400
Samuel Houston Academy, Austin, Tex.	300
West Tennessee Academy, Mason, Tenn.	50
Total among black people	$52,700

SCHOOLS AMONG WHITE PEOPLE.

Collegiate—	
Forth Worth University	500
Little Rock University	....
U. S. Grant University	5,500
Academic—	
Aaron Academy	100
Baldwin Academy	50
Bloomington Academy	....
Demorest Academy, Demorest, Ga.	....
Du Pont Academy, Du Pont Ga.	....
Elijay Academy, Elijay, Ga.	....
Fairview Academy, Trapp Hill, N. C.	50
Graham Academy, Marshallhurg, N. C.	100
Kingsley Academy, Bloomingdale, Tenn.	50
Leicester Academy, Leicester, N. C.	....
Malialieu Academy, Kinsey, Ala.	75
Mt. Zion Academy, Mt. Zion, Ga.	75
Murphy College, Sevierville, Tenn.	100
McLemoresville, Academy, McLemoresville, Tenn.	100
Missouri Wesleyan Academy, Cameron, Mo.	
Parrottsville Academy, Parrottsville, Tenn.	
Powell's Valley Academy, Well Spring, Tenn.	50
Summertown Academy, Summertown, Tenn.	50
Wesleyan Academy, Chuckey City, Tenn.	100
Key West Academy, Fla.	100
Total among White People	$7,000
Grand total all schools	$59,600

Schools among Black People	52,700
Schools among White People	7,000
Legal Services	300
Insurance	3,500
Taxes	1,100
Printing reports, blanks, and Christian Educator	2,350
Postage on circulating matter and correspondence	900
General Committe expenses	1,000
Board of Managers	300
Interest on honds, loans, and annuities	18,800
Contingent Fund	700
Office Expenses—Book-keeping, office help, rent, light	3,100
Salaries of Corresponding and Asst. Secretaries	11,400
Traveling expenses of Corresponding and Assistant Secretaries and Agents in visiting Churches and Conferences, and superintending schools throughout the South	3.000
Incidentals	850
Special travelling expenses	100
Total	$107,000

ANNUAL CONFERENCE COLLECTIONS AND APPORTIONMENT.

Conference.	Received.	Apportionment.
Alabama	$ 32	$ 250
Arizona Mission	41	100
Arkansas	129	500
Austin	61	500
Atlanta	588	1,000
Atlantic Mission	3	50
Baltimore	2,337	9,000
Black Hills Mission	42	200
Blue Ridge	32	200
California	1,314	3,000
California German	27	100
Central Alabama	120	1,000
Central German	279	500
Central Illinois	1,456	4,300
Central Missouri	336	1,000
Central New York	2,241	4,700
Central Ohio	1,086	5,000
Central Pennsylvania	3,157	9,000
Central Swedish	110	150
Central Tennessee	178	350
Chicago German	155	500
Cincinnati	2,688	6,500
Colorado	609	1,200
Columbia River	243	500
Dakota	302	500
Delaware	700	1,800
Des Moines	2,429	4,700
Detroit	1,439	4,000
East German	209	1,000
East Maine	705	900
East Ohio	2,210	6,000
East Tennessee	168	500
Erie	1,562	4,000
Florida	140	500
Finland Mission	6	50
Genesee	2,237	4,500
Georgia	8	300
Gulf Mission	....	100
Holston	2,129	1,500
Idaho	108	200
Illinois	1,744	6,000
Indiana	1,181	4,500
Iowa	1,150	2,600
Kansas	940	2,000
Kentucky	401	1,200
Lexington	252	800
Little Rock	407	800
Louisiana	779	2,000
Maine	755	1,500
Michigan	1,597	3,500
Minnesota, Northern	858	1,200
Minnesota	904	1,500
Mississippi	342	1,000
Missouri	768	1,000
Montana	158	300
Nebraska	600	1,000
Nevada Mission	27	100
Newark	2,812	6,000
New England	4,599	7,000
New England, Southern	1,619	3,000
New Hampshire	826	2,000
New Jersey	1,384	5,000
New Mexico Mission, English	58	100
New Mexico Mission, Spanish	6	50
New York	2,189	10,000
New York, East	3,916	10,000
North Carolina	755	1,000
North Dakota	203	500
Northern German	100	400
Northern New York	1,375	3,500
Northern Swedish Mission	38	200
North Indiana	1,522	4,000
North Montana Mission	63	100
North Nebraska	371	700
North Ohio	1,848	4,000
North Pacific German Mission	18	50
Northwest German	96	300
Northwest Indiana	1,601	4,000
Northwest Iowa	1,319	1,600
Northwest Kansas	201	600
Northwest Nebraska	40	100
Norwegian and Danish	84	300
Ohio	1,340	6,000
Oklahoma	68	200
Oregon	305	800
Philadelphia	1,951	10,000
Pittsburg	2,071	5,000
Puget Sound	238	700
Rock River	4,407	7,000
Saint John's River	82	250
Saint Louis	1,065	2,500
Saint Louis German	170	700
Savannah	312	600
South Carolina	1,395	2,000
Sweden	136	150
Southern California	887	1,500
Southern German	21	150
Southern Illinois	779	2,000
South Kansas	752	1,500
Southwest Kansas	622	1,000
Tennessee	132	500
Texas	288	1,000
Troy	2,108	5,000
Upper Iowa	2,442	3,800
Upper Mississippi	702	1,500
Utah Mission	27	100
Vermont	901	1,500
Virginia	46	300
Washington	1,741	2,800
Western Norwegian & Danish Miss.	5	50
West German	96	500
West Nebraska	188	300
Western Swedish	36	50
West Texas	223	1,000
West Virginia	686	1,200
West Wisconsin	770	1,200
Wilmington	1,275	3,500
Wisconsin	985	1,800
Wyoming	7,004	5,000
Wyoming Mission	78	150
	*107,856	

* The amounts received from Annual Conferences include receipts by the Treasurer from July 1, 1897, to June 30, 1898, inclusive.

Mr. Daniel Denham, who is the efficient cashier of the Book Concern at New York, has been connected with that institution for more than forty years. He enjoys the fullest confidence of the publishing agents and is highly appreciated by all who come in contact with him in a business way.

POLITICAL ITEMS.

On Tuesday of last week 20 states elected governors; of 31 that elected legislatures, in 23 of them a United States senator will be chosen. Hence all the political parties were on the alert. Elections of some kind were held in 42 different states. The result was certainly about all the Republicans could have expected, though they might have desired more than was secured. There were two principal points on which they were generally interested. One was the election of Roosevelt as governor of New York and the other was what was understood to be the indorsement and strengthening of the administration by the election of a Republican Congress. Col. Roosevelt was elected governor by a plurality of about 17,000. and the Republicans have a majority in both the Senate and the House, or rather will have after the 3rd of next March. According to the figures given out at this writing the next Senate will contain 52 Republicans as against 38 Democrats, Populists and silver Republicans; and the House will contain 186 Republicans, 162 Democrats and 7 Populists, giving the Republicans a majority of 17. These figures may be increased or diminished when two or three doubtful districts are finally settled, but notwithstanding this it is evident that the Republicans will control both braneches of Congress.

In the 20 states electing governors 12 Republicans triumphed; in those electing legislatures the following will elect Republican United States senators to succeed the opposition now closing their term: California, Kansas, Wisconsin, New York, New Jersey, Delaware and Indiana, causing the Populists to lose one senator and the Democrats six.

The Republican victory is evidently an indorsement of President McKinley's administration and he must be happy over the result. True the majority in the lower house of Congress is not as large as it has been, but on the other hand it is very much larger in the Senate.

The Democrats elected a governor in Wyoming, while the Republicans have the legislature; that Democratic governors were elected in South Carolina, Texas and Georgia is no surprise whatever, whereas the choosing of Republicans in such states as New Jersey, Delaware and Connecticut is not the thing that is done every time. The Fusionists also succeeded in landing four governors.

The Southwestern from now till January 1, 1900, for only $1.25.

The World Wide Missions for November contains a cut of Rev. Yip Wan Shang and family, of Portland, Oregon. There are three children in the group, the youngest being a baby girl in her mother's arms. On the long white skirt of this little one appears these words: "Eunice Yip, baptized by Rev. Dr. Palmer, Sept. 11th, 1898, at Portland, Oregon, in the M. E. Chinese Mission." Brother Shang and wife turned to Christianity in Canton, China, where she became a teacher. He is now associate pastor at Portland.

Bishop McCabe has spent much of his time since the middle of August on the Pacific coast. After presiding at the conferences there he came as far east as Dakota and held the conference at the close of which he was compelled to go to the bishops' meeting and the General Committees. He looks as robust and strong as ever and desires to have the brethren down South understand he is still interested in them, though he has not been able to see them lately.

Bishop Goodsell and family have just moved to Chattanooga, where he has secured a house for a residence. On this account he was excused from the committee before adjournment.

The Southwestern from now till January 1, 1900, for only $1.25.

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DOINGS OF THE WORKMEN.

Dr. W. P. Thirkield, president of Gammon School of Theology, Atlanta, Ga., sends us the following item which we are pleased to insert. He says: "The next session of the Atlanta Conference will assemble in one of the neatest churches in Georgia, which was dedicated to the service of God on October 23d, and it gives me pleasure in response to a special request to give a brief account of the exercises. There was a dedicatory sermon by the writer in the morning but he most significent service was held in the afternoon when the leading clergymen of the place came with some of their people, with their gifts and expressions of good will. Prayer was offered by the Pastor of the A. M. E. Church. Addresses, breathing in every word the heartiest spirit of deep interest and good will were then given by the Rev. Dr. Stacy, one of the oldest and most honored Presbyterian pastors in Georgia, and by Dr. Bell of the Church, South. Presiding Elder Arnold gave a strong and luminous address of the principles for which our Church stands.

The church, which is a model of good taste in finish and furnishings, was presented for dedication by the pastor, Rev. J. W. Tharpe, who has managed its affairs with genuine ability and tact, and who worthily holds a large place in the affections of the people. His enterprising board of trustees have stood by him nobly in this work and also in enlarging the parsonage."

W. J. M. Price, P. C., Cheneyville, La.: In our grand rally and jug breaking Oct. 16th, our forces were led by Col. Henry Sippett and Lieut. Jerry Forbish. The attack was made at 11 a. m., and the fighting lasted two hours and thirty minutes. We raised $104.35.

"The laity has lots of money for the Lord, and God will honor the preacher who gets it out of them."

We have raised and forwarded this year, benevolent money, as follows:

For missions, $40.00; for F. A. & S. E. Society, $20.00; for Church extension, $10.00; for education, $8.00; for tract, $1.00; for bible, $1.00; for S. S. Union, $1.00; for Episcopal fund, $5.00; total, $86.00.

T. P. Norris, P. C., Coushatta, La: I received 14 on probation at my fourth quarterly conference, held at Prairie Bayou, by H. J. Wright, P. E., Sept. 16th and 17th. I then visited my home in St. Charles, and was kept there over a month by the quarantine. Bros. Hilton Taylor and Shelby made my stay as pleasant as possible.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical faternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

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P. W. Baldwin, P. C., DeKalb, Mississippi Conference: The fourth Quarterly Conference for DeKalb Circuit was held Oct. 8 and 9 by Rev. A. M. Trotter, P. E. The Conference was well attended. Reports showed the work to be in a good condition; four revivals had been held with 53 conversions and 76 additions; one acre of ground had been bought and a church built, making four churches on the circuit. The Elder preached a strong sermon on Sunday; the people were edified and the Elder expressed himself well pleased with the condition in which he found the work. The Conference by a rising tendered the P. E. their thanks for his faithful service and wise counsel which had guided the circuit to success for six years. Quite a number came forward for prayer and many promise to lead a new life. The sermon made a lasting impression on the people of DeKalb. Paid P. E. $23.00.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

B. F. Woolfolk, Columbus, Miss.: Our fourth Quarterly Conference was held by Dr. H. R. Revels, P. E., Oct. 28 and 30. The business of the Conference was dispatched very rapidly but all of the interests of the Church were looked after. Reports showed that the work was in a good condition. All the benevolent collections will be in full. A strong resolution was passed thanking the P. E. for the service he had rendered during the six years. On Sunday the Elder preached two of his best sermons which made the hearts of his hearers burn within. For the first time in six years he received all of his salary ($80). On Monday night the members of the church gave him one of the grandest receptions that has ever been given in the history of the church. Dr. J. M. Shumpert, P. E., of the Mississippi Conference, B. F. Woolfolk, P. C., and Rev. B. H. S. Ferguson, A. B., Presiding Elder of the Starkville District were present and made strong speeches, which were responded to by Dr. Revels. Some very nice presents were given him, which he received gladly. All of this took him by surprise.

E. C. Cox, P. C., Ripley, Miss.: This circuit witnessed a grand quarter. Owing to the illness of our beloved P. E. and the quarantine he could not be present but sent Rev. W. S. Gilespie, who seemed to know the business quite well. A good many officers were present with written reports that showed progress along all lines. Rev. Gilespie emphasized the good of the Southwestern to everyone. After a nice talk along that line the district steward came forward and took a collection. It seemed that everyone present rattled down the cost. Before adjournment the P. C. asked for a recommendation to Gammon Theological Seminary, which was unanimously granted. We have been laboring together one year and three months, have got along nicely and we feel sad to part, but I think I should prepare for better use in the ministry. I ask the prayers of all that God's guidance will be over me.

A Reid, P. C., Bowerton, Miss.: Elder Pratt was with us Oct. 8-9 to hold the Quarterly Conference. The brethren were on hand with well written reports, which showed the work in good condition. Paid the Elder $17. Elder Pratt's words are very inspiring. On the night of Oct. 13 we were visited by a loving crowd of little Christian workers who brought many good things to the parsonage. They were led by H. H. Lainar, Mattie Cowing, E. J. Smith and others.

A. Moore, P. E., Baton Rouge District, La.: Sorry to say that my whole family have been down with the fever. My wife was in bed for near 20 days and four children at same time, but all are seeming to be better now. I was the only nurse and I am feeling very bad now from worrying and sitting up day and night. I was quarantined from the District since the last of September and most of the preachers have not been allowed to open their churches since then. I could not help them and they could not help me.

If you know of any friend willing to help a needy cause, this is one. You will find enclosed one subscriber and I regret that I can't send two.

J. L. Speigbt, Gainesville Circuit, Ala.: Our fourth Quarterly Conference convened at Springhill, Oct. 22-23, with Rev. F. L. Teague P. E., in the chair. The amounts raised at each quarter are as follows: 1st, $15.55; 2nd, $15.30; 3rd, $22.70; 4th, $42.80. The P. E. preached an interesting sermon on Sunday. There have been thirty-nine person added to the church this year, under the leadership of Rev. L. L. Allen, P. C.

I. F. White, P. C., Pittsfield, Ill.: Rev. H. H. McAlister, P. E., of St. Louis District, was with us three Sundays ago. Our little band of members are struggling to remove the indebtedness of our church. This is my first trial as a pastor.

H. J. Wright, P. E.: I was pounded at St. Paul M. E. Church, Bayou Rapides Circuit, Rev. E. Harrison, P. C., on Monday night Nov. 7th, after the love feast, while sitting in the parsonage winding up our work, a good crowd of Bro. Harrison's people came up singing "Sweet Beulah Land." They were led by Bro. Coat Small and Sister Lou Richardson and others. We cannot mention the eatables and wearing goods brought along with cash to the amount of nearly $7. The wagon and train had to help us carry it off. Thanks! This is the first time we have been thus treated. I believe Bro. Harrison's wife and two daughters were in league with the guilty parties before and after the fact.

C. H. Brown, P. C., Hickory, Miss.: Our church rally came off Oct. 30. The collection was taken by captains as follows: Captain Leah Knox, No. 1,

BRONCHITIS

Bronchitis is very prevalent. It generally begins with a common cold, attended with cough, hoarseness, soreness of the lungs, tightness of the chest and difficulty in breathing. If not attended to, it becomes dangerous—thousands die from bronchitis annually. Dr. John W. Bull's Cough Syrup is the best remedy for this disease; it relieves the cough at once, effects an easy expectoration, and cures in a few days.

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Doses are small and pleasant to take. Doctors recommend it. Price 25 cents. At all druggists.

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Is the recipe of a **Celebrated Chemist** and is **guaranteed** to be **perfectly** safe and harmless. It is the most **wonderful** hair preparation in the world to make **kinky** hair **long** and **straight**. It **stops** hair from **falling** out, **promotes** a **rapid** growth. It **restores** color, **cures dandruff** and **scalp diseases**. This **marvelous** remedy grows hair on **bald** heads and **thin** places, and **makes harsh stubborn** hair **soft, pliable and glossy.**

Sent to your address by **mail** upon receipt of price, 1 bottle 50 cents, 3 bottles $1.25.

Scott's Face Bleach and Beautifier, 50 cents.

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$2.25; Charles Ward, No. 2, $2.80; Jacoh Gaddls, No. 3, $4.75; I. S. McKee, No. 4, $6.00; George Grant, No. 5, $2.25; Ed. Smith, No. 6, $4.00; J. W. Morgan, No. 7, $8.30; Jerry Wheeler, No. 8, $2.75; M. J. McIntosh, No. 9, $2.55. The stewards with the congregation gave $1.40. Total collection amounted to $51.70. We have paid on the debt of the church this year something over $200.00. I found the church two hundred and eighty dollars in debt when I came here and we have nearly paid it out of debt, and ceiled it also. We have done a very good year's work and have raised some benevolent money, hesides paying for an organ. There came a crowd on Tuesday night and stormed us, led by Mrs. Mary Turner, which brought several pounds of good things. We hope they will come again soon. I send you four yearly subscribers and hope to send more soon.

B. L. Crump, P. C., Crystal Springs, Miss.: I feel it a duty that I owe to the good people of Crystal Springs to thank them for their very kind and tender treatment to me for two weeks while I was down with the fever. Under treatment and close attention given hy Dr. Lockwood, Sisters Mitchell, Mayo, Evans, Richerson, Smith and a host of others, I wish to say it is impossible for one to die of affliction with God on his side, while in his hands of these good people until his time has fully come. Thank the Lord I am all right again. Many thanks to Dr. Brooks and his good people of St. Mark Church, New York City, for the $15.50 sent us. God bless him! Thanks to the editor of the Southwestern for getting the money to us so early and at a time we most needed it. I went from house to house giving this money out to the old people; it has done untold good. I think they will he better Methodists and better Christians and more of them will subscribe for the Southwestern hereafter.

J. D. Wilson, P. C., Verdanville, La.: The young ladies of this town banded themselves together into companies and gave the pastor 50 pounds and $5.95. Mrs. Anne Henderson, from the Garret plantation, and the good Christians there gave $6.00.
Field.

EAST TENN. CONFERENCE.

East Tennessee Annual Conference convened in Bristol, Va., Oct. 20th, with Bishop John H. Vincent D. D., L. L. D. presiding. After the opening services conducted by the bishop, the Lord's supper was administered. The secretary of the last conference called the roll. Nearly all the ministers answered to their names. Rev. W. E. Mitchell was elected secretary, and Rev. D. T. Turner, statistical secretary, and Rev. G. H. Pettis, treasurer. The various standing committees were appointed. Rev. Mr. Jones D. D., of the M. E. Church South, delivered the welcome address.

Dr. J. S. Hill responded in a well chosen speech. Dr. Scott, Editor of the Southwestern Christian Advocate was introduced to the conference. The ministers believe that Dr. Scott is the right man in the right place. Rev. I. G. Penin, assistant secretary of the Epworth League is a man of which we should be proud; he is earnest and faithful. He feels the importance of the great work in which he is engaged. His lectures before the conference will never be forgotten. He is not only a talker but a hustler. Two ministers had fallen from the ranks in the past year. Rev. Charles Boyd and G. W. Haden. They passed away in great peace.

The Bishop's half hour's talks every morning on Paul's letter to Timothy were helpful and inspiring.

Reports from the charges were good.

Benevolent collections were far in advance of those of last year.

The conference enjoyed a real intellectual feast, which stimulated the brethren to purchase more books than ever before. The book agent wore a smile on his face all the time, which showed that the brethren were putting in good time in purchasing good books. Much credit is due Rev. W. T. Marley for the very satisfactory manner in which the conference was intertained. The Bishop presided with ease and dignity and won the hearts of all.

D. T. TURNER.

EPWORTH LEAGUE CONVENTION.

The Washington Conference, Epworth League, convened at Sharp Street M. E. Church, Sandy Springs, Montgomery county, Maryland, Sept. 28-30. It is said to have heen one of the most impressive sessions ever held hy that hody. On Tuesday evening the ladies tendered a reception to the ministers and delegates. Rev. W. T. Harris, pastor, delivered the welcome address, and Rev. I. L. Thomas, D. D., responded, after which a song service was held.

On Wednesday, at 10 a. m., the convention opened, Rev. M. W. Clair, Ph. B., presiding pro tem. The subjects for the day were discussed with much interest and profit. The subject presented hy Rev. I. L. Thomas, D. D., The Necessity for Unified Christian Effort in order to secure a better state of Society among our People, deserves special mention. The Rev. Dr. handled the subject with that logical ease and grace that is so characteristic of his speaking, and the impression he made is lasting.

Thursday the convention met at 10 a. m. Devotional exercises were conducted by Rev. Chas. E. Hodges.



A more pitiful sight than a mother and her child, both captives and shackled in a dungeon, could not well be imagined. There are thousands of mothers and their babes who lie shackled by disease in the dungeon of death.

Without knowing it, or having the faintest comprehension of it, the fault lies with the mother. Too many women enter upon the responsibilities of wifehood and motherhood while suffering from weakness and disease of the delicate and important organs that make wifehood and motherhood possible. A woman who suffers in this way cannot be a capable wife and a competent mother. Before entering upon the duties and responsibilities of these positions, she should see to it that her health, both general and local, is thoroughly restored. Dr. Pierce's Favorite Prescription is the best of all medicines for this purpose. It acts directly on the sensitive organs concerned, making them strong, healthy and vigorous. It promotes regularity of the functions, allays irritation and inflammation, heals ulceration, checks unnatural and exhausting drains and soothes pain. It tones and builds up the shattered nerves. It turns the dangers and pains of maternity into safety and ease. It is a medicine that is intended for this one purpose only and is good for no other. Dealers sell it and no honest dealer will suggest a substitute.

"Dr. Pierce's Favorite Prescription did me so much good that to-day I am well again and stronger than I have been for years," writes Mrs. Alex. Lockie, of Wise, Isabella Co., Mich. "I have a baby one year old and as fat and healthy as one could wish to see. I took two bottles of 'Favorite Prescription.' I keep Dr. Pierce's Pleasant Pellets in the house all the time. My family take no other kind of pills."

Owing to the absence of Rev. Earnest Lyon, who was to read a paper, the election of officers for the ensuing year was proceeded with.

The following officers were elected:

President, Rev. W. H. Gains; first vice president, H. A. Carroll, second vice president, J. M. Beane; third vice president, Chas. G. Cummings; fourth vice president, Miss Harriet H. Beason; secretary, Rev. Chas. E. Hodges; treasurer, W. T. Harris.

Board of Control—Rev. G. W. Jenins, Rev. L. J. Valentine, Rev. S. H. Brown, Rev. N. M. Carroll, Rev. M. W. Clair, Rev. J. P. Owings, Messrs. Jno. E. Simpson, Clarence Madella, T. H. Smith, McHenry Jones, Misses E. V. Mitchell, Mary E. Dawsey.

While the convention was not largely attended by our ministers, it was attended with great success.

Many of the members of our church in that section did not know what the work of the Epworth League was until this convention was held, and many who previously refused to support it, expressed their determination in the future. The paper read by Miss Harriet H. Beason deserves commendation. Subject: The League at Work. Miss Beason took up the work of each department and vividly described its working.

The convention adjourned Friday night, to meet next year on the Wheeling District, at Romney, W. Va.

Chas. E. Hodges, Secretary.
Washington, D. C., Oct. 10, 1898.

NOTICE.

Dear sisters of the Woman's Home Missionary Society of the West Texas Conference: Our annual meeting will convene Dec. 7th, at 2 o'clock, in connection with the Annual Conference to be held in Denison, Tex.

Each auxillary is asked to send $2.00 for printing and stationery, with a written report of all work done, all money, dues, school contingent, mite boxes and growing in grace cards sent by the delegate. Get your certificate at starting point. Come to the opening. Those who cannot send a delegate will please send report and money either hy pastor or to me at Denison

Sisters pray that God will meet with us to own and bless our work.

The following program is announced:

Annual Address, Conf. President, Mrs. E. S. Spriggs.

Early Training, Mrs. G. A. Hall.

Training and Industrial School, Miss I. V. Norris.

Woman's Work in the West Texas Conference, Mrs. R. E. Stone.

Mrs. E. S. Spriggs, Cor. Sec.
San Antonio, Tex.

NOTICE.

To the Savannah Annual Conference:

Arrangements have been completed with the Southern Passenger Association by which all who attend the above Conference in December can be returned at one cent per mile, provided each procure a certificate from his railroad agent at point of starting. Get a certificate for each road travelled over.

J. D. Jenkins, Sec.

To the Conference Board of Examiners and Classes of the Savannah Annual Conference:

Dear Brethren: Please let all concerned get everything ready so as to start to the seat of the Conference on Tuesday, in order that we may spend the whole of Wednesday before the Conference in examining the classes in each of the four years' course of study. Let there not he an absentee, as we desire to do our work well and promptly.

J. D. Jenkins, President.

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UNITED FOR LIFE.

Prairie Plains, Texas.—Mr. Willie Bookman, of Prairie Plains, Texas, to Miss Minnie Smith, of Roan Prairie, Texas. Both are members of the M. E. Church. J. A. Tillory officiated.

Orange, Texas.—Mr. Charles A. Jackson and Miss Levinia B. Bates were united in holy wedlock at Salem Church. S. H. Grant. P. C.

THEY LIVE IN OUR MEMORY.

Abbeville, Miss.—During the month of August and October the ranks of our membership was broken by the death of Sister Lillie Ann Mayse and Bro. Ehpraim McGee. They died consistent Christians.

G. J. Dobson, P. C.

Hannah Price, a faithful and beloved member of Holy Grove M. E. Church, died September 21 . She was born 1830. She spent the best half of her life in the service of the Master. During her illness a year or more she was never neard to murmer nor complain. She was strong and cheerful to the last. A day or so before she died she told the pastor, "I thought I would be in heaven before now, but the Lord knows best." She desires all to meet her in glory. She leaves one son, 3 daughters and 14 grandchildren and a host of friends to mourn.

J. W. D.

Prairie Plains, Texas.—Died at Iola, Texas, Brother George Wiley, in full triumph of faith.

Also Brother Silas Johnson, an old member of our church and a class leader for 20 years, died in glorious prospects of heaven, Oct. 20.

Sister Mollie Gay, born in the State of Georgia, April 26, 1871, departed this life a few days ago at Londonia, Tex. She lived a member of the church for fourteen years, faithful to all the duties thereof. She leaves a devoted husband, who mourns her death, with several of her children. She had her friends to sing her favorite hymn:

"The day is past and gone,
The evening shades appear;
O, may we all remember well,
The might of death draws near.

And when our days are past
And we from time remove,
O, may we in thy bosom rest,
The bosom of thy love."

After some words of counsel to her husband and children, and assuring all around her bedside that her way for heaven was clear she closed her eyes to this world to awake in the better land. W. R. Smith.

Jackson, La.—Bro. James Dun, age 78 years, one of our oldest members at this place departed this life Nov. 1. He was found dead. His funeral was attended by the Rev. J. Mitch of the Baptist and Rev. J. D. Miles of A. M. E. Church and M. J. Dyer, P. C.

Clarksville, Tex.—Bro. Andy Kendall departed this life Oct. 25, after a few days' illness.

Sister Mancy Latimar also departed this life, Nov. 1st, leaving a husband and four children.

Aaron Taylor, P. C.

Chetopa, Kansas.—Jane Hardeman was born in 1828, in Texas, and died in Chetopa, Kansas, Oct. 26, 1898. She lingered nearly fourteen months. She united with the church when a girl. She came to Kansas in 1879. The community has lost a friend. and the church a sister.

J. W. Patton, Pastor.

Bro. A. Sannah, a local preacher at canton, fell asleep in Jesus on Oct. 21st. He had been a member of the church for 50 years, was a loyal Methodist, a good husband and father and his place place will be hard to fill in Canton. He leaves a wife, seven children and a host of friends.

N. Toole, P. C.

Union, La.—On the 6th inst., Sister Fanny McNeal fell speechless on the levee and died the next morning. She had been to the church and taken the Sacrament, at which time she seemed to be overshadowed with the Holy Spirit. After the service, when about a mile from home, she fell. Her age was about 50 years. She had been a member of the White Hall M. E. Church for ten years. She leaves four daughters and other relatives to mourn their loss. Rev. R. A. Taylor assisted in the funeral. E. H. Clark.

Jacksonport Ark.—Bro. W. H. Winston, a native of Richmond, Va., and a member of the Baptist Church, a fine young man and well thought of by all who knew him, died Oct. 23.

Sister Caroline Parom departed this life Nov. 4th. She was a faithful member of our church. Aged 73 years. Rev. J. W. Jackson, P. E., assisted in the funeral. C. A. Taylor, P. C.

The North Carolina Conference loses one of its veteran members in the death of Rev. Wiley C. Gibson, which occurred Nov. 1st, at Hamlet, N. C., where he has lived for some time. He was 79 years old at his death. He was a member of this conference for twenty-five years, serving, during that time, the church with great acceptability. Brother Gibson endured some harsdhips of the pioneer, and that, too, without complaint. Called of God to preach the Gospel, he did not faulter in the command to "go." His ministry was one of true sacrifice, and even in adversities he always had reasons for rejoicing. In this spirit of cheerfulness he was an inspiration to all the brethren. He held the following charges: 1873-4, Shoe Heel; '75, Lumberton; '76, Lumberton and Mt. Zion; '76-8, Anson and Richmond; '79, Hamlet; '80, Monroe; '81, Concord and Stanley; '82, Goldsboro and Kinston; '83, Goldsboro; '84, located at his own request; '85-6, re-admitted, Moore and Cumberland; '86, Hamlet; '87, Newton; '88, superannuated, which relation he sustained with honor to his death.

He leaves a devoted wife, who was with him in all his ministry, and has been unto him a faithful companion.

Bro. Gibson, by economy, had accumulated real estate to the amount of nearly $2000, all of which he and his wife made over to the North Carolina Conference for the benefit of the worn-out preachers. The will was presented to the conference at the last session, which met October 13th, in Lenior, N. C. And thus ends a glorious life that has been a benediction to all associates and of great usefulness in the Master's vineyard.

"Servant of God, well done!

Thy glorious warfare's past;
The battle's fought, the race is won
And thou art crowned at last."

Rev. G. W. Byers officiated in the funeral services. J. D. Diggs.

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FARM AND FIRESIDE.

FARMERS' CLUBS.

Durlnig these hard, distressing times it is all important that farmers should meet ofteu together and discuss matters of mutual interest. These lnciude not only farm policies, but all pnblic policies so far as they bear upon business interests. Away with the talk that farmers in thoir orginizations should not talk politics. Politiics is business; it largely controls legislation, and legislation largely affects business. Tariffs and finacial laws have much to do with the presnt distressing condition of affairs. Let farmers talk aud luform themselves about these and other issues, and let them combine on the proper men to send to congress and the legislatures. The people must take these matters in nand. Traders in money will make a supreme effort to carry the next electiou in their favor. Office-holders will exert all their power to prevent a reduction of taxes; because reduction of taxes means decrease of salarics. One can afford to pay a high tax on his property ig he gets a good-fat salary to help him pay it.—So. Cultivator.

COLORED FARMER'S INSTITUTE.

Prof. J. W. Hoffman, of the State Colored College, organized on Oct. 22, the Clarendon Couuty Farmer's Institute. The object of the institute is to study from time to time the latest "Methods of Farming." The meeting was held in the Court House.

Long before the hours of meeting these simple tillers of the soil, with their wives and children, gathered in the Court House from all sectious of the county, anxious to glean information from this master of agricultural science.

It was an earnest and siucere body; everybody was intent upon learning something bearing upon the new "Methods of Farming," and manifestly as earnest to reduce and acquired knowledge to a practical utility on his farm.

Prof. Hoffman spoke at length upou the reduction of the acreage and the full care and devoted cultivation of smaller farms. He spoke of the importance of intensive farming and the use of every space of ground by careful manuring and cultivation, rather than by thriftless husbandry.

He said it sounds very fine to say that all that is necessary to do in order to produce a crop in a field is to "tickle the soil with a hoe," but the places of which this may be truthfully said, are becoming scarce each year. Our fathers scratched the ground among the green stumps with a primitive "bull tongue," and sowing the seed, waited in perfect confidence the harvest time, expecting the yield to be fifty or a hundred fold.

In those days all seed fell in good ground. All this is changed. The soil has lost much of its fertility. Present conditions call for systematic farming. To succeed, the farmer of to day needs to know his soil in order to supply it with whatever it lacks, that good crops may be produced. He urged upon the farmers raising at home, all produce needed for home consumption, viz: Their own meats, rice, corn, vegetables, sugar cane for molasses and sugar. Reduce the acreage of cotton; if you have been planting forty acres, reduce the same to twenty; use the same amount of fertilizers, cultivate the land well, and it will yield as much cotton as forty acres poorly cultivated.

Stop renting land; buy if it is only five acres and produce your own home supply of food.

Get away from the mortgage system. Live more economical; learn to save your money and not buy useless things. farmers were advised to engage in truck farming, and their wives in butter making, as a source of ready means.

The disregard of thrift and economy were assured to be the greatest evil and the most dangerous barrier that operated against he success of the colored farmer.

He told his audience not o be ashamed of hard work; work for the best salary or wages you can get, but work for anything, rather than to be idle.

He spoke of the great outlook for fruit raising in this country and our excellent system for shipping our fruit to Northern markets.

He told the farmers that instead of spending the winter in idleness they could use the time to advantage in repairing their barns and farm implements, and in caring for their worn out fences.

He gave an example of a plantation he passed through last winter, in which he saw a plough left out in the field when the last ploughing was made in the cotton for "laying by" time. That vividly illustrated the utter carelessness of Southern farming.

Prof. Hoffman gave the farmers' wives a very timely talk. He pointed out to them how they could assist their husbands in making them successful farmers, by being careful housekeepers. He suggested to these women methods of preserving the vegetables and fruit raised on the farm for winter consumption.

After the address of Prof. Hoffman, a farmers' conference was held and the farmers were allowed to express themselves on some of their needs. To say the least, the meeting was a surprising success. The masses of the colored people coustitute the peasantry and agricultural class of the South, and should be taught aloug these lines.

Prof. Hoffman is doiug a great work for his people in this state that will be felt amoug them throughout the entire Sonth. Ex.

NOTICE.

To Central Alabama Conference:

Ministers, Epworth Leaguers, and visitors to this body, Dec. 8, will return at reduced rates, provided they hold certificates from all starting points. Buy from home through to Gadsden, Ala., if possible. If not, buy to the nearest point and re-purchase getting another certificate. Present them at the Conference to be signed by the Secretary, or else they will not be honored.

W. H. Nelson, Sec.

NOTICE.

Dear Brethren: Rev. A. Handy, an old father of the Mississippi Conference, in charge of Harriston Mission, has suffered much on account of yellow fever on his work. He has been deprived of his pulpit and people for about two months; shut up in town without means and where the fever visited every house. This dear brother who is like some other on my district, remained at his post of duty doing what he could for his afflicted flock. He is worthy and deserving. I appeal to our brother ministers, their members and friends to send this brother what you can.

Wm. McMorris, P. E.

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LITERARY NOTES.

The Christmas double number of The Pocket Magazine presents several new features, which the publisheirs believe will meet with approval.

One of Lieut. Peary's publishers has received an interesting personal letter from the explorer in which he writes: "Thus far my plans have progressed well and I myself am in good condition." The letter was sent from Etah, Greenland, by one of Peary's two steamships, the Hope. No farther word from its writer may come for years,—unless, indeed, he is fortunate enough to reach the Pole and return to civilization sooner than is generally expeeted.

The Initial number of the Ledger Monthly comes to us in an Autumn cover of very great beauty. The contents of the Ledger Monthly embrace a rich variety of fresh and interesting reading matter and many illustrations. Articles on "Seasonable Fashions" with illustrations, on "Decorative Embroideries," on the Kitchen and cooking, on "Common Sense for Mothers and Nurses," stories for the young, fables for the nursery, poetry, miscellany, anecdotes, sketches, editorials and recipes, complete a magazine of uncommon interest. 50 cents a year.

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This is a vivid, striking story of New York's social, commercial and religious life. The three phases of the temptation of Christ—the appeal to hunger, to pride, to ambition—are shown to be in the life of all men, some yielding to the temptation and some overcoming it. The book discusses through its characters the most important questions of the day, and throws practical light upon matters in which the great mass of the people are vitally interested. Eaton & Mains, New York; Curts & Jennings, Cincinnati.

That the spy sent by the United States government to Spain during the war should have become the guest of Weyler himself, seems incredible. Yet there is nothing more true. The government selected as its agent a man of position who has lived much in Germany. It was necessary for us to have a trained intellect that would make no mistakes. His story is told in the November Cosmopolitan. Crossing the frontier in a first-class carriage, he was by a trifling accident brought into conversation with a young Spanish nobleman; presently who should come along but the son of General Weyler. This acquaintance led to his receiving many attentions from Weyler when they reached Madrid, and the General actually gave up a day to a trip to the Escurial. Imagining this grim arch-enemy of ours laying himself out to please the secret agent whom the government had sent to find out the weak places in Spain. How trifling the demarcation between the position of honored guests and that of spy who, if discovered, would have been all the more quickly sent o his death! The same issue of the Cosmopolitan contains four pieces of fiction by famous authors.

The frontispiece of the New England Magazine for November is a fine reproduction of a rare portrait of George Dewey, the hero of Manila, made in 1867. This appears in connection with an article on Montpelier, Vermont, by Mr. Hiram A. Huse, a prominent lawyer of Montpelier, and is a valuable historical and descriptive study of this important New England city.

"The Man with the Branded Hand," who Whittier has immortalized in verse, is the subject of a brief sketch by Frank Edward Kittredge. The man referred to was Jonathan Walker, who endured many hardships in helping fugitive slaves to freedom. A portrait of him is shown, as well as a view of the monument which has been erected to his memory. There is the usual amount of good fiction and the Editor's Table discusses the remarkable advance of co-operative production in England. Warren F. Kellogg, 5 Park Square, Boston, Mass.

NOTICE.

Owing to the fact that Mrs. Dr. L. E. Baker has failed to send in moneys collected for the Old People and Orphan's Home for more than four months after having been notified, she is hereby discontinued as agent for the same. All moneys collected from now on by her we will not be responsible for, hence we give the people timely notice.

A. D. Hayse, President.
S. R. Gipson, Sec.
N. L. Lackey, Supt.

Greenwood, Miss., Oct. 10, 1898.

P. S.—Other papers please copy.

NOTICE.

To the West Texas Conference:

All candidates for ordination, admission and under graduates in the traveling connection, are asked to report for examination at Denison, Texas, Dec. 6th, at 9 a. m., at which time each member of the board is asked to report for duty assigned.

Andrew Foster, Chairman.
N. J. Johnson, Registrar.

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McComb City	McComb City
Ac.... ..... 9:30 a m	Ac... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 11:30 a m	No. 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7:40 am	No. 6, fast mail..7 55 am
No. 7, coast acc 8..0 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
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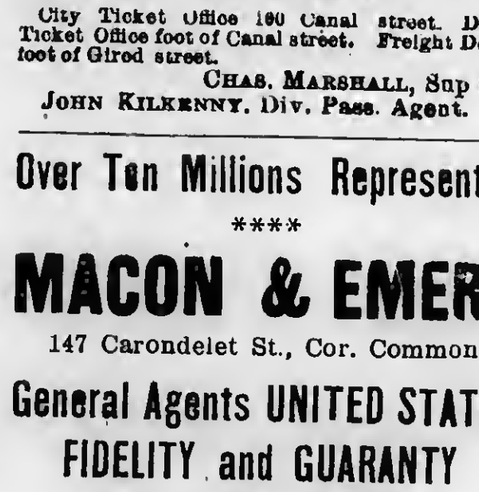
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PUBLISHER'S NOTICES.

Cash Remittances.

Nov. 7th to 14th.

Atlanta and Savannah—O. N. Samples *1.

Central Alabama—H. N. Brown 1, N. H. Speight 1, Booker T. Washington, T. J. Jackson 1, L. W. Goodson *1 1.

Lexington—J. M. Thomas.

Little Rock—G. D. Duke.

Louisiana—J. B. Burrell, J. M. Anderson, R. C. Worsham, Miss S. A. E. Brazley, H. James *1, M. Seither, John Streight, J. J. Obee 1, Wm. Harrison, P. Landry, Miss L. M. Alton, E. F. Harris 1, St. James A. M. E. Church.

Mississippi and Upper—S. McDavis 1, J. Burton 2, C. H. Brown *3, L. J. Terrill 1, J. C. Hibbler, B. H. S. Fergusou 1, J. T. Cannon 1, M. Anderson 1, Laura S. Powe, H. H. Johnson *1, W. H. Smith.

North Carolina—J. A. Rush *7.

South Carolina—Miss A. B. McLeod 1.

Tennessee and East—J. T. Henry.

Texas and West—L. S. Blakeney 1, Lou Allen, A. Brown *1 1, B. F. Smith, J. I. Gilmore 1, G. W. Townsend *3, F. R. Morton 1.

*Yearly.

WHAT IS THE HOPE OF THE NEGRO IN THE SOUTH?

Wm. Perry, Union, Ala.

The hope of the Negro in the South, first, he must get religion, and, secondiy, he must educate, and, thirdiy, he must get weaith, or else he will never be considered hy white men of this Southland.

Religion keeps him from violating the laws of his country and learns him how to be a good citizen.

Education teaches him citizenship, and without it cannot make a good citizen. Weaith brings him on a level with other citizens, and makes him able to protect himself.

Now, unless we shall begin to look in the direction of religion and education and weaith, we will always be under foot of other races, let them be white or colored.

Watch your label and renew in time.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

CRESCENT CITY NOTES.

Rev. H. C. Armstons address is Washington avenue and Tonti strect, this city.

A unique service was heid last Sabhath in Wesley Chapel. There was a union Sunday-school meeting in which the Sahbath schools of the foliowiug churches participated: Wesley Chapel, Union Chapel, Mount Zion, Pleasant Plains and First Afican Baptist. The programme was interesting and instructive. The coilection amounted to $15.

Rev. W. R. Butler preached a sermon on last Sabbath night before the Anti-Lynching and Mob Association and a large audience.

Special work is being done in the elocution classes of the New Orleans University, notwithstanding every branch is working away. The several societies afford ample means for practice. It is a leading feature of the university that the young ladies feel and in many instances demonstrate their abilities to be the equals of the young men. Mrs. M. A. Collett, the instructor in elocution, is to be commended for the splendid success of this department.

Miss Stella A. E. Brazely has beeu recently elected Sunday-school superintendent of Williams Chapel, and is giving great satisfaction.

Elder Valcour Chapman filled the pulpit of Union Chapel recently. His sermon was strong and practical.

Prof. W. J. Nickerson is the composer of the music aud Mr. Joseph Taylor of the words of the popular song, "The Departure of the Ninth U. S. Infantry." The regiment left here in August for Santiago, where it is now, and this soug is dedicated to it by the composers.

The office acknowledges the kind invitation of Rev. and Mrs. P. Landry to be present at a birthday dinner, given in honor of their son Willard.

Rev. C. H. Stepteau ,B. S., is filling temporariiy the puipit of Ceutral Congregational Church, made vacant by resignation of the late pastor, Rev. J. W. Whitaker, A. M.

Simpson Chapel, Rev. J. F. Marshal, pastor, is enjoying a season of prosperity. The church is spiritually aiive,, and the Epworth League has taken on new life and is preparing to make itseif feit as a potent factor in work of that church. Indications are that this church will bring up a good report to the conference.

Assistant Manager Jones filled the pulpit at New Orieans University last Sabbath morning.

Union Chapel, Rev. H. Taylor pastor, surprised us last week by adding 18 subscribers to our list secured at a class meeting service. Let others follow.

NOTICE.

The Ministers Mutuai Aid Society are hereby called to meet at Denison, Texas, Dec. 6th, at 3 p. m.. Let every member he present at roii caii and pay his annuai dues, and ail ministers desiring to enter for future protection of his family be present at this hour. Let the committee appointed to draft a suitahie form for receipt be ready to report. This is a very important organization and deserves more time and attention than has heretofore been given; don't fail to be present. Shouid any providential hindrance prevent, please send in your aunuai dues and assessments.

Yours for the M. A. S.

Andrew Foster, Pres.

G. R. Bryant, Sec.

PROGRAMME

Of the Second District Conference of the Holly Springs District, Upper Miss. Conference, to convene at Water Valley, Miss., Nov. 23d:

Opening Sermon, by L. W. Mosely.

"How should class meeting be conducted so as to increase the atteudance," W. H. Golden and T. L. Ingraham.

"Christian Fellowship," L. J. Terrel and J. A. Slate.

Introductory Sermon, by B. T. McEwen ,at 7:30 Wednesday night.

Sermon, S. D. Troup, 11 a. m. Thursday.

"The Relation of the Local Preachers to the Pastors in Charge," A. W. Wright and J. J. Johnson.

"How to Conduct a Successful Revival?" T. L. Ingram and J. W. Johnson.

"The Best Method of Conducting a Sunday-school," W. C. Clay and C. W. Walton.

Missionary Sermon, J. W. Winbush.

Sermon, A. W. Wrignt, 11 a. m. Friday.

"The Temporal and Financiai Condition of the Holly Springs District," J. W. Winbush, C. W. Walton and W. C. Clay.

"What Was the Condition of the Colored Man in the M. E. Church 25 Years Ago?" W. McDonald and C. W. Walton.

"What is New Testament Sanctification?" G. J. Dobson and L. F. Jones.

F. A. and S. E. Anniversary, by the President of Rust University, Prof. G. G. Logan and W. C. Clay.

Sermon, J. W. Johnson, at 11 a. m. Saturday.

"The Model Preacher," T. L. Ingraham, W. C. Clay and J. J. Johnson.

"Is Election Taught in Scripture? if so, to What Extent?" J. W. Winbush, W. H. Golden and T. L. Ingraham.

Sermon, S. W. McLeod, at 7:30.

Sunday Services: 10 a. m., Love Feast, conducted by L. J. Terrell, W. H. Golden and J. J. Johnson;

11, Sermon, C. W. Walton.

3 p. m., Sermon, W. McDonald.

7:30, Sermon, T. L. Ingraham.

G. J. Dobson, A. W. Wright, J. J. Johnson, Committee.

FIRST ROUND.

Raleigh District, N. C., Conference.

Norfolk and Princess Anne, Va .....Nov. 19-20

Townesville.....Nov. 26-27

Oxford .....Dec. 3-4

Oherlin.....Dec. 10-11

Raleigh.....Dec. 17-18

Goldsboro.....Dec. 24-25

Durham.....Jan. 7-8

New Berne and Kinston.....Jan. 14-15

It is hoped that the brethren will begin immediately with their benevolent coiiections in order that no great strain will be required at the close of the year. W. P. Hayes, P. E.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, November 24, 1898.—Vol. 33, No. 47. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

Self-denial is the foundation of godliness.

* * *

We give most of our space this week to reports from the Missionary Committee.

* * *

My! How the Southern papers do magnify any and every trouble had with Negro troops.

* * *

Just 70,000 more women than men in the State of Massachusetts. Great demand for marriageable men but all need not go there at once.

* * *

Miss Anna A. Gordon, who was Miss Francis E. Willard's private secretary, has been chosen vice president-at-large of the National Womans' Christian Temperance Union.

* * *

Although it is reported that the labor troubles in Illinois have been settled by the Company's yielding to the strikers, it seems the clashing between the strikers and the Negroes imported is kept up.

* * *

We regret exceedingly that the crowded condition of our columns prevent our paying our respects to the political murderers of the Carolinas. Still we feel safe in saying they would never have gone as far as they did in the matter had they not been urged, and we may say aided and abetted by the democratic press of the whole South, and some hot-headed statesmen as well.

The rebuke administered by our Methodist press and by many of the strongest papers of the North, irrespective of politics, is encouraging and hopeful to say the least.

* * *

In presenting the claims of the Oklahoma Conference before the General Missionary Committee, Bishop Merrill urged the necessity for organizing the colored work of the conference into a separate district, and appointing a presiding elder in charge. The appropriation was made accordingiy, hence we take it for granted such action will be taken by the Bishop presiding at the next session of that conference. It may be well to say we have met with more than one member of the Oklahoma Conference who argued the necessity for just such action. In view of the reasons given by the Bishop, and by them we hope it may be done.

* * *

"Did not our hearts burn within us?" Such was the question on the lips of every one who listened to the representations of mission fields made before the Missionary Committee by Bishop Foss and Dr. Goucher for India; Bishop Walden, for Europe; Bishop Hartzell, for Africa; Bishop Joyce, for China and other Asiatic countries, and by Bishop Warren, for South America. We have never seen the committee moved as it was during some of these addresses.

While Bishop Foss and Dr. Goucher pleaded for India, many members of that body who ordinarily seems cold blooded and hard to move, could not restrain their tears.

Bishop Merrill, who is usually so cool and seemingly immovable, fell in with the rest. When it was observed that the tears were tricking down his cheeks also, one facetious member of the committee was heard to remark, sub rosa, of course: "Bless the Lord, another sinner down!"

THOUGHTS FOR THANKSGIVING DAY.

What has transpired in your life this year, for which to be grateful? What has added to your comfort or happiness? When any such query is made, many people find it difficult to recall anything for which they have reason to be thankful. Blessings have come to them right along, day after day, but so quietly, and for the most part, as the result of so little effort on the part of the individual concerned, that it is difficult to appreciate fully their true value. And yet they have come, and there is no man but has profited by their coming. By some means we learn to take life's blessings as a matter of course, and hence seldom stop to question either how or whence they come.

Gratitude is in no sense peculiar to man; the fact is it would be nearer the truth to say man alone seems capable of ingratitude. The most ferocious of the lower order of animals have shown themselves capable of appreciation for a needed kindness shown. Such an act they seldom forget; why should man be less appreciative of the giver of all good.

But, evidently, the secret of man's ingratitude is that weakness which prompts him to so magnify any ills that may come to him as to lead him to lose sight of his blessings. In other words, because everything does not go his way, he too often refuses to acknowledge, gratefully, such as do.

As well might a man who is ambitious to become a millionaire, consider it unimportant that he has accumulated a half a million. He has'nt all he wants, why care for what he has? For a man to have such feeling relative to the blessings of life marks him, at once, an ingrate. If he would only stop to weigh the matter seriously, he might be led to conclude that he has already more than he deserves. No prudent earthly parent trusts the child with all his portion at once. The history of the prodigal son shows what is too often the result of such an act, and his history is the history of many another. If such a course be unwise in an earthly parent, why should we expect it of our heavenly Father? He knoweth our frame; he remembereth that we are dust. Too great plenty and, hence, too much prosperity has destroyed many a man. Is it not just possible that if we were entrusted with all the good things our Father has for us, that we might abuse them? Or, is it not possible that they might destroy us? Then, instead of sulking like a pouting child, and finding fault that we do not receive all the blessings we wish, or that we are not now accorded all the rights and privileges justly due us, let us thank the Lord for what we have, and trust Him for others that will surely come. The day is breaking; yea, more, the day has already dawned in America, and it is darker now than it will ever be again. It is dark enough now, it may be said, and so it is, but let each man thank God and take courage. The wheel of progress neither stands still, nor rolls backward.

"Courage, brother, do not stumble
"Tho' thy path be dark as night,
There's a sta to guide the humble,
"Trust in God and do the right."

Bishop Walters, D. D., president of "The National Afro-American Council," has called a meeting of the executive committee and all those interested in the Council to be held in Washington, D. C., December 28th.

AFRICA'S OPPORTUNITY.

Verily this is Africa's opportunity. Many years have elapsed since Africa had the ear and heart of the church to the extent she now has it. There was a time when our Methodism was full of hope for the evangelization of this great and benighted continent, but the deadly fever slew our missionaries to such an extent, and the returns in converted souls were so meagre that the heart of the church seemed to sink within her. Still the church did not give up entirely, she simply slackened her pace while awaiting orders from above. In due time these came, and again she has taken up the line of march with renewed vigor. First Bishop Taylor went out, and traveling up and down the continent, planted stations here and there, and laid the foundations for a magnificent work. Then came Bishop Hartzell, a man whose life from early manhood to the hour of his call to Africa, had been almost wholly given to the evangelization and education of the Afro-American; henceforth he is to give himself far more completely to the work of evangelizing and educating the African in Africa. May the Lord grant him success! And strange to say, simultaneously with his call to this work, the church seemed almost unvoluntarily to have turned toward him as the-called of-God, and to have determined to back him as far as possible, in all his plans to do the work assigned him. This was evidenced when he arranged to leave the first time for his post of duty, but it is more fully evident at this time than ever. The great heart of the church is with him.

At the session of the General Missionary Committee just closed, Bishop Hartzell made a report of his work and what he accomplished, followed by a most touching plea for a larger appropriation. The result showed that he has the fullest confidence of the General Committee. An appropriation of $10,000, for the Liberian Conference; $15,000 for the Congo Conference and a contingent appropriation of $40,000 were made. This last named amount is not to come from the treasury of the society, but is to be raised by "special gifts" to the African fund. When it is remembered that the appropriation last year was only $14,250 for all purposes, the advance thus made will be the more fully appreciated. Indeed we are fully convinced that this is Africa's opportunity. If the Afro-American is interested in his fatherland, now is the time to show it. We must contribute willingly and gratefully of our substance, and we must do more than that. The bishop wants a number of well educated, thoroughly consecrated Christian young men and women for teachers and preachers. Not all to go at once, but to give themselves to the work, continue their preparation, and be ready when he shall find the open field and the means to pay necessary expenses.

"Who will answer, gladly saying,
Here am I, send me, send me!"

It is gratifying to learn that Congressman White, of North Carolina, the only colored representative in the national Congress, was re-elected in spite of the determined opposition of the murderous Democrats of his state. His re-election, however, is as much a surprise as it is gratifying. The only way to account for such a result is that if they were too bold in their intimidation and fraud, Brother White might meet their representative with a contest. We congratulate Congressman White!

OUR CONTRIBUTORS.

BIBLE VIEW OF SANCTIFICATION.—II.

Rev. J. C. Houston.

In the preceding article, carefully proceeding under the unerroring guidance of the Apostolic pen, we saw the office of true sanctification and considered in its indispensable relation to regeneration in the conversion of the soul. That was its iniatiatory work rudimentary in its character, but full and efficient in the marvelous extent of its invaluable operation. We wish now to study its continuous work. In its ineipient work, it cleanses the temple for the permanent dwelling of the Holy Spirit with whom it is thereafter associaited in all of its future operations with the Christian. Sanctification, so to speak, is to the Holy Spirit what the spring is to the proprietor of a building: it is its cleansing instrument and is necessarily brought into active service every time any defilement appears in the building of its agreeable occupancy. The Holy Spirit enters, not only to cleanse but to keep it clean and must of necessity be in full posession of all of the divine element necessary to its continuous cleansing. If man sins after conversion that sin must be removed by the same efficacious instrument with which the sins were removed in conversion. After sins are no leess sinful and needs no less power for their removal. The heart that sins must always seek the same foundation for its cleansing; the disease is the same, and the effectual remedy of its cure must be the same. This remedy, as we have seen, is the efficacious blood of Christ, the only foundation of sanctification and must continue to flow through the efficient agency of the Holy Spirit as long as true faith pleads its help in the removal of new accumulated guilt. We have seen that sanctification is not our act, but the act of the Holy Spirit, and since it is not my act what have I to do with its failure to operate in my case. Very much indeed. It can act in my case only as it is borne out by the strength and constancy of my faith. It hastens to answer in the fullest strength of its gracious functions every call of true faith, and since faith is my act I am rightly responsible for all the suffering which a failure to exercise it brings upon me. A living faith is the ground of a living and indwelling sanctification. It throws wide the door of the defiled heart for entrance and thus makes its continuous cleansing possible. Faith makes the soul the home of sanctification, but it does not remain to prevent sin. This is not its office, but to remove it, should it appear. There is said to be another degree of sanctification called entire sanctification. When the child of God has reached this supreme height in the gradual growth of the Christian graces according to the most prevalent construction of the new school, he has reached a point beyond the possibility of sin. He has faithfully climbed the ladder of sanctification until he has reached its highest round. He is grown, and if grown he cannot grow. This is an erroneous idea. Sanctification has a continuous work in the Christian, but not a continuous growth. It is not susceptible of growth. It is a divine act, and therefore is perfect, complete and full. When one is regenerated he is then and there entirely sanctified, that is the act was an entire act. He was not half-cleansed but entirely cleansed. Every act of sanctification upon the human soul, even after regeneration, leaves the soul entirely sanctified, entirely clean. This is entire sanctification. So that an individual may be sanctified to-day and not sanctified to-morrow, he may stain his garment and thus lose his claim to that high state, but if the stain is again moved, it will be entirely moved, leaving the garment entirely clean. The claim that sanctification grows is based upon the apostle's prayer: "The very God of peace sanctify you wholly." The apostle was not addressing an individual but a church, some of whom were not sanctified. Hence he writes them in his sacred letter (2 Thes. 3:11): "We hear that there are some which walk among you disorderly;" therefore he prays: "The very God of peace sanctify you wholly"—all of you. The whole of you—speaking in the sense of a collective whole. Had he been addressing an individual the sense would have been clearly different; that would have implied that the person addressed was only partly sanctified and he wanted him made wholly so. But the case was different and gives us a different sense. Those who hold that one may grow in entire sanctification have got the word confused with Christian perfection. There is a clearly marked difference between the two terms. Sanctification is from Christ and relates to the work on the Divine side of Christian life. Christian perfection is from the human side and relates to human conduct. This is the side that must grow. Man's side of the work is imperfect and must grow into perfection. He must cut off his old habits, and, under the dictation of the Holy Spirit, assume new habits. Every good habit added under the direction of the Holy Spirit is a step toward perfection and so one may go on acquiring good habits until all the habits that go to make up the Christian are good. This is perfection in conduct prompted by perfection in love. These Christian habits now formed must be cultivated until they become fixed. They must become a part of his very being and he will find it comparatively easy to live right. These habits of righteousness are formed under the guidance of the Holy Spirit. Hence they are called "the fruits of the Spirit;" but while this is true, the human soul is the soil of its planting, therefore the human will must co-operate with the Spirit in bringing them up to a permanent perfection and a safe maturity.

Christian perfection is the Christian graces completed; that is to say, as complete as is possible to humanity, for experience as well as the Bible has taught that fallen humanity is poor soil from which to reap a perfect crop of righteousness. And yet we may reach a height in the sacred realm of perfection which brings us in agreeable touch with the Divine and creates a deep sense of ease and perfect safety. Nothing less should satisfy us. Sanctification accompanies the growth up to perfection. When the Christian cuts off a bad habit and steps higher sanctification comes in and removes the stain of that habit and thus helps the growth. We are now prepared to see that sanctification is not mystification, neither does it necessarily imply a long face nor a sanctimonious look, but a heart fully consecrated to God and this does not imply a neglect of any righteous and just duty to our family, neighbor or state.

Yazoo City, Miss.

WHAT IS A FRIEND?

Rev. W. L. Duncan.

Different definitions have been given to the above, but Mr. Webster defines it thus: A person attached to another by affection.

Here is another definition given to the same question: "The first person who comes in when the whole world has gone out." He further says: A bank of credit on which we can draw supplies of confidence, counsel, sympathy, help and love. The image of one's self reflected in the mirror of mutual esteem and affection. One who loves the truth and you, and will tell the truth in spite of you. One who considered my need before my desirings. The triple alliance of the three great powers—love, sympathy and help. A safe in which one can trust anything. The link in life's long chain that bears the greatest strain. A star of hope in the cloud of adversity. One who understands our silence. A volume of sympathy bound in cloth. A jewel whose luster the strong acids of poverty and disaster cannot dim. One who smiles on our misfortunes, frowns on our faults, sympathizes with our sorrows, weeps at our bereavements, and is a safe fortress at all times of trouble. A diamond in the ring of acquaintance. One who, having gained the top of the ladder, won't forget you if you remain at the bottom. One who, in prosperity, does not forget you in adversity, assists you in sickness, nurses you, and after your death, marries your widow and provides for your children. The jewel that shines brightest in the darkness.

So one can see that friendship is the personification of love and help. The ripe fruit of acquaintanceship. The sunshine of calamity. Mr. Browning says: "Friendship is one soul in two bodies." A harbor of refuge from the stormy waves of adversity. One who multiplies joys, divides griefs, and whose honesty is inviolable. "A friend that sticketh closer than a brother." Christ is more than a friend. A proposition was made in this last war with Spain and this country by a colored convict in the State prison at Jackson, Mich., which, since it recalls the story of Damon and Pythias (those who know the story can see more clearly the meaning of a friend). This colored convict serves also to illustrate the manner in which a patriotic fervor permeates every stratum of American life. The convict's name is Williams. His ten years' term of imprisonment expires January, 1899. Between him and a white fellow convict named Cheesebo, a warm friendship had grown up. Cheesebo is serving a life sentence, but he yearned for an opportunity to enlist in the fight against Spain, and his colored friend was eager for him to have the opportunity. So Williams wrote a letter to Governor Pingree, begging that Cheesebo might be given a soldier's opportunity, giving the pledge of both, that when the war was over Cheesebo would return to serve out his sentence; if he did not return, Williams agreed to serve the life sentence instead, unless the soldier was killed in combat. All this is friendship. But how much greater was Christ's sacrifice for us than that. These men were both under the condemnation of the law, but Christ, of his own free will, came down from heaven, emptying himself of all its glory, and being born under the law with us, gave His own freedom and life as a ransom for us. "Go in peace and the Lord be with thee." "A safe stronghold our God is still a trusty shield and weapon; He'll help us clear from all the ills that hath us now o'ertaken."

Navasota, Texas.

OUR NEED FOR TRUE LEADERS.

Rev. L. H. Hunly.

If there is any one thing that presses more forcibly on my mind than another it is the present need of true leaders.

We need them in our government, in our school rooms, and above all, let us have them in our pulpits. Our people are being led by men not in all respects prepared for leadership.

We need ministers whose characters are without blemish, men who are true to their God, and to their fellow men; who would do nothing that they are conscious our Savior would not do.

We want ministers who will stand up for the right, and down the wrong wherever they meet it; ministers who will not preach one thing and practice another. "Practice is better than precept."

O, that our ministers would realize this fact.

If you stand firm for the right, your people may not like you so well; but never mind, let this be your motto: "Be sure you are right and then go ahead." The people will soon follow suit.

For "Right is right, since God is God; and right the day must win. To doubt would be disloyalty, to falter would be sin."

Let us try to pattern our lives after the model leader, our Lord Jesus Christ.

I pray God to hasten on the time when our pulpits shall be filled with pure and undefiled men.

"Aim to be a true leader,
Stout-hearted and brave,
Be one of the brightest gifts God ever gave;
Be not thoughtless, careless or vain,
Be a leader to battle with difficulties and pain;
Be a leader of truth not a leader of false,
Be a leader of hope, not having a fear;
Be a leader of joy when disappointments assail,
Be a help, not a hindrance, when misfortunes prevail.
Never mind if obstacles your pathway throng,
Never mind a few jolts as you journey along;
Be true to yourself, your race and your God,
Be a home joy, a solace, the best that you can;
O, be what God would have you—a true leader of man."

Cedar Bluff, Ala.

CALL FOR A MEETING OF NATIONAL AFRO-AMERICAN COUNCIL.

To Be Held in Washington, D. C., Thursday, December 29th, 1898.

To the members that were enrolled at the formation of the Council at Rochester, N. Y., September 15th, 1898, and all the signers of the call for said meeting, and all who are in sympathy with the object of the Council (which is the amelioration of the condition of the Afro-American race) and are willing to contribute five dollars annually towards the carrying out of the purposes of the Council:

You are hereby requested to meet at Washington, D. C., on Thursday, December 29th, 1898. If any apology is needed for the issuing of this call of the Afro-American Council so soon after its formation, I hope the following reasons will be satisfactory:

1st. A large number of the leaders of the race who were anxious to attend the convention held at Rochester were prevented from doing so because of the limited time between the issuing of the call (Aug. 24th) and the date of the convention (Sept. 15th).

2nd. The place of meeting (Rochester, N. Y.) was considered by many as too far removed from the masses of our people where the majority of our leaders reside, necessarily entailing considerable expense. Mr. Fortune, who issued the call for the Rochester meeting, recognizinz this fact, gave the following as his reason for doing so:

"My excuse for calling the meeting at Rochester is to take advantage of the race sentiment which will be invoked by the unveiling of the monument of Frederick Douglass in Rochester, September 14th, a city in which Mr. Douglass spent some of the best and happiest and most fruitful years of his life, and one of the freest and most tolerant cities in the Republic, whose hotels, homes and press will receive the confreres with open arms and generous hospitality."

3rd. We did not have sufficient time to finish up the business of the Council as satisfactorily as desired.

These reasons make it necessary that another meeting be called in a more central locality to consummate the work so auspiciously begun at Rochester, giving ample time between the issuing of the call and the date of the meeting for all needed preparation.

The continuation of brutal lynchings, unjust discriminations on railroads and in hotels, restaurants and labor unions, the attempted disfranchisement of Afro-Americans in several of the Southern states, and a host of other obstacles which are thrown in the way of our moral, financial and educational progress, make it absolutely necessary that we organize and perpetuate an organization for self-protection.

The Afro-American press is almost a unit in its demand for a national organization which has for its object a fair representation in the government of the country, local, state and national; to resist by all legal and reasonable means mob and lynch law, of which we are made the special victims, and to insist upon the arrest and punishment of all such offenders against our legal rights; to resist the tyrannical usages of railroads, steamboats and other corporations, and the violent and insulting conduct of their employees; to labor for the reformation of our penal institutions, where barbarous, cruel and unchristian treatment of convicts is practiced: to secure a more equitable distribution of school funds; to insist on a healthy emigration from terror-ridden sections to other and more law-abiding sections; to encourage all kinds of business enterprises, etc.

My reason for calling the National Council during holiday week is that the delegates may take advantage of the reduced rates made during that time. All applications for accommodation must be made to Mr. E. Cooper, 459 C St., N. W. Washington, D. C.

(Signed) A. Walters, President.

Jersey City, Nov. 1st, 1898.

WHY DON'T THE NEGRO MINISTER STUDY?

By Rev. Thos. L. Routt.

This question is often asked in surprise among our own people, hence I thought I would give the public a word or two on the same. There is no class to whom there is a broader field of labor opened and on whom there are greater responsibilities resting than upon the Negro ministry. His field is broad. There are many stones to be turned and unturned. There are many false ideas about religion to be rooted up. He is to teach that religion is love, and consists in loving acts and right living and not in emotion simply while at church.

Some aim at everything but instruction. They try to see how great an excitement they can create at service and then afterwards get together with their kind laugh and jest at "how they made them kick up and fall over." Shame! Such seem to be servants not worthy of their hire and forced the call upon themselves and themselves upon the people; they are "the blind leading the blind." He who is not called should not lie on God and intrude upon the people for support. Study or quit. Bring honor and dignity to the calling. You are not deceiving the congregations by rehearsing to them the same sermon 52 times a year. Some of them know your sermon better than you, and you would be surprised to hear what you suppose to be the most illiterate of your congregation comment on it.

This is an age of progress along all lines and people become enlightened by contact with others in the course of their daily routine business. Men learn by hearing the news discussed in the barber shops and on the street corners, and a minister who does not read the current news even ten minutes a day nor the Bible five can scarcely hope to benefit or edify his people from the least from the pulpit.

To show that such men are not deceiving the people (as much as they think) I will relate the thought expressed by a certain sister. She is not educated, but the uneducated class think as well as the educated; for the sister in question is uneducated, yet she is intelligent and progressive. She said to the writer, "I am completely worn out in going to church to hear the preacher tell his experience twice every Sunday. Why in the world don't the preachers study something to preach!"

A statement of this kind ought to be a warning to the guilty.

An old gentleman made this comment on a certain divine's speech: "It was a good speech, but it didn't jine."

Now those who are guilty know it. Everyone who is not guilty will say "Amen;" everyone who is guilty should be ashamed and go to studying.

There was an old philosopher who was spoken to in a certain manner about his singing. The caution indicated that his singing was bad, and probably, like some of us, he disturbed others nearby who wished to sing. The old fellow did not raise a quarrel with his critique, but simply said: "I must try to sing better. Take a lesson from this old sage; visit less, study more.

In a certain city in which the writer had the opportunity to observe he noticed that there were two classes of ministers. The distinction was very apparent. One class could be seen in their study pondering over the sacred volume, treasuring up the precious truths, crystalizing thought, getting it in proper shape to give to the people; but you could see the other class standing on the street corners, gossiping with sister Rachael or leaning against a dry goods box entertaining idle men. Often this could be seen on Saturday afternoon and it may be not even a text was selected for the coming Sabbath.

One more thought along this line and I am done, viz: Why should we as Negro ministers apply ourselves diligently to study?

First, because we as a whole are behind every other race in finance, art, literature and science. It is evident that one who starts behind in a race will never catch up especially if he runs slower than his contestant. Hence we must increase our speed.

Second, we are serving a people who need help more than any other. Our people are a laboring class of people and not an intelligent class. Many whom we must serve do not find the chance to give five minutes a day to the culture of the mind. We are a race of men and women thus far of muscle and not of poets, philosophers and inventors. We cultivate muscle and not our esthetic natures. Therefore with the mass the mind is only fed by the ministers. In some communities I have seen the imprint of the ministers in every house. The people talked his talk, sang his songs and prayed his prayers. He had been in their community for years and was their only medium, their soul's widow, their skylight which pointed to the upper Bethel. This being true, we should seek our unction from on high. We should peruse every avenue and exhaust as far as possible every available source of useful knowledge and come to the sacred desk with our heart, soul and mind saturated with that wisdom which cometh down from above, which puffeth not up but maketh man wise. Let it be said of us as of one of old: "She hath done what she could."

Lebanon, Ky.

BEGIN EACH DAY WITH PRAYER.

I begin my day's work some mornings, perhaps wearied, perhaps annoyed with a multiplicity of trifles which seem too small to bring great principles to bear upon them. But do you not think there would be a great change wrought in the petty annoyances of every day, and in the small trifles that all our lives, of whatever texture they are, must largely be composed of, if we begin each day and task with that old prayer, "Rise, Lord, and let thine enemies be scattered?" Do you not think there would come a quiet in our hearts, and a victorious peace to which we are too much strangers? If we carried the assurance that there is one that fights for us into the trifles as well as into the sore struggles of our lives, we should have peace and victory. Most of us will not have many large occasions of trial and conflict in our career; and, if God's fighting for us is not actual in regard to the small annoyances of home and daily life, I know not for what it is available. "Many littles make a mickle," and there are no more deaths in skirmishes than in the pitched field of a great battle. More Christian people lose their hold of God, their sense of his presence, and are beaten accordingly, by reason of the little enemies that come down on them, like a cloud of gnats on a summer's evening, than are defeated by a shock of a great assault or a great temptation, which calls out their strength and sends them to their knees to ask for help from God.—Alexander McLaren, D. D.

The Southwestern from now till January 1, 1900, for only $1.25.

EPWORTH LEAGUE.

By Rev. Daniel W. Shaw, Ph. D.

December Topic—ALL FOR CHRIST.

Topic for December 4—WITNESSING FOR CHRIST.

(Scripture Reference—Luke 12:8, 9 Rev. 3:5.)

A wituess is oue who knows something about that which he is to give information. It was useless to call in one as a witness who know nothing.

A proper witness is one who tells the truth. One who adheres strictly to the faets.

A proper witness is one who tells the truth. Not holding back any part, but giving the fullest information allowed by the court.

A proper witness is one who tells nothing but the trnth. Not surmising, not guessing, but speaking plainly the thing he knows.

Sueh a witness onght every Christian to be for Christ. Yea, he ought to so testify for Christ as not to undo his testimony in its various kinds. In our conrts of common pleas many witnesses suffer impeachment; that is, their testimony is thrown out because it is inconsistent in its several parts. So I fear it is oftentimes with onr testimony for Jesus. A glanee at the field of Christiau activities is sufficient to show you that often our witnesses contradict themsolves. Let ns inquire into some ways and nodes of witnessing for Christ.

I—By the Verbal Testimony.

(a) Let the world know by the word of your mouth that you are a follower of Christ. It has been said that silence is golden, but to the truly redeemed child of God, whose heart like Lydia's has been opened, speech is golden; for out of the abundanee of the heart the mouth will speak. Like Peter on the day of Pentecost, tell of Jesus and his wonderful works and so confess him before men.

(b) Speak in your elass—prayer leagne and conferenee meetings. Let the stranger within zion's gates who may ehance to be with you in soeial serviees, not go away wondering whether or not you are on the Lord's side. Lose no opportunity to keep the world informed as to your relation to Jesns. This you ean do only by making it known, and one of the best ways of doing that is to tell it. Stay eontinually on the witness stand for Jesus and always be ready to give a reason for the hope that is in you. 1 Peter 3:15.

(c) Speak to the unsaved on tho street, and in tho honse. Speak to the siek and dying of Jesus, the mighty to save. Speak to the chained and imprisoned of him who opened prison doors and struek off the manaeles from those who eonfessed him. Be a wituess never-failing, always ready.

II—Witness By Our Life.

Here we strike rock bottom. John had been by tho Jews considered to be Christ's greatest witness. But Jesus said he had a greater witness than John; that witness was his works; only anothor name for his life. So with us our greatest witness is the life we are aeeomplishing.

I love to hear men talk for Jesus, it fills my soul with joy and inspires to higher and holier purposes, but above all I love here and there to find a man who lives his testimony over again.

Note hero the life outweighs the word, as the golden nugget the feather. Take all the fair speeches that one ever made, bind them together with promises like pearls and throw them into the balanees over against the life, and they go up like tho ehaff before the driving wind. It was the final appeal of Jesus, when his verbal testimony was doubted, ho said: "Believe mo for the very works' sake." This is the final testimony for Jesus, the exeelsus of all witnessing our works and life.

Note again, that our final reeognition by the Lord Jesns Christ depends upon our witnessing rom him here. If we hope to be presented in the courts of heaven by the resurrected and glorified Christ, we must acknowledge and bear witness for him while we are here on the earth. We are not left to guess abont so important a matter, but the plain declaration is before us. Luke 12; 8, 9.

Noto again: To bear witness for Christ will reqnire some heroism. It will not always bo easy. Thero will be times when you will be inelined to keep still when you ought to speak. Some times you will deuy Jesus by trying to eonform to the notions of thoso about you, to do this is to deny Jesus. Some times a man will stay away from ehureh beeause he may be a gnest of a man that is a sinner, who does not attend chureh, that is a denial of Jesus, and holds in the grasp the promised retribution.

We deny Jesus by doing the things that are eontrary to upright standards. Every wrong step, and every sin accomplished by the believer, is a denial of Jesus.

But if we are trne, beating back and down all the temptations and enticements to evil, overcoming all allurements, we shall have white raiment and the acknowledgement of Jesus. Rev. 3:5.

Charleston, W. Va.

A CHILD'S VICTORY.

A coal eart was delivering an order in Clinton place the other day, and the horse made two or three great efforts to back the heavily loaded eart to the spot desired and then beeame obstinate. The driver began to beat the animal, and this qnickly collected a erowd. He was a big fellow, with a fierce look in his eyes, and the onlookers were chary about interferring, knowing what would follow. "I pity the horse, but I don't want to get in a row," remarked one.

"I am satisfied that I ean do him up with the gloves on, but he wouldn't fight that way," added a seeond.

"I'm not in the least afraid to takle him," put in a young man with a long neck, "but by the time I get him down, along would come a policeman and arrest us both."

The driver was beating the horse, and nothing was done about it, when a little girl about eight years old approaehed and said:

"Please, mister."

"Well, what yer want?"

"If you'll only stop, I'll get all the ehildren around here, and we'll carry every bit of that coal to the manhole, and let you rest while we are doing it."

The man stood up and looked aronnd in a defiant way; but meeting with nothing but pleasant looks, he began to give in, and after a moment he smiled and said:

"Mebbe he didn't deserve it, but I'm out of sorts to-day. There goes the whip and perhaps a lift on the wheels will help him."

The crown swarmed aronnd the eart, a hundred hands helped to push, and the old horse had the eart to the spot with one effort.—New York Sun.

It now appears that when the Maria Teresa, the Spanish flagship whieh was being brought to this eountry as a trophy of the late war, was abandoned by her crew and given up as lost, that instead of sinking she drifted until she ran on a reef near Cat Island. At any rate, if reports be true there, she has been found and another attempt will be made to save her.

When Bishop Foster entered the church at the opening of the Chureh Extension meeting last week, the entire audienee arose to greet him, and the plaudits of weleome were general and hearty. It is beautiful to reaeh the sunset of life and be so universally honored and beloved.—Zion's Herald.

Dr. John H. Barrows, a dinstinguished Presbyterian minister of Chicago, who is a member of the faculty of the Chicago University, has been invited to become president of Oberlin College.

WOMAN'S DOMINION.

SYDNEY SMITH'S RECIPE FOR SALID.

To make this eondiment, your poet begs,
The pounded yellow of two hard-boiled eggs;
Two boiled potatoes, passed through kitehen sieve,
Smoothness and softness to the salad give;
Let onion atoms lurk within the bowl,
And, half-suspected, animate the whole;
Of mordent mustard and a single spoon,
Distrust the eondiment that bites too soon;
But deem it not ,thou man of herbs, a fault
To add a double quantity of salt;
Four times tho spoon with oil from Lucea crown,
And twiee with vinegar, procured from town;
And lastly, o'er the flavored eompound toss
A magie soupeon of anehovy sauee.
O green and glorious! O herbaeeous treat!
'Twould tempt the dying anehorite to eat;
Back to the world he'd turn his fleeing soul,
And plunge his fingers in the salad bowl;
Serenely full, the epieure would say
"Fate cannot harm me—I have dined to-day."

—Homo and Farm.

OZONE IN CLEAN CLOTHES.

Almost every person has notieed the peeuliarly refreshing smell of elean linen, espeeially when just removed from the lines. But few people are aware that there is any eonneetion between fresh, eool linen, just from the outside air, and the ozone of an apartment. The "Lanect" eontains an article on this subject, in whieh it is stated that the atmosphere of an aprtment may be eharged with ozone by bringing into it damp, linen sheets that have just been exposed to a dry, sharp wind; bringing them into the house and shaking them or waving them about the air of the room will, aecording to statements made, ehange tho character of the air. This is a matter of importanee to invalids, who often beeome exhausted from laek of ozone in the air they breathe. A means so simple and effective, and that which is in the reach of every person, should be generally understood. It seems that all that is necessary is to bring the linen to the room immediately after it is taken from the lines out of doors and shake and whirl it about, when the eharaeter of the air will be altered at once.—Christian Uplook.

In somo of the New York department stores mothers ean cheek their babies as well as umbrellas. In Brooklyn, the Rev. Dr. Wiley has originated a plan by whieh mothers ean attend the serviee without carrying the weo ones. He has fitted up a room for them, and eaeh Sabbath a number of young ladies volunteer to eare for them during the hours of servieo.

W. H. M. S.

The East Tennessee Annual Conferenee W. H. M. Soeiety convened in its 8th annual session in Dublin, Va., Oet. 28-30.

In the absence of the president, Mrs. E. E. Gardener, viee-president, was ealled to the chair, and presided with eredit. Mrs. Cora Provine, seeretary aud treasurer, made herself felt among the members of the eonferenee and the visitors. Reports of the several committees show no little improvement along all lines. Ten new auxiliaries organized on tho Wytheville Distriet during tho year.

Memorial services were held for Rev. G. W. Haden, Sisiter Ollie Pettis and Sister Emma Ramie.

Many of the members of tho East Tennessee Conferenee, returning from their conferenee at Bristol, stopped over with us, and expressed themeselves highly pleased with the way the business of the eonferenee was transaeted. Tho serviees on Sunday were largely attended and profoundly interesting. Conferenee collection, $25.

DORA WHITE.

Miss Helen Gould reeeives as many as six hundred letters in one week asking for money.

ENJOYING ONE'S CHILDREN.

"Never mind," said a would-be consoler to a tired mother, who had said that her four little children had quite worn her out that day—"never mind; you will enjoy your children more, and they will be less trouble, when they grow older."

"Oh, I enjoy them now," was the quick response of the tired little mother. "I believe in enjoying everything in this life as one goes along and I do not want nor expect a time to come when my children will not be, in a certain sense, a care to me. It would take a great deal of sweetness out of my life if, as I once heard a mother say, the time should come when I 'never give a thought to my children, because they are old enough to look out for themselves.' I find that my care increases as my children grow older, but then my pleasure in them increases in a corresponding ratio."

She was a wise mother, and there are wise parents who enjoy their children as they "go along," without hoping or expecting that the time will come when they will "enjoy their children more," because they will be "less trouble." A writer with very clear perceptions has said: "Children are more and more interesting as they grow older; at all stages, from babyhood to manhood and womanhood, they are to be daily enjoyed. People who think they shall enjoy their children to-morrow, or year after next, will never enjoy them. The greatest pleasure in them comes late; for, as Hamerton mentions in his Human Intercourse, the most exquisite satisfaction of the parent is to come to respect and admire the powers and character of the child."

They are wise parents whose companionship with their children begins at the hour of the child's birth. It is dangerous to defer it until the child is older.

"He will soon be old enough to be some pleasure to you," said a lady to the parents of a beautiful little boy less than six years old.

"He has been old enough for that all of his little life," was the reply. Every child that comes into the world "through the golden gate of love" is a pleasure to its parents from the time its first shrill little cry stirs into life the father-love and the mother-love that outlasts all other passions.—Harper's Bazar.

Apple Charlotte: Take six or eight large apples, peel and chop fine, one quarter of a pound of grated bread crumbs, one-half pound seeded raisins; cover the bottom of the pan with bread crumbs, then a layer of apples, raisins, then sugar, butter; slice very thin a little apple or plum jelly. Continue this until your pan is nearly all full, over this pour a cupful of custard. Bake slowly. Make an icing of the whites of two eggs and fair tablespoonful of sugar. Pour over the top. Brown; eat with sugar and butter sauce.

CHARTREUSE OF CHICKEN.

Butter well a plain deep mold, and line it one inch thick with fresly boiled rice. Chop fine sufficient cold cooked chicken to measure one pint; add to it one tablespoonful of finely chopped parsley, one teaspoonful of onion juice, one teaspoonful of salt, four tablespoonsful of thick white or tomato sauce, one-quarter of a teaspoonful of white pepper and two well-beaten eggs. Turn this carefully in the center of the mold, and add a thick cover of rice. Smooth over the top, and steam for three-quarters of an hour. Serve with a cream or tomato sauce, pouring a little of it on the platter round the base of the mold.—Pittsburg Advocate.

Bishop Phillips Brooks said: "No man has come to true greatness who has not felt, in some degree, that his life belongs to his race, and that what God gives him is given for the good of mankind."

The Southwestern from now till January 1, 1900, for only $1.25.

OUR YOUNG F IENDS

THE BABY'S FIRST SHOES.

'Mong relics kept for love's own sake;
I fondly over trifles muse,
Until from out their store I take
Two tiny, well-worn baby shoes.

At once there come a picture fair—
The fairy form and pure, sweet face,
The violet eyes, and gold-brown hair,
Of bonny, winsome Baby Grace.

These caskets small held eased within
Two dainty, darling, dimpled feet;
Whose path in life did just begin,
And steps, at first, were not so fleet.

But years glide by with unseen wings;
My raven locks have turned to gray;
The flight of time steals precious things,
And so our baby slipped away.

From childland into maidenland,
With all too quick and eager tread,
Where hope, rose-wreated, doth waiting stand.
The tiny feet have swiftly sped.

No shadows of cloud her sunny way,
No thorns yet check her onward path;
All love and joy, with heart so gay—
May she but know what good she hath!

But should the feet e'er weary grow,
Ad rough the pathway seem, or steep,
May heart be strong, through weal or woe,
The straight and narrow path to keep.

O, Love Divine, her steps attend,
And still her every path prepare;
And shield and guide, e'en to the end,
Our Baby Grace—our maiden fair!

—Selected.

GODD ADVICE TO BOYS.

You are learning a trade. That is a good thing to have. It is better than gold. Brings always a premium. But to bring a premium the trade must be perfect—no silver plated affair. When you go to learn a trade, do so with determination to win. Make up your mind what you will be, and be it. Determine in your own mind to be a good workman.

Have pluck and patience. Look out for the interests of your employer—thus you will learn to look out for your own. Do not wait to be told everything. Remember. Act as though you wish to learn. If you have an errand to do, start off like a boy with some life. Look about you. See how the best workman in the shop does, and copy after him. Learn to do things well. Whatever is worth doing at all is worth doing well. Never slight your work. Every job you do is a sign. If you have done one in ten minutes, see if you can do the next in nine. Too many boys spoil a lifetime by not having patience. They work at a trade until they see about one-half of its mysteries and then strike for higher wages. Act as if your own interest and the interest of your employer were the same. Goods mechanics are the props of society. They are those who stick to their trades until they learn them. People always speak well of a boy who minds his own business, who is willing to work and who seems disposed to be somebody in time. Learn the whole of your trade.—Michigan Christian Advocate.

Your pledge to the Missionary Society is now due. Send in the amount at once.

HOW TO MAKE AND KEEP FRIENDS.

One of the most desirable talents a young man or woman can have may be summed up as a capacity for friendship. How to make friends, and having made them, how to keep them, epitomizes the art of going through life agreeably, and indicate the reason why some persons succeed in their enterprises where others fail. The old Bible declaration that a man that hath friends must show himself friendly has never been excelled for terseness and truth. It puts the whole matter in a nutshell, and is so aptly and beautifully said that one may learn it by heart and carry it on one's life path as a motto for every day.

An important factor in the talent for friendship is a genial manner. A man said to me yesterday, "What a pity it is that Dr.—— is so cold and reserved, so formal and forbidding, since he really has warmth of nature if you can reach it! The trouble is, you always have to melt the ice. I presented my young friend from the country to him, and hoped he would at least extend a warm hand and say something cordial, but on the contrary, Dr.—— barely acknowledged the introduction, and turned away without even the semblance of interest."

An agreeable, cheery and cordial way of meeting people, a kind look and an earnest handclasp when brought into contact with strangers, go far toward making friends of those who have hitherto had nothing in common. If you happen to be shy and modest, if you are self-distrustful or unused to society, there is the greater reason why you should cultivate a genial and pleasant way of meeting friends and acquaintances. Do not be over familiar, and never be boisterous; but there is a grace or address, a sweetness of tone, and a gentleness indicative of good breeding, which is in reach of any one who takes pains to acquire it.

Another factor in the art of making friends is unselfishness. A self-lover is incapable of sacrifices, either small or great. When the first consideration with any one is his own comfort, his own convenience, his own aggrandizement, the atmosphere around him will be very unfavorable to the growth of friendship. In its extreme form, selfishness becomes a ruthless personal ambition, or else a mean parsimony which finds expression in the miser's wretched character, and neither a miser nor an unscrupulous ruler, whether the sphere in the latter instance be an empire or a farmhouse, can hope to have friends.

Sincerity is another foundation stone in the edifice we build, when we are making friends. Lack of trust flaws the crystal, and makes any social intercourse unsatisfactory and well-nigh impossible.

Afford flattery and forms of compliment which exceed the real estimate you have formed of another. In summer, when we are often thrown with comparative strangers, we need more than ever to hold in our hands the flawless crystal of truth.

Some common meeting-ground is essential, if in addition to making friends we would keep them. Similarity of tastes, an education which gives one subjects of conversation in which each may learn and enjoy something from the other, pursuits which have in them a sympathetic element, are obviously a necessity here. Christians may always find a common meeting-place in their love for the Master, and therefore, a church and a Sunday school are apt to afford opportunities for very happy friendships.

If we would keep our friends, we must be loyal to them. We must go to them when they need us, and be with them in their griefs and in their gladness. If they are maligned, we must be their defenders. I like a person who stands up for his friends.

And we must beware of long desert spaces of silence, of letters which we do not write nor answer, of visits never made, of the dropping of friends from our thought and speech. Like everything else worth having in this world friendship must be kept in good repair, if it is to last us all the way. I am sure there are dear friendships begun here which will go on forever in the heavenly world.—Margaret E. Sangster, in Christian Uplook.

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EDUCATIONAL.

MEHARRY'S SOLDIER BOYS.

The alumni and students of Meharry Medical College responded most loyally to the President's call for volunteers to serve in the late war with Spain, as will be seen from the following list of those who enlisted in the army of the United States:

C. S. Sunday, M. D., of the class of '98, surgeon in the 23rd Kansas regiment, now on duty at the division hospital at San Luis, near Santiago, Cuba; R. E. Patterson, who would have been a member of the present senior class, is now on duty as hospital setward at the same place, and Grant D. Harvey, M. D., class of '92, surgeon in the same regiment; J. E. Dibble, class of '95, and J. M. Beaverly, of the pharmacy class of '91, are serving as hospital stewards in the 9th regiment, U. S. Volunteers, which sailed some weeks ago for Cuba; J. E. Perry, M. D., class of '95, is 1st Lieut. in Co. F, 7th Regt., U. S. V., now stationed at Lexington, Ky.; J. H. Tyler, M. D., class of '98, and G. K. Crutchfield, pharmacy graduate, 1893, are hospital stewards in the U. S. V., now stationed at Chickamauga Tenn.; L. B. Bluitt, M. D., class of '88, was appointed surgeon and ordered to report for duty in the 8th Illinois regiment, now in Cuba; J. C. Jones, of the Freshman medical class of '98, was appointed hospital steward in the third Alabama regiment, which was first stationed at Camp Johnson, near Mobile, and then moved to Anniston, Ala., where after a short illness he died, Oct. 17th. He was faithful in the discharge of his duties as a soldier, and not only when in college, but also in camp, he was an earnest and devoted Christian.

G. M. Hubbard, M. D., Dean.

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Plan of Episcopal Visitation

Conference	Place	Time	Bishop.
Southern German	Llano, Tex	Nov. 24	Fowler
Austin	Austin, Tex	Dec. 1	Fowler
Alabama	Anniston, Ala	" 1	Goodsell
South Carolina	Anderson, S C	" 7	Foss
West Texas	Denison, Tex	" 7	Fowler
Atlanta	Palmetto, Ga	" 8	Andrews
Central Alabama	Gadsden, Ala	"	Goodsell
Texas	Clarksville, Tex	" 14	Fowler
Georgia	Rock Springs Ga	" 15	Andrews
Savannah	Macon, Ga	" 15	Foss
Upper Mississippi	West Point, Miss	Jan. 11	Merrill
Florida	Fernandina, Fla	" 12	Vincent
Mississippi	Vicksburg, Miss	" 18	Merrill
Saint John's River	Winter Park, Fla	" 19	Vincent
Louisiana	Alexandria, La	" 25	Merrill
Arkansas	Russellville, Ark	" 26	Joyce
Gulf Mission Conf	Marshall, Tex	Feb 2	Merrill
Little Rock	Hot Springs, Ark	" 2	Joyce
Baltimore	Baltimore Md	Mar 1	Goodsell
New Jersey	Atlantic city, N J	" 8	Foss
South Kansas	Columbus Kan	" 9	FitzGerald
Washington	Roanoke, Va	" 9	Goodsell
Saint Louis	Saint Louis, Mo	" 15	Hurst
Philadelphia	Manayunk, Phil	" 15	Vincent
Central Pennsylvania	Harrisburg Pa	" 15	Fowler
Kansas	Seneca Kan	" 15	Fitzgerald
Virginia	Gladeville, Va	" 15	Newman
Wilmington	Cambridge Md	" 22	Foss
Missouri	Cameron, Mo	" 22	Hurst
Lexington	Paris, Ky	" 24	Vincent
Northwest Kansas	Downs Kan	" 22	Fitzgerald
Central Missouri	Okaloosa	" 29	Hurst
Southwest Kansas	El Dorado, Kan	" 29	FitzGerald
East German	Poughkeepsie, N Y	" 30	Newman
North Indiana	Decatur Ind	Apr 5	Andrews
Delaware	Milford, Del	" 5	Warren
New Eng. Southern	Provincetown Mass	" 5	Mallalieu
Newark	Newark, N J	" 5	Fowler
New York East	Mt. Vernon, N Y	" 5	Vincent
New York	Newburg, N Y	" 5	Joyce
Troy	Burlington Vt	" 12	Warren
New England	Boston, Mass	" 12	Mallalieu
New Hampshire	Lancaster, N H	" 12	Vincent
Wyoming	Kingston, Pa	" 12	Newman
North Dakota	Bismarck, N Dak	" 19	Andrews
Maine	Farmington, Me	" 19	Warren
East Maine	Rockland, Me	" 19	Foss
Vermont	Newport, Vt	" 19	Mallalieu
Northern New York	Camden N Y	" 19	Goodsell

Foreign Conferences.

Bombay	Baroda	Dec. 7, '98	Thoburn
South India	Haidarabad	" 15 '98	Thoburn
North India	Shahjehanpur	Jan. 4	Thoburn
Northwest India	Aligarh	" 12	Thoburn
Bengal-Burma	Rangoon	" 26	Thoburn
Mexico	Mexico City	" 26	McCabe
Malaysia Miss Conf	Penang	Feb. 3	Thoburn
Liberia	Harper	"	Hartzell
W So Am. Miss Conf	Santiago Chili	" 15	
West China Mission	Chung King	Mar. 2	Cranston
South America	Pueblos Ayers	" 3	
Congo Mission Conf	Malanje	May 3	Hartzell
Bulgaria Miss. Conf	Tirnova	" 10	Walden
Italy	Bologna	" 24	Walden
Switzerland	Lausanne	June 7	Warren
South Germany	Bayer	" 21	Walden
North Germany	Berlin	July 5	Warden
Japan	Tokyo	" 5	Cranston
Denmark Mission	Odense	" 19	Walden
So. Jap Miss. Conf	Nagasaki	" 26	Cranston
Norway	Kristiania	Aug. 2	Warden
Sweden	Linkoping	" 16	Walden
Korea Mission	Seoul	" 16	Cranston
Fin. & St. P'b'g Miss	Helsingfors	" 30	Walden
North China	Peking	Oct. 4	Granston
Foo-Chow	Foo-Chow	Nov. 1	Cranston
Hinghua Miss. Conf	Hinghua	" 22	Cranston
Central China Miss	Nanking	Dec. 13	Cranston

OUR BENEVOLENT CAUSE

By Rev. E. B. Burroughs, S. C. Conference.

GOING AND PRAYING.

I can't go out to the distant lands,
Where the heathen live and die,
Who have never heard of the children's Friend
Above the bright, blue sky;
And I can't go yet to tell the news
Of the Savior's love to man,
But I'm quite, quite sure that when God says "Go,"
I'll go as fast as I can!

I can't give much, for I am not rich;
So I mean to collect the more,
And also give what I really can
Out of my little store;
I'll give my pennies, my love, my prayers,
And ask God to bless each plan
That is made for the good of the heathen world—
I'll pray as much as I can.

—Exchange.

LETTER FROM SECRETARY HURLBUT.

To the Pastors and the Superintedents:

Dear Brother:

Permit me to make an appeal to you in behalf of the Sunday School Union of the Methodist Episcopal Church of which your own Sunday school is an auxiliary member. The Union consists of all the Sunday schools of our Church throughout the world, and its Board aids in their support wherever support is needed. Sunday schools in Malaysia and in Norway, in Liberia and in China, are aided from its treasury. Hundreds of new Sunday schools in the United States every year are organizing through its assistance. For several years its regular treasury has been relieved from the burden of establishing new schools, through a generous donation from Mr. Rindge of California. But that donation, which, by direction of its giver, was not to be funded but wisely disbursed, is now practically exhausted, and henceforth the new schools must be aided from the contributions of the Church at large.

In order to carry on the work of the Union abroad and at home, to found new Sunday schools at the rate of several hundred every year, and to give aid to needy schools throughout our own vast domain, the Union needs a large increase in its funds.

There is no other benevolent society in the world through which a small amout will accomplish so large a result as it will through the Sunday School Union. Ten dollars will not go far toward building a church or supporting a preacher; but ten dollars will supply the literature for a year in a Sunday school of forty members; and before many years that school will become a church, which will erect its own building and support its own pastor. The Sunday school holds the twentieth century in its hand. What the church of to-morrow will be depends upon the Sunday school of to-day.

The Sunday School Union makes an appeal for an offering from every church and every Sunday school in the denomination, on Christmas Sunday, December 25th, the one day of all the year when the hearts and hands of all people are opened most widely, and the day which recalls God's greatest gift to the world.

A Christmas service has been prepared for use in all churches on that day, entitled "Would I Were There," and bringing to mind the scenes of the Savior's coming to earth. A sample copy of this service has been sent to every superintendent whose name and address we have been able to obtain. If any have been overlooked we will gladly mail copies to them on application. We urge all pastors and superintendents to adopt this service, which is on sale at all the Book Concerns and depositories, to receive the offerings provided for in its program, and to forward it at once to the nearest depository, so that it may become available at once for the needs of our work.

We confidently hope that the gifts of our churches and Sunday schools on Christmas Sunday will enable us not only to maintain our work, but greatly to enlarge it.

Jesse L. Hurlbut,
Corresponding Secretary S. S. Union.

The Christmas service, "Would I Were There," can be ordered from this office, 429 Carondelet, New Orleans, La.

Price $1.00 per hundred, postpaid.

Nineteen years ago no newspaper was published in Japan. There are now 575 daily and weekly newspapers, 35 law magazines, 111 scientific periodicals, 35 medical journals, and 35 religious newspapers. In 1860 Tokio, its capital, had 700,000 inhabitans, and to-day it is estimated at 1,500,000.

Rev. Geo. Heber Jones, of Korea, says: "The missionary work in Korea is growing wonderfully. In the seven months I have been back I believe more missionary work has come upon me than in any previous two years of service, and you know I have not been lazy in the past. We shall easily double our membership on Chemulpo District this year, and our two centers have grown into seven. The percentage of probationers who stand all tests and press on to full memebrship is surprisingly high. Our people are learning to sing better than they did. An edition of a thousand of our hmyn books was gotten out while I was in America to tide over until I got back, but it went so fast that we had to order another edition of fifteen hundred, and though it is not out of the press yet, one thousand copies are asked for. Thus the work grows beyond our expectation.

Among the 1,000 temples in Brindaban there is one built by two rich bankers of Mathra at a cost of $2,250,000. The food of the idol costs $15,000 yearly, and other expense amount to $12,500. The managers of the temples in Brindaban are determined that no Christian place of worship shall ever be built there. They kept out the Mohammedan mosque during the 800 years of Mussulman rule. Six years ago the Methodist Church began work in Brindaban, and now the presiding elder of Agra District, Dr. J. E. Scott, of which it is a part, has 15 anpointments. — Missionary Review of the World.

Quantity and quality aer both essential factors in estimating the success of our missionary work. Mere numbers are not a sure criterion. The quality of the converts is all-important. The missionaries of the United Presbyterian Church in Manchuria report hundreds of natives anxions to join the Church, 800 in one place, 600 in another, and so on. A young Christian has suffered martyrdom, and this, instead of discouraging, has emboldened others. In all the violent persecutions of the native Christians in China, it is said that not one of them proved false to his profession of faith in Jesus Christ. Such courage and heroism are a bright prophesy of the future success of Christianity in that great empire.—World-Wide Missions.

TRIUMPHANT ANSWER TO CRITICISM.

Some of our people at home are given to much criticism of the work of missions. They tell us that it is a hopeless task, a wild vagary of a disordered mind, difficulties are insurmountable, Christianity cannot become universal, and many other objections. The best answer to all such carping is this: Our devoted, intelligent men and women on the field, in actual contact with the pagan world, have faith in the success of the Gospel, and the actual fruitage of their labors is a demonstration that their confidence is well grounded. Here is a note of victory from Rev. George H. Jones, of Korea:

"Was never so busy in my life. Have bap-

tified 115 converts since I got back, and hope to make it 500 before the conference year is over. Can hardly follow up the work; it is growing in all directions, and the people everywhere are casting away their idols and turning to Christ."

Could any one make this faithful worker believe that missions are a failure? Brother Jones knows whereof he affirms. Hundreds of his colaborers bear similar testimony. Such evidence ought to forever silence all criticism as to the success of missionary effort.—World-Wide Missions.

SADNESS OF HEATHENISM.

How many people really understand the dark and utter hopelessness which settles down upon the hearts of those who know not the Bible and the God of the Bible?

In our bereavement we have sororws and heartaches and lonely hours, but yet we look forward to meeting in the glad Beyond where partings never come; but heathen hearts, perhaps as full of love as ours, bleed and quiver and break, and have no light or joy or rest or hope beyond this world.

A story comes from India, from the Amritsar Medical Mission, of an old woman eighty years old, tall and erect, and with hair like driven snow, but who was totally blind. She came to the dispensary of the mission, and said to the missionary: "Son, I will give thee all I have, bear all pain, do anything, if thou wilt but give me sight for a single moment." "Grandmother," said the missionary, "why undertake all this pain and weariness for a fleeting good?"

"Son," she replied, "since I became blind a little grandson has been born to me. He is the only one I have, and I have never seen his face. I must die, and then I shall become a cat or a dog or a frog. We must be born 84,000,000 times, and the lad will become a cow or a hen or a crow. After this life he is mine and I am his no more. If I don't see him now I shall never see him again, for through all eternity our lives will never again touch. And oh! I do want to see the laddie's face before I die."—English Christian Age.

FROM JAPAN.

The Rev. H. B. Johnson writes that Japan Conference was a success in every way. The question of self-support received very close attention. The Japanese Church gave for pastoral support 3,417.30 yens, against 3,096.27 yens for last year. He says, considering the hard times that have been upon the people there ,they certainly have given nobly. For benevolent collections, rents, taxes, current expenses, etc. (including the amount given for self-support), there is a gain of over 1,000 yens.

NEVER BE SATISFIED.

Preach better, and ever better, every new Sabbath morning, because there is simply no limit to the unsearchable riches of Christ; the absolute unsearchable riches of grace and truth and sweetness and beauty that are in Jesus Christ. The rhetorical heat and the adulatory elation of the pulpit deceive and intoxicate many a young preacher's heart. He takes it for what it is not. He is only a beginner: and he does not yet know the sin that so easily besets him. He does not yet know the secret plague of his own heart. Not till many years have passed by, and many disappointments and disenchantments have come, and, especially, not till he sits still, and sees other men doing his work far better than he ever did it; not till he has passed through that last furnace and supreme scrutiny of a minister's motives, will he know and be sure whether it was God's glory or his own that was his secret strength all the time of his bounding heart and his youthful eagerness for the Sabbath and for the pulpit.

If I were young again like you, I would do Enroclydon, and on the times when the Gospels were writ, as I used to do, and as William Law complains that so many of the young ministers of his day did. But I would labor like Richard Baxter, and with all my might, at things necessary; and as a dying man to dying men. I would preach on the great texts, as Matthew Arnold somewhere counsels all preachers to do. I would preach on Richard Baxter's sin and misery, and on Pascal's profound inquietude, and on his angelic greed of happiness; on imputed and on infused righteousness; on evangelical holiness and everlasting life; on secret and unceasing prayer, and on the text, "Lord, teach us to pray," on humility, on patience, on meekness, on inoffensiveness, on forgiveness of injuries, and on doing to others, in everything, as we would have them to do to us; and on love to God and our neighbor as ourselves. For my part, now-a-days, I care less and less for any other preaching than that be it ever so scholarly, and eloquent, and true. And it is for that reason that I never weary of the great Puritans.—Christian Uplook. Alexander White.

SUNDAY SCHOOL HELPS

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for December 4th, 1898.

THE BOOK OF THE LAW FOUND.

(2 Kings 22: 8-20.)

Golden Text.—"Blessed are they that keep his testimonies, and that seek him with the whole heart." (Psa. 119:2.)

Josiah—"Jehovah will support"—was the son of Amon, and grandson of Manasseh. The name of his mother was Jedidah—"the beloved of Jehovah"—and that of his grandmother was Adaiah—"the honored of the Lord." From the names of his mother and grandmother we infer that he was under religious training during his early life. He was also under the influence of his penitent and pious grandfather during the last six years of Manasseh's life. He became king B. C. 641, when he was 8 yeasr old, reigned 31 years, and died at the age of 40. He did that which was right in the sight of the Lord, and walked in all the ways of David, his father.

When he was 16 years old, and in the eighth year of his reign, he "began to seek after the God of his father, David." He no doubt found the Lord, and was guided by him in his efforts to destroy idolatry and establish the worship of the true God. We date here his conversion. He had a religious experience, which greatly aided him in his efforts to serve God. In youth is the time to seek the Lord. When he was 20 years old, and in the twelfth year of his reign, he began to purge all the cities of the kingdom of Judah, and those of the extinct kingdom of Israel, from idolatry. He dug down the altars that had been erected to idols, cut away the groves, and destroyed the high places. He broke the images in pieces, made dust of them, and scattered it over the graves of those that had sacrificed to idols. He even dug up the bones of idolatrous priests, and burned them on the altars where they had offered sacrifices to strange gods.

When he was 26 years old, and in the 18th year of his reign, he began to repair the house of the Lord. Some time before this a plan, probably very much like the one used by Joash 200 years before this (see Lesson III) was adopted to raise the money. A number of persons were appointed to take charge of this silver and pay it out for material and labor. All were very honest, and no reckoning was made with any. While this work was going on Hilkiah, the high priest, "found the book of the law in the house of the Lord." The Scribes were transcribers and teachers of the law. The office of Shaphan was that of secretary of state. He also copied their sacred writing.

the Lord, given by the hand of Moses, was probably his autograph, written with his hand, and by his order deposited in the Ark of the Covenant. Former kings who had prosecuted the worshipers of the true God, and had suffered the temple to be greatly damaged, had destroyed as many as possible of the sacred writing of the Jews. This copy had probably been hid from them, and in all their searchings they had failed to find it. We need not think this was the only copy of the Pentateuch then in existence, yet we may reasonably suppose that the writings of Moses were at this time exceedingly scarce. The Bible would long since have been destroyed if its author had not by power divine pervented it. Hilkiah gave the book to Shaphan and he read it. In this way he made himself familiar with it. When he came before the king, and had disposed of other business, he showed it to him.

It is likely the king examined the book and then handed it back to the Scribe to read for him. It is probable that the part read by Shaphan, judging from the effect it produced on the king, and from the words of Huldah, was the last part of Deuteronomy. This would be natural if the book wal rolled into a scroll and the Scribe unrolled the last part first. The Lord may have directed Shaphan to the passage that suited the king's condition. We have a similar instance in the conduct of Jesus at Nazareth. (Luke 4:17.) The reading produced a profound effect on the king. He rent his clothes as an expression of grief. The things read were no doubt new to him. The law produces conviction, and the Gosnel leads to salvation.

The king understood in part what the reading meant, for he said: "The wrath of the Lord is kindled against us, because our fathers did not hearken to the words of this book." Yet, for fear he should be mistaken, or to give the words greater force, he commanded Hilkiah, Shaphan and others to go and inquire of the Lord what the words meant. We should be very careful how we expound the Scriptures. These persons went out not to the Lord direct, but to Huldah, the prophetess. This is remarkable for Jeremiah and Zepheniah were living and prophesying at this time. Hilkiah, the high priest, and Shaphan, the Scribe, were supposed to know the will of the Lord. But none of these expounded the law to the king. All we know of Huldah, the prophetess, is recorded here and in the parallel passage in Chronicles. She was the wife of Shallum, the keeper of the wardrobe. She dwelt, not in the college, but in the suburban part of Jerusalem. She, with Miriam and Deborah, are the only women of the Old Testament that bear the sacred title of prophetess. God is no respecter of persons, yet a very small percent of those who have revealed the future, or declared the will of the Lord to the people, have been women.

Huldah spoke with great authority—"Thus saith Jehovah." The Lord had revealed to her that which she was about to speak. Her words are addressed to the king. She told him God would bring evil upon Jerusalem and the inhabitants thereof, according to the words of this book of the law. This He would do because they had forsaken the Lord, and had burned incense to other gods. They by so doing had provoked the Lord to anger. His wrath was kindled against Jerusalem and would not be quenched. But tell the king that because his heart is tender, and because he has humbled himself, and rent his clothes, when he heard the predictions of this book, that I have heard his prayer. He will not see the destruction of Jerusalem, but will go down to his grave in peace, and be gathered into his fathers. Note: God has given us his written word. We should desire to know His will concerning us. He has raised up persons to expound His word to us. We should declare the whole counsel of God. If we forsake the Lord we may expect His wrath to be kindled against us. But if our heart is tender and we humble ourselves before Him He will

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HOME MISSIONS.

Knowing that many of our readers are anxious to know the amounts appropriated to the conferences of our territory, we give them as follows:

Class 5.

Alabama	$2,760
Arkansas	4,681
Atlantic Mission	1,183
Austin (of which $400 is at disposal of presiding bishop for church at Fort Worth)	3,370
Blue Ridge	2,725
Central Tennesssee	3,153
Georgia	2,188
Gulf Mission	1,500
Holston	2,306
Kentucky	4,138
Missouri	3,350
Saint John's River	3,153
Saint Louis	4,533
Virginia	3,350
West Virginia	4,435
Total	$46,825

Class 6.

Atlanta	$1,118
Central Alabama	2,464
Central Missouri	2,759
Delaware	1,379
East Tennessee	1,971
Florida	2,070
Lexington	2,365
Little Rock	2,464
Louisiana	3,647
Mississippi	1,971
North Carolina	2,907
Savannah	1,528
South Carolina	3,450
Tennnessee	1,971
Texas	3,450
Upper Mississippi	2,464
Washington	1,676
West Texas	3,696
Total	$43,350

Bishop Fowler says that "within the life time of children now born there will be 100,000,000 of colored people under the American flag, and that the problem of making intelligent, useful citizens of them is a pressing one."

Possibly so; but my, isn't the South doing its best to prevent such a culmination.

Now is the time for the pastors to push the canvass for the Southwestern and redeem their promises. Brother, take the paper in your pulpit, show it to the people, call attention to the various departments, comment upon the make up of the paper, both as to matter and its appearance. Tell them you read the paper weekly and that it helps you, then make an earnest appeal for subscribers, and we are sure you will succeed. Try it!

The Southwestern from now till January 1, 1900, for only $1.25.

GENERAL MISSIONARY COMMITTEE.

The committee resumed its session on Thursday morning, with Bishop Merrill in the chair. The devotional exercises were led by Dr. Curts. The attendance of the general public was greater than yesterday, notwithstanding the fact that the day is so unpleasant.

On motion of Bishop Fitzgerald the rules were suspended, and the matter of the classification of Cuba, Porto Rico, the Philippines and Hawaii for future consideration was taken up. Discussion resulted in the passage of the following resolution, offered by Dr. Cockran: Resolved, That in making the appropriations, Cuba and the Philippine Islands be considered with the foreign missions, and that Hawaii and Porto Rico be considered in connection with the domestic missions.

Bishop Walden, chairman of the committee appointed near the close of yesterday's session to consider the apportionments for European missions, read a detailed report of the recommendations of that committee.

The question of the apportionment for North Germany was first considered. The recommendation of the committee under this head was as follows: For the work, $14,150; for interest on Berlin debt, $600, and for debts—grant in aid—$900. Numerous amendments and substitutes were offered by Bishops Foss, Andrews and others. Dr. Goucher moved that the same appropriation be made for the work as was made a year ago, $13,377, instead of $14,150. After quite a lengthy discussion a vote was taken upon the previous question being ordered, and the appropriations as recommended by Bishop Walden's committee prevailed.

The remainder of the morning session was given up to the discussion of the amount to be apportioned to South Germany. The recommendation of the special committee in this case was also acted upon, the amounts appropriated being: For the work, $19,950; for debts grant in aid, $500; for the Martin Mission Institute, $1,000. The total appropriated for Germany is thus $37,100. For the year 1898 a total of $36,264 was appropriated, and for 1897 the amount for Germany was $30,350.

Mr. Anderson Fowler, for the special committee appointed for the purpose, recommended that for all purposes $48,015, the same amount as last year, be appropriated. The recommendation of the Missionary Board was reported as being $50,000. Bishop Fitzgerald, who has been for the last two years the bishop in charge; Bishop Foss, who was the bishop in charge for four years preceding Bishop Fitzgerald; Bishop Walden, Dr. Buckley and some others participated in the discussion which followed. The sum of $50,000 was finally appropriated, of which $1,000 is to be for medical work.

Bishop Hartzell told of the condition of the mission field in Africa. He spoke chiefly on the Congo Mission Conference, which includes all the district south of the equator on the west coast and on the east coast—the former the Angola district, the latter the Zambesi district. He traced his own journey down the coast of Rhodesia, the latest territory added to the British crown. Here in this great, fine country, 4000 feet above the sea, where Cecil Rhodes and Earl Gray are the officers, said the bishop, American Methodism is, in the providence of God, to have one of the grandest missions it ever had. Bishop Hartzell told of the opening for a mission in Umpali, in Eastern Rhodesia. Earl Gray, who at first opposed allowing their admission, after the work and purpose of Methodist missions had been explained, withdrew his objection. He said to Bishop Hartzell: "We want Americans to come in here with Englishmen to work together in building up here an Anglo-Saxon civilization."

Bishop Hartzell asked for the Congo Mission Conference an appropriation of $20,000, and for Liberia, $10,000. The latter sum was appropriated without debate, being the same as last year. The discussion over the appropriation for the Congo Mission Conference was protracted, the time being extended forty minutes before the subject was finally disposed of. The appropriation last year was very small, being only $4,250. The special committee recommended an appropriation of $10,000, only half the amount asked for by Bishop Hartzell, who said there was need for $50,000.

Dr. Buckley moved that an appropriation of $15,000 be made from the funds at the disposal of the committee, and that an additional appropriation of $15,000 be made contingent upon special gifts for the purpose by the people. It was pointed out that the committee had but $19,000 more at its disposal this year than last; that $9,000 had already been appropriated in excess of last year; and that if there were now appropriated an additional $10,000 for the Congo Mission in excess of last year, the balance of all the six missionary districts would necessarily be limited to the amounts given them a year ago, regardless of the progress they may have made.

Anderson Fowler, a lay representative, presented a motion to the effect that $10,000 be appropriated as recommended by the special committee, and in addition a contingent appropriation of $50,000 be made.

The question was divided and put before the committee. The motion of Bishop Hartzell for an appropriation of $20,000 was lost. Dr. Buckley's motion that $15,000 be appropriated was carried. Anderson Fowler's motion for a contingent appropriation of $50,000 was amended by Dr. Buckley, by the insertion of $40,000, and it carried.

Adjournment was reached at 12:40 o'clock.

The afternoon session began at 2 o'clock with devotional exercises conducted by Dr. S. L. Baldwin. Bishop Foss presided at the business session. The advisability of dividing the mission work of the Methodist Church into foreign missions and home missions was brought up for consideration. On motion of Bishop Walden a committee of seven was appointed to consider the matter and report to the General Missionary Committee, the latter body to make recommendations to the General Conference. This committee later in the session was instructed also to consider the matter of changing the name of the General Missionary Committee to the "General Missionary Conference." and report on the same. The committee was appointed by the chair just before adjournment, as follows: Bishops Merrill and Walden, Secretary Lenard, H. G. Jackson, R. T. Miller, S. F. Upham, Charles Scott. The chair also appointed Secretary S. L. Baldwin, W. F. Cockran and G. W. Thomas a committee on the appropriations of the Woman's Foreign Missionary Society of the Methodist Church and the roll of attendance of the Board of Managers.

Division 2 of foreign missions, under the head of Eastern Asia, was first taken up. Dr. Smith read the recommendations of the special committee appointed Wednesday.

Bishop Joyce was asked to give an account of the whole work in China, Japan and Corea, the time-limit for speakers being suspended. The bishop spoke at some length in a most interesting manner. He showed that the spirit of change and progress is in force in China strongly except in the remotest districts. Western ideas are in demand. Shanghai, he said, stands in the same relation to the whole of Eastern Asia as does New York City to these United States. Dr. Baldwin, who also has recently returned from China, told of the work there, the time-limit being suspended for him also.

The appropriation for Foochow was first considered. The amount asked for by the mission was $28,130. The sub-committee of the Mission Board at New York recommended $24,000, and the special committee recommended $22,000. The two last named sums were voted upon, the motion for the former being lost and the amount appropriated being $22,000. The appropriation last year was $20,000.

The second division in China was the Hinghua

Conference. The amount asked for was $11,750. The special committee recommended $6,600, and the New York committee recommended $8,000. It was explained by Bishop Joyce that it was practically imperative that another man be sent to this field. This could be done under an appropriation of $8,000, but not with $6,600. Bishop Walden placed the sum of $7,500 as a motion. The amounts before the general committee for consideration were $8,000, $7,500 and $6,600. The amount appropriated was $6,600. The amount voted to Hinghua last year was $5,600.

The mission in Central China asked for $38,570. The amounts recommended by the New York committee and the special committee were, respectively, $36,000 and $35,290. The last named sum was the amount appropriated, as against $32,990 a year ago.

The mission in North China asked for $50,549. The special committee recommended $45,000. The amount appropriated by the committee was $42,500.

For West China $18,299 was asked by the mission. The sums named by the New York committee and the special committee, respectively, and voted upon were $15,000 and $13,610. The smaller amount was the one appropriated. The amount voted West China last year was $12,000, the increase, therefore, being $1,610. The aggregate appropriation for the five districts of China was $120,000, being an increase of $9,410 over the total of last year.

Bishop Merrill announced at this point that he had been instructed by the Board of Bishops to present a motion that the general committee adjourn at 4:30 o'clock to allow for a meeting of the bishops, and accordingly made that motion about 4 o'clock. Dr. Buckley called attention to the fact that such action would have the effect of sending home early the largest audience that he had ever seen at any session of the General Missionary Committee. He therefore offered an amendment to Bishop Merrill's motion. The regular time for adjournment, according to the rules adopted at the first day's session, was 5 o'clock. Dr. Buckley moved that adjournment be made at 4:59 o'clock and it was so voted.

The appropriation for Japan missions was considered. The amount given last year was $47,000, of which $11,288 were set off for the new South Japan Mission Conference. After extended discussion, on motion of Dr. Goucher, $50,000 was appropriated for the whole of Japan, of which $37,500 was for the Japan Conference and $12,500 for the South Japan Mission Conference.

Under the rules the close of yesterday's session marked the limit of the time allotted to the consideration of foreign missions, the regulation being two days for foreign missions and two days for missions in the United States.

Upon the motion of Dr. Alfred Hodgetts the rules were suspended and it was voted that the consideration of foriegn missions be continued until finished.

The session was adjourned at 5 o'clock.

Another large and representative audience gathered for the morning session of the general missionary committee. The opening devotional services at 9 o'clock was conducted by Alden Speare, Bishop Hurst presided. The first discussion of the morning was concerning the appropriation for Corea. The amount recommended by the New York committee was $20,000. The special committee papointed this week to consider the matter recommended an appropriation of $15,000. During the debate other sums were suggested. The amounts before the house were $18,000, offered by Bishop Walden; $16,000 by Dr. Baldwin, and $17,000, the motion of Dr. Leonard. The sum of $17,000 was appropriated being $3025 increase over last year.

Division 3 of foreign missions, which is that of Southern Asia, was taken up. Dr. Leonard read the amounts recommended by the New York committee and the special committee, and the amounts asked for by the five missionary districts of India, South India, Bombay and Bengal-Burma. The total amount asked by these missions was $165,000. The New York committee recommended a total appropriation for India of $153,000, while the special committee recommended $145,000.

Bishop Foss was given unlimited time in which to describe the work in India. His address was one of the most careful and earnest that has yet been given at any of the sessions of the general missionary committee this week. He held the closest attention of his hearers. During the course of his remarks he told of the remarkable progress of Methodist missions in that field since 1887. The number of members has grown from 3300 to 77,000; the number of churches from 93 to 223; the number of Sunday school scholars from 14,000 to 83,000. The increase has thus been in some cases six-fold and in some even eight-fold.

Bishop Foss paid eloquent tribute to the British Government of India. This great country, with its 300,000,000 people, is controlled, he said by an English army of occupation of but 80,000. From all the testimony of missionaries obtainable there is nothing but the highest respect for the Government of England in India. England, said Bishop Foss, means to administer justice. The Methodist Church, he said, has about as many members, or an army of occupation about the same in numbers as that of the British Government.

Dr. J. F. Goucher, who has also been on a recent visit to India, gave a most intertsting account of the work there. He said that 46 per cent. of all the communicants of the Methodist Episcopal Church, outside of the United States, were in Southern Asia. His account of the peculiar customs and caste laws of India was particularly instructive and important, as well as hearing on the mission work in that field. He told of the people who, when they met those of higher caste, must prostrate themselves in the dust lest their shadow might fall upon the other; and of others who must turn their backs lest the "evil eye" might work unpleasantly upon those of higher caste. It can be imagined, said Dr. Goucher, how eager these poor creatures are to be told that they are men like other men. It is not strange that they ask of the missionaries, "if what you say to us is true, why did you not come and tell us before?"

Dr. Baldwin, the Recording Secretary, read a letter from Bishop Thoburn, who is still in the mission field in India.

Bishop Walden moved that the sum recommended by the special committee, $145,000 be appropriated. Bishop McCabe said that he had been so moved by the speakers that if he were worth a million dollars he would be a pauper before night, still, in consideration of the funds at the disposal of the committee, he did not believe more than $135,000 ought to be appropriated.

Dr. Buckley spoke along the same lines. He pointed to the fact that in the last 10 years $1,216,556 have been appropriated for the work in India. While he did not deny that this was the greatest of all the mission fields, still the sum he mentioned was more than one-tenth of all the money appropriated by the general missionary committee in the last 10 years. Last year the appropriation was $129,066.

Bishop Foss explained that a large part of the increase recommended was to provide for the change in the value of the Indian rupee. Formerly one dollar was equal to three and one-half rupees, but now it was equivalent to three and one-tenth rupees.

The motions for $145,000 and for $135,000 were put before the house and the larger sum was appropriated. It was voted that a special committee be appointed to distribute this amount among the five divisions of India already mentioned.

On motion of Bishop Andrews of New York, It was voted that when the committee adjourned it be to 9 o'clock Monday morning. Dr. Buckley announced the serious illness of Dr. Chaffee, and moved a vote of sympathy and hope for his speedy recovery, which was carried. Bishop Warren moved that a vote of condolence with the family of Rev. Dr. William Goodfellow, who for many years was superintendent of south American missions, and who has recently died, be passed, which was accordingly done. Bishop Andrews announced that Bishop Fowler had received a telegram calling him to the bedside of his father-in-law, Rev. Dr. Hitchcock, who was probably dying.

On motion of Dr. Leonard the matter of deciding on the place of meeting of the general missionary committee for next year was taken up: Bishop Joyce suggested Washington, D. C., and Bishop Andrews proposed New York. Upon the vote of the committee the place of meeting for next year will be, Washington, D. C.

The session was adjourned at 12:45 o'clock.

PERSONAL AND GENERAL.

Rev. A. Brown, P. E., of the Waco District, West Texas Conference, promised to send in 20 subscribers this year. He thinks he has already done that, but says he shall continue the good work.

Rev. Channey I. Withrow, A. M., read, on last Monday, a paper before the Pittsburg (Pa.) preachers' meeting on "The Negro Produced by the Freedman's Aid Society of the Methodist Episcopal Church."

Rev. C. T. Walker, D.D., pastor of Tabernacle Baptist Church, Augusta, Ga., will leave some time this month for Santiago de Cuba to serve the 9th U. S. Volunteers as chaplain. He received the appointment some months ago.

Bishop J. P. Newman's health is still quite poor. He attended the Bishop's meeting, but was not present at either of the General Committees. That he does not regain his wonted strength will be painful news to his many friends in our territory.

Rev. C. C. Stewart, whose guest we had the honor to be while in Bristol, Tenn., some weeks ago, is engaged in the business of manufacturing regalias for societies, etc., and is meeting with no little success. His business is constantly increasing, and he secures orders from both white and colored organizations.

The Rev. Luke Hitchcock, who was for twenty one of the publishing agents of the Western House, died at East Orange, N. J., on the 12th inst. Bishop Fowler, who is his son-in-law, left the Missionary Committee on this account before its adjournment. Dr. Hitchcock was 85 years of age, and had been a minister for 64 years.

Rev. Dr. S. F. Upham is one of the strongest debaters in the General Missionary Committee. To a magnificent voice he adds a wide range of information, a ready flow of language and a striking personal appearance. Dr. Upham is one of the great preachers of the church and not only so but a great educator of preachers, for he has spent a number of years in charge of the chair of practical theology in Drew Theological Seminary.

A really notable representation of a foreign missionary field was that given of South America by Bishop H. W. Warren. He simply charmed the committee and the great audience present as well. They hung on his words and voted to extend his time on two different occasions. It is evident from the account of the work which he gave that the Bishop is not only a close observer but also an exceedingly careful administrator.

Dr. T. B. Neely, of Philadelphia, was present at the Missionary Committee meeting as reporter for the Philadelphia Press. The Doctor enjoys the advantage of being perfectly familiar with the great subject of missions and with Methodist diction. The difficulty under which the ordinary newspaper reporter labors on this line justifies this great daily paper in sending Dr. Neely to make on intelligent report of this important gathering.

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DOINGS OF THE WORKMEN.

S. M. Bolden, P. C., Hempstead, Tex.: Our work in Hempstead is alive, and my stay here has been pleasant and prosperous. We are going to be able, thank God, to make a fair report at the coming annual conference. The good people of Hempstead are standing by their pastor and church. Peace and quietness prevails.

B. M. Hubbard, Napoleonville, La. This charge is holding its own. Our rally of October 30th resulted in a collection of $117.25. Our people are now in rolling. However, they will get out time enough for us to come to the conference in splendid shape. We would be pleased to receive the several subscriptions made by the brethren at the district conference. Brethern, you know who you are. A hint to the wise is sufficient. December 18th is pastor's rally. We are closing up on our second year's work favorably, and the Lord be praised.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical faternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

F. J. CHENEY & Co. Props., Toledo, O.
Sold by Druggists, 75c
Hall's Family Pills are the best.

P. Miller, D. S., Columbus, Tex.: Our loving pastor, M. S. Jordan, has served us for two years and has proved to be a Christian gentleman in every sense of the word. He has looked out for every interest of the church; he is now completing a Gothic window, which, when completed, he will have the finest church on the district. Since he has been here he has aroused the young people in the matter of education, and there are quite a number of our young men and women attending higher schools. We desire to have Rev. Jordan returned.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

P. A. F. Dismuke, P. C., Winkler, Texas. My work is moving along nicely. I have received 60 souls into the church; 45 conversions. Our fourth quarterly conference went off nicely. Rev. W. A. Fortson was present. Paid to the presiding elder $14.

J. S. Davis, Mobile, Ala. Rev. W. F. Smith is pastor of Warren Street. He came here two years ago, and found the church dead, both spiritually and financially, and the membership small. But he has overcome all obstacles, and is now sweeping things before him. He is now one of the most popular preachers of Mobile, and is loved by all who know him. His accomplished daughter, Miss Willie Smith, a graduate of Clark University, is vice-president of the Mobile Lyceum Club. On the 16th inst., in behalf of the Mobile Lyceum Club, Rev. Smith debated the subject, "Resolved, that the Negro is responsible for his present condition." The debate was on a contest at Franklin Street Baptist Church with its pastor.

Macbeth makes half the lamp-chimneys; and half the dealers won't sell 'em, because they don't break.

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Write Macbeth Pittsburgh Pa

Ark.—Rev. J. W. Jackson, P. E., Forrest City District, was with us Nov. 5th and 6th, to hold our fourth quarter. We had a glorious love feast Friday night. Five were received on probation, three by letter and one convert. At night, on the 5th, Bro. Jackson preached for us, and at 11 o'clock Sunday. Collection $18.10 Rev. J. C. Sherrell, of Wesley Chapel, Little Rock, was with us Oct. 16th. He came to represent the Freedman's Aid and S. E. Society, and he did it with credit. Collection for the day, $9.25; subscription, $25.50.

SOCIALS, GAMES AND ENTERTAINMENTS.

Nearly one hundred new, novel and successful socials, games and entertainments suitable for Churches, Sunday Schools, Young People's Societies and homes are fully described in the charming book of above title. It tells just how to give entertainments for Christmas, New Year's, Thanksgiving, Fourth of July, April Fool's, Washington's Birthday, etc. It tells how to give socials for Missions, Temperance, Tithing, Relief, Good Citizenship and social improvement, and in addition nearly a hundred more innocent and refined socials, games, and entertainments for spending a pleasant evening either in large or small gatherings. It is a book that will make any Christian home brighter and happier, and the members of any church or society more sociable. This splendid book sent postpaid to any address for 50 cents. (25 two-cent stamps will do.) Edgar F. Alden, 442 A, N. Second St., St. Louis, Mo.

A. C. Nimrod, P. C., Castleberry, Ala. We had seven conversions and eight accessions, so we feel that the Lord has been with us, and the church has been revived. Our beloved presiding elder, Rev. E. M. Jones, was with us, and held his fourth and last quarterly conference Oct. 29-31. He preached three soul-stirring sermons, and raised $13 as his quarterage. He is pressing the benevolences as never before in the history of the district, and we are doing all in our power to obey the summons.

M. Q. Fuller, P. C., Palestine, Texas. Our fourth quarterly conference was held late in October, with Rev. W. A. Fortson, P. E., in the chair. The conference was well attended. Reports show that much work had been done during the quarter. Several had joined the church and some few had been received into full connection. Our church is doing well spiritually, and we are abreast with other churches in town financially. We sent in three cash subscriptions to the Southwestern, making

SORE LUNGS

Sore lungs, pain in the chest and painful breathing are quickly relieved and cured by the old reliable specific, Dr. Bull's Cough Syrup. This remarkable remedy breaks up a cold in one night and is, without doubt, the very best medicine for all affections of the throat and lungs. It has cured thousands and will cure you. It never disappoints. Try it at once.

Dr. Bull's Cough Syrup

Will quickly heal Sore Lungs.

Doses are small and pleasant to take. Doctors

ve for the year. This closes our pre-ding elder's third year, and the writer an truthfully say that he is growing n favor with the people on his dis-rict. Palestine has done more for him his year than either of the other years. he pastor is closing up his second year ith his benevolent collections as good s last.

L. J. S. Bell, Waynesboro, Miss. My eart cries out in praise to the giver f every good and perfect gift. Glory o God in the highest. I have just closed ny revival at Mt. Leney with 28 con-ersions and accessions; at St. Luke, conversions and accessions; Mt. Car-iel, 5 conversions and 4 joined the hurch. Total, 38, and all joined our hurch save one. We had five acces-ions before the meeting, making 43 his year. As we look back over the ast 17 years of our itinerant ministry n the Mississippi Conference and count nembers from the various appoint-nents, gives me 1160 souls brought nto the vineyard. I still feel that I m an unprofitable servant, and hope o do more for the grand old church hat gives me a place to work for the Master.

E. Holliday, P. C., Columbia, Tex.: This is my second year at this place, nd thanks to the Lord, I am closing p my work in good shape. My fourth uarterly conference was held Novem-er 14th, with Rev. Wm. Bartley, P. E., n the chair; all officers present with ood reports. It was raining and cold, ut the Lord blessed us with a good onference. The elder was well pleas-d with my work. Paid elder in full, 56.00, and pastor also will be paid in ull. We are coming up to Annual Conference with all of the Missionary noney raised and many precious souls aved.

S. Reeves, Clarksville, Tex.: I want o speak to all the sisters and officers of the Texas Woman's Home Mission-ary Society. Please meet with me at the Annual Conference with your re-ports. Let the sisters of Paris district bring their work up second to none. At the recent meeting Gussie McClure de-livered the welcome address and Tex-ana Tripotte, the response. H.

R. Davidson, Cleveland, Tenn.: Our beloved pastor, Rev. R. A. Swann, has returned from the conference for his third year with us. He was heartily re-ceived by all the members and friends of the church: he is a faithful preacher and an earnest pastor. Our first quar-terly conference convened on the 12th and 13th of November. The presiding elder was on time and as he always does, preached three soul stirring ser-mons. Collection on Sunday, $21.97; forty-nine communed.

TUPELO (Miss.) DISTRICT CONFERENCE

This conference convened November 9th. It should have convened October 27th, but for the quarantine. We were very greatly injured in this district by the strict quarantine. Many of the brethren failed to attend on account of financial embarrassment. Only eleven of the seventeen pastors were present: In the main—very good reports were made. Our amiable and much beloved presiding elder, P. O. Jamison, was on time as cheerful as a lark. He made a strong and encouraging talk to the brethren along all lines of church work. He is fatherly and aims to lead his brethren only by love, and is loved by his brethren in turn.

Prof. L. Wade of the city school, gave cordial greetings in behalf of Tupelo. Rev. D. A. Bragg responded. The conference organized with J. M. Thompson secretary; G. W. Baker, assistant; H. C. Norman, statistical secretary; E. D. Cameron, assistant. The P. E. read a well prepared report showing that the brethren had been on the alert, encouraging amounts of benevolence had been raised, many souls had been brought to Christ, pastors partially paid and two new churches erected. One of these churches is at Amory, the other at Belle.

A variety of topics were discussed, all touching the various causes of the church. The following brethren acquitted themselves well, preaching the Gospel: Father M. Adams, E. D. Cameron, D. A. Bragg, Rev. W. E. Clay, of Holly Springs, came as representative of Rust University, instead of Dr. Foster.

The following made strong and forcible speeches: D. A. Bragg, G. W. Baker, D. P. Shaw, Wm. Bell, M. Roberson, J. W. Parks, H. C. Wm. Campbell.

Rev. Gilmore, of the C. M. E. Church, was introduced and made a splendid talk.

Too much cannot be said for Rev. O. Gillespie and his hospitable people for their care of the conference.

Resolutions of thanks were tendered. Class leaders, stewards, superintendents and League presidents all made good reports.

Adjourned to meet at Amory July 26, 1899. J. M. Thompson, Sec.

NOTICE.

To the Board of Examiners of the Savannah Annual Conference.

Dear Brethren: For greater convenience in facilitating the work assigned to us, I have distributed it in the following manner, which I trust will meet your approval:

For admission on trial in the annual conference—J. D. Jenkins and A. B. Allen.

First year on trial—William Daniels and W. H. Lovelace.

Second year on trial—W. H. Brown and H. M. White.

Third year on trial—A. B. Allen and J. D. Jenkins.

Fourth year on trial—S. A. Peeler and P. H. Travis.

Each member of the Board, including the classes to come before them, will meet in the M. E. Church at Macon, Ga., at 9 o'clock a. m., Wednesday, Dec. 14, 1898.

J. D. Jenkins, President.

NOTICE.

To the committee of examiners of the Mississippi Conference: Please prepare your examinations in the same studies or books as you did at the last conference, and let each examiner be at the seat of the conference a day before its sitting to commence examination at 10 a. m. Let all candidates subject to examination meet the committee on the first day.

J. C. Hibbler, Chairman,
J. L. Wilson, Registrar.

A notice to the district presidents and pastors, president of each Epworth League chapter of the Tennessee Conference. Dear Co-workers: Will you please, as far as practicable, observe the college day, appointed by the Board of Control Sunday after Thanksgiving, as a special day when all our chapters should discuss the great interest of education. I am yours in the Lord, Jesse P. Price,
President of the Conf. Leagues.

Alexandria, La., Nov. 4, 1898.

Mr. Editor: Please publish that the Rev. Willis Carr, of Welchton and Poland charge, has been found guilty of high imprudence and has been suspended. Frank Walker, P. E.



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The Royal Child. Christmas Service No. 24. By Rev. DR. ROBERT LOWRY. One of the best of Dr. Lowry's. Price, 5c., postpaid; $4 per 100, not prepaid.

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Meridian Academy.

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TUESDAY, SEPTEMBER 20, 1898.

MERIDIAN ACADEMY OPENING.

Students from abroad are requested to arrive Friday, 16th, in order to get settled before the opening. Let all who expect to come notify us. We cordially invite all of our pastors and friends to be present.

FULL FACULTY,

FOUR COURSES OF STUDY,

THOROUGH WORK.

For any information write

Rev. J. L. WILSON, Principal.
Cor. 12th st. and 26th Avenue,
Meridian, Mississippi.

Mamie E. Davis, Moss Point Miss.—St. Paul M. E. Church has just closed a glorious revival. The divine presence was certainly with us. Seven precious souls were happily converted. Fourteen accessions to the church. Owing to the fever excitement we are somewhat behind on the financial line, but are trying to make up for lost time.

J. K. Comfort, Forrest, Miss.—Our fourth Quarterly Conference was held Nov. 5-6, with Rev. J. C. Houston in the chair. Elder Houston is a great man and has done a great work on the Jackson District in his six years. He gave us an able talk in the conference. All the 56 members were on hand except three, with good reports. The pastor and people work together. We raised in the Quarterly Conference alone $42.30, and raised this quarter for pastor and elder $156.30; the benevolence all raised; paper looked after. Committees are working for a suit for pastor. We had a grand reception at the parsonage for the elder, and have closed a grand revival, with 53 added to the church.

H. C. Cooper, P. C., Floresville Circuit, Tex.—While the time are hard we are coming. The members at Floresville paid the pastor $60 and raised $8 for mission on the second Sunday in October. The third Sunday found me at Riddleville, where I was surrounded with a faithful few that are doing all they can for me and the church. They raised $23 for the pastor and $4.50 for mission. All seem glad to do what they can for the church. The fourth Sunday found me at McTennell Church, where I was hailed with delight. Here our church is in debt. The trustees and faithful members raised $50 and paid on the debt, and paid the pastor $23. The mission money was not forgotten by the missionary workers. Sister Larra Loth raised $8.10 and Sister Mordie Sykes $3. On the 29th and 30th of October the presiding elder was with us and held the fourth quarter as a wise leader, having all to feel that the church expected something of each one. His sermon on Sunday will never be forgotten. Raised $14.60. The members say that I shall meet the conference with a round report.

NOTICE.

To the Members and Delegates of the Atlanta Annual Conference:

Notice is hereby given that arrangements have been made with the railroad authorities of the State of Georgia for reduced rates for all persons attending the Annual Conference in Palmetta, Ga., December 8th, on the usual certificate plan. Let every person get a certificate from the agent selling the ticket at the starting, and a certificate with each ticket over each road. No reduced rates without these certificates. Be careful and save trouble.

R. T. Adams, Sec.

A subscription to The Gentlewoman of New York, the popular dollar woman's monthly magazine, is offered with the "Weekly Advocate," both papers for $1.25 a year. As some of our readers may not be familiar with The Gentlewoman, the publishers have agreed to send a sample free if applied for at once. Readers who wish to examine the magazine before sending in their subscription to "The Advocate" will receive a copy free by sending a postal card asking for it, mentioning the Weekly Advocate to The Gentlewoman Co., German Herald Building, New York City.

Watch your label and renew in time.

HEALTH RULES.

In a recent interview with the reporter of Rams Horn, Dr. Cyrus Edson, president of the New York City Board of Health, in answer to the question as to what are some of the ways in which highest health may be maintained, made the following statement:

"We find in religious teachings the soundest hygienic rules to have ever been devised. He who really lives up to the teachings of Christianity will keep his body in perfectly healthy condition.

"It has been truly said that the wages of sin is death; and death is caused by the effect of vice. A vicious person contains in his body the seed of his own destruction.

"The man who avoids exposure and excess, adopts regular habits, and lives well, if he does not avoid disease will readily throw it off. The germs of disease are seeds which must fall upon a fertile soil in order to develop and produce the disease. Our efforts should be directed toward rendering our systems unfertile places for the growth of such seeds. Both exposure and excess are germ fertilizers. We know that filth and filth conditions engender disease because they also fertilize.

"The Christian is the best fitted of all persons to withstand disease and live healthily. In general, it may be stated that nature will not tolerate a fool or a knave."

As to the cause of the craving for stimulants, he said:

"It arises from the fact that we are living in an artificial way. Civilization is not a natural manner of life. Consequently, we have to do a great many things we would not be compelled to do, if living like the Indians. We find a need for certain or artificial things, and these, as a rule, are of a stimulating nature. I would enumerate among these tea and coffee which we find necessary to take in order to whip Nature and drive her so that she will sustain the burdens which civilization places upon her, The very fact that we find it necessary to use these agents makes it necessary to guard against their evil effects which become quickly apparent when we use them to the slightest excess."

"I think our chief danger of American life to-day lies in our fast living. Everything from eating to talking or writing is done in a hurry and rush. It has become a national characteristic, and is a grave menace to our welfare as a people. We take insufficient time for recreation. We, therefore, exhaust our nervous systems and become nervous bankrupts. We constanly overdraw our bank account of nerve reserve. Therefore, I say we should adopt very habits and live well. We must beware, on the other hand, lest success should lead us to live too well. Most people eat too much. I have always believed that the weekly fast imposed by the Catholic Church was one of those sound hygienic rules which we find so frequently in religious and ecclesiastical teaching. It is good to give the system a rest occasionally and the stomach is no exception to this law."

A SOLDIER'S LETTER.

Editor Southwestern:

Will you please allow a soldier a space in your paper? I am quarter master sergeant Company L, 9th U. S. Volunteer Infantry, and a member of St. Peter M. E. Church, Donaldsonville, La., at present in Cuba. I have heard of people who did not regard God, but these Cubans plow and do any other work on Sunday, same as Monday, and seem to be satisfied. We landed here on the 23d of August after a calm sea-voyage from New Orleans, passing Fort Marro and the Merrimack lying in the entrance of Santiago Bay. There is a prison situated on an island in Santiago Bay. About 8 o'clock they landed us and we stayed on the wharf all day. About 7:30 that night we were ordered out on the famous San Juan Hill where the 9th Cavalry and 23d and 24th Infantry made their famous charge and saved the Rough Riders from the Mauser bullets. The 9th U. S. V. did not have the chance to charge upon the enemy of our country, but San Juan Hill will be long remembered by the 9th; the 9th Cavalry and the 23d and 24th Infantry had an equal show, but not so with us, our enemy was out of sight under the leadership of a general that always, sooner or later. Some of the fever bullets were fatal and Company L suffered the greatest loss in this epidemic; we lost about nine or ten men; but for all that Company L, under Capt. W. P. Coleman, of New Orleans, and Lieut. P. L. Charmount, of Donaldsonville, is holding her own. It is claimed to be the best company in the regiment. I boast of my commanding officers and think they are the best on the ground. Some day I will write more. Yours in Christ,

Sargt. Eugene C. Walkin.

San Sceis de Cuba, Nov. 8.

CENTRAL ALABAMA CONFERENCE.

All delegates to the above conference will call on your agents for the standard form certificates. If your agent has not this form go to a principal station and ask for one, as a mere piece of paper with railroad stamp, will not be recognized at the conference station. Pastors, please call attention to this important fact, as many without this form have lost their fare.

W. H. Nelson, Sec.

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It is now conceded by eminent scientists that the most important organs of the whole body are the kidneys.

They filter your blood and work away night and day, whether you sleep or are awake.

People are apt to believe that kidney disease is a rather rare disease, but recent discoveries have proven that it is a most common trouble.

And the proof of this is that most diseases, perhaps 85 per cent., are caused in the beginning by disorders of the kidneys.

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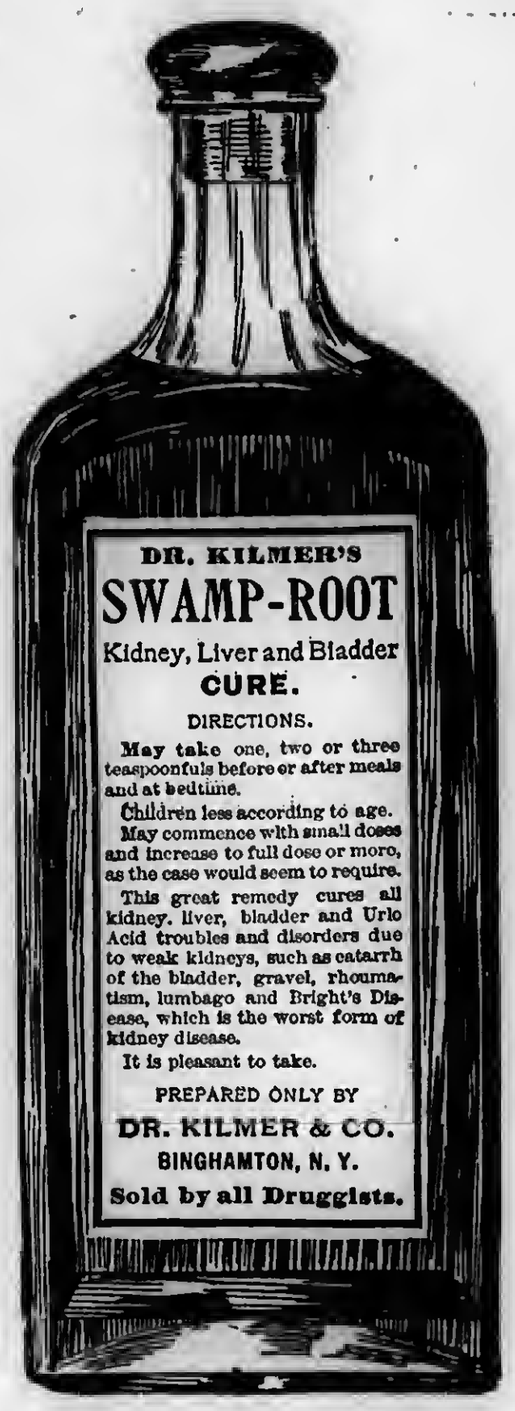
When your kidneys are not doing their work it will be manifested by pain or dull ache in the back, rheumatic pains, sciatica, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up during the night, uric acid, sleeplessness, nervousness irritability, sallow, unhealthy complexion, puffy or dark circles under the eyes, loss of energy and ambition.

If your water when allowed to remain undisturbed for twenty-four hours forms a sediment or settling or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is a vegetable remedy, the great discovery of Dr. Kilmer (the eminent kidney and bladder specialist) and has truly wonderful restorative powers over the kidneys. It will be found by both men and women just what is needed in all cases of kidney, liver, bladder and uric acid troubles.

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The great discovery Swamp-Root, is so remarkably successful that our readers are advised to write for a free sample bottle and to kindly mention the Southwestern Christian Advocate when sending their addresses to Dr. Kilmer & Co., Binghamton, N. Y.

If you are already convinced that Swamp-Root is what you need, you can get the regular fifty-cent and one dollar bottles at the drug stores.

UNITED FOR LIFE.

New Orleans, La.—C. J. B. Royal to Miss Octavia Rock; Joseph Ory to Miss Bertha Douglas; Alex. Brown to Miss Frances Barker, were by me joined in holy wedlock. May the Lord bless and prosper them. J. M. Turner officiating.

Coushatta, La.—Mr. James White and Miss Mary Glenn were united in the bonds of matrimony, at the residence of the bride, Nov. 9th, T. P. Moore officiating.

Mr. Jackson Davis and Mrs. Loulsa Brown were recently joined together in marriage, in Berwick, La., G. A. Payne officiating.

THEY LIVE IN OUR MEMORY.

Meridian, Miss.—Sister Cora Ivy, sister of Rev. C. W. Ivy, of the Mississippi Conference, and a faithful member of St. Paul Church, passed peacefully and quietly to her reward, after three months of severe suffering, Oct. 20. J. C. Hibbler, P. C.

Schriever, La.—Mr. Granville Woollens, an aged citizen, died Nov. 11. He was not a member of the church, but was converted on his sick bed, and he said he was ready and willing to die. The bereaved wife, six children and a host of friends mourn his loss. The funeral was attended by the writer. G. J. Rogers, P. C.

Baldwin, La.—Sister Cornelia Hayes departed this life Nov. 5, at the age of 86 years. She had been paralyzed for 9 months, but she died in full triumph of faith. Her last words were, "At last I am going home to live with Jesus." She leaves three sons and two daughters and over one hundred grandchildren to mourn. The funeral was conducted by Dr. A. E. P. Albert, Rev. Allen Foster and her pastor, F. D. Bowers.

Winkler, Tex.—Sister Sarah Hams, a member of our church for 12 years and a loyal Methodist from her heart, died Nov. 9th, leaving a husband, three little children and many relations. The funeral was attended by the pastor, P. H. F. Dismuke.

Cain River Circuit, La.—Little Jack Johnson, grandson of Brother Matt. Prestell, local preacher, passed to the spirit land Nov. 3; also little Horeer, daughter of Mrs. Virginia Morse, joined him the same day. M. C. Harrison, P. C.

Crawford, La.—Brother Henderson Chambers died Nov. 9th. He had been a member of the church for 27 years, and was a true Christian. .His funeral took place at Mount Zion Church Nov. 29. He leaves two sons and two daughters and a host of friends to mourn. C. W. Reeves, P. C.

Lexington, Miss.—Mr. Henry Barnes departed this life on the 15th of August, after a serious illness of more than two years. He was not a member of the church and died as he lived. Age, about 50 years.

Amy Fartheree, daughter of the above named, departed this life Sept. 11 in full triumph of faith. She joined the church in 1894, and lived a consistant Christian until death. She said, "I hear a band of angles singing around my bed." A mother, sister, brother and many friends mourn. Her funeral was conducted by the writer.

Sister Mary Barns, wife and mother of the above named persons, died in full triumph of faith Oct. 27. Age, 43 years. She was a faithful member of the church for 27 years and had been a successful class leader for several years. She said, "Don't grieve after me; I am ready and willing to go and don't fear death." Funeral attended by Rev. L. D. Wiley and P. A. Lemmons, P. C.

Lexington, Miss.—Sister Georgia Whitten departed this life Sept. 16th, after an illness of five monts. She told her sister a few minutes before she died, that she was ready and willing to go. She said, "There is not a speck between me and my God." She was 14 years old, and two years a faithful member of Mount Ephriam church. The funeral was attended by the writer. P. A. Lemmons, P. C.

Gainsville, Ala.—Miss Munnvia Mane died Nov. 9th at 10 a. m. Many hearts in Gainsville were saddened by the announcement. Her death was not expected so soon, but she died in the full triumph of faith. Sister Mane was a faithful member and has gone up to join a host of relatives and friends in the better land. A sweet young lady of 17 years, a member of the church and Sunday school and League. The funeral was held at the church by the pastor, assisted by Rev. Robert. L. L. Allen, P. C.

Mrs. Mary L. Dale, wife of the late Rev. Marcus Dale, departed this life Nov. 1. She was stopping with her eldest daughter, Mrs. Izella Lawrence, at Slidell, La., when she gave up the ghost. The many congregations over which she presided in connection with her husband's ministry will remember her especially as one of the prime movers of the Woman's Home Missionary Society in Louisiana. She leaves six children—three daughters, three sons—and a host of friends to mourn. B. M. Hubbard, B. D. (a son-in-law.)

Morgan City, La.—Mrs. Ophelia Johnson, a member of Union Chapel, departed this life Nov. 4. Her end was peace. 44 years. G. A. Payne, P. C.

Opelousas, La.—Brother Louis Union departed this life Nov. 16th in the full triumph of faith. He said, "Its all right with me and God; I am ready and willing to go." He was a member 40 years and a trustee 26 years. Age, 80 years. He leaves a wife and daughter, one son and a number of grandchildren to mourn. J. L. Augustus.

Castleberry, Ala. Bro. Silas Fountain, aged 20 years, who professed Christ in April and lived a faithful Christian till the 24th, died in the faith. During the few months of his Christian life he was always at his post, and was the means of others being brought to Christ. His funeral was conducted by the P. C.

Also Brother Isham Autrey departed this life Aug. 10, after an illness of three months. He had been a faithful member of Sparta Church three years. Age, 70 years. He leaves a wife and three daughters. A. C. Nimrod, P. C.

Washington, D. C. — Hamond D. Pinkney died Nov. 3 in his 82d year; lived a happy wedlock 60 years; was a faithful member of the Methodist Church over 64 years. Four children survive, two daughters — Mrs. Rector, of Little Rock, and Miss Eurith E., of Washington; one son—a merchant in Washington, and one son in the West Texas Conference. Mr. Pinkney was supposed to be worth $8000 in book account. He was a member of G. U. O. of O. F.. Funeral conducted from his late residence, 1401 N. First street.

Bishop Mallalieu's Plan

Bishop Mallalieu who has always been a staunch friend to the Southwestern is still interested in the increasing of its circulation. He makes the following practical and feasible suggestion: Let each presiding elder beginning with his next Quarterly Conference present the merits and claims of the Southwestern to the members of that body and secure as many cash subscriptions as possible; then take pledges from all who will be ready by the next quarter. Urge all local preachers, Sunday-school superintendants, League presidents, class leaders, stewards, and as many others as possible to subscribe then or agree to do so at the next quarter. By this method every member of every Quarterly Conference on the district will probably become a subscriber. At the following quarter, call the roll of pledges and collect; this to be done in every quarter and continued throughout the year.

THE BISHOP SAYS IN A SHORT WHILE WE COULD THUS ADD 5000 SUBSCRIBERS TO OUR LIST. WE THINK SO TOO, AND THANK HIM FOR HIS SUGGESTION.

Let all the Presiding Elders begin a canvass along this line, and give the plan a faithful trial, which we are sure will bring large results. Brother, if you will use this plan, write us.

☞ Read our Clubbing Offers and use them in your canvass.

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FARM AND FIRESIDE.

TO KEEP SWEET POTATOES.

A successful way to keep sweet potatoes, is, first, to be sure they are ripe before digging, which can be done by breaking and letting cure. If they cure with purple spots where the break is, they are not ripe; they must cure up white to be ripe. Then dig and put in an open or well ventilated barn, throwing a shovelful of dust in them occasionally to absorb the moisture, and let them stand that way till they dry out and cure. Then cover with dust deep enough to keep from freezing, and they will keep.—W. F. Harper, in Home and Farm.

HOW TO MAKE BUTTER.

"A Western North Carolina housekeeper" writes: "Please tell me the proper and best way of making and preparing for the market a good article of butter. There is lots of butter made for the market in this country that will not sell for more than 12 to 15 cents a pound, while other grades sell for 22 to 25 cents."

There is nothing at all strange about this condition of affairs in North Carolina, for it is duplicated all over the country. The only wonder is that this state of things should be so common, when it can be so easily remedied. The labor is not in doing it, but in getting yourself to try and do it. In the first place get the men or whoever does the milking to brush off the cow's sides and udder with an old cloth and wash their hands before commencing to milk.

This must be done to keep hairs, bits of manure and other dirt out of the milk. You must have clean milk to make good butter. See that the milk pails and all the utensils used are thoroughly cleaned with boiling hot water. Do not let the cream get old and sour before you churn.

Keep it in a cool place until the last cream put in is twenty-four hours old. Now you have got something to make a good butter out of. If your churn is a very old one and smells funky inside you will have to get a new one, for such a churn will take the life out of cream immediately. Get you a 25 cents thermometer and remember that cream must be churned at 62 degrees if you have to get up at 3 o'clock in the morning to churn it.

It will not do to churn warm cream that is above 62 degrees or you will have a white mushy stuff and not butter. When the cream first breaks and the butter is in little grains the size of wheat or smaller(stop the churn and pour out the buttermilk and pour in some cold fresh water. Take a clean paddle, one just made, and stir the butter very gently. Pour out this water and put in more and repeat the stirring.

Do this until there is no milk in the water. Then take out the butter and lay it on a very clean table or wooden bowl. Now scatter about an ounce of salt to the pound of butter over the butter and press it in very gently, no sliding motion. Do this until the salt is well worked in. Now set the butter away for a few hours and rework it enough to remove the streaks and make it up into pound lumps and wrap each lump with new cheese cloth.

Do not use any old rags if you want to get a good reputation. It is just as easy to make the best butter in the market as the poorest, that is, there is just as much labor in doing it. But you must obey instructions to the letter. Once get things sweet and clean and it is easy to keep them so. In winter a little patent butter color helps to sell the butter, though I am sorry for it. The two points that make butter sell at 15 cents are want of extra neatness and churning at the wrong temperature. A very little experience in trying to improve these points will add untold dollars to their profits.—L. S. Hardin, in Home and Farm.

AN OBJECT LESSON FROM VARNVILLE, S. C.

Our correspondent at Hampton writes: "A Varnville farmer, who has been doing a little figuring, has come to the conclusion that much of the ills resulting from cheap cotton could be lessened if farmers would raise more of their own bacon, flour, grist, sugar, syrup, lard and butter. Varnville sends from home $362 weekly for these provisions which, multiplied by fifty-two weeks, makes an annual expenditure of $18,824. If farmers could supply the merchants with these articles, all of this money would certainly be circulated at home, and this applies to every community."

The Varnville farmer has been figuring to good purpose, and it would be well if farmers and merchants and other men as well, in all the counties, would consider carefully what he says, and do some like figuring in their own case for their own instruction.

The ills resulting from cheap cotton are everywhere and plainly manifest. It is very desirable and necessary to lessen them, and no better plan can be suggested than that commended by the Varnville farmer. Certainly no better, and none nearly so promising of effective results, has been proposed. The Varnville farmers generally are not exceptional in their condition or conduct. They fairly represent the great body of farmers in the state. And the fact that it is necessary to suggest to them that they raise more bacon, flour, grist, sugar, syrup, lard and butter tells the whole story. Cheap cotton hurts them, because they cannot buy these things with a product which is too cheap to yield them a fair profit on their labor, if it yields any. They can raise bacon, flour, grist, sugar, syrup, lard and butter to better advantage than they can buy these things. They will certainly lessen the ills resulting from cheap cotton just to the extent that they raise them. When they buy such things they pay a profit to the distant farmers who produced them, to the railroads that have transported them, and to every middle man that has handled them. They could as well keep all these profits to themselves, and it is the part of wisdom for them to do so. The figures of the Varnville farmer are convincing and suggesting, and we are sure could be made even more impressive. The population of Varnville, we suppose, is about five hundred. If so, the little town doubtless sends much more than $362 from home every week for supplies which could be produced about it, when all kinds of such supplies are taken into consideration. It is a moderate estimate to place the weekly loss of money to any community in the state on this account at $1 a head. Putting it at only $362 weekly for Varnville, however, and the annual loss, as stated, amounts to the very considerable sum of $18,824. If the "profit" on cotton at recent and current prices is as much as $5 a bale, it is seen that Varnville alone sends from home annually, for supplies which could be made at home, the whole profit on 3,760 bales of cotton, the product of, say, 370 ten-bale farms. If the profit is $2.50 a bale—which is probably nearer the mark—the community sends from home annually, for food products that it could raise at home, the whole profit on 7,520 bales of cotton, or the entire product of 750

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ten-bale farms. There is no avoiding the force of these figures. And if they are accepted as true, it is not surprising, of course, that the farmers about Varnville, and the town of Varnville, are not prosperous—are not "making money." All the profits of their principal industry, farming, are sent from home for things that could be made at home. If the farmes would supply the merchants with these things, the $18,000 sent from Varnville for them would be kept at home and circulated at home to the benefit of the whole community.

And all this, as our correspondent says, "applies to every community" in the state. There are several hundred towns and villages in the state, and the experience of Varnville is that of nearly every one of them, if not of every one. Every such community can figure its loss for itself, on the Varnville basis, or a worse one. If we estimate the sum sent from each county in the course of a year for food supplies that could be produced at home at an average of $50,000, the total is well over $2,000,000. The average is far more than $100,000, but even at $100,000, the total for all the counties is over $4,000,000. And $4,000,000 represents all the "profits" on 800,000 bales of cotton at the rate of $5 profit per bale.

These calculations are subject to whatever of correction and criticism may be fairly applied to them, but if they are accepted as reasonable and true, they certainly go far to explain why the farmers of the state are not making money. They would do better for themselves and for the state, certainly, if they would let cotton absolutely alone and raise instead the necessary food supplies for which the whole profit of the cotton crop—and more—is now expended outside the state.—Ex.

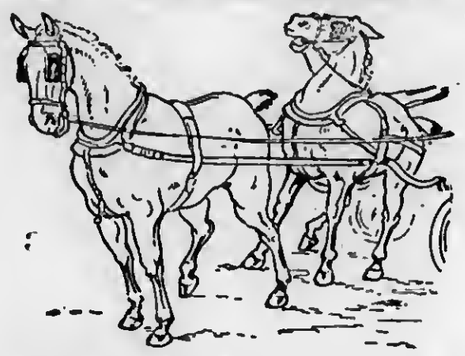
LITERARY NOTES.

Richard Harding Davis' "In the Rifle Pits," in the Christmas Scribner's, is a vivid presentation of that little exploited period from July 2 to July 15, when the army waited and suffered in the trenches before Santiago. Mr. Davis' first short story, growing out of his war experiences, will appear in the January Scribner's, and he will continue to contribute frequently to that magazine throughout the year 1899.

The 1899 Columbia Calendar is fully up to the standard of excellence set by its thirteen predecessors. The Calendar will be mailed to any address, safely packed in a cartoon mailing case, on receipt of five 2-cent stamps at the Calendar Department of the Pope Manufacturing Co., Hartford, Conn., or a copy can be procured by applying to the nearest Columbia dealer.

How general the use of photography is coming to be adopted by the modern magazine as a means of illustration is shown in the announcement of The Ladies' Home Journal that it is about to publish six new, distinct series of articles, which will include not less than 400 photographs. The idea of the magazine is to present one hundred of the prettiest country home in America, one hundred of the prettiest gardens, seventy churches decorated for festal occasions, twenty-five floral porches and vine-clad houses; and the story of the native wild flowers in America, told in seventy-five photographs.

In an article in the November number of McClure's Magazine, Mr. Waldron upsets the time-honored theory that wheat is the most important crop in the world, and gives the palm to potatoes. Over 4,000,000,000 bushels of potatoes are produced each year, to 2,600,000,000 bushels of corn, while wheat takes third place, with an annual production of only 2,500,000,000 bushels. Ireland leads all other countries in potato eating, the annual consumption there being 1,467 pounds to each person—or over four pounds a day. Germany, with an annual per capita consumption of 1,300 pounds, comes next; the Netherlands coming third, and Italy bringing up the extreme rear with an annual per capita consumption of only forty-eight pounds.



A horse in the lead pulls in vain when the wheel horse lays back in the breeching. A man's body is a good deal like a team of horses, and must work harmoniously. The head may want to work, and strive ever so hard to work, but if the body is balky and sick the head will make no progress.

The man who is out of condition physically may as well give up trying to work mentally. He will not be able to do good work, or satisfactory work, and in the endeavor to do so will only do himself further harm. The reason that men have nervous exhaustion and prostration is that they try to work the brain when the body is balky. The right thing for a man to do when he finds he is out of sorts physically is to give the mind a little rest, and promptly resort to the right remedy for his physical ailments. Dr. Pierce's Golden Medical Discovery is the best of all medicines for a balky body. When the head aches, the appetite is poor, the sleep is restless, the nerves are shaky and both body and brain suffer from dullness and lassitude, it is time to resort to this great remedy. It restores the appetite, corrects all disorders of the digestion, makes assimilation perfect, invigorates the liver and purifies and nourishes the blood. It is the great blood-maker and flesh-builder. It is the best of nerve tonics and restoratives. It makes both body and brain alert and active. Medicine dealers have nothing "just as good."

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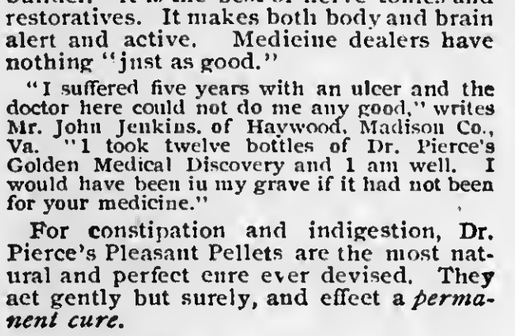
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Louisville and Cincinnati.

Fast mail.... .8:30 am	Fast mail.. ..7:20 pm

Louisville and Cincinnai, Limited.

No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.... ..... 9:50 a m	McComb City Ac... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Express..... 11:30 a m	No. 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Batgn Rouge acc'n..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7:40 am	No. 6, fast mail..7 55 am
No. 7, coast acc 8:50 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... . . pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6:55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp ge express .....9:15 am	No. 51, Hot Sp'ge express ..... 7:20 pm

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No. 3, local.....2:20 pm	Local.....8:10 am

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2 Lim. Ex....7.40 p.m	5 Fast Mail.... 8.10 p.m
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PUBLISHER'S NOTICES.

Cash Remittances.

Nov. 14th to 21st.

Atlanta and Savannah—D. C. Richardson *1, C. A. Hendrickson *1, V. D. Jenkins *23, J. E. Bryant *1.

Central Alabama—B. G. Smith *1, H. Graham.

Florida—J. W. Holly.

Lexington—T. R. Fletcher *1.

Little Rock— W. H. Higgins *1.

Louisiana—P. Landry, S. Duncan *1, F. T. Chinn *1, E. W. Osburn, Miss L. M. Alton, John Streit.

Mississippi and Upper—P. A. Lemons *1, A. W. Wright *2, C. H. Brown *1, B. H. S. Ferguson *1 2, B. D. Thompson, M. H. Wilkins 2, S. McDavis 1, N. R. Clay 2, W. C. Hilliard 3, R. Howze *1, O. Gillespie *1.

North Carolina—A. L. Horton, S. McDonald *1, J. A. Rush *1, J. P. Morris *7 1.

South Carolina—I. W. Singleton.

Tennessee and East—J. M. Moody 1.

Texas and West—S. C. Gill, S. M. Bolden *1 I. T. Sanford.

*Yearly.

We regret to learn that the wife of Rev. G. J. Rogers, P. C., at Schriever, La., has been quite sick for over two months and is still confined to her bed.

Hot Springs (Ark.) District.
Fourth Round.

Magnolia	Nov. 19-20
Lewisville,	Nov. 26-27
Confield	Nov. 29-30
Texarkana (Wheeler)	Dec. 3-4
Texarkana (Visitor's)	Dec. 4-5
Wilton and Horatio	Dec. 10-11
Locksburg	Dec. 17-18
Center Point	Dec. 24-25
Bingen	Dec. 28-29
Caddo Gap	Dec. 31 and Jan. 1
Clow	Jan. 7-8
Fulton	Jan. 14-15
Camden	Jan. 21-22
Gurdon	Jan. 22-23
Hot Springs	Jan. 28-29

Dear Brethren: We must listen to conference roll call, Feb. 2, 1899. Let every brother ask himself, "Am I ready to answer?" We are not well up on reports, hence we have no time to lose. We must hold our place as the leading district of the conference. Do I hear the brethern say "Amen?"

J. E. Toombs, P. E.

CRESCENT CITY NOTES.

Rev. Henry Taylor, pastor of Union Chapel, preached the Annlversary sermon of the Ladies' Providence Association last Sunday evening.

Memorial services over the body of Corporal Ben C. Boothby, son of Capt. C. W. Boothby, Supt. of the U. S. Mint, were held Sunday afternoon at his residence on St. Claude Ave. The remains arrlved from Santiago, Cuba, on Friday. Rev. E. W. Osburn, of the St. Charles Avenue M. E. Church, delivered an appripriate eulogy on the occasion. Many citizens, both civil and military, were present. The floral tributes were profuse and elaborate.

Fourth Rally at First St. M. E. Church.

Our grand rally was a success. The working members of the several committees did their best as usual. We cannot give too much praise for the ablity shown in conducting this rally to the chairladies namely, Miss T. Carter, of Committee No. 1; Mrs. K. Clark, of Committee No. 2; Miss M. A. Thompson, of Committee No. 3, and Mrs. M. Laveck, of Committee No. 4 These invinclble workers are still toiling on, raising money on church debt, and have fully made up their minds to continue until the last dollar is paid. Cash reported from committes Nov. 3, 1898: No. 1, $256.25; No. 2, $207.95; No. 3, $51.25; No. 4, $6.50. Our fifth and last rally will be on Dec. 29th. I shall close up five years with this people Jan. 24, '99, and I must say, out of the five appointments which I have had in sixteen years in this conference, I have never served a more loyal and faithful people. We are pushing every interest of the church. The Sunday school, which falls off somewhat in winter, is holding up grandly so far. Our Epworth League, under the able management of President E. H. Anderson and his corps of officers, are entertaining the audience every Thursday with essays, debates, Scripture lessons and songs. They are also raising a part of our missionary money.

From all indications, the reports from this church will be full at conference. The eleven o'clock service continues to increase in numbers Sabbath after Sabbath. The pastor has made it a rule to preach at that hour every Sunday, and it has had all to do with bringing out the people.

We started a revival last night, and a few men came forward for prayer.

Only one annual subscribed for our dear old Southwestern, but we hope to do better next time.

Rev. R. E .Jones will preach our Thanksgiving sermon, Nov. 24th at 7:30 p. m.

W. R. Butler.

A revival is in progress at First Street Church, under the direction of Evangelist Bain, of Baton Rouge.

Rev. E. W. Osburn's, pastor of St. Charles Avenue Church, sermons on Sunday evenings are illustrated by paintings. His congregation is constantly increasing, and great interest is manifested in this style of preaching.

In a recent debate held at Howard Congregational Church, territorial expansion was discussed at length by Dr. Edward Lopez, Mr. J. A. Lindsay, Profs. R. C. Barrow and F. B. Smith.

A Peace Jubilee celebration will take place this (Thursday) evening at the First Baptist Church. Addresses will be made by Drs. L. H. Reynolds, A. S. Jackson, J. M. Young, Hon. J. R. G. Pitkin, ex. U. S. minister to the Argentine Republic, and others.

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Bishop Jehu Holliday preached at the Zion Church on Sixth Street last Sabbath.

The half-term examinations of the New Orleans University have just closed. Several promotions were made.

HOW TO POSTPONE OLD AGE.

Avoid all foods rich in earth soils, use much fruit, especially juicy uncooked apples and take daily two or three tublerfuls of distilled water with about 10 or 15 drops of diluted phosphoric acid in each glassful. Thus will our days be prolonged, old age delayed and and health insured.

Dr. Kimner.

The canvass is on. We must have 2,000 new subscriptions by January 1st. How many will you send?

Sample copies furnished to any pastor who will drop a card asking for them.

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YARDS—Foot of Robin Street; Foot of Desire Street, and Cor. Magazine and Valance Street.
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Aren't you pleased with the paper? You'll agree that there is much improvement, will you not? Then make a still greater improvement possible by sending in a few subscribers.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

Renew your subscription.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, December, 1, 1898.—Vol. 33, No. 48. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

The work of one day may change the whole current of life. Take care of the days.

* * *

In discussing the results of the war, the white man says: "See what we Anglo-Saxons did!" The Negro who feels a little as tho he had a hand in it, both on land and sea, says: "Yes, hurrah for us Anglo-Saxons!"

* * *

President McKinley has consented to visit Tuskegee, Prof. Booker T. Washington's School in connection with his visit to the Atlanta Jubilee. That will be a new thing under the sun, but an honor to Prof. Washington and his people as well.

* * *

The Spanish Peace Commissioners have accepted the terms of peace offered by this country. They cede to America the whole of the Philippines for $20,000,000 to cover Spain's expenditures on internal improvements. Spain yields under protest and to avoid further blood shed.

* * *

Waller County, Texas, has elected as County Judge, Robt. E. Hannay, Republican; as representative, A. C. Tompkins, Republican; as Cotton Weigher, Allen F. Freeman, (colored); as County Commissioner, Precinct 1, Peter Gautt, (colored); as Justice of the Peace for Precinct No. 1, Doc Tompkins, Republican.

* * *

We are sure no one could listen to the thrilling representations of our foreign mission work made by the bishops and Dr. Goucher, at the late General Missionary Committee without contemplating the influence such pleas would have on the church at large, if they could only be made before the people. Few persons can listen to such pleas without having their heart stirred, and being influenced to do more for sending the gospel to the ends of the earth. We are so fully convinced of this, that we believe it would pay the society to allow each secretary to visit some one of the foreign mission fields at least once during the quadrenium, that they may be the better prepared to arouse the church at home to do its full duty.

* * *

Being in New York City at the time, we took occasion to attend the great Cooper Union meeting called by Mr. Fortune and others to protest against the Carolina outrages. It was in every sense a great and representative meeting, attended and addressed by members of both races. It was conservative in temper, and we heard nothing uttered to which any one except the guilty could possibly object. We consider it unfortunate for all concerned that some designing reporter sent forth to the world that Mrs. Elizabeth B. Grannis, the white lady who spoke, said "all the white women of the South have negro blood in their veins." We know of no other reason why her statement should have been given such a turn than to atttract the public attention from the white men of the South on whom she was especially severe. She accused them of being responsible for the excessive number of mulattoes throughout the South and thought they were as guilty of a certain class of crimes as the Negro men they seem so eager to lynch. The Southern newspapers are crying, stop thief, to prevent the right one's being seen. It looks so at any rate.

OUR WORK BEFORE THE GENERAL COMMITTEE.

In considering the missionary appropriations for the conferences it is too late in the day for us to ask special favors for our work. Not only so, but it should be as undesirable to us as it is unprofitable. Since we do not wish the question of color to come in if it is to be used against us, the only safe and just thing to do is to ask that it be left out altogether. No man should ask more than that our work be considered on its merits. If the peculiar conditions of the people we serve and the special providential hindrances which occasionally blight our territory do not lead to a fair consideration of the claims of our conferences, we are sure nothing else will. At any rate if the needs and conditions of our field be taken up and considered without regard to color or nationality, and appropriations made accordingly, it is unmanly at this day to ask more. But we do ask that much, the justness of which we are confident no one will question.

We feel, however, that we ought to say to the brethren of our conferences that the only thing left for them to do is to bring their work to self-support as rapidly as possible. For there is an unmistakable feeling on the part of many members of the Missionary Committee that the money appropriated to some of our conferences serves no really beneficial purpose to the church, and that it should therefore be reduced from year to year till wholly withdrawn. How soon they would have this final act occur we have no means of knowing, nevertheless if we find that other parts of the home church are dealt with in the same manner we shall have no just reason for complaint. But it is evident that it is not in the mind of the church to have the Southern work administered by any special rule, which does not apply to other parts of the home field as well.

In this connection it may be well to say that a feature of our work in which all our conferences should be interested is that of providing for the hundreds of our members who are constantly changing their residence from the country and small towns to the large cities of the North. In some of these cities they are completely lost to us. It has grown to be such a problem that, as Rev. R. E. Gillum said at the last session of the Central Missouri Conference: "I am tired gathering the people into our country and town churches only to strengthen other Methodisms that are already established in these Northern cities; we must go there and build for ourselves that we may care for our own when they come."

In this movement every Negro conference in our Methodism is vitally interested, for there is not a single one but that is doing just what our brother indicates. But a more serious feature of the case is that while hundreds go to such churches as they find there established, other hundreds are completely lost to all the churches. The fact is, the church seating capacity for Negroes in all these cities is far below what it should be if they are to be cared for properly. This comes very largely of the fact that property is so expensive. Hence many of the churches already established are woefully in debt. We were told in the city of New York a few weeks ago that our St. Marks is the only Negro church in the whole city which is free of debt; except one or two of the very oldest. We feel convinced of the fact that if our people are to have their spiritual needs looked after as they should be, our Methodism must do it just as she is now looking after the Italians, Bohemians and other foreigners. If this can only be done by the Conferences making some sacrifice for that purpose, we are sure such sacrifice cannot be made in a better cause. For we must have churches in these Northern cities.

ALL HE WANTS IS JUSTICE.

On the Sunday given by the churches of Boston to the cause of the Freedman's Aid Society of our church, Bishop John H. Vincent, LL., D., who preached at the Temple St. Methodist Episcopal Church devoted his time to a discussion of the Negro and his cause. We were not in the city on that day and had not the pleasure of hearing him, but his sermon is most highly commended by those who were present. They report that he showed the possibilities of the race by citing the success which a number of individuals, whom he named, have achieved and pleaded that a race capable of making such a showing should have a fair chance. We take the greatest pleasure in reproducing all we were able to find of the sermon in the city papers. Said he:

"I never patronize the Negro because he is a Negro, I treat him, if he is worthy of it, just as I would any other man, black or white, and I believe all the Negro wants is justice.

"The Negro is one of the race of men. He is not an animal, a brute, a monster. In battle the Negroes are brave, disciplined, courageous. They faced the fire of the foe in Cuba, came to the rescue of the famouse Rough Riders, and added luster to the story of Roosevelt and his gallant followers. Again and again the Negro has proved that he is a good and true soldier; as good and true as ever fought under the flag of the republic. And the republic will not forget him. For a time there will be an effort to deprive him of his civil and political rights. It may be well for him to accept for a time the situation, knowing that every day he will gain self-confidence in real culture and wisdom, in skill at war, in financial resources and in the confidence of the white man of the South.

"With the white man's traditional theory of the black man, you can scarcely expect as yet a full appreciation. But with the multiplying specimens of the Negro in trade, professional life, with property in his hands, with wisdom in his conduct, with a sharp line drawn by the Negro himself between the worthy and the worthless Negro, the practical wisdom and the honor and the sense of justice in the white man will asert themselves, and true Negroes will stand with true white men both North and South."

These are brave, broad, brotherly words, and they are words of wisdom. We trust our people everywhere may read them to their profit. God bless Bishop Vincent!

We are highly gratified that the excellent letter written to this Editor by Bishop Cranston, now in Asia, and published in our issue of Nov. 10, attracted so much attention and has been so highly commended. There is no question that the Bishop understands the situation and has the greatest sympathy for our people in the great struggle through which they are passing. It is helpful indeed to know such is the case and we should appreciate it most highly.

Let all pray that he and his family may be gracious protested in his distant and benighted field of labor.

OUR CONTRIBUTORS.

THE PASTOR AND THE PASTORATE. I.

Rev. J. C. Hibbler.

In the ministry, according to the order given by St. Paul, we have apostles, prophets, evangelists, pasteors and teachers; for the perfecting of the saints, for the edefying of the body (Chnrch) of Christ.

In our ecclesiastical polity, we do not hold to the succession of apostles nor recognize prophets. It is said that the day of such order is passed, and therefore the work of the ministery, the edifying of the Church of Christ is incumbent upon the evangelist, teacher and pastor.

Our last general conference recognized the necessity for the evangelist and provided for the appointment of such. There was little evangelistic work done by special evangelists, especially in the 18 colored conferences, before such provision was made, and probably it will be sometime before much effectual work will be done by such servants, because of the large occupied territory, the settled condition of the people and the well established pastorate. I believe what the church needs most now, is not special evangelists, but special baptism of the Holy Ghost and the five.

The ministerial teacher whose work is outside of the pastorate, is an important factor in the work of the ministry. His field is large and fertile and of necessity should be well cultivated.

The church has always had her great teachers and they have added largely to her spiritual wealth and growth.

Hence the necessity of our theological seminaries—the schools of the prophets—the outlining of the underlying principles and the formulation of the great doctrines of our holy religion of the Gospel of Jesus Christ, and a theoretical and practical direction in the same.

The pastorate is a function of the ministry peculiar in itself with its weighty and grave responsibilities. Its rank is second to none in the ministry; its burdens are constant, trying and cumbersome, made light and delightful by the appropriation of unmeasured grace and consecration.

The minister who takes upon himself this office of the ministry and honestly and faithfully discharges his duties, assumes a responsibility more difficult to perform than to theorize. Theory is one thing, but preaching, pastoring and soul saving, are different.

Because of its routine of duties, burdens, perplexities and hardships, many who are called to preach the gospel do not go into the pastorate, and because of which things many fall out.

There are those in the pastorate who are trying and would get out if they could find something else which would pay quite so well.

There are those in the pastorate wholly unfit for the pastorate, yet let God be the Judge who calls men to preach the gospel, but it often happens that unfit things are found in holy places.

There are some preachers who preach well but do not succeed in the pastorate. They should not look with envy, criticise and blame the man who does succeed. Nothing succeeds so well as success. Nothing tells so well what a preacher is as success or failure.

Often our measurement of success is at fault. We often judge a pastor to be a success when he gets his salary; when he has made some considerable material improvement, and a failure if he does not. These things are important items and desirable and enter into what goes to make success.

A better judgment would be of his moral and spiritual worth. Has his life and labor been an energizing force of morality? Had he stood and preached against he evil customs and practices of sin? Has he uplifted the ensign of grace and virtue among the people? Has he walked in the light and lived in the spirit of the blessed Christ? Has he by his life and labor been an instrument in saving sinners; reclaiming backsliders; strengthening the weak; begetting holiness in others, edifying the church in righteousness? This is substancial success.

Some one has well said, to bo a good pastor you must be a good preacher, and to be a good preacher you must be a good pastor.

It is a fact too plain for argument that the work, in a general way in building up our eighteen colored conferences, has been done through the pastorate by the pastor. He is the leader of the people; stands in immediate contact with them. It is through his evangelistic work, souls are brought into the church. By his preaching , labor and living they are confirmed and built up in the most holy faith, if they are so built up at all.

He preaches from two to three times on Sunday; conducts his class meetings; attends the Epworth League services; teaches a class in Sunday school; holds the official meetings; visits from house to house; prays with the sick and dying, and buries the dead. He raises about all the benevolences and the presiding elder's salary. In fact he is the dromedary that the presiding elder punches, the book agent pinches, the editor spurs, the secretary buzzes, the bishop bridles and the whole church rides. He ought to be well cared for, well treated and well fed.

Let's see; according to the statistics of the Miss. Conference of 1896, the average salary of the pastor in this conference was $227. If I mistake not, Bishop McCabe said at the last session of the Central Ala. Conference (1897) that the average salary of that conference was $150. I take the liberty to say that of the eighteen colored conferences, there are few if any, which will average $500 or more.

Out of this amount, the pastor is expected to keep himself in clerical style; educate his children; pay largely into the benevolences and all church enterprises; often pays house rent and must be prepared to entertain all friends and many strangers.

A Few Observations.

I must confess the narrow limits of my observation, but so far as I have observed, the people are doing less in proportion to their means and ability in the way of support of the pastor and church than formerly.

I have observed that the large majority of our so called intelligent school teachers, lawyers, doctors, mail clerks and the fashionable, give but little to support the gospel.

Again the various and numerous societies are sapping the fiancial and spiritual life out of the church.

In Meridian, a city of sixteen thousand people, there are between sixty and seventy of these societies among our people, and I suppose they are in proportion elsewhere. The children are organized into societies; all these dues must be paid monthly, and if any thing is left the church may get a little. With so many, the church is lost sight of. Often one member is in five or six societies. Again, there are a few big "ikes" in the church who do not like the pastor, and they go and kill something up the branch and make a stench in the stream.

Because of these hinderances, many a pastor neglects his benevolences, material improvements and spiritual work, trying to get a mere living for his family. If the church would give the pastor a comfortable support and take the burden of planning and getting it off of him, he would be able to plan more largely for the other work of the church. Much time is spent by the pastor in planning for support, because of the neglect and indifference of the people.

Some pastors, in order to get support and raise their benevolences, fail to execute the law of discipline for fear of turning some one out, or interfering with some one who pays fairly well. Hence the church suffers for want of necessary discipline. Others preach one sided sermons—the happy side, the shouting side,—what God in Christ has done for men, but say very little or nothing of what men should do, the life on earth, the sins from which they should be separated to enable them to comply with the conditions of salvation and the life in heaven. So they shout and sin, sin and shout, and get their salary and bring up their benevolences. But there is little moral or spiritual growth in this pastorate.

Should Be Progressive.

Advice is plentiful and theory is cheap, but the pastor must have the capacity to progress and must progress or he must soon be set aside to give place for a more progressive preacher.

It used to be that the preacher could open his mouth and cry hell and heaven, and the people would turn from hell and start for heaven, to lay up their treasurers there. But not so now, because then they had but little of earth, but now they are seeking and getting treasures on the earth. Now he has to deal with earth, hell and heaven.

A great demand upon the pastor is to make clear to the mind of the people the practical teachings of the prophets, law and gospel; and there should be no phase of sin which he should not preach against by a firm and earnest declaration of the word of God and a constant Christ-like life. The pastor should not preach simply to carry the people, but rather preach so that the word of God should carry conviction to the hearts of men and produce a practical Christ-like life.

Yet he must be able to carry them or else they will leave him or stay at home.

Meridian, Miss.

THE TROUBLE AT HARPERSVILLE, MISS.

[By Our Special Correspondent.]

Forest, Miss., Nov., 1898.

Dear Dr. Scott:

I think it is right that the world should know about the trouble at Harpersville, 10 miles north of Forest. I will give you the facts as given by the best colored people in the community, and you can publish such of them as seems best to you.

Bill Burks owed Mr. Freeman for a pair of shoes and promised to pay in work and owed him the balance of a day, but wanting to go to a supper some distance away got another young man to help him to make the whole day in a half day, so he could get off that evening. Thus Mr. Freeman was paid for his shoes but wanted Burks to work that evening any way, which he politely refused to do; whereupon Mr. Freemon struck him with a stick when the Negro knocked him down (I understand with his fist) and beat him nearly to death. This was Friday noon, but they made no attempt to arrest Burks till 10 o'clock that night. It is not said by the people of that community that Burks was away from home that night, but that the whites made some demonstrations that night by shooting their guns and the Negroes replied by shooting theirs which led the whites to feel that it would not be safe to attempt to whip or mob the Negro that night but give themselves more time to increase their number by Saturday. Fifteen of twenty Negroes gathered around Burk's house to protect him. (Note this fact as a proof of an increase of Negro unity in self defense.) Sibley who was shot died in the yard, only 19 or 20 years of age, was a student attending Harpersville High School, and is aid to have had no written authority to arrest Burks, who was only 19 or 20 years old, and if he had, he had all day Saturday to arrest him. Two or three of the other whites wounded are said to have died, but you see they died with the fever and other sickness. There were only four colored people killed whose names I enclose on clipping, which statement is corroborated by the Colored people of the community. They say these are the only ones missing. (Note with care the following facts.) Fish Burks was the father of Bill Burks about whom the trouble occurred. Hugh Anderson and Charley Anderson were sons of Rev. Lawson Anderson, a prominent Baptist preacher of Mt. Olive Church, in that neighborhood. These boys were well raised

and were on their way to Sabbath school when shot down. Charley, only wounded, is now in Forest jail being treated by the Doctor. Neither these boys nor their father had any thing to do with the trouble Saturday night; their mother being very sick they remained home with her. Gatewood was an old man and was highly respected by white and black, even the whites say that his death was a great mistake. He was in his house when killed and was known not to have been in the trouble Saturday night. His boy who was killed was only 12 years of age. The mob did not go in the woods after the Negroes, who were collected and prepared to defend themeslves, but along the road and in houses where there was no danger and shot the innocent. Five of the supposed guilty Negroes were arrested and sent to Meridian for safe keeping and three are in the Forest jail. Some of these you know, may be tried and hanged, whether guilty or not. But so far the Negroes have made a good showing in the matter. The mob tied a rope aronnd Burks' mother's neck to make her tell who came to protect her son, and the old lady just told everything, but you can see what was the matter. The Colored people claim that the governor did much good cooling the temper of the mob; none were killed after his arrival Sunday evening at 5 o'clock.

LETTER FROM THE FRONT.

San Luis, Province of Santiago, Cuba,
Oct. 19th, 1898.

To the Advocate,
New Orleans, La.

The 9th U. S. V. I. which is now stationed here, together with the 8th Illinois and 23rd Kansas regiments, both volunteer colored organizations, from this brigade under Brigadier General Ewes. They are in better shape and condition now than at any previous time since reaching the island. The reputation this place bears as a health resort has been fully sustained since our coming, as a wonderful change in the health of the men has been made. It is true that a number of soldiers have succumbed to the deadly hold the fevers in and about Santiago had taken on them, but the vast majority are rounding once more to their original conditions. Colonel Crane and Major Harrison have lost no opportunity by which they could promote the health of the regiment, and they deserve much credit for the efforts expended in behalf of their command. Notwithstanding the many disadvantages under which we must labor in this country, there is not a tent in the entire camp which has not a good substantial board floor laid on light sills, which goes a long way in preserving the health of the soldier boys. The sun is terribly warm here yet, and I presume will continue so. Nothing less than 90 degrees in the shade would suffice for this country, it seems, and yet so early in the season for one here, we are forced to sleep under blankets for protection from the cool nights. The 9th Regiment maintains its excellent reputation for discipline and the best of feeling seems to exist.

At this writing no appointments for vacancies created by lieutenants and captains who have resigned have been made and many are the aspirants within the ranks for promotion. In my opinion Col. Crane could not do a wiser and better thing, could not solidify himself more in the confidence of his command than to recommend from among the non-commissioned officers of the regiment those most qualified and proficient for the various positions. There is no denying the fact that many are as competent and more so than many who now and have ranked above them. The enlisted men desire to see their promotions, because they have confidence in a lot of them and because they too realize that an injustice will have been committed against them by injecting others to take positions that should be filled from within, thereby blocking the chance of those among them, who are best suited to secure a promotion. We are under the impression that another change of locality is soon to be made, presumably into the province of Havana. The boys are all on the verge of expectancy, and a change again may do some good. Should we go into Havana province at this time, we will have an opportunity very likely to try Spanish pluck and courage once more, as it seems they must be driven out of the province before absolute satisfaction can be gotten.

It is also currently rumored that in fifteen or twenty days we will leave this place and the island entirely for Porto Rico. One of the highest officials of this regiment is responsible for that rumor. No matter what is said, I can plainly see that in short a move for some other point will be made.

On account of this dreaded caliacenturia fever produced by the hot sun rays, which has been holding fast to me for the past week, this correspondence is neglected in many ways. Hoping you and the Advocate continued prosperity, I remain, Yours &c.,

J. Leon Jones,
Regimental Quartermaster Sergeant
9th U. S. V. I., San Luis, Cuba.

DELAWARE CONFERENCE NOTES.

By Our Regular Correspondent.

Samuel W. Carroll, brother to Revs. Nathaniel and Henry Carroll, of the Washington Conference, died on Saturday, November 4th, at Atlantic City, and was buried the following Wednesday, the Rev. F. H. Butler officiating.

There is much improvement in the condition of Rev. Jas. A. Richardson, pastor of Zion M. E. Church, Philadelphia, and it is anxiously hoped that he will again be able to take his place among the active workers.

The new James M. E. Church, at Germantown, is a beautiful model of modern church building. The dedication services on Sunday, November 20, was of special interest. Dr. H. A. Monroe preached in the morning, Bishop Foss dedicated the church in the afternoon. Special services were held the week following, with preaching by distinguished clergy.

The grand rally, at Haven M. E. Church, on Sunday, October 30th, netted three hundred dollars. One hundred and fifty dollars being raised by the congregation, and one hundred and fifty donated. Rev. Wm. T. Hensley is pastor, and is doing an earnest work for the welfare of the church.

The twelfth anniversary of Asbury M. E. Church, of Atlantic City, will be celebrated during the week of February 5th and 12th. An interesting and instructive programme is being arranged and a great financial effort planned.

The official announcement that the annual conference meets April 5th, with Bishop Warren presiding, has been received. This is about two weeks later than usual, and the majority of the brethren are not sorry. The benevolent collections are not coming up so soon as usual, but we haven't lost hope, and fully believe that the usual high standard will be upheld.

Talk of the possibilities for the presiding eldership is now interesting many. Whether there will be four new presiding elders or some transfers is also much spoken of. There are many problems connected with the management of the works, especially on the Philadelphia district, that call for men of experience particularly in the transaction of business. The transferring of property, the proper care and jurisdiction over the work just recently turned over to our hands, the watching and seizing of new opportunities for the expansion of our territory make it essential that a man of large capability in church administration be chosen for this district. At this juncture the interest of the church and not of the individual is to be considered. If it be for the best interest of the conference to hunt four new men who are fully capable of managing the work, so let it be. If somebody must be retained, and such seems absolutely necessary, we believe that the candid judgment of the majority of the conference is for doing the thing most needful for the welfare of the work.

There is plenty of material for the presiding eldership especially among the young men holding important charges, but the question is serious as to whether the people will part with them or not.

The conference is made up of good material, and in case of emergency there will be an ample supply. If space would permit, we could speak of these men and others with fuller detail. For the interest of our readers, from now until conference, we will take one every other week and give a short sketch. This is not to be taken as a boom for office for any man, but an effort to bring them before the Southwestern and show of what material the conference is composed.

[Look sharp, for this looks like politics. Ed.]

Greenwich Circuit is alive. A revival at one of the churches has brought twenty souls into the Kingdom. G. T. Fields, the pastor is active and spiritual.

AN ENJOYABLE RECEPTION.

In appreciation of the work being accomplished in their particular branches by Dr. Mason and Rev. Scott who, as we all know hold respectively the positions of corresponding secretary of the Freedman's Aid & Southern Educational Society, and editor of the Southwestern Christian Advocate, the friends and members of St. Marks, New York City gathered in the lecture room on Wednesday evening last and tendered them a reception. Both of them had stopped in the metropolis a day or two en route for their homes, after attending a meeting of the General Committees of the M. E. Church at Providence, R. I. and Boston, Mass.

The affair was picturesquely unostentatious, yet all the more enjoyable for its simplicity. Indeed one seemed to breathe an air permeated with cordiality and friendliness.

Mr. F. W. Beeks, as manager of the programme presented first Mr. Alonzo Watson, who sang "Leonore" very effectively. Mr. Watson's excellent voice and manner have brought him prominently before the public as a baritone soloist and it is invariably a pleasure "to sit under the sound of his voice." The next number was a duett, "Song of the birds" by Misses Astwood and Lymus, both members of the choir and sweet voiced young women.

The selections by the choir were an honor to them and most pleasing to the audience.

"Anthony and Cleopatra," recited by Mrs. George W. Allen, brought forth loud applause, and its capable rendition displayed to an excellent advantage, Mrs, Allen's talent as an elocutionist.

Dr. Scott then made a short address followed by Dr. Mason. Both spoke of their work,, briefly touching upon other subjects absorbing the interest of the public; each talk was brightened with a spark of humor, by the ready wit and quick repartee for which both Drs. Scott and Mason are noted. The refreshments served were bounteous and varied, and the ladies in charge, managed this part of the entertainment with consummate skill and satisfaction.

On Sunday morning Rev. I. Garland Penn, Asst. Secretary of the Epworth League occupied the pulpit, speaking in the afternoon to the Epworth Leaguers. In the evening Rev. Dr. Brooks, pastor of St. Marks, preached to the United order of Masons.

At the reception our pastor reminded one of a happy father, contemplating the clever sporting of his children. In this case, however, it was some what difficult to tell whether he was more happy because of the satisfaction of entertaining our guests, both his personal friends, or the manner in which the service was performed by those who were in charge. Yours,

Katrena.

The Southwestern from now till January 1, 1900, for only $1.25.

THE LIFE OF FAITH.

THE OFFSPRING OF GOD.

An inspiration of great helpfulness comes to thoughtful men when they realize that they are in truth the sons of God. Being linked with the holy, omnipotent One by the reality of heirship, their obligation and ability to triumph over and not be dragged down by passion and opposition becomes to the believing soul a wonderful uplifting force. "I am a son of the living God," he says, "and great things are not only possible to me, but are expected of me. I must behave myself as a son or a daughter of the 'King, eternal, immortal, invisible, the only wise God,' is expected to behave." On our divine heirship, the Herald of Gospel Liberty very fittingly says: "Out creation in the image of God is attested not only by the Bible, but by the human heart and by experience. But it is the birth of the spirit, the 'new birth,' which makes us in a deeper sense the offspring of Gid. The greatness of this descent justifies the efforts of Heaven for the salvation of men; for they are God's children. It is the consciousness of this great descent which makes so many human beings shrink from a theory which traces ancestry to a brute. Man does not regard himself as being in the brute family, but in the divine family. Hence, the religions idea is easy; abstract reasoning is natural; fire is usually a dutiful servant; the use of tools is something that travelers are not surprised to find in savage lands, but would be surprised to find among brutes; and the communication of thought by speech relates to a universe whose divine origin brutes do not talk of. The sense of beauty exhibited by men not only in their appreciation of the beauties of nature, but in the reproduction of them by their own fingers or voices, is worthy of the offspring of God. As God's children should do, they manifest the guidance of conscience, and recognize personal rights and obligations. Indeed, man feels himself to be the child of a king. He assumes the prerogative of a prince in the earthly house of his Father, and constrains the animals about him, and the elements of matter to do obeisance like groveling courtiers."—Religious Telescope.

"MY COUNTRY, 'TIS OF THEE."

The following thrilling scene in the field hospital at Guasimas touchingly depicts the sacred love of country that God has put into the humau heart. Edward Marshall thus tells it i Scribner's Magazine.

There is one incident of the day which shines out in my memory above all others now as I lie in a New York hospital writing. It occurred at the field hospital. About a dozen of us were lying there. A continuous chorus of moans rose through the tree-branches overhead. The surgeons, with hands and bared arms dripping, and clothes literally saturated with blood, were straining every nerve to prepare the wounded for the journey down to Siboney. Behind me lay Captain McClintock with his lower leg bones literally ground to powder. He bore his pain as gallantly as he had led his men, and that is saying much. I think Major Brodie was also there. It was a doleful group. Amputation and death stared its members in their gloomy faces.

Suddenly a voice started softly:

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing."

Other voices took it up:

"Land where my fathers died,
Land of the Pilgrim's pride—"

The quivering, quavering voices, punctuated by groans, and made spasmodic by pain, trembled up from that little group of wounded Americans in the midst of the Cuban solitude—the pluckiest, most heartfelt song that human beings ever sang.

There was one voice that did not quite keep up with the others. It was so weak that I did not hear it until all the rest had finished with the line:

"Let freedom ring."

Then halting, struggling, faint, it repeated slowly:

"Land—of—the—Pilgrim's—pride,
Let freedom—"

The last word was a woeful cry. One more son had died as died the fathers.

HOW YOU CAN HELP.

There are a number of ways in which you can help the good work of teaching gentleness and mercy:

1. Be gentle and merciful to every living being and make yourself a living lesson in the creed of kindness.

2. By word and example teach children that dumb creatures should not be made to suffer.

3. Become a member of The National Humane Alliance so that you will receive our magazine regularly and learn what others are doing to help the cause.

4. Send us clippings of instances of cruelty or kindness to animals or human beings.

5. Write to us about any special acts of kindness or cruelty which may have come under your notice.

6. Help us to increase our membership both among adults and children. There are many people who would be glad to become members if they knew there was such a society, and you can either call it to their attention or present them with membership.

7. If you cannot afford to present them with membership, send us their names and addresses. Some of our members contribute means for this purpose, and we may be able to bestow an endowed membership on persons whose names you furnish. We can at least send sample copies.

8. By endowing membership for which you can either name the members, or we will select names from the lists always at our disposal. Each membership costs but fifty cents and may awaken some child or adult to the first knowledge of the religion of gentleness.

9. By suggesting practical ways of inculcating lessons of mercy and kindness.

10. By taking our teachings to heart; you can help us by doing this, and perhaps in the same way we can help you.—Humane Alliance.

RELIGION A JOY.

Rev. G. E. Young.

The religion of Christ is not a dismal thing. There is nothin that so lessens life's burdens and fears. It offers infinite peace and comfort and hope. It whispers truest consolations into the ears of the suffering. It teaches men glad endurance and inspires them with cheerful courage. Do you know the blessedness of being right with God? You cannot unless you have been to Christ's cross. Do you experience the rupture of Christian service? It is impossible unless you are busy in His vineyard. Seek to gladden and strengthen the early years of the children, do your best to relieve some one's heavy burden, help some poor fellow to a better life, and you shall discover the most rare and exquisite gladness, you shall learn what the very joy of Heaven is like. It is very significant that in St. Paul's list of the fruits of the Spirit, while the first place is given to love, joy stands second. When a man has been forgiven and restored, he finds the only perfect and abiding joy that can be found on earth. Brought up out of the horrible pit, out of the miry clay, his feet set upon the rock, his goings established, he learns the new glad song of praise unto God.—Ex.

The hero is greater than his deed. The fountain contains within itself the stream. The germ contains within itself the stately tree. So character is inclusive of each and all the particular acts which reveal it. Back of all manifestations is the glory of life itself.—Texas Advocate.

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WOMAN'S DOMINION.

A FEW USEFUL HINTS IN ECONOMY OF DRESS.

Give the old dress a bath in soft water and borax.

Clean ribbons with naptha and press between paper with a moderately hot iron.

Ladies with a limited income and who wish to appear well dressed should always own a black suit.

Some of the most economical winter dress goods to buy for both women and little girls are serge, cheviot, ladies cloth and all wool plaids. It is best for one with a limited purse to avoid buying the novelties if possible; they are always very pretty but will not stand very much wear.

There is a very old adage which says that children should be seen, but not heard. While it may have emanated from some very wise person, it is not always a good rule to insist upon. A certain amount of merriment and conversation at the table greatly stimulates digestion, and, when only members of the family are present, children should be encouraged to talk and laugh. Judicious training in this, as well as in correct table manners, will be likely later in life to save the young man or woman from distressing self-consciousness.

Many children have peculiar likes and dislikes in the way of food, which it is important to overcome at as early an age as possible. Some of these peculiarities are inherited or inborn, others are the consequence of poor cooking or the example of some older member of the family. If the latter they may be overcome by judicious treatment; if the former success is often impossible. I know one young girl with whom eggs in any form disagree to the extent of producing nausea and fainting; we have met all people who are absolutely poinsoned by eating strawberries. So, while the children should be encouraged to dislike as few forms of food as possible, they should hardly be compelled to eat anything which is absolutely distasteful to them or causes them bodily suffering.

Mothers should remember that the keynote to feeding, as well, as to training children is simplicity. Too much meat cause nervousness and often bad temper; meat once a day is usually sufficient. High seasoning and living stimulates the imagination of the growing girl or boy to an unhealthy degree and should be forbidden. Give plenty of fresh vegetables, green salads, fresh fruit to keep the skin clear and bowels in good order, and but little medicine will be needed to induce the one or to rectify the other.—The Gentlewoman.

It is said that ex-queen Lilliuokalini is the victim of the same dread disease of which General Grant died.

The Superintendent of Public instruction of Colorado is a lady in the person of Miss Grace Espy Patton. She has jurisdiction over fifty-six counties and fifteen hundred school districts. It is admitted that the schools have wonderfully improved, and that especial attention has been given to the kindergarten system, under her administration. Many of her directors are women and are very careful and efficient in their work.

To visit the rehearsals of Prof. Nickerson's orchestra of this city, which is composed mostly of young ladies, is considered a rare treat by all who are fortunate enough to do so. Prof. Nickerson's little eleven year old girl accompanies every selection with the piano. They are indeed a credit to the City of New Orleans and especially the colored citizens.

Perhaps the loving kindness of the Lord has never been more touchingly and forcibly revealed than in the declaration that he would go before and prepare for us a mansion in the skies. We doubt not but that he will meet us at the portals of the tomb and conduct us to the rest which remaineth to the people of God.—Texas Advocate.

OUR YOUNG FRIENDS.

THE BOOK MY MOTHER READ.

I have yet, the dear old book,
That lay upon the stand,
In which sho often used to look,
And always at her hand;
Tho corners rounded are with age,
The leaves are worn and thin,
And dim the lines on many a page
She so delighted in.

A half-hour's rest in household toil
For needed strength she caught,
And in the light of fragrant oil,
She found the place she sought;
And heavy labor turned to love,
And duty led away
To visions of the land above,
A Sabbath hour each day.

The book remains more sacred still
Because of her dear eyes,
That saw therein God's wondrous will,
And seen not otherwise;
For thus she found the way to him,
Who down to evening late,
And through the valley, lone and dim,
Brought her to his dear gate.

—Dwight Williams, in The Christian Advocate.

PRACTICE PHYSIOLOGY.

In teaching physiology, would it not be worth very much more to know a few facts about dress, diet, exercise, rest, sleep, good and bad air, than to number and name all the bones, or name and classify all the muscles? The bones will all keep their places and grow just as rapidly and firmly whether numbered or unnumbered; but both mind and body will fare better if the lungs are not fed on bad air. So the muscles will expand and contract and develop and strengthen whether counted and classified, or not; but they and the whole system may slacken or totally stop their action if the stomach is supplied with unwholesome food. Let the study, therefore, be directed at first to parts of the system under control; and afterward, if there be time, to the parts not under control. These latter may be studied at leisure, for general information, as we study comets and eclipses.—New York Ledger.

STANLEY'S DREAM REALIZED.

Stanley, the explorer, said, in 1885: "There is nothing in the whole wide world offering more remunerative investment of capital than this small railway. Once such a railway is constructed, a million square miles must contribute to its support." The Congo river, with its tributaries, gives 5,200 miles of uninterrupted river navigation; here is the home of nearly fifty millon Africans.

"Only four hundred kilometers (two hundred and thirty miles) long," says Maurice Normand, in the French magazine, "L'Illustration," "but its importance is equal to that of the Trans-Siberian Railway, which is more than 7,000 kilometers in length. It opens to Europe a continent within a continent, the vast basin of the Congo," second only to the Amazon.

"The building of this railroad," he declares, "is a capital event in the history of Africa; this culmination of eight years of labor took place during the first week of July, 1898." On the 18th of March, the locomotive had reached Stanley Pool, a cheerful augury of the completion of the line. The world ought to have sent congratulations from all quarters. It cost 60,000,000 francs ($12,000,000). The Congo basin is immensely rich. In 1889, one hundred and twenty tons of ivory were taken away; and, in 1898, four hundred tons of caoutchouc. They can produce anything in that fertile, teeming, tropical region, five degrees below the equator. "Well, what is it you want?" said the Africans to Stanley; "tell us, and we will get it for you." That locomotive, rushing up and down the Congo valley, is a swarthy angel of civilization to fifty millions of our fellow-men."—Success.

EDUCATIONAL.

SIXTEENTH ANNUAL FORMAL OPENING OF GAMMON.

A Great Year for the Seminary.

Gammon Theological Seminary celebrated its sixteenth annual formal opening day on November 11, the regular class work having begun on Sept. 29. It has entered upon what promises to be the most successful year in its history. There are more students in the regular advanced classes than ever before. The students represent a large number of colleges and academies and nearly every state in the South.

The formal opening day address was given by the Rev. Dr. J. H. Race, the new president of Grant University. The large and representative audience not only filled the chapel but overflowed into the hall. The singing by this splendid body of young and progressive preachers was of the old Methodist type.

President Thirkield in introducing the speaker welcomed him cordially to the presidency of a sister institution, and congratulated him on the auspicious opening of his work. Dr. Race comes from one of the leading churches in New York and is a man of large views, high scholarship and of genuinely fraternal spirit toward our work in the South. His address on "The Symmetrical Man" was a vigorous and thoughtful utterance and held the attention of the large audience closely to the end. The following is a bare abstract:

"The resources of the Infinite are at the disposal of man. God wants a developed nature, a developed head, a developed heart. As no man can see the horizon at a glance, so no man can comprehend the truth at a jump. God has a part and man has a part in the development of the human race. God says, 'All things are yours.' It is for us to work out our salvation.

"God has a plan for the human race. He created us in His own image; we are, therefore, sons of God by creation. God has given us a conscience, a moral monitor within us. He has given us a revelation of Himself in the Bible, which, however, is not the only revelation. We are able to understand that when men run in harmony with God's plans they are highly successful, but when they run counter to His plans they meet with ignominous defeat and disaster. God has given us the Christian school, editor, parents. Is there a man here who can mention a thing that a human parent would do for his children that God has not done for man? God has done all that He can for man. He has given him physical, mental, moral capacities. He has even endowed man with a will-power that can thwart the plans of the Infinite Himself for man. He has given us the opportunity to make for ourselves just what we would make of ourselves.

"Many look with suspicion upon higher culture. They look upon Christianity and culture as opposed to each other. Not so. Christianity and culture should never be placed in opposition to each other. Christianity is the blossom and the fruit of culture. But what is culture? The word means "tilled." A field is a cultivated or cultured field when it has felt the instruments. So a man is a cultured man when his faculties have been developed. But he is only a physically cultured man when he lacks Christianity. Is not a man more than muscle, more than mind? God wants something higher than bodily and mental development.

"God wants a developed heart, a developed conscience. The word conscience in its origin means, "I know with another"—con scio. God is that other. He wants us to be common-sense in our dealings with each other. "Thou shalt love thy neighbor as thyself" is his command. There is the human side of our living. I bring to your attention especially the Godward side."

Among the distinguished visitors seated on the platform was the Honorable J. R. Glenn, state school commissioner. In calling upon him for some remarks, President Thirkield congratulated him on the courageous stand he had taken in favor of Negro education and expressed gratitude for the broad-minded views he had expressed in behalf of good education for all of the people. Mr. Glenn made a speech that was admirable in spirit and that called forth hearty applause from the audience. Among other things, he said:

"It always gives me pleasure to look into the faces of the people with whom I have labored from my childhood until the present hour. There has never been an hour in my life that I have not had the warmest and deepest interest in the people of which you form a part. No man's heart in this or any other city has beaten more kindly or more warmly than mine has for you. There is no movement for your people that is not close to me. I think that if the people everywhere could just understand the struggle that the black man of the South is making to show the world that he is capable, he would be treated with much more consideration. But in the providence of God the eyes of men are holden. They cannot or will not see. I believe the people of your race have a work to do for Georgia and for this country, and no one else can do it so well.

"There are many who look at only one side of things. They see things from only one view. If they do not look through a glass darkly, they at any rate look in one direction all the time. We want to see all sides of God Almighty's truth. If we work together, we will work out the common destiny that God has intended for us all.

"I could tell you a great many things that ought to encourage you. I have studied the history of peoples and nations, and I do not know any race that has accomplished so much as your race has since the shackles were struck from your feet. Take no narrow view of life, but with infinite possibilities ahead move forward and see to it that the children of your race are saved. If the preachers and teachers will work together, we will revolutionize this country in twenty-five years. If the good men of your race will just press forward and make your children want to produce what the world wants, we won't have any problem here in a few years.

"Everywhere do I see that your race is growing. Everywhere the best white people are becoming more and more your friends. We want to cling to everything that is good. We want to put into your children things that will make them better. I am glad to see any of your race coming on with inspired destiny to lead your people into ways of usefulness and power. May God bless your people everywhere."

C.

A RECEPTION AT GAMMON.

The president's reception for the students was arranged for the above named date, and although the weather was unfavorable, the library was comfortably filled with the elite of Gammon.

Dr. W. P. Thirkield and his excellent and cultured Christian wife made all present feel at home. Indeed, who can feel otherwise in their company.

Drs. Parks, Bowen, Melden, Sawin, Morse, Penn, and their families, graced the place. Dr. J. C. Murray, the able classical teacher, was a bit ill and could not be present, but his better half, Mrs. Dr. Murray, edified all by her presence.

The evening was spent in a very entertaining manner. Miss Lottie Crogman, the eldest daughter of that elegant Chritsian gentleman, Prof. W. H. Crogman, was the first to be called out to entertain us by her wit and eloquence. She is simply a little queen among us.

Solos, recitations and some amusing pieces from a graphophone was the program of the earlier part of the evening. Refreshments came later.

Indeed this is a great school and a great chance for many of our ministers to embrace.

I speak the truth and lie not when I say that the faculty are as good, kind and strong as can be had in the South, North, East, or West. My!

what a chance for young ministers. The largest class in the history of the school are to graduate next May. Three cheers for Gammon. Let young men come on at once. L. J. C.

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Plan of Episcopal Visitation

Conference	Place.	Time	Bishop.
Southern German	Llano, Tex	Nov. 24	Fowler
Austin	Austin, Tex	Dec. 1	Fowler
Alabama	Anniston, Ala	" 1	Goodsell
South Carolina	Anderson, S C	" 7	Foss
West Texas	Denison, Tex	" 7	Fowler
Atlanta	Palmetto Ga	" 8	Andrews
Central Alabama	Gadsden, Ala	" 9	Goodsell
Texas	Clarksville, Tex	" 14	Fowler
Georgia	Rock Springs Ga	" 15	Andrews
Savannah	Macon, Ga	" 15	Foss
Upper Mississippi	West Point, Miss	Jan. 11	Merrill
Florida	Fernandina, Fla	" 12	Ninde
Mississippi	Vicksburg, Miss	" 18	Merrill
Saint John's River	Eustis Fla	" 19	Ninde
Louisiana	Alexandria, La	" 25	Merrill
Arkansas	Russelville, Ark	" 26	Joyce
Gulf Mission Conf	Marshall, Tex	Feb 2	Merrill
Little Rock	Hot Springs, Ark	" 2	Joyce
Baltimore	Baltimore, Md	Mar 1	Goodsell
New Jersey	Atlantic City, N J	" 8	Foss
South Kansas	Columbus Kan	" 9	FitzGerald
Washington	Roanoke, Va	" 9	Godsell
Saint Louis	Saint Louis, Mo	" 15	Hurst
Philadelphia	Manayunk, Phila	" 5	Ninde
Cont. Pennsylvania	Harrisburg Pa	" 15	Fowler
Kansas	Seneca Kan	" 15	Newman
Virginia	Gladeville, Va	" 22	Foss
Wilmington	Cambridge Md	" 22	Hurst
Missouri	Cameron, Mo	" 22	Vincent
Lexington	Paris, Ky	" 22	Fitzgerald
Northwest Kansas	Downs Kan	" 30	Hurst
Central Missouri	Oskaloosa Ia	" 29	FitzGerald
Southwest Kansas	El Dorado Kan	" 30	Newman
East German	Poughkeepsie, N. Y	Apr 5	Andrews
North Indiana	Decatur Ind	" 5	Foss
Delaware	Milford, Del	" 5	Malalieu
New Eng. Southern	Provencet's Mass	" 5	Fowler
Newark	New ark, N. J	" 5	Vincent
New York East	Mt. Vernon, N Y	" 5	Joyce
New York	Newburg N. Y	" 12	Goodsell
Troy	Burlington Vt	" 12	Mallalieu
New England	Boston, Mass	" 12	Vincent
New Hampshire	Lancaster, N. H	" 12	Newman
Wyoming	Kingston, Pa	" 19	Andrews
North Dakota	Bismark, N. Dak	" 19	Vincent
Maine	Farmington, Me	" 19	Foss
East Maine	Rockland, Me	" 19	Malalieu
Vermont	Newport, Vt	" 19	Mcanbe
Northern New York	Camden N. Y	" 19	Merrill

Foreign Conferences.

Bombay	Baroda	Dec. 7, '98	Thoburn
South India	Haidarabad	" 15, '98	Thoburn
North India	Shahjehanpur	Jan. 4	Thoburn
Northwest India	Aligarh	" 12	Thoburn
Bengal-Burma	Rangoon	" 26	Thoburn
Mexico	Mexico City	Feb. 3	McCabe
Malaysia Miss Conf	Penang	" 8	Thoburn
Liberia	Harper	" 15	Hartzell
W So Am. Miss Conf	Santiago Chili	Mar. 2	Warren
West China Mission	Chung King	" 8	Cranston
South America	Buenos Ayers	May 3	Warren
Congo Mission Conf	Malanje	" 10	Hartzell
Bulgaria Miss. Conf	Tirnova	" 24	Walden
Italy	Bologna	June 7	Walden
Switzerland	Lausanne	" 21	Warden
South Germany	Zurich	July 5	Walden
North Germany	Berlin	" 5	Warden
Japan	Tokyo	" 19	Cranston
Denmark Mission	Odense	Mar 24	Walden
So. Jap Miss. Conf	Nagasaki	" 2	Cranston
Norway	Kristiania	Aug. 2	Warden
Sweedon	Linkoping	" 10	Walden
Korea Mission	Seoul	Apr. 13	Cranston
Fin. & St. P'b'g Miss	Nicolaistad	" 20	Walden
North China	Peking	May 25	Cranston
Foo-Chow	Foo-Chow	Oct 28	Cranston
Hinghua Miss. Conf	Hinghua	Nov. 11	Cranston
Central China Miss	Nanking	Dec. 1	Cranston

OUR BENEVOLENT CAUSE S

By Rev. E. B. Burroughs, S. C. Conference.

REPORT OF GENERAL COMMITTEE OF CHURCH EXTENSION [Concluded.]

The committee on revision of by-laws presented a partial report, and a few changes of minor character were adopted.

ences was permitted to prepare a report, which will be published in ample form, probably as an address to the pastors and members of our churches. The table of amounts asked and amounts authorized is as follows:

Conference.	Amounts Asked.	Amounts Auth'd.
Alabama	$ 250	$ 400
Arizona Mission	200	300
Arkansas	250	600
Atlanta	250	300
Atlantic Mission	100	1,500
Austin	300	700
Baltimore	7,000	1,000
Black Hills	200	600
Blue Ridge	200	600
California	2,500	1,800
California German	300	450
Central Alabama	250	500
Central German	7,000	7,000
Central Illinois	5,000	1,000
Central Missouri	300	600
Central New York	5,500	800
Central Ohio	5,000	5,000
Central Pennsylvania	8,000	1,000
Central Swedish	600	900
Central Tennessee	250	750
Chicago German	6,000	6,000
Cincinnati	6,000	1,000
Colorado	1,200	1,200
Columbia River	800	1,000
Dakota	800	1,500
Delaware	1,000	1,000
Des Moines	5,000	1,800
Detroit	5,500	2,500
East German	6,000	6,000
East Maine	1,000	600
East Ohio	7,500	1,000
East Tennessee	200	400
Erie	5,000	1,000
Florida	150	450
Genesee	6,000	1,000
Georgia	200	600
Gulf Mission	100	400
Holston	1,000	1,200
Idaho	250	850
Illinois	7,500	750
Indiana	8,000	1,500
Iowa	3,000	750
Kansas	2,500	1,500
Kentucky	2,000	2,000
Lexington	300	500
Little Rock	200	600
Louisiana	500	1,000
Maine	1,000	600
Michigan	5,500	1,750
Minnesota	1,800	1,200
Mississippi	300	700
Missouri	2,000	1,200
Montana	500	800
Nebraska	1,800	1,800
Nevada Mission	250	400
New England	6,500	1,200
New England Southern	3,500	500
New Hampshire	1,800	500
New Jersey	7,000	1,000
New Mex. Eng. Mission	200	600
New Mex. Span. Mission	150	600
New York	11,000	1,500
New York East	11,000	1,500
Newark	8,000	1,000
North Carolina	300	900
North Dakota	600	1,500
North Indiana	5,000	800
North Montana	150	1,000
North Nebraska	1,000	1,600
North Ohio	4,000	600
N. Pac. Ger. Mission	150	500
Northern German	4,000	4,000
Northern Minnesota	1,500	1,500
Northern New York	4,000	1,000
Northern Swedish Mission	400	600
Northwest German	3,000	3,000
Northwest Indiana	4,000	750
Northwest Iowa	2,200	2,000
Northwest Kansas	700	1,900
Northwest Nebraska	200	600
Ohio	6,000	1,000
Oklahoma	500	2,000
Oregon	900	1,800
Philadelphia	12,000	2,500
Pittsburg	7,000	1,000
Puget Sound	800	1,500
Rock River	7,500	2,500
St. John's River	150	450
St. Louis	2,500	1,500
St. Louis German	5,000	5,000
Savannah	200	600
South Carolina	600	1,000
South Kansas	2,500	2,000
Southwest Kansas	2,000	2,000
Southern California	2,000	1,750
Southern German	300	500
Southern Illinois	2,500	800
Tennessee	250	800
Texas	400	1,200
Troy	6,000	1,000
Upper Iowa	4,000	1,500
Upper Mississippi	300	1,500
Utah Mission	250	2,000
Vermont	1,200	400
Virginia	350	600
Washington	800	600
West German	5,000	5,000
West Nebraska	600	900
West Texas	200	500
West Virginia	1,800	2,500
West Wisconsin	1,500	1,200
Western Nor.-Dan	300	400
Western Swedish	300	600
Wilmington	5,000	2,000
Wisconsin	2,500	1,250
Wyoming	6,000	1,000
Wyoming Mission	200	800
Contingent Fund	.....	32,650
Emergency Fund	.....	25,000
Ex. of Adminstration	.....	22,000
Preferred Claims	.....	68,000
Total	$304,750	$304,750

On the afternoon of the first day, Bishop Warren presiding, the following amendment to the by-laws, which is of interest to the entire Church, was adopted:

"The General Committee shall not consider any application for donations to churches costing over $10,000, unless application shall have been made to the Board of Church Extension, which shall gather all the facts in the case, and forward the facts with the application to the General Committee, excepting in those cases which, for the lack of time, or because of some other emergency, could not be forwarded to the board in time for the meeting of the General Committee, and such application shall not be considered unless accompanied by the information indicated by ¶339 of the Discipline, and duly authenticated in writing."

The General Committee also adopted the recommendation of the board to the effect "that balances of amounts authorized for donations to churches, within the conferences severally, remaining at the close of the year, be added to the amounts authorized for the ensuing year, and be treated as preferred claims; and that the aggregate of these balances shall be covered by the aggregate of the amounts asked, and that this rule be made permanent."

Two sessions were held on Friday, Bishop Foss presiding in the morning and Bishop Hurst in the afternoon. In the morning session the call of the conferences was made to determine the amount to be asked of the conferences severally, and in the afternoon a similar call was made to determine the amounts to be authorized. The committee made excellent progress, but when a proposition was made to appropriate a sum for the purpose of building a church in Honolulu a discussion was precipitated concerning the policy to be pursued with relation to the newly acquired territory of the United States, and the committee, without reaching anything definite, adjourned for the day.

The closing session of the General Committee was held on Saturday from 9 a. m. to 1 p. m. Bishop Ninde occupied the chair. Many of the rules heretofore governing the General Committee and the board were modified after considerable discussion.

EPWORTH LEAGUE.

By Rev. Daniel W. Shaw, Ph. D.

December Topic—ALL FOR CHRIST.

Topic for December 11—WALKING WITH CHRIST.

(Scripture Reference—Luke 24:13-29.)

The lesson to-day is a segment of a circle of magnificent events, lying at the turning point in the history of the world. It is plucked from the midst of events thrilling and inspiring to the most sordid heart. The picture herein presented is one that forever must bring hope to the despondent and lighten the heart of the lonely traveler on life's dusty highway.

That two men walked from Jerusalem to Emmaus is not wonderful, for it was an ordinary way over which ordinary men went in any day. But these were not ordinary men, nor was this an ordinary day. These men, one of whom was Cleopas, belonged not to the old, but the new dispensation, for they were disciples of Jesus.

Note 1. They were sad disciples. In the midst of stirring scenes they had been for days jostled by the crowd, and had followed their chieftain, who was also their hope, to the sepulcher, and saw the great stone rolled to the door and saw the Roman guard set. Upon the third day they set out for Emmaus with the feeling that all hope for Israel was gone. In thoughtful mood, with here and there a word of conversation, they trod their weary way, reasoning of the things which had happened. But as they reasoned and talked together they were sad.

Note 2. Jesus came to the reasoning, sad disciples. This is characteristic of Jesus. These men loved him and their hope was well nigh gone. He never leaves us to walk alone in doubt and uncertainty and sadness while we reason of him. To such he always comes. There is no road so lonely and no journey so long that Jesus will not go with us if we will reason of him. To all men who will honor Jesus in their thoughts, Jesus will come, and they will be permitted to walk with him.

Note 3. Jesus inquires into our reasonings. (vs. 19.) He would hear the story of their heart from their own lips: so he says: "What things?" And they take up the familiar yet romantic story of the past few days and he listens as though

a stranger. So Jesus loves to hear us and never tires of the servant's story of his Lord.

Note 4. He reasons with them as to the teaching of propheey, and showeth them how the Christ ought to have suffered. Then beginning with Moses, and alll the prophets, he expounded unto them the Scriptures concerning himself. Here was the lifting of the shadows for them. As they walked with Christ they eame into new light and their sorrow was lessened until with glad hearts they recognized their Lord.

Note 5. If men will walk with Jesus, Jesus will tarry with them. Jesus seeks our fellowship and association, that he may bless us and help us. When these men, with their stranger guest, had eome to the end of their journey at Emmaus, the Lord made as if he would go farther, most likely to test the hospitality of his disciples—yea, to try their temper and their heart. He was not disappointed, for the generons invitation was forthcoming and the Master heard: "Abide with us." It was enough. He turned into their home, sat at meat with them, when suddenly they recognized him and he vanished out of their sight.

Note 6. When men walk with Jesus their hearts are all aglow. So it was with these two disciples. They said, did not our hearts burn within us? Yea, verily; do not our hearts burn within us to-day when we walk with Jesus? Who has not had that rapturous experience of communing with his Lord! Oh, joy supernal, when the soul draws near to God!

Note 7. The change that came over these disciples. How different all their aspects after walking with Jesus. Glowing hearts, communicative spirits and eager feet sent them through the shadows of the elosing day over the hills back to Jerusalem to tell what they had learned. Is there any difference to-day? No, for the same inspiration comes upon men to-day when they walk with the Lord. Last winter, during our revival, a young man, without any emotion, stepped out by naked faith upon the promises of Jesus. The best he could say was, I believe his promises. He shook hands with his friends who silently prayed, that he might have the witness within himself. He left the church to go home, reasoning about Jesus. In the way as he went, and the night was far spent, he met Jesus by the enrichment of his experience, and after waking up an old saint on the way to tell her, he returned to the church to tell of the witness he then had, that he was a child of God. Like the men of Emmaus he was ad and doubtful, but Jesus eame and, walking with him, he eame to rapturous joy.

Dear Leagners: Is life's journey long and sad? Does the memory of those stirring revival days when you eame shouting into the kingdom haunt you as a memory? Do not falter, thy heart may be all aglow again if you will walk with Jesus.

Charleston, W. Va.

THE DUTY OF THE EPWORTH LEAGUE.

Rev. W. R. Bryant.

This subjeet has no doubt been placed before the readers of the famous Southwestern Christian Advocate, but as the thoughts of some one else.

(1st) To employ the minds of those who would take a part in making it a success; to keep the young minds busy in the religious habits, by inspiring the young Christian and inclining those who have not confesed Christ toward His service. For an instance, you take a boy or girl who has been brought up in the church and they seek their God quite early, of course there are exceptional cases. But sow the seeds of good thoughts in early childhood and there will be a good harvesting. Now, if you want to make "a devil's workshop," allow the young minds to wonder around without the proper environment, because our minds crave for mind-food as the appetites for food. Now comes the time, or rather the duty, of its leader or president; here she should read, think and act in a wise manner with no respect of persons, but all served alike. By doing so she will get the respect of all concerned.

(2nd) The duty of its members, which is to help their president to think, and manage the organization, not all to be president, or secretary, but act with due respect to all officers. No society ever amounted to much when all of its members wanted to be bosses. This organization, if properly managed, will do much to enlighten the young minds in literature and literature will make them good essayists and orators, will enable them to be entertainers of note Columbus Demosthenes, N. Q. Henderson; the Chicago essayist, Fannie Barrier Williams; the Chicago essayist, Fannie Barrow Williams; the general lecturer, Ida B. Wells; the elevator poet, Paul Lawrence Dunbar, and the Cuban general, Antonio Maceo.

With such persons as examples, you can cause to come out of this grand organization minds that will be just as wise.

Alleyton, Texas.

SUNDAY SCHOOL HELPS.

By Rev. G. N. Jolly, Kentucky Conference.

Lesson xi.

Lesson for Dec. 11th, 1898.

TRYING TO DESTROY GOD'S WORD.

(Jeremiah 36: 20-30.)

Golden Text.—The word of our God will stand forever." Isa. 40: 8.)

The name Jeremiah means—"exalted of the Lord." Hilkiah, his father, was probably the High Priest, who found the book of the law, in the house of the Lord, for Josiah the king. He was born about B. C. 640, in the priestly city of Anathoth, four miles north of Jerusalem. He began to prophesy when he was about 21 years of age. He was also a priest. He was never married. His public life lasted more than 40 years. It began about B. C. 620, and continued until after the destruction of Jerusalem, B. C. 586. He was of a shy, timid disposition. He shrank from public life, and was sensitive to a painful degree. He possessed a despondent nature. The great work he had to do was contrary to his disposition, but it was done better on that account. He was timid in resolve, but unflinching in execution. He often stood almost alone, and was fearless when he had to face the whole world. His life was constantly in danger. He was often forced to preach unpopular truths. But he never quailed, or faltered in duty when before those who clamored for his life. He often stood as a solitary fortress, a column of iron, and a wall of brass against the whole world. His work requires great courage, faith and strength of will. No coward would have undertaken his mission, and no weakling could have performed it. He has been called the "weeping prophet," not because he was so melancholy, but because the sins of his people were so great and their punishment so swift and sure. He was removed by force to Egypt, and some say was there stoned to death by the Jews. Others believe he survived till Nebuchadnezzer conquered that country, and then he, with Baruch, made his escape to Babylon. The book of Jeremiah treats of his call to the prophetic office; his rebukes, threatenings, and promises, in the time of Josiah, Jehoiakim, Jehoiachin and Zedekiah; the future redemption and glorification of Israel; his special prophecies upon Judah and Jerusalem; his shorter utterances caused by particular occurrences; historical sketches of Israel after captivity, and then a number of predictions concerning the Gentiles. The last chapter was likely written by some other person.

I. Destroying the roll (20-26) 1 Producing the roll. Jeremiah was shut up. We need not suppose he was in prison. He was likely hindered from entering the temple, or forbidden to speak to the people. The Lord commanded him to take a roll and write in it all the words he had spoken against Israel, Judah and surrounding nations. It may be that Judah will hear, turn to the Lord, and be forgiven. God desired to save them and prevent the destruction of Jerusalem. Jeremiah commanded Baruch to secure a roll and write therein the words he might speak. This was done. He then told the scribe to take the roll into the temple, and read the words of the Lord to the people. It may be they will present their supplication and return from their evil ways. When the people, elders and princes, heard the words of the roll, they were afraid, and said they would tell them to the king. They feared an evil result, for they told Baruch and Jeremiah to hide themselves, and let no man know where they were. Note.—See here the source and inspiration of the Bible. The Bible should be read in the churches. Those who hear should fear its threatenings, and cling to its promises.

2. Reading the roll to the king. The princes laid up the roll in the chamber of Elishama, went into the court of the king and told him what was written in it. Jehoiakim sent Jehudi to fetch the roll to him. He probably examined and returned it to Jehudi to read for him and all the princes that was with him. This Jehudi seems to have been a page and a ready tool of the king's to do evil. He likely could not read the roll intelligently. It was casting pearls before swine to read this book to the king. 3. Pleading for the roll. Jehoiakim listened to the reading for some time, and then expressed his intention to destroy the roll. Elnathan, Delaliah and others, plead for it. They likely defended it as the word of God, showed the obligations they were under to obey it, and urged the king to treat it kindly. All except the king and his servant were, no doubt, friendly to the roll. An angry man bent on evil is not influenced by reason.

4. Destroying the roll. This was in December. The king was in his winter house. The brazen pan, full of live coals, was on the hearth. When Jehudi had read two or three columns of the roll, the king snatched it from him, seized the knife which hung at the scribe's girdle, cut them out, and cast them into the fire. This he continued to do till the whole roll was destroyed. He was surely angry, and acted thus in a fit of madness. We may destroy the word of God by forbidding to read it; by speaking against it; by neglecting it; by persecuting those who teach it; and by not obeying it. 5. The king not only destroyed the roll, but he commanded his servants to take Baruch and Jeremiah. He, no doubt, meant to punish them, or put them to death. But the Lord hid them. He had more work for them to do, therefore, He would not suffer them to fall into the hands of their foes. God takes care of his own.

II.—Renewing the roll (27-32). 1. The word of the Lord came to Jeremiah, and commanded him to take another roll and place it in the hands of Baruch. The prophet then spoke and the scribe wrote all the words of his mouth in the roll. Thus the old roll was reproduced. The words spoken were against Israel, Judah and other nations. The old roll was destroyed because Jeremiah prophesied that the king of Babylon would come up against Jerusalem, overthrow it, and lay waste the land. The same is here repeated. Many will not hear the gospel unless we prophesy unto them smooth things. 2. The Lord added to the words of the first roll. He spoke directly against King Jehoiakem. He should not have a descendent to sit upon the throne of David, and that his dead body should be cast out and lie unburied. That He would punish him and his posterity for their iniquities, and would bring upon Jerusalem and Judeah all the evils; he had spoken against them. None of these things moved the king. They that will not heed the warnings of God must bear the consequences.

G. N. Jolly.

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Christian Advocate
NEW ORLEANS, LA.

PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

THE INTERNATIONAL EPWORTH LEAGUE CONFERENCE.

The great meeting for 1899 will, according to present arrangements, be held in Indianapolis, Ind., July 20-23. This is the date fixed by the committee of the International Conference which assembled in Boston Nov. 15, 1898. At this meeting there were representatives from the Methodist Church of Canada, the Methodist Episcopal Church, South, and the Methodist Episcopal Church.

They received information from Indianapolis that the local arrangements requiring the entertainment of 30,000 persons at $1 per day, three halls, which will seat at least fifteen thousand persons and one fare on all railroads will be carried out according to agreement. A guarantee fund will also be raised.

Hon. T. B. Stamps, generally known as Senator Stamps, died at his residence in this city on last Sunday morning, Nov. 27. He was born in Monticello, Miss., March 10, 1846, and has held many positions of honor and emolument in this State. He served in both the House and Senate of the State Legislature, was a member of the City Council, a school commissioner and occupied other prominent positions in the district in which he formerly lived. He also held positions to which he was appointed by the national authorities, and at one time conducted a highly profitable cotton business in this city. While he was a man of limited education, he possessed no little natural ability, to which was added a fine personal appearance and an easy and graceful address. Since the opening of the last presidential campaign he has been identified with the Democratic party, and at the time of his death was one of the trustees of the State University for Colored Youth, by appointment of the present governor.

Senator Stamps leaves a wife, an aged mother and a large family of children who were all greatly devoted to their father. He had been sick for some time, and was perfectly conscious of the near approach of his departure. He conversed intelligently and distinctly up to the moment of his death. His faith was clear and unwavering, and he seemed ready and willing to go. The funeral was attended from the residence on Tuesday, 29th, by Rev. Mr. Brown, of the Baptist Church. Many friends assembled to pay the last deed of respect.

We are pleased to acknowledge a programme of the Class Meeting Convention which was held on Tuesday of this week at Houston Place Methodist Episcopal Church, Brooklyn, N. Y. The subjects discussed indicate that the brethren there are struggling with the same problem which other sections of the home church are called to face. We trust the class meetings may be greatly quickened as the result of this gathering.

The Southwestern from now till January 1, 1900, for only $1.25.

PERSONAL AND GENERAL.

The Rev. Dr. J. W. E. Bowen of Gammon Theological Seminary, is expecting to attend the Texas and West Texas Conferences in the interest of that rapidly growing institution.

Did you notice that Rev. V. D. Jenkins, the new presiding elder of the Rome District, Atlanta Conference, sent us twenty-three more Annual Cash Subscribers last week? Well, he did, and is not through yet; watch him!

Rev. C. D. Shallowhorne, pastor of the M. E. Church at Thibodeaux, La. was in the city last week and dropped in to see us. He reports prosperity and contentment in his field of labor and expects to be on hand at the Annual Conference in as good shape as any of the "boys."

A note from President Dogan, of Wiley University, indicates that there has already been enrolled for the present term fully 260 pupils. This is extremely gratifying information, and we rejoice to know of the school's prosperity, notwithstanding the embarrassments growing out of the quarantine.

Dr. T. W. Sparks, of Terrell, Tex., and Miss Laberta E. Warren, of Tyler, Texas, were united in marriage in Tyler, Tex., on Wednesday, Nov. 23d. We have not the honor to know the lady, but we know Dr. Sparks to be a talented young physician and a Christian gentleman of high standing. The Southwestern extends its congratulations and wishes them a happy journey through life.

Mr. G. W. Penniman, of Fall River, Mass., is a devout Methodist and an enthusiastic Epworth Leagner. He is president of the leagues of the First General Conference District, which embrace the Conferences of New England and takes the liveliest interest in everything that pertains to their highest development. Mr. Penniman is also greatly interested in the work of the Freedman's Aid Society, and is justly proud of the fact that he assisted through college one of the best and brightest boys the society has turned out.

We had the pleasure of meeting Mrs. Amanda Smith in Providence, R. I. She was there in the interest of her Industrial House, which is situated about one hour's ride south of Chicago, on the great Illinois Central Railway. Mrs. Smith has been so successful in raising the amount necessary to secure the property for her Home, that there remains only about $1,500 yet to be raised. Her plan is to have it open by next May. In Providence she had been announced to conduct her usual revival service among the white people of that city, and expected to remain two weeks.

The Live Oak School of Baton Rouge, La., had a kind of family reunion, designated the Live Oak Family Reunion, on Thanksgiving Day. Invitations were extended to all former pupils who were married while in the school, or who have since been fortunate enough to do so. They were invited to come and bring all the children. Prof. Frank C. Blundon, principal of the school, and his excellent wife who is greatly devoted to the work, have without doubt accomplished much for our people in that section, and will long be remembered for their faithful and self-sacrificing labors.

Rev. Pezavius O'Connell, Ph. D., now pastor of Bainbridge St. M. E. Church, Philadelphia, Pa., has been elected president of the Princess Ann Academy, Princess Ann, Md., as the successor of the late lamented Prof. Byrd, who so long guided the interests of that institution. Dr. O'Connell will continue in the pastorate until the assembling of the conference, the Delaware, next spring, and then go to the school. We congratulate the trustees on his selection for this responsible post of duty. The doctor is all the better prepared for such a position, because of his refined and cultured Christian wife.

Why do you wait when time is flying?

While in Boston a few days since we had the pleasure of meeting Mrs. S. C. Libby, the widow of the late Dr. C. E. Libby, who was so long the president of Rust University, Holly Springs, Miss. Mrs. Libby remembers her many friends of the South most kindly, and has no regrets for the years of constant and untiring labor, she gave to this Southern field. Her address is No. 5 Wabeno St., Roxbury, Mass.

We congratulate Sergeant J. Leon Jones, 9th Regiment of U. S. Volunteers, Cuban correspondent, on his promotion to the position of Regimental Quartermaster Sergeant. Sergeant Jones comes of one of the best families of Houston, Texas, and is a talented young man. He has done the readers of the Southwestern a great favor by giving them reliable information about Cuban affairs which they could not otherwise secure. We are pleased to publish another brief letter this week.

It was a pleasure to us to meet Rev. and Mrs. H. A. Clifford in Providence, R. I., while we were there attending the recent session of the Missionary Committee. Hundreds of our people in Texas well remember her as the wife of the now sainted Rev. N. D. Clifford, who was for a number of years president of Wiley University, Marshall, Tex. She is now the wife of the Rev. H. A. Clifford, who was at one time a teacher in the New Orleans University. Bro. Clifford is a member of the Maine Conference and stationed at East Wilton, Me. We are sure their many friends will be gratified to know they are well and enjoying the work of the ministry.

The number of letters that have reached us commending the position we took in a recent issue of the Southwestern, on the necessity for a Field Agent or some one to push the interest of the missionary cause in our territory, convince us the more fully of the soundness of our position. If the brethren really feel the need for such assistance and believe it would be the means of greatly increasing the contributions for the Missionary Society, let the forthcoming Annual Conferences so express themselves by resolutions, and forward same to the missionary secretaries.

So far as the Southwestern is concerned it has no desire to urge upon the church the appointment of any official who is not absolutely necessary for the better development of the mechanism of our great church. But that ours is a field which is sadly in need of cultivation, admits of no question.

THE MOB IN CHINA.

The secular press reports that Dr. D. H. Moore, editor of the Western Christian Advocate, has a letter from Bishop Cranston, saying that he and his family, consisting of his wife and three daughters, the youngest 10, were mobbed in the streets of Pekin, China, September 30. With him at the time was the Rev. Dr. Lowery and his fourteen year old daughter. The bishop's party was attacked and followed for a long distance by the rioters, who pelted them in the chairs in which they were carried. Dr. Lowery held the mob at bay at different points with a club. He had several gashes and two ribs were broken, and he is now incased in a plaster of paris jacket. All the women and children were bruised, but none hurt seriously. Their chair bearers abandoned them, and when they finally escaped, during one of Dr. Lowery's stands, into a foreign house, the chairs were almost filled with the stones that had been hurled at them.

We do not believe in mob law, whether in China or America, and we are sure our government will see to it that these lawless Chinamen pay the penalty. God grant that it may yet be so that America will punish her own lawless element. We sincerely trust the bishop and family escaped without serious injury, and extend our prayerful sympathy to Brother Lowery.

GENERAL MISSIONARY COMMITTEE.

The session opened Monday morning, with Bishop Wm. X. Ninde in the chair. Dr. Alfred Hodgetts of Norfolk, Neb., conducted the opening devotional exercises.

Dr. Baldwin, for the committee appointed before the close of Saturday's session for the purpose, reported approval of the oppropriations of the Woman's Foreign and Home Missionary Societies. The committee's report was approved and the societies were commended. The snms represented were over $300,000 for the former and about $170,000 for the latter society.

Mr. John French took the place of Mr. Anderson Fowler of New York, representative of Board of Managers.

The Committee then took up the consideration of Home Missions. Class 1, of division 1, being for conferences north of the Potomac and Ohio rivers and east of the Mississippi river, occnpied the morning session. Missions in the Detroit Conference were first considered, the amount appropriated to be $4366, an eqnal amount with last year. For the East Maine Conference, $1,250, $40 more than last year. The same amount was appropriated for the Michigan Conference as that of a year ago, namely $3600.

Under the New England Southern Conference a matter of considerable local interest was brought for discussion. This was concerning the Tabernacle M. E. Church at Olneyville. Rev. S. O. Benton described the central location of the Tabernacle and asserted that its present deplorable condition financially could not have been forseen. To save the present pastor being turned out without means of support for the balance of the year he advocated a special appropriation of $500, which was unanimously voted. Upon motion of Bishop Fitzgerald the sum was made immediately available.

For the New Hampshire Conference $1250 were appropriated, the amount a year ago being $1161. The Northern New York Conference was voted $1000, $72 les than last year.

After some discussion $600 was voted the Rock River Conference, upon the special plea of Dr. Jackson for assistance for the deaf mute mission in Chicago.

Appropriations were then made for five Conferences in quick succession without debate, the amounts being the same in each case as were appropriated a year ago, except in the case of the Vermont Conference, which was increased $40, as follows: Troy, $900; Vermont, $1250; West Wisconsin, $4000; Wilmington, $600; Wisconsin, $3552.

Consideration of Class 2, consisting of Northern Conferences west of the Mississippi, was then begun. Discussion over the appropriation for the Black Hills Conference was very much protracted, because of the suggestion for an appropriation of $1000 for the Black Hills College The question was divided after a time, and an appropriation of $4320 for the work in the Black Hills Conference was made, same as last year. For the college an appropriation of $800 was suggested.

After extending the usual time for adjournment of the morning session and continuing the discussion for more than an hour, the matter was put to vote and both sums voted down.

In view of the large amount of business still to be transacted, it was voted to hold an evening session.

Bishop Walden presided at the afternoon session and devotions were conducted by Rev. S. O. Benton of Fall River, Mass. A communication was read from Dr. William Butler of Newton Centre. It was voted to send him greeting.

There was some little discussion over the appropriation for the Dakota Conference, the amount asked for being $9600, the same as last year. Other sums suggested were $9,000, $8,000 and $7500, there being several arguments for and against a reduction from the amount voted last year. The motion for $9600 on vote was lost, the amount appropriated being $9000. The amount given the Des Moines Conference last year was $1310. Several lesser sums were proposed, and $1127 was appropriated.

The same amounts as last year were appropriated upon the recommendation of their representatives with little discussion, to the following: Kansas, $1200; Minnesota, $3437; Nebraska, $2150;; North Dakota, $8640; North Nebraska, $5000; Northwest Nebraska, $3500; West Nebraska, $6500.

Northwest Iowa and Northwest Kansas Conferences, were given the same appropriations as last year—$3500 and $6700 respectively. Dr. W. J. Martindale of Wichita, Ks., described the growth and promise of the Oklahoma Conference and asked for an appropriation of $14,600, $600 of which sum to be at the disposal of the Bishop in charge for new work. This was appropriated, being the same amount as was appropriated last year. The amounts appropriated for the South Kansas and Southwest Kansas Conferences were also the same as last year—$1400 and $5300 in the order named.

Class No. 3 was the next division taken up, consisting of work in the Rocky Mountain region. For the Arizona Conference the appropriation was increased from $6000 to $6300, of which $300 is for the church at Phenix, to be available March 1, 1899. For the Colorado Conference the appropriation was $9000, an increase of $165. The appropriation for the Idaho Conference was $4500, an increase of $150. For the Montana Conference $6100 was appropriated, an increase of $300, which is to be available at once. The Nevada and New Mexico English Conferences were given $4000 and $5280, respectively, the amounts appropriated last year.

The question of the appropriation for Utah called forth the most animated discussion of the afternoon. In view of the fact that in all the 21 charges of the Methodist Church in Utah there are but 600 members, it was argued that the returns for the annual expenditure of $9000 were entirely inadequate, and that the appropriation ought, therefore, to be reduced.

Bishop McCabe spoke in support of an appropriation as large at least as that of last year. He said that the fact that people could now go into Salt Lake City and worship according to religions other than Mormonism, and could go there and transact ordinary business without fear of being boycotted or murdered because they were not Mormons, was largely due to the work which the Methodist Episcopal Church has done in that State through its missions.

Bishop Mallalieu corroborated Bishop McCabe's statements. He said further that he had no doubt that the Bishops of the Mormon institutions would know what was said at the meeting of the general missionary committee of the Methodist churches. He wished to state that he knew, on good authority, that it was the plan of the Mormons to capture the five States contiguous to Utah in such a way as to control 10 senators in the United States Senate for their own ends. Bishop Mallalieu maintained that it was a most serious blunder for the United States government to admit Utah into Statehood when it did. It had resulted in strengthening Mormonism, and would undonbtedly lead to serious contentions. He recommended an appropriation of $10,000. Bishop Hartzell spoke of the perfect organization of the Mormon Church, and its perfectly systematized Sunday-Schools. Some further remarks were made, and $10,000 was appropriated, of which the sum of $500 is for the church at Ogden. For schools in Utah $1500 were appropriated. For the Wyoming Conference $5000 was appropriated, being $300 in excess of last year.

A recess was taken from 5:15 to 7:30 p. m.

The evening session opened at 7:30 o'clock, with devotional exercises, led by Dr. J. M. Carter, of Tennessee, Bishop W. F. Mallalieu presiding. Bishop C. C. McCabe urged earnestly that more money be appropriated for Alaska. The amount for last year was $2000, which was sufficient for the maintenance of two missionaries. It would cost a like sum to send two more men into this field. Dr. Goucher opposed any increase in the appropriation of last year. The motion for an appropriation of $4000 was lost, and $2000 were voted.

Dr. S. A. Thompson, representative of the mission including the California Conference, asked for an appropriation of $5870, of which sum $500 should be immediately available, for the aid of the California Street Church. This appropriation was made after some opposition had been manifested.

The following appropriations were made with little discussion, being the same as last year: California (for English work in Honolulu, $500 of which is available at once), $1000; Columbia river, $7000; Columbia river (for work in Nez Perees reservation), $750; Oregon (of which $400 shall be available for Portland District), $4500; Puget Sound, $6000; Southern California (of which $250 is for Grace Church, Los Angeles), $4750.

When the appropriation for Puget Sound was made Dr. Buckley asked if any of the money was to go for the work in Manila. He was informed that it was not; that the man had gone and the money had been paid. Dr. Buckley then said that he would defer a resolution questioning the authority of a bishop sending out a man and establishing a new foreign mission.

Division 2, class 5, has to do with white work in the South,, was then considered, and the following appropriations made without discussion; Alabama, $2800; Arkansas, $4750; Atlantic Mission, $1200. It was stated that this mission had wonderfully increased during the year. For the Austin Conference an increase was asked to establish new work in Galveston and Houston. Dr. Martindale said this is not a neglected field, as the people have church privileges. The Church South has five Conferences in Texas. Dr. Leonard thought it in bad taste to go there and etsablish our churches. Dr. Taylor said that many of the people in the South who belong to us will not go into the Church South and are drifting away from religion altogether, because we have no churches there. Dr. Carter said that our church has a chance in Texas as never before for the reason that a large proportion of the people in the larger towns are from the North. He said there was no use talking about a union of the church, so long as we held to our colored work. Dr. Buckley said he was opposed to establish new work in the South where there is a church organization of the Church South. He thought we should hold the churches we have which we established at the close of the war until the men there who relied on our honor are dead. He did not think it wise to establish churches in Galveston and Houston. It might be well to send a man there as the Church South has to come to our Northern States. Bishop Merrill thought if we were going to establish a work in one of the large cities that should at all compete with the Church South, it would take thousands of dollars, and the $500 asked for would not amount to anything. $3,420 were appropriated.

On the recommendation of Dr. Carter, the appropriation to the Blue Ridge Conference was made $2,765. Dr. Buckley said this Conference had undergone an almost total transformation in recent years, and was now manned largely by young and energetic men.

The following appropriations were then made without debate: Central Tennessee, $3200; Georgia, $2200; Gulf Mission,$1520.

When the Holston Conference was called, Bishop Vincent said that this Conference as a whole took no interest in missions, and Dr. Leonard spoke to the same effect. On Bishop Joyce's motion the appropriation was cut ten per cent. and $2340 were given.

The following appropriations were then made rapidly and without debate: Kentucky, $4200; Missouri, $3,400; St. John's River, $3,400; St. Louis, $4600; Virginia, $3400; West Virginia, $4500.

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DOINGS OF THE WORKMEN.

S. D. Troupe, Elliott, Miss.—Sunday was a high day at Greens Chapel in connection with my fourth Quarterly Conference. Rev. W. McDonaid in the chair. The church having been ceiled nicely ,the people were overjoyed and full of spiritual fire. The elder's sermon will live long in our memory. All the brethren had good reports. The writer preached at night, and we all got happy. Collection $33.70.

Miss A. E. Watkins, Huntsville, Tex.—November 20th was a glorious day in St. James Church. We had a rally for our pastor, Rev. W. Hartley Jackson, who is closing his second year's work. We collected by classes: No. 1, A. Stewart, leader, $4.50; No. 2, A. Williams, $15.10; No. 3, Hattie Stewart, $12.16; No. 4, J. J. Jones, $10.48; No. 5, J. S. Sandalls, $4.70; No. 6, James Hendrip, $12.40; No. 7, J. C. Carter, $16.57; from the public $16.59; grand total 92.50. The pastor presented J. C. Carter a fine rocking chair for leading in the van. The elder raised for benevolence in 1897 $111 and in 1898 $110. He has completed and painted the church in and out and put in electric lights, built a new four-room parsonage; raised the membership from 87 to 138; paid every cent on the church and insured it for two years. Only $34 debt on the new parsonage. Rev. Jackson is an able financier and a good preacher; the best people pray for his return, but we bow to the will of the cabinet. We shall always remember him and his labors.

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G. H. Lennon, P. C., Baxley, Ga.—A sweeping storm swept through this section some time ago which entirely destroyed our church, and we are striving hard trying to rebuild.

J. S. Jones, P. C., Desiard, La.—Sunday, Nov. 5th, was a grand day with us at this place. We received and baptized five new converts. Lord is with us. We raised $13.55 Oct. 28th. We had a grand rally and raised 30.55. We have raised $10 for mission. The work is revived at this place. We hope to come to the conference with our full assessment.

M. R. Miller, Centerville, La.—Sunday, Nov. 13th, was a day that will long be remembered in our church. Our pastor, D. S. Sloan, who had been down with a severe attack of jaundice, was able to be out after an illness of six weeks. He was stricken down during a glorious revival; he hated to retreat, but was compelled to. So the meeting closed with twelve converts and many at the mercy seat. Sunday, Nov. 13, nine were baptised at the altar. Though the weather was not very favorable, many were out to witness the ceremonies. Rev. Wilson, of Verdanville, was with us. Our church is on the move. We think that we have the right man in the right place.

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S. J. Jenkins, P. C., Waynesboro, Tenn.—After spending a delightful time at the Annual Conference at Murfreesboro, I returned to my work for the second year with a cheerful heart and new zeal. My people gave me a hearty reception and a neat parsonage to move into. Our first Quarterly Conference convened Oct. 27. Rev. S. B. Danly, P. E., left some lasting impressions as usual, stirring the people to reading the Southwestern. I have three subscribers, but will send ten more.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

G. R. Floyd, Electric, Ala.—Two years ago Rev. J. T. Willis was assigned to this work. It was in bad condition, but since Bro. Willis has been here the work has grown rapidly. We earnestly ask the Central Alabama Conference and the bishop may consider our needs and send him back to us again.

Rev. A. B. Venable says that many souls were brought to Christ during the revival at Bastrop, La.

David S. Kilbourne, P. C., Deersford, La.—We have one of the neatest buildings, worth about $600. We have added nine members. In my revival meetings we were blessed with 17 converts and 4 backsliders reclaimed. We feel that the Lord has been with us. We have good people at Moore chapel.

Dan Sims, Italy, Ellis County, Nov. 21.—We had a good meeting Sunday night at Italy. Tuesday night our pastor, B. J. Goff, will start meeting at Milford, and then here at Italy. We hope we will have a good time. We have a good pastor and hope to get him next year again, for we like him. We ask please to send him back. We have had a good time all the year and we want Rev. B. J. Goff another year. We don't know what we will do here at Italy and Milford without him. His son died at Milford a few days age, and we hate it; but he is gone t rest where we all will go sooner or later.

W. S. Leake, P. C., Athen Circuit, Miss.—Our fourth quarterly conference was held 15-16 of Oct. Rev. Dr.

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One of the most distressing sights, is to see a child almost choking with the dreadful whooping-cough. Give the child Dr. Bull's Cough Syrup, the greatest pulmonary remedy, and relief will come at once, the coughing spells will re-occur less frequently, and, in a few days, the sufferer will be entirely cured. No other remedy can boast of so many cures.

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H. R. Revels was absent on account of being quarantined away. Rev. John Mayo, pastor of West Point circuit, was in the chair. Reports showed the work in a good condition. We had 25 conversions. Paid presiding elder $54 in full. Raised for building $404.90. Benevolence, $25. We have finished the tabernacle and insured it for 3 years. The good people of this church cannot be given too much praise for having raised $400. Total raised for all purposes, $740. Take at least now $1200 worth of building to make this circuit what it ought to be. We haven't forgot the Southwestern. Find enclosed one new cash subscriber, 6 months. Only 11 copies taken in this charge. I hope to be able to send you some more soon. This is my first year on this work, and I am doing all I can to make what it ought to be.

S. A. D. McClellan, Clarksville, Tex.—As the annual conference is so near at hand and as that distinguished body is to convene in our town, I do not think it out of place to say a few things relative to the pastor and the condition of the church of the connection at this point. When the conference meets here a few days hence, I don't believe that there will be any reason to be alarmed of the condition of things that will be found here. I have found in the person of Rev. Taylor a man thoroughly devoted to his calling. He has done much toward breaking down denominational prejudice among the vairous churches, and to such an extent is as surprising to many. As to what he has done for his own church will be better seen, perhaps, than told, by those who may be fortunate enough to be present at the sitting of the conference. He has enlarged and beautified the church to the amount of several hundred dollars, all of which has been done, perhaps, at a sacrifice of self-interest Those who come here, I am sure, will say that Rev. Taylor is the right man in the right place, and unless there is a promotion in store for him, nothing would please the people of this town better than the he should be returned here. They are, doubtless, men more intellectual, more learned, but few are more devoted to the cause of our common master and to the upbuilding of the race and humanity at large. I hope our coming conference will he one of the best in the history of the church.

Jesse P. Price, Martin, Tenn.—I reached my work at Martin station, after last annual conference at Murfreesboro, and found my daughter, Mrs. M. M. Raresom, in bed sick, and she was confined to bed for seven or eight days, but thank God she is able to take her place in the city school again. The great cause of education is looking up here. Our church here has four teachers in this field for the first time in her history. Mrs. S. Rogers, Mrs. W. M. Ransom, Miss Ella Bondurant, Mr. Glynes Baskins, all of the Central Tennessee Conference met Our country teachers association met the Central Tennessee College here the last Saturday in October, and had a grand opening session. Prof. Bailey, of Dresden, president; Mrs. M. W. Ransom, secretary.

L. H. Richardson, P. C., Calvert, Tex.—As the annual conference is nearing we are hard at work. Our rally, which closed Nov. 20, was not a failure. The membership was divided into four clubs for the purpose of raising the pastor's salary. Club No. 1, H. H. Clement, raised $133; No. 2, R. Perkins, $86.70; No. 3, N. Lewis, $29.05; No. 4, J. A. Brown, $23.55. Total raised in this American and Spanish rally, $272.30. This circuit will be able to send up a round report. Rev. Hill (though a Baptist preacher) rendered us excellent service. Drs. Durham Davis and Rollngs are staunch supporters of Christianity.

ONE OF THE AUDIENCE.

The third quarterly conference was held in Fincastle Saturday, Nov. 12, 1898, Elder J. A. Reed, of Brownsburg, Va., presiding, the presidlug elder being absent. Business of importance was transacted.

Sunday morning at 11o'clock Elder Reed preached, taking his text from the 11th chapter of Deut., 81st verse; subject, "A Home Beyond the Tide." The elder's exposition of the subject was forceful and logical, his argument convincing and his theology sound. The large audience was delighted with the elder's discourse.

At 3:30 p. m. Rev. G. D. Pinkney, the pastor, preached from acts, 27th chapter, 30th verse; subject, "The Lost Maine and Her Crew." He was at his best, and undertook to give a short history of the Maine aud her destruction in Havana harbor, which was instructive as well as touching, proving that he had given the subject much study.

At 7:30 p. m. Elder Reed held forth to a large and appreciative audience from the text, 19 Luke, 13 verse; subject, "Responsibilities." He showed conclusively that man does not live to himself alone. After the sermon the sacrament of the Lord's Supper was administered.

A collection to the amount of $20 was taken up to pay the indebtedness of the church. Elder Reed carriers with him the best wishes of the people of Fincastle.

BISHOP CRANSTON'S LETTER AND THE SOUTHWESTERN.

Hamburg, Miss., Nov. 18,1898.

Dear Dr. Scott, editor S. W. C. A.: I think it quite necessary to say that if men of another race, noted men, also men of our race, in far away Africa and Santiago de Cuba, are so greatly interested in the Southwestern Christian Advocate, as to send words of congratulations, accompanied with a long list of subscribers, what ought we as ministers and a part of the concern do? Ought not we do likewise even more?

Who can read the missive and listen at the sound of Bishop Cranston's trumpet from the Yellow Sea without being wonderfully moved and invigorated, not to stand by the paper (for too much idle standing is being done already) but to work for it, secure and send in subscribers, more so now than ever before.

I have never beheld the editor in such light as I now do from the shining on of "Bishop Cranston's lantern." "Brothers," just behold such adverse criticism, such danger, such sacrifice and such great responsibility and meanwhile such God-like piety as exhibited by the editor. O for God's sake and the elevation of fallen humanity, "to behold, brethren," "to behold sisters." Push and pull until success is assured.

Yours in earnest,

R. T. Thomas.

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A REMARKABLE LIFE ENDS.

The heroic efforts of Rev. Calvin Fairbank in behalf of the slaves make him worthy of a place with Lovejoy, Sumner, Phillips and John Brown. He is the author of "How the Way was Prepared." It is a thrilling account of his experiences in conducting the under-ground railroad and of his improvements in Kentucky. Mr. Fairbank died recently and the Chicago Herald gives the following interesting account of his life:

"Rev. Calvin Fairbank died at his home in Angelica, New York, October 13th, aged eighty-three years. He was one of the most noted of the famous Abolitionists who conducted the "underground railroad" before the war; but, unlike his associates, he suffered with the slaves and knew what it was to feel the lash. During his lifetime Mr. Fairbank aided forty-seven slaves to escape from Virginia and Kentucky, not one of whom was ever recaptured. For this he was twice imprisoned in Kentucky, in all seventeen years and four months. Mr. Fairbank was born in the woods of Wyoming County, New York, November 3, 1816. He united with the Methodist Episcopal Church in boyhood, and in 1844, the year that the Church divided on the question of slavery, he became a Methodist preacher. He was a radical Abolitionist. His attitude on slavery was largely influenced, he said, by an incident which occurred when he was a boy. He went with his father and mother on one occasion to attend a quarterly meeting, and with them was assigned to the good, clean house of a pair of escaped slaves. One night after service he sat on the hearthstone before the fire and listened to the freed woman's story of sorrow. It covered thirty years. She had bene sold from home, separated from husband and family, and all ties of affection were broken. Fairbank's young heart wept, his anger was kindled, and antagonism to slavery was fixed upon him. "Father," he said, on going to his room, 'when I get bigger they shall not do that.' And that resolution was put into action whenever he had an opportunity. He was utterly fearless, and often risked his life where others would have hesitated. He not only never refused to heed the cry of the slave himself, but he sought opportunities to aid those who had no thought of the possibility of escape. Once he paid $1,485 for a beautiful and accomplished girl, who was only one-sixty-fourth African, and who was being sold at public auction with appeals to the basest passions of possible purchasers. The girl's father, who had educated her as one of his own family, and sold her because of his financial embarrassments, gave Fairbank $100 toward her purchase. Fairbank was first arrested in October, 1844, for assisting a colored family named Hayden, of Lexington, Ky., to escape. He was sentenced to fifteen years in the penitentiary, and served nearly five years, when he was pardoned August 23d, 1849, by Governor John J. Crittenden. In November, 1851, after assisting a slave woman named Lamar to escape from Louisville to Indiana, Mr. Fairbank was kidnaped and carried to Kentucky, where he was tried, convicted, and in March, 1852, was sentenced to fifteen years in the penitentiary at hard labor. His fame became wide-spread. He was the best known prisoner of his day, and he was often urged to speak in public, even by his keepers. He finally consented, and on February 14, 1858, addressed a gathering composed of the elite of Kentucky, including the governor, State officers, members of both Houses of the Legislature, and eminent citizens, who packed the jail-yard. He was introduced by Mr. Whiteside, who said: 'Your excellency, ladies and gentlemen, this is our distinguished prisoner, Mr. Fairbank. You will hear him.' Mr. Fairbank began his address, which held his audience for an hour, with these remarkable words: 'Governor, ladies, and gentlemen: The war is inevitable, and let it come. I repeat it, let it come! And Kentucky will be the theater, and you'll fight horse-bridle deep in blood, and slavery will melt away like a hoarfrost; and out of it will spring a government of all the people, by all the people, for all the people.' Governor Morehead congratulated Mr. Fairbank on his speech, but said: 'Fairbank, you are crazy. The Yankees won't fight.' 'Well, Governor, you'll see,' replied Mr. Fairbank. And he did see. This speech, delivered three years before the war, was reported in the papers and made a deep impression. It also won to the anti-slavery cause one of the leading public men, Senator John M. Prall. Mr. Fairbank had a few friends and sympathizers among prominent men in Kentucky. One of these was Lieutenant-Governor John J. Jacob, son-in-law of United States Senator Thomas H. Benton, of Missouri. Governor Bramlette was called by President Lincoln to Washington in April, 1864, to answer charges, and during his absence Jacob, as acting governor, pardoned Mr. Fairbank, who went at once to Ohio, where he stopped for some time with Levi Coffin and other friends. In June he was married to Miss Tileston, a New England girl, to whom he had been engaged during all the years of his imprisonment, and who had done much to provide for his comfort and to secure his release. His wife died in 1876. For some years Mr. Fairbank made his home at Angelica, New York, where he died. His name, work, and the story of his suffering for humanity will long have a place in American history."

NOTICE.

Preachers' Aid Society, Texas Annual Conference:

Dear Brethren—We are all aware of the fact that the conference convenes at Clarksville, Texas, on Dec. 14th, and that our conference is becoming more burdensome each year. New claimants are being added every year. Rev. Frank Gilmore has fallen and left a wife and five children to be provided for; also Rev. Jesse Jones, I learn, is now in a helpless state; he has a large family to be seen after or cared for by the conference, and how soon others may be added we know not. Therefore, brethren, let each member that expects to take a part in the Preachers' Aid Society come prepared to pay in one dollar into the treasury to aid the needy. Yours truly,

Edward Lee, President.

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Nearly one hundred new, novel and successful socials, games and entertainments suitable for Churches, Sunday Schools, Young People's Societies and homes are fully described in the charming book of above title. It tells just how to give entertainments for Christmas, New Year's, Thanksgiving, Fourth of July, April Fool's, Washington's Birthday, etc. It tells how to give socials for Missions, Temperance, Tithing, Relief, Good Citizenship and social improvement, and in addition nearly a hundred more innocent and refined socials, games, and entertainments for spending a pleasant evening either in large or small gatherings. It is a book that will make any Christian home brighter and happier, and the members of any church or society more sociable. This splendid book sent postpaid to any address for 50 cents. (25 two-cent stamps will do.) Edgar F. Alden, 442 A, N. Second St., St. Louis, Mo.

Watch your label and renew in time.

UNITED FOR LIFE.

Texada and Harrison.—At St. Paul Methodist Episcopal Church, Bayou Rapides, near Boyce, La., on Tuesday, Nov. 27, 1898, were married Mr. Arthur Texada and Miss Stella Harrison, the eldest daughter of Rev. E. J. Harrison, and wife, our pastor there. Rev. H. J. Wright, presiding elder, officiated. The altar was literally covered with evergreens, natural and artificial flowers. Refreshments were served to all in the church. There were several white ladies and gentlemen present. The church was crowded. The groom is one of our best young men and the bride his equal. We wish them the choice blessings of life. X. X.

Lafayette, La.—Mr. A. D. Guidry and Miss M. E. Rollins were united in matrimony Nov. 21 at the M. E. Church and went to their home in Crowley the same day. Correspondents will address them box 248, Crowley, La.

Lawrence, Miss.—At the bride's residence, Nov. 3, Mr. George Myers and Mrs. Susan Washington, and Nov. 17, Mr. Willie Simmons and Miss Ella Ira Johnson were united in holy matrimony. C. W. Ivy officiated.

Prairie Plains, Texas.—Mr. Nedham B. Loud, of Anderson, Tex., and Miss Exia D. Smith, of Iola, Texas, were married Nov. 20 at McCedar chapel, at 2 o'clock p. m.; very large crowd. J. A. Tallory officiated.

Elliott, Miss.—At the residence of the residence of the bride at Duck Hill, November 14, Mr. Jennings Topp to Miss Sarah McNiel, both members of the M. E. Church. Rev. S. D. Troup officiated.

Bowerton, Miss.—Mr. Buford Reid, son of Rev. A. Reid, pastor of New Hope M. E. Church, led to Hymen's altar Miss Martha Ann Williams and took the solemn vow, after which the hand of joy was extended and they repaired to the bride's parent's, Mr. and Mrs. Author Williams and participated in eating the daintles. Rev. I. L. Pratt, P. E., Brookhaven District, officiated. N. H. Lanier.

Mansfield, La.—At the residence of the bride, Mr. T. J. Cole was united by the bonds of matrimony to Miss Raberta Mayo, Nov. 16. The bride is of one of the best families of Wesley M. E. Church and Sunday school.

Nov. 17, at the residence of the bride, Mr. Eddie Lee was united by the bonds of matrimony to Miss Annie Bennett. Both the bride and the groom are members of the Wesley M. E. Church. J. O. Brown officiated.

THEY LIVE IN OUR MEMORY.

Macon, Miss.—Sister Lottie Ann Ross was born in March in the year 1880; converted in the year 1849, during the pastorate of Rev. T. L. Ingram, and joined St. Michael Church, Macon circuit. She lived a faithful life; obedience was the principle of her life. She was one of the loveliest and also one of the most blooming youths of St. Michael's Sabbath school, loved by all who knew her; she was as the rose of the morning. But that terrible disease known as typhoid fever came along in the latter part of October and she was stricken with it. She began to grow weaker and weaker, and in her weakness she began to sing the promise of God in these words: "I will guide thee with mine eye," and "Sweet Beulah Land," and then this prayer: "Do show me, Lord, the way, and guide me on the road, and never let me go astray till I get home to God." Then she called her mother and asked her to go home with her, but her mother said to her,

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"Daughter, you are at home." But she replied, "Mother, you don't know." About the dawn of the day, on the morning of the 16th instant, she passed away to that land where sickness and sorrow, pain and death are felt no more. She leaves a father, mother, five brothers and sisters and a host of friends to mourn her loss. St. Michael has lost a faithful member, but heaven has gained a saint. The battle fought, the victory won, she is crowned at last.

Rev. S. H. Nevills officiated.

James Dantzler.

Sister Luelnda Rabering, a faithful member of the church for twenty years, died in full faith November 19, 1898. She was eighty-four years of age. Our loss is heaven's gain. She has two sons and one daughter to mourn her loss.

E. Mieheaux, P. C., Blackshear, Ga.—Minnie M. Lawn, the daughter of Brother Lisbon Lane, was born in Blaekshear, Ga., on May 1, 1876. At the age of eight years old she entered in school under L. M. Livingston, of Jacksonville, Fla., who was her first teacher in Blaekshear, Ga., where she attended school until 1890. Then she attended for a number of years in other places. In Valdosta, where she attended under Prof. J. B. Jenkins and others, she was a teacher in the Sunday-school and a faithful worker. She joined the M. E. C. under Rev. G. W. Lewis, in 1894, and was converted and continued a good and true member. She always would ask the advice of her father or some competent person before entering into anything which she did not understand to be right, and she asked the blessing of the Master to guide her. She was kind to her father and her friends. She passed a creditable examination before the School Board of Valdosta, Ga., in 1895, and taught one term there. In July of 1897 she came back to Blaekshear, Ga., to her old birth place. Since that time her health began to fail, though she fought against her feelings for a while. But God had sent the message and Sister Minnie obeyed it.

Under all of that the pastor, MeD. Spencer, with his board of sisters, elected her as one of the number, and she did all she could for the church and its cause. But she was too feeble, and prayed to the Lord to help those who were able to do all they could for the church. On October 11 she bid this world adieu and joined hands with her affectionate mother, who slept away in Jesus' arms March 11, 1883—fifteen years before. To-day she has plucked the ambrosial fruit of heaven.

A number of strong and sympathetic papers were read from the Sunday-school by different ones. Memorial services were conducted by the pastor, assisted by Rev. James Jones, of the C. M. E. Church.

MeD. Spencer, P. C.

Pineville, La.—Sister Jane Gaines, a member of Macedonia Church, departed this life Nov. 7. She died a Christian. She was not able to speak, but she waved her hands. She leaves a husband, five sons and a lot of relatives. C. W. Kershaw, P. C.

Buford, Miss.—Sister Eliza Connerly, mother of Rev. A. Connerly, of the Louisiana Conference, departed this life August 28th. She leaves two sons and one daughter to mourn. She said just before her death, "I don't know what the Lord is keeping me here for. I am only waiting." She was 83 years old.

Rev. N. D. Hopkins.

Bastrop, La., Mt. Nebo Charge.—Another good old soldier has crossed the Jordan and gone to rest. Sister Maria Chamus departed this life Nov. 5,, in full triumph. She was a member of the church for about twenty-six years, and lived a consistent Christian even unto death. She said to the writer: "I soon will be gone; I am trusting in the Lord; my way is clear from earth to glory." Her funeral was attended by the writer. Her age was about forty-seven. She leaves a husband, two boys, five girls and many relations to mourn.

Also Miss Margaret Johnson departed this life on the same day at about the same time. She lived unsaved until just before her death, when she manifested a hope in Christ and called for a preacher to pray for her. She selected a hymn for him to sing, then slept away in th earms of Jesus. She leaves a father, mother, broters, sisters and many relatious to mourn.

Also Mrs. Kate Tolbert's baby. Nov. 5th. Little Fleming was two years and twenty-nine days old.

A. B. Venable, P. C.

Moss Point, Miss.—In the death of Bro. Ned McKinnis Moss Point suffers the loss of one of its oldest citizens and one of its old landmarks. Old man "Progue," as he was familiarly known, was both loved and respected by all who knew him—white and black. He was kind-hearted and humble, and had a pleasant smile for every one; his words of encouragement and kind acts of charity to all who came to him for counsel or help won the hearts of many. To know "Old Progue" was to know a friend. W. Denny & Co., lumber merchants, whom he served for many years, both before and after the war, recognized his sterling quality in their faithful servant and instructed their successors to take care of "Old Ned," until a few years he had been able to paddle his own canoe and mind his own affairs. In the absence of the pastor, Rev. A. Davis, the Rev. S. A. Johnson, of the Baptist Church, officiated at the funeral. He left the testimony that he was ready and willing to go.

S. H. Wallace.

Robeline, La.—On Sunday morning, Oct. 30th, little Henderson Jones, Jr., only child of Bro. H. and Sister Alice Jones, left his home on earth for his home in heaven, aged 5 months and 21 days.

Also Mr. Ike Randolph, born 23 years ago, died Nov. 21st. He leaves an aged father and mother, five brothers and three sisters. May the blessing of God be with them.

J. W. Lewis, P. C.

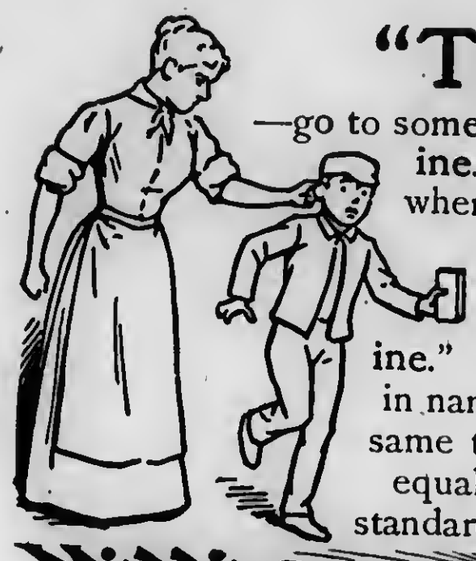
Woodlawn, La.—Evela Rodelia Anderson died Nov. 16th, aged 15 years and 10 days. She died a Christian. She leaves a husband, one child, mother and sisters. R. C. Barrow P. C.

Friendship, Tenn.—Sister Martha Moore, a faithful member, departed this life Nov. 4th, aged 60 years. She leaves a husband, six children and a host of friends to mourn.

J. M. Moody.

Tunica, Miss.: On the 11th of November the grim monster, death, summoned Sister Arena Carter to the bar. She died a peaceful death. She was 80 years old and has been a member of the M. E. Church for thirty years; she leaves two sons, one daughter and several grand children.

D. R. Hoard, P. C.



"Take it back

—go to some grocer who will give you Pearline." That's the only way to do when they send you an imitation. The popularity of Pearline begets the habit of calling anything that's washing-powder, "Pearline." Those who notice the difference in name, think perhaps "it's about the same thing." It isn't. Nothing else equals Pearline, the original and standard washing compound. 578

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Bishop Mallalieu's Plan

Bishop Mallalieu who has always been a staunch friend to the Southwestern is still interested in the increasing of its circulation. He makes the following practical and feasible suggestion: Let each presiding elder beginning with his next Quarterly Conference present the merits and claim of the Southwestern to the members of that body and secure as many cash subscriptions as possible; then take pledges from all who will be ready by the next quarter. Urge all local preachers, Sunday-school superintendants, League presidents, class leaders, stewards, and as many others as possible to subscribe then or agree to do so at the next quarter. By this method every member of every Quarterly Conference on the district will probably become a subscriber. At the following quarter, call the roll of pledges and collect; this to be done in every quarter and continued throughout the year.

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Let all the Presiding Elders begin a canvass along this line, and give the plan a faithful trial, which we are sure will bring large results. Brother, if you will use this plan, write us.

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FARM AND FIRESIDE.

HIGH-CLASS HORSES SCARCE.

(The Rider and Driver.)

Dealers report a great scarcity of high-class carriage and saddle horses. The dearth of breeding during the last several years is the principal cause. Behind this, however, lies the fact that up to the introduction of horse shows a few years ago, and the numerous importations of hackneys, few breeders paid any attention to the type and style of horse now in demand. All were breeding for great speed. Misfits and failures, known as culls, supplied the riding and driving demand. Mr. W. H. Firke, of Mansfield, Ill., has reported to a Canadian exchange that horses are very scarce in this locality. He rode 1000 miles recently, and bought only four horses, the few he found for sale being held at higher prices than any they would bring in the market. He reports seeing only two two-year-old youngsters during his trip, but says that there will be a large number of foals next year. As five years are required to mature a colt for market, there will undoubtedly be a great scarcity of horses before next year's foals are ready to market.

Virginia is to have a new industry for the consumption of a Virginia product—the peanut. A company has been formed for the purpose of extracting oil from the peanut. The oil makes a very excellent material for the manufacture of toilet soap, and it is to that purpose the product of the Virginia mill will be devoted. The utilization of the waste will also increase the profits of the concern. To extract the oil from the peanut it is necessary to grind the earth nut into a flour. One grade of this flour is used for making bread and cakes, which is in great favor in European hospitals. The other grade is used for stock feed. It is claimed from five tons of peanuts 225 gallons of oil can be extracted and 3680 pounds of flour and the same number of pounds of meal obtained.—Ex.

ODD FACTS ABOUT ANIMALS.

The deer really weeps, its eyes being provided with lachrymal glands.

Ants have brains larger in proportion to the size of their bodies than any other living creature.

The insect known as the water boatman has a regular pair of oars, his legs being used as such. He swims on his back, as in that position there is less resistance to his progress.

The fact that skeleton remains of elephants are so rarely found in any part of Africa is explained by an explorer, who states that as soon as the bones become brittle from climatic influence they are eaten in lieu of salt by various ruminant animals.

MAKING MONEY AT HOME.

H. D. Geer.

This article is intended more for the women and children than it is for the men, because it is about poultry; and, for reasons best known to themselves, the majority of men take no interest in poultry. Some, perhaps, consider the hen business small potatoes, while others are too busy to think about anything but the main chance—the best way to make a living out of their chosen avocation. All of which is doubtless well enough, but it is barely possible that, in ignoring the poultry on the place, one of the best sources of income and one of the best and surest helpers in the struggle for subsistence and a comfortable living is overlooked.

We do not depend on our poultry for a living. We are a servant of one of the strongest and wealthiest corporations on earth—a corporation that we have served regularly, about nine hours a day, for over twenty-five years; and yet we find time to look after our fowls, to feed and care for them, to set hens, raise chicks, and to write for the press. We find time to make our poultry pay, and we can and do make it pay outside of the revenue derived from it in sales of pure-bred poultry and eggs.

We say it, because we know it to be true, that farmers wives and children, and the families of those who live in villages and the suburbs of cities, can make money at home by keeping hens and selling their eggs at market price to a private trade, where from two to four cents a dozen more can be obtained for strictly fresh eggs than the current retail price. We have done this in Nashville. Our brother does it in Missouri, and it can be done successfully anywhere, because the demand for fresh-laid eggs is always greater than the supply.

On the farm we would advocate the colony system, for economy's sake, not extensively at first, but moderately. Any boy or girl can select at this season two dozen early hatched pullets or yearling hens and divide them into two flocks, placing them a reasonable distance apart on the farm, by means of separate hen-houses in which they should be fed for a few days, and near which they should always be fed. A game cock is desirable to head each flock, as the games have a way of their own of running in small flocks and each cock defending his own territory. The two flocks on the farm might thus be easily established and the hens fed well and their laying stimulated. The care and attention given them will be rewarded by good laying, for such conditions will almost compel a hen to lay.

From the twenty-four hens the average should be about one dozen eggs a day—worth, when sold as suggested, for the next four to six months, 15 to 20 cents a dozen, or $4.50 to $6.00 a month. Of which 75 per cent should be profit.

The same number of hens could be likewise properly maintained in a village lot by means of a division fence and a little more work and expense than under the colony system first outlined.

This is not big money, neither is it a big venture. But it is a very simple way in which to make some money at home by utilization of means that are always available.

More extensive operations and increased profits should come with experience.—Southern Cultivator.

The Southern Farmer has by far the best opportunity for improving his land by feeding a flock. Outdoor feeding is possible all through the winter. By growing any one of several crops sheep may be fed at scarcely any cost. How much better it would be to be feeding a flock of sheep than leaving a field bare and idle and wasting for want of use.—Southern Cultivator.

Every cattle feeder should provide himself with sufficient and comfortable shelter for the stock that he intends to handle next winter. It is of the very first importance that stables and sheds be looked after in ample time.—Ex.

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CHURCH BELLS

CUMBERLAND RIVER DISTRICT CONFERENCE.

The first session of this conference convened in Braden Chapel, East Nashville, Tenn., Nov. 10-13. L. M. Moores, P. E., on hand at 10 o'clock and called the conference to order. The secretary of the last conference called the roll. Twenty-one members answered to their names. The writer was re-elected secretary, with Rev. W. R. Smith, assistant. Report of P. E showed some work had been done since the Annual Conference, which adjourned on the 17th October.

Seventeen pastors were present and made reports, which showed they all had been to their various charges, preaching, holding revivals and organizing their work. Several conversions had been the result of the revivals and additions to the church.

Local preachers and other members made reports, which showed that they had not been idle. Some benevolent moneys had been raised and the pastors were organizing their committees for work.

The literary programme was nicely rendered. The following visiting brethren were introduced to the conference and made addresses: C. B. Wilson, D. D., pastor of Seay Chapel; Prof. T. A. Fortson, of Central Tennessee College; Revs. D. C. Ramson and A. L. Nelson.

The brethren pledged themselves to do more this conferenece year than they ever did. The following exhorters were licensed to preach: W. B. B. Washington, H. J. Betty and J. W. Bety.

Rev. Thomas W. Ward preached the introductory sermon, and Rev. C. L. Seward the missionary sermon. Much credit should be given them. Rev. L. M. Moores, P. E., got several compliments as presiding elder. Last, but not least, Rev. J. M. Lyte, pastor of Braden Chapel, and his good people did not forget to entertain the conference. Long may they live.

Next District Conference will meet at Hartsville.

E. J. Guthrie, Secretary.

NOTICE TO MEMBERS OF CENTRAL ALABAMA CONFERENCE.

The committee of examination and all candidates in any of the courses of study are hereby called to meet at the seat of the conferencc at 10 o'clock a. m., on Dec. 7th.

All the candidates should bring their books with them. Members of the committee, who have conducted examinations during the year, according to the discipline, should present written reports of the same. Candidates must bear in mind that no provision is made for their examination after the date of Dec. 7th.

A. W. McKinney, Ch. Com.

Huntsville, Ala., Nov. 17, 1898.

NOTICE TO THE MISSIONARY RACERS OF THE OPELIKA DISTRICT.

There were about two hundred racers and only fifty-two have reported. The time is out and Mrs. Catherine Thomas, of the Flint Hill charge, and Mrs. Annie Floyd, of the Eclectic charge, being the two highest that reported, are each rewarded with a handsome prize for their Christian activity in raising money for the Missionary Society of the Methodist Episcopal Church. Those who have reported have our thanks for $58.10, and if the 150 who have not reported would send in their reports and do as well, the Lord would be better pleased.

Your brother,

H. N. Brown, P. E.



Two hearts can make a love affair, but it takes three, at least, to make a home, and one of them must be that of a baby. The young married couples that start out in life with the idea that children are nuisances, and that they do not want and will not have them, are the kind that you read about every day in the newspapers—in the divorce column. A home without children is not a home. God and Nature never intended that there should be a place called home that did not resound with the patter of childisb footsteps.

There are tens of thousands of homes that are childless because of the ill-health of the wife and would-be mother. There are tens of thousands of other homes childless because the little ones have died almost as soon as they were born. In both cases Dr. Pierce's Favorite Prescription is a sovereign remedy. It acts directly on the delicate and important organs that make wifehood and motherhood possible. It makes them well, strong, vigorous, virile, and elastic. It does away with the dangers of maternity. It banishes the usual discomforts of the expectant period and makes baby's advent easy and almost painless. It insures the little new comer's health and an ample supply of nourishment. The prospective mother prepares herself for maternity by taking the "Favorite Prescription" and gives her child a fair start in life by giving it a strong and well developed body. Thousands of homes that were childless, to-day echo with babies' laughter, and bless this great medicine. Thousands of women who were weak, nervous, despondent invalids, are to-day happy, healthy wives and mothers because of this medicine. Medicine dealers sell it.

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RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—	LEAVE
Local mail .....10:00 pm	Local mail.....7:00 am
Chicago limited, 7 45 pm	Chicago limited, 9:00 am
Fast mail..... 8 30 am	Fast mail.....7.20 pm
Louisville and Cincinnati.	
Fast mail.... .8:30 am	Fast mail..... 7:20 pm
Louisville and Cincinnal, Limited.	
No. 3.....7:45 pm	No. 4.....9:00 am
McComb City Ac.... .....9:30 a m	McComb City Ac... .....6:00 p.m

Yazoo and Mississippi Valley Railroad.

No 5, Memphis Express..... 11:30 a m	No, 6, Memphis press.....4:20 p.m
No. 21, Vicksburg express.....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Batgn Rouge acc'u..4:30 pm

Louisville and Nashville.

No. 3, fast ex....7.40 am	No. 6, fast mail..7.55 am
No. 7, coast acc 8:50 am	No. 4, fast ex...11.15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6:55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7.20 pm

Queen & Cresoent Route.

Cincinnati and New York... . 8: 0 am	Cincinnati and New York.....7:10 pm
No. 3, local.....2:20 pm	Local.....8:10 am

Southern Pacific Company.

Texas and Mexico fast mail..... 6:45 pm	California ex...9:15 am
California ex.. 6:55 am	Texas & Mexico fast mail. ..8:35 pm

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4 Fast Ex...11.15 a.m	7 Coast acc'm...8.50 a.m
8 Coast acc'm..3.45 p.m	1 Lim. Ex.....7.15 p.m
2 Lim. Ex....7.40 p.m	5 Fast Mail.... 8.10 p.m
Sunday Ex..... a.m	Sunday Ex..... p.m

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PUBLISHER'S NOTICES.

Cash Remittances.

Nov. 21 to 28.

Atlanta and Savannah—J. D. Lovejoy *1.

Central Alabama—T. H. Wyatt 1.

Little Rock—J. W. Jackson *2, A. E. Gathings.

Louisiana—C. D. C. Bryan, M. L. Baldwin, Glasgow Buck, J. W. Lewis, C. E. Bradford 1, Rev. Saxe, A. D. Guidry, D. S. Kilbourne, V. Chapman *3.

Mississippi and Upper—P. Blue *1, S. H. Wallace *1, H. M. Croft, B. F. Woolfolk 2, J. M. Shumpert *1, D. Ray *2, R. Howze, W. S. Leake 1, A. Jackson *2.

Tennessee and East—S. J. Jenkins 1.

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Washington—T. O. Carroll *1.

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The canvass is on. We must have 2,000 new subscriptions by January 1st. How many will you send?

Sample copies furnished to any pastor who will drop a card asking for them.

CRESCENT CITY NOTES.

The Thanksgiving exercises of the W. H. M. Society were held at Wesley Chapel. Sermon by Rev. Thomas Brown. After which the following programme was rendered: Missionary song, N. Williams and B. Williams; Rec., The Moon and the Child, Mamie Bland; solo, Miss Viola Hurst; Reading, Irma Williams; solo and chorus; Saved by Grace, Mrs. D. M. Walker and M. Williams; solo; The Departure of the 9th U. S. Infantry, Irma Williams; music, Miss S. Cripps; solo, God Comes First, Your Country Next, Then Mother.

The students of the New Orleans University wound up their Thanksgiving exercises with a big old time candy pulling. On Friday all were at their posts and ready for work. Miss Gifford and Miss Adkinson, teachers in the English branches, have some excellent specimen of class work, which they are very proud of.

INDIANA DISTRICT, LEXINGTON CONFERENCE.

Fourth Round.

Bloomington, Ind....	Dec. 30-31-Jan. 1
Terre Haute, Ind..	Jan. 2-3
Lawrenceville, Ill..	Jan. 4-5
Princeton, Ind..	Jan. 6-8
Browns, Ill..	Jan. 6-8
Rockport, Ind..	Jan. 8-10
Rockport Circuit..	Jan. 11-12
Watson Circuit, Ind..	Jan. 13-15
Jeffersonville, Ind..	Jan. 15-16
Rushville Ind...	Jan. 20-22
Connersville, Ind..	Jan. 22-23
New Castle, Ind..	Jan. 28-30
Muncie and Alexandria, Ind, ...	Jan. 31-Feb. 1-2
Anderson, Ind..	Feb. 3-5
North Vernon, Ind..	Feb. 9-12
Madison, Ind..	Feb. 10-12
Carmi, Ill..	Feb. 13
Newberg, Ind..	Feb. 14
Boonville, Ind..	Feb. 15
Evansville, Ind..	Feb. 16-19
Princeton, K., Circuit..	Feb. 17-19
Eddyville, Ky...	Feb. 19-20
Indpls. Simpson Chapel..	Feb. 19
Grand River, Ky..	Feb. 21
Smithland, Ky..	Feb. 22-23
Hawesville, Ky..	Feb. 25-26
Cloverport, Ky..	Feb. 26-27
Cannelton, Ind..	Feb. 28
Tell City, Ind..	March 1
Lewisport, Ky..	March 2
Owensboro, Ky..	March 3-5
Indianapolis, Simpson.. ..	March 5-6
Greenfield, Ind..	March 8-9
Indian'p'lis, Barnes Chap.	March 10-12
Shelbyville, Ind..	March 12-13
Greencastle, Ind..	March 15
Chicago, Ill..	March 16-19
Annual Conference—	
Paris, Ky..	March 22-27

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ABOUT CHANGE OF ADDRESS.

We have learned from long experience that when we have attempted to change the address of our pastors according to appointment as read out at Conference, they in very many cases are not correct as to post office address, and they have to be changed again before the right office is reached. Then in case of circuits, how are we to know on which charge the pastor will reside unless he tells us? The best way is for all who desire a change to request it. A postal will do it, or the postmaster will send us a notice on his blank form, without any expense, whenever requested. Another good plan is for each presiding elder to send us a list of all his his pastors, including supplies, with their correct post office address. It will save a deal of complaint and trouble if this should be done.

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Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, DECEMBER 8, 1898.—Vol. 33, No. 49. EATON & MAINS, Publishers.

NOT THE BLACK SOLDIER ONLY, BUT THE SOLDIER.

We clip the following excerpt from an editorial in the Northern Christian Advocate of Nov. 23rd. That paper says:

"Some of our Negro soldiers have gained credit in Cuba, for themselves and for their government in the past few months. Some there and in the United States have become notorious by insubordination and violence. Their worst performance is reported from San Luis, in Santiago Province, where certain regiments, considered useless by Gen. Wood for lack of discipline, are quartered to keep them out of trouble. Their officers who are also blacks, carouse with them, and of course cannot control them."

We are confident that Dr. Sawyer, the editor of the Northern, is desirous of publishing the facts relative to the conduct of Negro soldiers, and that he would not knowingly do our boys an injustice. Being specially interested in the record made by the Negro soldier, we have as best we could investigated though a special correspondent each of the violent outbreaks charged against them. These lettes we have from time to time laid before our readers. We publish this week among our contributions an article of this kind regarding the recently reported trouble at the camp at Anniston, Ala., to which we call the attention of the Nothern. Relative to our sol diers, we desire to say:

First, Negro soldiers are like all other soldiers in that many of them drink, are at times rowdy, and as a rule consider themselves a privileged class.

Second, such things as are not noticed in the white soldier or are passed over as a matter of course, are considered criminal in the Negro and proclaimed to the world as evidencing his degeneracy.

Third, We seldom or never hear of Negro soldiers having trouble at a Northern camp. The difficulties reported are, as a rule, from Southern camps where the opposition to the Negro soldier is pronounced enough, but that to the Negro officer is extremely bitter.

Fourth, these difficulties almost invariably occur with Southern white troops or citizens, and are the result of what is called "Nigger insolence," which simply means that the Negro in a soldiers' uniform and with a gun in his hand is not as pliant and yielding as his brother without such. In all these cases the Negroes are reported as assaulting the whites without cause, the whites simply defending themselves. Those who know the Negro do not believe such a thing, not even the Southern whites themselves. We grant that some of our grievances may be more fancied than real, but there is a grievance at the bottom of every difficulty, and the white man is in it, and that deeply, from the beginning to the end. There are few of us who live in the South but that could have a difficulty for every week in the year should we last that long, but we seek to avoid them, and only wish our soldier boys were as anxious to avoid such as are those of us who yield a point, or look the other way, in order to do so. But somehow they do not feel called upon to submit to every indignity met with as tamely as do many others. And for that matter there are hundreds of other young men who, tho not soldiers, have come to the same conclusion. This will, to no small extent, account for what are called "race wars" and kindred distubances. The principle is the same exactly.

The charge of insubordination grows out of the fact that when aroused over the abuse or mistreatment of a comrade they, like white soldiers, will slip out of camp, contrary to army discipline, and ttempt to even up with the object or objects of their vengeance. No other charge on this line has been brought against them, whether their officers are black or white.

I reference to the trouble in Cuba, the Northern says: "Their officers who are also blacks, carouse with them, and of course cannot control them." Relative to this, we desire to say, the difficulty at San Luis, Cuba, is charged up to the 9th Regiment of U. S. Volunteers, which, as it happens, was raised here in New Orleans. For once we are glad to be able to say to our confere, the "black officers" of this regiment are all white, except the lieutenants, and this is true of all four of the colored immune regiments. As to these lieutenants, the Northern has against it the testimony of a white officer, transferred from the regular army to one of theso regiments; he says: "We find, contrary to our expectation, that the Negro lieutenants are very helpful indeed in the management of our colored volunteers." And what is more, we have heard nor read a single word, from any officer thus associated, to the contrary.

It so happens that there are two Negro regiments with their "black officers" at San Luis; they aro not reported as participating in the drunken row which resulted in the death of Chief of Police Ferrera and others. Of this we are glad and we feel confident the Northern is also. We think it cause for gratulation that Gov. Wood and the white colonel of the 9th both report that the first account of the trouble was greatly exaggerated.

In reply to tho statement that "certain regiments considered useless by Gen. Wood for lack of discipline, are quartered (at San Luis) to keep them out of trouble," we wish to say: This statement may be correct, but we doubt it. Our correspondent wrote us some weeks ago that the Ninth on landing was camped on San Juan Hill, where most of the Spanish and American soldiers killed during the war were buried; and as a result, in 24 hours after the fever broke out among them, the whole regiment, save 64 men, were in the hospital. For days they died like sheep in a plague. As soon as it was possible to do so, the regiment was moved to San Luis, which is high and a kind of health resort, to recuperate. The others may have been moved for the reason the Northern gives, but if so, it places them on a par with the white regiment which went from this point, which was reported to have been sent to the mountains for want of discipline the first week after they landed at Santiago. The fact is, mean whiskey is about as bad under a white skin as under a black one. The reports from Santiago havo varied accordingly.. At one time they have had all the immune regiments bad; then the whites were all right, but the blacks bad; next, the blacks, with white officers, were all right, but those with black officers wouldn't do for anything, while the last dispatches credit the immunes with white officers (chiefly) with the worst crime of any.

But let those who are so ready to denounce the black soldier in Cuba and elsewhere remember that within the last few weeks simliar reports have come from both Manila and Porto Rico, where white soldiers are quartered and complaints of disorder in this country have been ceaseless for months. We do not ask that they exonerate the blacks when guilty of rowdyism, but simply put all the rascals in together.

We know we have bad men among our people, and God forbid that we should even seem to defend them in wrong doing, for we have not the least desire to do so. But when the Northern Christian Advocate, or any other reputable paper, makes such an unqualified and sweeping charge against Negro soldiers as that in question, we feel that the very least we can do is to attempt to set him right. We know the Northern gets its information from Associated Press reports, but as is generally known, these are in many cases the merest guess-work and too unreliable for repetition. This was never more plainly shown than in most matters which pertained to the conduct of the war, but especially to all Cuban affairs. They made the Cuban soldier a worthless, cowardly cur, but Gen. Miles, in his official report, shows the honorable part he bore in the Santiago campaign; they declared that the Cubans fired on Cervera's helpless sailors when Cervera's report to his government says that they tendered their services and he accepted the assistance of their surgeons. As for the Negro, the slanderous, designing reporters hold him up before the country and the world as a burly, worthless brute, simply because he has his criminal classes just as have other races, when the fact is there are few Southern communities that will consent to any considerable number moving from that to any other part of the country.

Nevertheless, we have this consolation: God lives, and right will eventually triumph!

Now that Spain has yielded to our demands and surrendered the Phillipine Islands, what is America going to do with them?

There are said to be 1400 of these islands inhabited by a semi-civilized population under Catholic influence. As American possessions they will of course enjoy religious freedom; that is to say, any religious denomination will be free to establish its missions whorever it can arrange to do so. We doubt not that the Philipinos will be glad to be relieved from Spanish rule; but will they settle down under American rule? If so, well; if not, Spain's burdens will simply be transferred to America's shoulders.

"Tho city or the saddle, no matter which, but give me one or the other." The foregoing words came pretty near expressing the ambition of a majority of our preachers in every annual conference. Few, if any, want the circuits or country appointments; city or saddle is the universal cry.

Sveral changes were made last week in the Plan of Episcopal Visitation by order of the bishops. The brethren of the Delaware Conference will note that Bishop Foss will preside at their session instead of Bishop Warren, as previously announced. Bishop Warron returns to South America to suprvise the work there.

United States troops in Cuba and Porto Rico are to have fresh beef. The contract has been let to a Texan at 9¾ cents per pound.

OUR CONTRIBUTORS.

A FIELD AGENT FOR THE MISSIONARY SOCIETY.

By Rev. E. M. Jones.

We are in full accord with Dr. Scott's wise and timely suggestion, that we need among us a Field Agent for our Missionary Society.

It has been a source of regret that after the election of Dr. J. W. E. Bowen to the chair of historical theology, in the Gammon Theological Seminary, another agent was not immediately put in the field to carry out the work which he had so well begun. We watched carefully, and waited hopefully to see what the General Missionary Committee would do towards putting another agent in the field.

But thus far we have looked in vain, and our fond hopes have not been realized.

On account of the large debt of $186,142.78 which has been embarrassing this great society, we have been assigning this as a reason for not appointing some good man to our Southern field.

But now as this debt has been paid, and the Missionary Secretaries are calling upon the church to rejoice over their magnificent victory, we see no reasonable ground why an agent should not be appointed at once to do this very important work.

We believe that it ought to be done; we believe that it is just and fair that a good, wise, active and level-headed colored brother should be appointed to stir up and bring up the eighteen colored conferences to the high water mark of missionary giving.

We believe that the General Missionary Committee should elect an agent for the following reasons:

1. It will pay.

If the agent is put in the field and the field is worked up, as it can be done, the large increase in the missionary collections will far exceed the salary of the agent and, besides, the people will get the desired information, and become intelligent contributors.

Besides it would not be long before there would be a general awakening in the South, and the church would reap a magnificent harvest.

If it pays the church to keep three Misisonary Secretaries in the field, two Church Extension Secretaries, two for the Freedman's Aid Society, two for the Epworth League, one each for Education and S. S. Union; is it not reasonable to suppose that it will pay for the church to have an agent to work up the missionary interest in our Southern Conferences, where we have an occasional visit from the Missionary Secretaries, who only have time to meet an annual conference.

Our conferences are not worked up as they should be, and our people are not sufficiently informed and stimulated to give to the extent of their ability.

The pastors and presiding elders do much of this work, but they need reinforcement; they need a special agent to assist them in their charges and district conferences.

Our pastors and presiding elders are busy with many cares and obligations, and can only devote a part of their time to this special work.

Besides many of our pastors are not very well informed themselves, and cannot do a great deal of teaching in this respect, for a man cannot teach successfully that which he does not know himself.

Our Secretaries only meet our conference sessions; here they meet the few, not the many.

They have not the time and strength to give to our Southern field, but an agent could give his whole time and strength, which would enable him to meet our district conferences, and travel from church to church and speak to the people.

If any one doubts the statement that it would pay to have a field agent, let him ask. Did it pay the Freedman's Aid Society to put Dr. M. C. B. Mason in the field?

Is it paying the Board of Managers of the Epworth League to keep the Rev. I. G. Penn as an assistant secretary?

So great was the success and good accomplished by Dr. Mason, that the last General Conference showed its high appreciation and good sense by electing him as Corresponding Secretary.

The achievements of Prof. Penn has already justified the wisdom of the Board in his appointment.

It will pay the Missionary Society, in our humble judgment, to appoint an agent for our conferences.

2. It is educational.

Our people need missionary information that they may learn to give regularly and systematically to the greatest cause under the sun—that of saving the world for Christ.

True we have schools, but all our people cannot attend. True we have papers—especially our Southwestern—but all cannot read, and many who can, do not take the paper.

True we have pastors, presiding elders and secretaries, but these cannot do all the work. Their efforts ought to be supplemented with a man whose heart is surcharged with missionary zeal and enthusiasm, and who will give his time in educating the people.

Our conference collections would, doubtless, be increased two-fold if our people were better educated to give. Sometimes it is a great wonder that some of them give as much as they do, knowing so little about the great plans and operations of the Misionary Society.

Our people need to know what part the M. E. Church is playing in the evangelization of the world. Our missionary field is ever widening, and God is continually opening new doors and avenues for planting the cross.

Africa and the islands which have been prepared for the gospel by the recent war must be redeemed. But this must be done by those who are prepared to do the work, and who have zeal and love for the salvation of the human race.

Increase our misisonary information and then you increase our collections, so that the church will have money to send missionaries to the ends of the earth to tell the story of the cross.

3. We have men who can do the work. Thank God the day is gone forever, when it could be said we have not a man for the position. Among the 250,000 colored members you can find a man that can fill any place in the church, from an exhorter to the bishopric. We have men in every way eminently qualified as field agents.

Let the annual conferences petition the General Missionary Committee to appoint, at once, a field agent for this work, that God may be glorified, and the church may be built up.

Montgomery, Ala.

THE TRAITS OF A SUCCESSFUL MAN IN THE MINISTRY.

By Rev. L. H. Richardson.

When a preacher is possessed of Christian piety or, in other words, when he has made his peace with God, by that deep repentance which enables us to die unto sin, and that living faith which unites us to Christ, he naturally invites the world to embrace a Savior who has wrought for him such wonderful deliverance.

This invitation he enforces with all the power and warmth which must ever accompany deep sensibility. This does not only fit him for heaven, but for time and eternity.

The Good Shephard has said: "I am the way, the truth and the life."

The faithful minister understands the signification of these mysterious expressions. He walks in the way, he follows the light, he embraces the truth and enjoys this life in all its rich abundance.

Mr. Wesley gave some very impressive rules for a preacher's conduct, and when put into practice, success will surely follow.

To be perfect in manners, and honest in dealings, and prompt to duty, will yield, for a minister, no small degree of honor, which no minister can afford to be without.

If the people we are leading be a peculiar people, how much more peculiar should the preacher be?

I answer much more, indeed!

This does not allow that we should be peculiarly shrouded like a clown, and into all manner of wordly amusements, for honor of the world, but rather let us rejoice because we are not of this world, for the circumcision of the heart makes us a peculiar ministry, both mentally and spiritually.

Reputation is what the world says we are, but character is what we are.

There never was a better opportunity for character building than now.

Humanity is the structure, and the preachers are the leading builders.

Sometimes the preacher goes to his field of labor on crutches and never gets off until the bishop or people move him.

A great deal depends on the manner in which we approch the world; to be serious demands for us respect, and they who respect will obey.

We can't afford to exert ourselves by trying to force the world to look through us to God, for Jesus is the door, but we may lead them to the door by our Godly examples. We may not be able to do all on that line we may desire, but after we have done our best, then confessing ourselves as unprofitable servants, we shall hear the welcome voice; well done, thou good and faithful servant, enter thou into the joys of thy Lord.

To succeed means to master, hence let us master ourselves, and the Lord will help us to master the world. Sometimes when a preacher wants to succeed the way is all dark before him. Finding things in this condition, many plans will present themselves, but great care should be used in making the selection.

St. James says try the spirits to see whether they be of God

All success does not bring honor. Jesus said the world will love its own, therefore in planning for success let our motto be: "look up and lift up." After we see the way to success, there is danger in becoming selfish, and say look what great things I have done. It matters not what degree of success we may be enjoying, should we lose sight of Jesus and become self-conceited in our general department, failure will surely ensue. We should not let the people put us on stilts, for fear they should ask us down, and in trying to get down, we become over-balanced and fall.

We need not be babes, but men.

In considering this point, we must remember that the people will put us just where we will allow them to put us. It is better to start low, and climb higher, than to start high and deseend. A successful man in the ministry looks well to all its interests. When he seeks to elevate the people, and this has been done, it will be known without his standing on the high-way to make the alarm.

The kind of social circle in which a minister moves, will either push him to success, or to degrade him in the eyes of the world; therefore a minister should be careful as to the sphere in which he moves. It is quite a difficult matter for a minister to be friendly to all, at all times, and in all places, and at the same time retain his good name. In this particular the ministry must be caroful. The ministry carries with it the objects of educating man to look up to an intelligent God.

The question will naturally arise; can the uneducated man in the ministry do this work properly? I answer no.

What is here meant by education is not what it is ordinarily understood to mean. That is in the head alone. Both head and heart must be educated.

Education of the head will prepare us to think and deal with books, but education of the heart prepares us to deal with fallen humanity.

It takes these two elements to make a man a successful minister.

Visiting from house to house is a duty that requires much care and great study. We must be social, or we will fail.

There is no prescribed rule to follow in visiting better than the educated heart will dictate.

The true minister will practice self-denial in all his habits. He knows that he must serve the people, and to serve them he must know them, and to know them he must be among them to instruct and help.

He will help to settle all difficulties possible; his ears will be the funnel into which will be poured many good and bad things, and if the bad ones finds their rest in the heart, they will render him naught to be their judge.

If his imagination is easily excited, it will invent false ideas, and wrong conclusions will be the results.

This will cripple him in his work, and greatly hinder success. The real success of the Christian Ministry gives power with both God and man.

Finally, brethren, whatsoever things are true, honest, just, pure, lovely, or of good report, if there be any, virtue or any praise, think on these things.

Calvert, Texas.

THE SOLDIER TROUBLES AT ANNISTON, ALA.

By Special Correspondent.

I write this article to your paper because all intelligent Christian people will read it. It will tell and show you how the prejudiced South acts toward the Negro, regardless of the truth, which is easily established. Our thanksgiving ended in a bloody riot; one corporal, James Capterton, murdered, and several others wounded, of the 3rd Alabama; one colored citizen dangerously shot, and even though the whites report only wounded men, by the early twilight I saw the wagon carrying the dead to the depot. The truth is, several of the 3rd Tennessee killed, and others dangerously wounded.

Of course the papers published that the riot was brought on by Negroes of the 3rd Alabama, who numbered about two hundred, and that they fired into the provost guard, who returned fire, and the Negroes fled. The trouble is said to have been caused by fifteen white soldiers assaulting a colored soldier, and cutting him almost to death without provocation. I copy from the Anniston Daily Index. You can read the truth from its statements.

"The trouble is said to have been brought on by a negro soldier making an insulting remark to one of the white soldiers, which the white soldier and his companions resented." In another place we read this: "If the Negroes of the 3rd Alabama attempt to resent a wrong which they believe has been done one of their number, they need expect nothing less than trouble, and they had as well realize now, as later, that they will not be permitted to run rough shod over the officers of the law, be they civil or military. The law of this country, and the officials of the law, must be respected."

Just read the two statements, a Negro soldier insults one white soldier, and fourteen others assist in resenting the insult by assaulting him. The law, the Index says, must be respected. Now if the white soldier is the superior of the Negro soldier, why does he lower himself and companions to resent the insult when there are officials of the law to punish offensive parties? Why does not the superior help enforce the law? The laws of the United States say, regardless of previous condition, all men are free with rights of citizens. It is too late to teach slavery. If one white soldier needs fourteen others to assist him, one almost murdered man needs fifty or more to take his part. I do not mean to say that the Negro soldiers should be lawless, but I do mean to say that the writer is very illogical and ignorantly prejudiced. This paper also states that oil and water will not mix, neither will the white and Negro (soldier), it says: "Many a lamp would have gone out had not water been poured into it to assist the oil to get to the wick."

Just see what the officers, some of the best Southern men, say: "Thank God for once that the 3rd Alabama has white officers, with Southern blood flowing through their veins." The following is taken from the "Hot Blast," November 26: "3rd Alabama Officers Indignant." Captain Johnston said: "We don't whitewash. We recognize the fact, and assert it that these men (referring to the soldiers of the 3rd Alabama), are mistreated nine times out of ten."

Adjutant W. V. Brumby said: "There are five white regiments to one colored, our men have got too much sense to go up against the soldiers of the other regiments seeking a fight. At 9 o'clock roll call Thursday night, there were not fifty men absent with or without leave."

Lieut. Vincent Elmore, in charge of the detail from the 3rd Alabama sent to town, says he found no colored troops armed with Springfield rifles or pistols. Lieutenant Hare made the same report.

Colonel Bullard, of the 3rd Alabama, who was in the city, came out when he heard of the trouble, and assisted in the search for riotous Negroes.

Post five, six and seven, while on picket duty, state they were fired upon from ambush yesterday morning, about 4:30 o'clock, by white soldiers.

The officers state there was firing in front of the picket line, and the posts assert that white soldiers did the shooting.

Lieut. J. Kelly Parsons, in charge of the camp guard, states that no colored troops passed his lines with guns; that the passes were cut down and aside from the hundred that went to Talladega, not over as many more were out all day. The officers say their men are searched for cartridges and weapons once a week.

Last night, November 27, the guards were fired upon again by white soldiers. It is reported that no one was killed.

I have given you the real truth now about Corporal James Caperton while the shooting was going on near the corner of 16th and Pine streets, his matchless tenor voice was pouring forth its sweetness in the last rehearsal of "Where the Alpine Roses Bloom." I sat at the piano accompanying him, at 9 o'clock he was to sing at Gallilee Baptist Church. He sang:

"Where the echoing horn is sounded,
"Where the morning greets the skies,
"Where the grandest scenes surrounded,
"Up to God my thoughts arise."

I was enchanted with the expression. In half an hour his soul was with his God. He and another officer were on the programme. Mr. Watkins recited quite a tragic piece. They left the church for the camp. Mr. Caperton was clerk at headquarters and, I think, the other named has a position similar. Both young men had passes, and after they passed the two who cruelly murdered Mr. Caperton, their attention was attracted by the click of two pistols. They spoke to the murderers and said they had nothing to do with the riot, had passes and were on their way to headquarters. They were told to go on, and after they had proceeded about twenty yards, the murderers fired, killing Corporal Caperton instantly, the other escaped unhurt. What a green-eyed, ignorant demon is prejudice? My husband would have been killed had not the hand of Providence intended. A pistol was thrust in his face, but a hand pushed it aside because he was a citizen, yet the murderer wanted to kill him because he is a Negro.

What does the Christian world see? Surely the destruction of this wicked South is near! Many Negro haters joined the army to free Cuba, and since that has been done, their attention has been turned to exterminating the Negro, both as soldiers and citizens. Ignorance is truly the cause. Many do not know what prejudice means. It means previous judgment, and regardless as to what is pre-judged a true examination of the thing often gives a better knowledge. The ignorant white man hates the progressive Negro; he sees that comparison makes the Negro his superior and murder flashes in his mind, and a cowardly bullet strikes the intelligent Negro through the back into his heart.

Bloody North Carolina has blighetd the South. Murderers have no right to power, neither have ignorant men, regardles of color.

Some of the prejudiced Southern papers say, "muster the Negro soldiers out we can care for the country. America is the land of the brave, the home of the free. Since the work is accomplished the Negro is not needed; but, thank God, for a Christian President and a member of the grand old M. E. Church. He knows that God created all men equal. Addison says: "Prejudice and self-sufficiency naturally proceed from inexperience with the world and ignorance of mankind."

I believe that if Negro haters could see themselves as they are, they would become students of the Negro. They do not know that the Negro race is not a common herd, and that, according to morality and intelligence, are all associates. There is a class of whites that the Negro would not accept as his equals in any particular. They judge from color, but the Negro judges from character and brain.

The Negro wants the white man's respect. We are respectful to many a man that we do not associate with. In business treat the Negro as a man, in politics as a citizen; in religion, as a brother, and in the army as a soldier. The U. S. respected the officers of Spain as soldiers and was courteous to its prisoners, and strange it is that the Southern Volunteers are such hot-headed lunatics.

When the French officer Henry was appealed to as a soldier concerning the forging in the Dreyfus case, he could not lie but acknowledged his crime. A soldier should be brave; no murderous assassin should wear the blue and white.

The Negro soldier does not insult the white woman here nor the colored women, but the colored women are followed by some of the white scoundrels here, and hourly insulted. How they hate our men, and love(?) our women. I long to see the day when men will be sufficiently intelligent to compare themselves with other men and not be angered at the conclusion drawn. Education of the race, will do much to smoth this rough affair; religion will certainly do the quieting. The lion must lie with the lamb and still no harm be done. So must the Southern white man, with the Negro and the two races be distinct.

The violet is not despised because it is not a white lily and why should the Negro be. I am as proud of our black soldiers, as a white woman is of her white soldiers. The race should not despise its previous condition because it was the hand of Providence that brought us to America, and if we only trust God it has not yet been thought what we shall be if a man has that within him that will cause him to rise, you cannot keep him down. Since the Negro soldier has bravery for, and loyally to his country, he cannot be mustered out. The country needs him and as citizens of the different states, the Negroes responded. And even though the wail comes from many prejudiced places, "the Negro is riotous" we believe that the ignorant will still suffer through prejudice, and the black boys in blue continue to serve free, patriotic America.

Anniston, Ala.

Conference is near. You may have a new pastor, or the old one may return, but no matter which prepare to give him a pleasant reception. In the case of the old one, feeling that his people appreciate him, he will thus be greatly encouraged for his year's work; and as to the new one, he will be greatly drawn to his people and feel from the start that he is among friends. Give the pastor a reception.

THE LIFE OF FAITH.

SPEAK KINDLY.

By H. Singleton.

Every heart has its deep-hidden sorrow,
Every heart has its secret woe;
Every heart has some dark-curtained corner
Which no other heart can know.

How oft 'neath the lips that are laughing
Lies a heart all bleeding and torn;
And oft 'neath the words filled with hoping
Lies a hope all dead and forlorn.

And we know that e'en one word of kindness,
If for His sake in love be it said,
May be balm to the heart that is wounded,
May revive the hope that was dead.

While but one word in thoughtlessness spoken,
Or a gesture, a tone, or an air;
May prove the last straw of the burden,
And add the last touch to despair.

Then speak words of comfort and kindness,
Remembering that God cares and sees,
And shall judge, in that great day of judgment,
Whosoever shall offend one of these.
—Ex.

FAULT-FINDERS.

Many people have a genius for seeing the faults of others, but there is one peculiarity about this faculty which will be an interesting study for the psychologist; it is the tendency to criticise most sharply those faults in others which are most prominent in ourselves. In other words, that which exerts our greatest antagonism is the duplication of our own traits. It would be amusing, if it were not disturbing and pathetic, to hear people criticise mercilessly traits in others which everybody recognizes as being the special possession of the critics themselves. It is pathetic because it shows how little we know about ourselves, and it is disturbing because it suggests to the listener that he may be doing precisely the same thing. In all probability he is. So little do we know ourselves, as a rule, that when we see parts of ourselves in others we detest them. If we recognized them as being in a sense our own possessions, we might not like them any better, but we should surely sympathize with their possessors. If there is any common experience which ought to draw us together, it is identity of struggle and temptation. We ought to stand shoulder to shouldre, with those who are fighting the same fight which we are fighting, and who find in themselves the same tendencies to evil or to weakness; and yet these are the very people from whom, as a rule, we withdraw ourselves most entirely, and upon whose shoulders the lash of our criticism falls most mercilessly.
—Great Thoughts.

WHY HE QUIT THE BUSINESS

A man who keeps a restaurant has his two children wait on the table.

One of them is a boy about ten years of age.

A customer was attracted by the quickness of the little fellow, and said:

"You have a splendid waiter."

"Yes," said the proprietor, "he is my son. I used to sell liquor, but he made me quit it."

"How?" asked the visitor.

The father told the story. The boy had come home one day, and said:

"Papa, we boys at school had a talk to-day about the business of our parents. Each fellow we asked, 'what does your father do?' One said, 'My father works.' Another said, 'My father keeps a store.' I said, My father sells liquor.' 'That is the meanest business on earth.' said one of the boys. Father is that so?"

And the father said: "Yes, John, it is and God helping me, I will get out of it." And so he did.—Young People's Paper.

WOMAN'S DOMINION.

HOME MISSION NOTES.

The Woman's Home Missionary Society is 18 years of age, has 75 Conference Societies, 2,600 auxiliaries and 70,000 members.

Over 300 missionaries and deasonesses are at work in the W. H. M. S. among Indians, Mormons, Chinese, Aleuts, Immigrants and in the South.

The receipts of the W. H. M. S. for the last year as reported at the Annual Meeting by the treasurer, are above $135,000.

Thirty-six bequests, averaging $1,000 each have been made to the W. H. M. S. during the year. Remember the word "Woman's" just here!

The W. H. M. S. has made larger appropriations for the coming year than ever before, and therefore needs a host of new friends.

The reports from all fields of the W. H. M. S. were remarkably encouraging, indicating a good quality of work and a rising tide of faith.

Fifteen addresses were delivered by Mrs. Clinton B. Fisk, President of the W. H. M. S. on her return journey from the Annual Convention.

Bishop McCabe strongly advocates a systematic effort to introduce the giving of the tenth into the churches of Methodism.

The W. H. M. S. has recently issued an admirable leaflet, entitled "Bags with Holes," which may be had for postage at the rate of three cts. per hundred.

The officers of the W. H. M. S. have served so acceptably that they were re-elected for the coming year without an exception.

Twenty new auxiliaries of the W. H. M. S. were organized in and about Minneappolis, as a result of the Sunday services held at the time of the Annual Meeting.

There is a strong sentiment in the W. H. M. S. in favor of opening work in our new possessions at an early day. Appropriations were made for work in Porto Rico and Hawaii.

More than a million and a half pages of literature were sent out from the New York office last year to promote the work of the W. H. M. S.

Mrs. E. L. Rust, the able Corresponding Secretary of the W. H. M. S. from the very first, was honored with a unanimous re-election.

Mrs. E. L. Baker, President of Erie Conference W. H. M. S., the first to be organized, was present at the Annual Meeting in Minneappolis.

Glenn Home in Cincinnati and Marcy Home in Chicago, are doing excellent work as well equipped city missions.

Mrs. Angie F. Newman of Nebraska, was in attendance upon the meeting of the W. H. M. S. in Minneapolis, and was made a general organizer for the Society.

The Rev. F. A. Riggin of Montana, pleads strongly for workers of the W. H. M. S. to come into his State, which we are assured on the word of Bishop McCabe is in danger of falling under the ban of Mormonism.

The beneficent face of Bishop Joyce was seen at the sessions of the W. H. M. S. in Minneapolis quite frequently, and his fatherly words of counsel and encouragement were highly appreciated.

It is always a delight to meet our brave workers at the front, and of these were present at the Convention—Miss Ida M. Gibson, of New Orleans, Miss Sara E. Moore of Dulce, N. M., and M. S. Mellor of Unalaska, Alaska.

The Anniversary exercises of the W. H. M. S. were of great interest as usual. A fine and most carefully prepared address was given by Mrs. W. C. Herron of Cincinnati, the Charman of the Executive Board. Mrs. Fisk presided, and the Cor See. and Treasurer gave abstracts of their reports.

An excellent work is being done for the Cubans in Key West, Fla., the Rev. C. A. Moya and his wife being in charge of the mission. The W. H. M. S. helps to carry on this work and receives regular reports from the workers. A second-hand printing press is much needed, and would help greatly in extending the work at this time.

Bennett Academy, Clarkson, Miss., a school for whites of both sexes under the care of the W. H. M. S., is meeting with gerat approval and the buildings are packed to overflowing. A number of the students have recently entered upon the Christian life, and the prospect for establishing a good church there is bright.

The faithful and self-denying work of our colored sisters in promoting the cause of the W. H. M. S. cannot be too highly commended. Mrs. Cora Provine, one of these devoted workers makes an appeal for hymn books to use in some of the very poor churches in which she labors. Her address is 206 Main St., Bristol, Tenn.

The work carried on in the Industrial Homes of the South by the W. H. M. S. is one of great importance. Several of the homes have been enlarged and strengthened during the year, but the good work might be doubled if our Methodist women, of whom but one in ten belong to the Society, so willed! Send to the New York Office for leaflets on this work.

Sibley Hospital, in connection with the Training School, Washington, D. C., is of great value to the society, as well as to the suffering poor. Donations of bed linen, towels, (without fringe) draw sheets and comforts of all kinds are always most acceptable. Young people's societies please take notice!

REPAIRED AND REOPENED.

The reopening of Asbury M. E. Church, Washington, D. C., took place Oct. 30, 1898. The church was filled to its utmost capacity. The enthusiasm of the members was at its greatest. Each seemed to feel himself a part of the great whole.

The majority seemed to remember the quotation: "God loveth the cheerful giver," not only mentally but practically. The collection was the largest ever raised in the church, $1,029 being received and more is expected.

The exercises were continued until Friday, Nov. 11. During this time the best talent of this and other cities, was displayed. Those who preached were as follows: Reopening sermon, Rev. W. H. Brooks, D. D., St. Mark, N. Y. City; Rev. J. A. Johnson, D. D., Metropolitan A. M. E. Church, Washington, D. C.; "An hour with the young people," conducted by Rev. J. F. Chestnut, Washington, D. C.; Rev. M. W. Clair, Ph. B. P. E., Washington, D. C.; Rev. J. Anderson Taylor, Shiloh Baptist Church, Washington, D. C.; Rev. Walter Brooks, 19th St. Baptist Church, Washington, D. C.; Rev. George W. Lee, Vermont Ave. Baptist Church, Washington, D. C.; Rev. J. H. Griffin, Ebenezer M. E. Church, Washington, D. C.; Rev. J. H. Gaines, Roberts Chapel, Alex, Va.; closing sermon by Rev. Dr. E. W. S. Peek, Mt. Zion, Washington, D. C.

Different choirs participated and the various sermons manifested interest in all departments of the church. The pastor and entire officiary, need to be greatly commended for the zeal exhibited.

With the repairs of the church seemed to come the old spirit that once existed. No more can it be said, that we are going to the dark, dingy church but to the bright, cheerful heart renewing Asbury.

In addition to the remoddelling special interest was shown otherwise, viz: An association was organized by Mr. C. H. Christian for the purpose of tiling the vestibules. A number of valuable presents were given by the various freinds: a bible, a clock, a rug and flowers.

Great has been the opportunities for learning in Asbury. All of them have not been lost. Many well-grounded citizens and students has she turned into the world, by the work of her various departments.

Let us hope that the renewed spirit will continue to grow, and that our pastor will be permitted to remain with us and continue his ex-

cellent work as long as the conference will allow.

I will try to send some article or articles once a week.

Respectfully,

Bertie S. Beard.

OUR YOUNG FRIENDS.

AN EMINENT COLORED MAN.

Blanche K. Bruce, register of the treasury, who died in Washington, March 17, was one of the few colored men who have attained high eminence. Next to Fred Douglass, he was regarded as the most conspicuous man of his race. Mr. Bruce was born in Prince Edward County, Virginia, March 1, 1841. He was of African descent, was born a slave, and received the rudiments of education from the tutor of his master's son. He taught school in Hannibal, Missouri, and later became a student at Oberlin. In 1869, he became a planter in Misissippi, and was appointed a member of the Mississippi Levee Board. He was elected sheriff of his county, and subsequently superintendent of education.

In 1875, he was elected a United States senator as a Republican, and served until March 3, 1881. He was a member of every Republican national convention held since 1868. In 1881, he was appointed, by President Garfield, register of the treasury, and later was appointed recorder of deeds of the District of Columbua. Several months ago he was again appointed register of the treasury by President McKinley.

Roscoe C. Bruce, Mr. Bruce's only child, eighteen years old, is in Washington, preparing to enter Harvard.

Much of the succes sof Mr. Bruce was undoubtedly due to his tact, which seemed never to desert him. A story is told of an experience he had just after his election to the Senate, from Mississippi:

"It was announced that he would go to Washington by one of the Mississippi steamboats, at least as far as St. Louis. The captain, a man of the name of Leathers, was a typical Mississippi steamboat captain, and he was reported to have said that he would show the black senator that he would have to keep his place on his boat, and if he put on any airs because he happened to be a senator, the captain would teach him manners.

"As soon as Bruce boarded the steamboat, he sought the captain and said: 'Captain Leathers, I am going to Washington, and part of the way as a passenger on your steamboat. My name is Bruce, and possibly you may have heard of me. What I wanted to say is, that I know perfectly well what the feeling of many people who are travelers regarding persons of my color is. They cannot help it, and I cannot help it, and I am going to give them no occasion for any annoyance while I am a passenger on your boat. I simply ask you that you see to it that I am made as comfortable as possible, and I assure you that you will have no reason for complaint.'

"The bluff captain stepped back a pace or two, looked Bruce over, and then held out his hand and said, with great emphasis: 'You shall sit at my table; you shall sit on my right hand on the entire trip, and if any man objects he will have to fight me. A man who can talk as you have, and who is as fair as you are, is better fitted to be a United States senator than some of the white senators I have carried on this boat.' On that entire trip of some three days, the captain made Bruce his honored guest."—Success.

EGG AND POTATO TRICK.

For some reason or other jugglers have always been very fond of egg tricks, and in the repertoire of many of them, the egg takes an important position. Few laymen know that it is impossible to balance a raw egg. Jugglers use hard-boiled eggs, which are spun on their small ends on shallow Japanned trays. If the tray is kept gently moving in a small circle in the opposite direction to that in which the egg is spinning, the latter will continue to spin as long as desired.

A fitting finale to any juggling act is to place a potato on the hand of an assistant and cut a potato in two with a sharp sword without leaving any mark upon the skin. A second potato is often cut on the neck of the assistant.

Among the several medium sized sound potatoes on a tray are placed two potatoes prepared as follows: Insert a needle crosswise of the potato near the bottom. After showing the sword to be really sharp, by cutting paper and slicing one or two of the potatoes, the performer picks up one of the prepared potatoes and places it on the assistant's hand; but apparently it does not lie to suit him, so he slices off one side of it, using care to cut away the side just under the needle and as close to it as posible, then he places the potato once again on the assistant's hand. After making a few flourishes with the sword, he cuts through the potato, dividing it in half.

In striking the potato with the sword he makes sure that the sword will come exactly crosswise on the needle; consequently, when the sword reaches the needle it can go no farther, and the brittle nature of the potato will cause it to fall apart, the very thing portion below the needle offering no resistance to the separation. The second potato is then cut in the same manner on the assistant's neck. There are many other false juggling tricks, but the above will suffice to show that "there are tricks in all trades but yours."—Scientific American.

A good habit once thoroughly formed is an immense economizer of moral energy. It leaves one free to concentrate his main strength on some other point. For example, the man who has formed the habit of total abstinence from intoxicating liquors does not find it necessary to be always resisting the temptation to drink, but may address himself to fresh moral conquests in new directions. It is in habits that we lock up and secure all our victories. The young, in particular, should be taught the importance of so setting their habits as to make right living more and more with the advancing years.—Nashville Christian Advocate.

EDUCATIONAL.

THE AMERICAN UNIVERSITY, WASHINGTON, D. C., AND THE WOMAN'S COLLEGE OF BALTIMORE.

Action of the Bishops.

The bishps, at their semi-annual meeting at Springfield, Massachusetts, on November 1, 1898, adopted the following resolutions:

Resolved (1): That three members of the Board of Bishops be appointed an Advisory Committee to meet in conference with the trustees and other officers of the American University, Washington, District of Columbia, and of the Woman's College of Baltimore, in all matters bearing on the relations of these institutions to the Twentieth Century Thank Offering.

Resolved (2): That Bishops Merrill, Ninde and Goodsell constitute said advisory committee.

To the Members and Friends of the Methodist Episcopal Church:

We are standing at the threshold of a new century. The century now closing has been one of continental conquests. The one about to open is to be one of sublime achievements. In a divinely fitting manner the Church should close and crown the second millenium of Christ's militant work in the redemption of a lost world. The abounding grace and mercies of our God have characterized our entire history. He has made us in many lands to be a people who were no people, and has given to us ability to accumulate church property amounting at the present time to nearly $116,000,000, and property for educational purposes to the amount of over $28,000,000. All this treasure has been sacredly devoted to the uplifting and blessing of our fellow-men. He who alone giveth power to get wealth hath given to the individual members of our Church an annnual income estimated at $500,000,000, and grace to give with willing dren the sum of $23,000,000 every year. He is now opening in all the earth wide doors of opportunity, and is graciously making us workers together with Him in His largest plans. We, therefore, the bishops of the Methodist Episcopal Church, earnestly invite you, beloved members and friends, in recognition of this great goodness in the past, and of these vast possibilities in the future, to signalize the close of this century and the opening of the next by consecrating yourselves anew, body, soul, and substance, to the loving service of Him who loved us and gave Himself for us. "To Him let our bodies be dedicated, that they may be fit temples for the indwelling of the Holy Ghost. To Him let our labors and business be dedicated, that their fruit may tend to the glory of His great name, and to the advancement of His kingdom."

As an appropriate expression and monument of this consecration we earnestly urge you to lay upon God's altar a suitable twentieth century thank offering. Because no sufficiently early action by the General Conference is possible, we suggest and urge:

1. That over and above all ordinary contributions for the maintenance and spread of the kingdom of Christ, which certainly ought not to be diminished, a sum of $20,000,000 be subscribed and paid within the period of three years, beginning with Jan. 1, 1899, for the purposes hereafter named.

2. Of this sum we recommend that $10,000,000 should be given for the benefit of our universities, theological seminaries, colleges, and hospitals, orphanages, homes for the aged, and other charitable institutions of the Church, and for the payment of debts on our various church properties.

3. That each contributor shall be at liberty to designate to which of the above-named objects his contribution shall be applied.

4. That all gifts undesignated by their contributors shall be paid to the Publishing Agents of the Methodist Book Concern, to be held in trust, to be appropriated for the aid of the educational institutions of the Church, said appropriation and distribution to be made by the General Canference of 1900.

5. That in order to secure the largest possible results from this movement, we respectfully and urgently request the Board sof Trustees of our educational institutions, the Board of Directors of our charitable institutions, and the officers of all our local churches to immediately set on foot and prosecute such organized action for the ends set forth in section 2 as they may judge best.

6. That all payments on the Twentieth Century Thank Offering made to the treasurers of churches, schools, and the like, as above indicated, shall be promptly reported to the New York or the Western Book Concern for publication.

For the carrying forward and accomplishment of the foregoing plans the following named persons are hereby invited to act as a General Executive Commission: E. G. Andrews, W. H. Warrren, C. D. Foss, J. F. Hurst, W. X. Ninde, W. F. Mallalieu C. H. Fowler, Charles H. Payne, W. F. Warren, B. P. Raymond, J. R. Day, J. W. Bashford, H. A. Gobin, J. F. Goucher, W. F. McDowell, John E. Andrus, Oliver H. Durell, S. W. Browne, J. M. Cornell, M. G. Emory, James Hooper, James N. Gamble, G. J. Ferry, John G. Holmes, D. S. Gray, F. W. Tunnell, William Deering, J. F. Rusling W. L. Holmes, J. P. Dolliver.

The persons above named shall be known as the Twentieth Century Thank Offering Commission.

This commission shall have power to fill vacancies, and is hereby invited to hold its first meeting in the Mission Rooms, 150 Fifth avenue, New York, on Thursday, Jan. 5, 1899.

By order and in behalf of the bishops,

Edward G. Andrews, Secretary.

[illegible]field, Mass., Nov. 1.

Plan of Episcopal Visitation

Conference.	Place.	Time	Bishop.
Southern German	Llano, Tex	Nov.	24 Fowler
Austin	Austin, Tex	Dec	1 Fowler
Alabama	Anniston, Ala	"	1 Goodsell
South Carolina	Anderson, S C	"	7 Foss
West Texas	Denison, Tex	"	7 Fowler
Atlanta	Palmetto Ga	"	8 Andrews
Central Alabama	Gadsden, Ala	"	Goodsell
Texas	Clarksville, Tex	"	14 Fowler
Georgia	Rock Springs Ga	"	15 Andrews
Savannah	Macon, Ga	"	15 Foss
Upper Mississippi	West Point, Miss	Jan	11 Merrill
Florida	Fernandina Fla	"	12 Mudge
Mississippi	Vicksburg, Miss	"	18 Morrill
Saint John's River	Eustis Fla	"	19 Mudge
Louisiana	Alexandria, La	"	25 Merrill
Arkansas	Russellville, Ark	"	26 Joyce
Gulf Mission Conf	Marshall, Tex	Feb	2 Merrill
Little Rock	Hot Springs, Ark	"	2 Joyce
Baltimore	Baltimore, Md	Mar	1 Goodsell
New Jersey	Atlantic City, N J	"	8 Foss
South Kansas	Columbus Kan	"	9 FitzGerald
Washington	Roanoke, Va	"	9 Goodsell
Saint Louis	Saint Louis, Mo	"	15 Hurst
Philadelphia	Manayunk, Phila	"	5 Mudge
Cent. Pennsylvania	Harrisburg Pa	"	15 Fowler
Kansas	Seneca Kan	"	15 FitzGerald
Virginia	Lynchburg, Va	"	15 Newman
Wilmington	Cambridge Md	"	22 Foss
Missouri	Cameron, Mo	"	22 Hurst
Lexington	Paris, Ky	"	22 Vincent
Northwest Kansas	Downs, Kan	"	22 FitzGerald
Central Missouri	Oskaloosa Ia	"	30 Hurst
Southwest Kansas	El Dorado, Kan	"	29 FitzGerald
East German	Poughkeepsie, N Y	"	30 Newman
North Indiana	Decatur Ind	Apr	5 Andrews
Delaware	Milford, Del	"	5 Foss
New Eng. Southern	Providence Mass	"	5 Mallalieu
Newark	Newark, N J	"	5 Fowler
New York East	Mt. Vernon, N Y	"	5 Vincent
New York	Newburg, N Y	"	5 Joyce
Troy	Burlington Vt	"	12 Goodsell
New England	Boston, Mass	"	12 Mallalieu
New Hampshire	Lancaster, N H	"	12 Vincent
Wyoming	Kingston, Pa	"	12 Newman
North Dakota	Bismark, N Dak	"	19 Andrews
Maine	Farmington, Me	"	19 Vincent
East Maine	Rockland, Me	"	19 Foss
Vermont	Newport, Vt	"	19 Mallalieu
Northern New York	Camden N Y	"	19 Mudge

Foreign Conferences.

Bombay	Baroda	Dec. 7,'98	Thoburn
South India	Haidarabad	" 15,'98	Thoburn
North India	Shahjehanpur	Jan. 4	Thoburn
Northwest India	Sitapur	" 12	Thoburn
Bengal-Burma	Rangoon	" 26	Thoburn
Mexico	Mexico City	" 26	McCabe
Malayala Miss Conf	Penang	Feb. 3	Thoburn
Liberia	Harper	" 8	Hartzell
West Am. Miss Conf	Santiago Chili	" 15	Warren
West China Mission	Chung King	Mar. 2	Cranston
South America	Buenos Ayres	" 8	Warren
Congo Mission Conf	Malanje	May 3	Hartzell
Bulgaria Miss. Conf	Tirnova	" 10	Walden
Italy	Bologna	" 24	Walden
Switzerland	Lausanne	June 7	Wandn
South Germany	Speyer	" 2	Walden
North Germany	Berlin	July 5	Wandn
Japan	Tokyo	" 5	Cranston
Denmark Mission	Odense	" 19	Waldon
So. Jap Miss. Conf	Nagasaki	Mar 23	Cranston
Norway	Kristiania	Aug. 2	Wandn
Sweden	Linkoping	" 16	Waldon
Korea Mission	Seoul	Apr. 13	Cranston
Fin. & St. P'b'g Miss	Nicolaistad	" 0	Waldon
North China	Peking	May 25	Cranston
Foo-Chow	Foo-chow	Oct 24	Cranston
Hinghua Miss. Conf	Hinghua	Nov. 11	Cranston
Central China Miss	Nanking	Dec. 1	Cranston

OUR BENEVOLENT CAUSES

By Rev. E. B. Burroughs, S. C. Conference.

GENERAL MISSIONARY COMMITTEE.

(Concluded.)

Colored work in the South was then considered, and the following appropriations were made, with little or no discussion; Atlanta, $1135; Central Alabama, $2500; Central Missouri, $2800; Delaware, $1400; East Tennessee, $2000; Florida, $2100; Lexington, $2400 ;Little Rock, $2300; Louisiana, $3700; Mississippi, $2000; North Carolina, $2950; Savannah, $1,550; South Carolina, $3500; Tennessee, $2000; Texas $3500; Upper Mississippi, $2500; Washington, $1700; West Texas, $3750.

[All home appropriations were finally reduced by a little more than 1½ per cent. for the benefit of foreign work: hence the correct figures of our Southern Conferences are as given in the Southwestern of last week—Ed.]

The session Tuesday morning was devoted to the completion of appropriations and micellaneous business.

Mr. E. B. Tuttle offered the following resolution which was adopted:

Resolved, that we request our Bishops to use all possible diligence in the distribution of missionary money to the Annual Conferences in our domestic fields. Whenever it is found that a charge has been a beneficiary of this fund for ten years, a gradual reduction of the appropriation to that charge should begin at once, unless in cases of exceptional and extreme emergency. In this way these charges would develop their own resources and soon become self supporting. The Missionary Society would also have means to rapidly extend its work in other needy fields by this method.

Dr. Buckley presented the following resolution:

Whereas, the General Conference has enacted that the General Missionary Committee shall determine what fields shall be occupied as foreign missions; and,

Whereas, the act of incorporation of the Missionary Society under which all its property and funds are held and administered provides that the managers shall be subordinate to any direction or regulations made or to be made by the General Conference; therefore,

Resolved, that we depreeate the appointment by any of the general superintendents or missionary bishops of missionaries to any foreign territory not regularly established as a foreign mission by the General Committee, or in the United States and Territories outside of Annual Conferences.

He moved the adoption of this, and the motion was seconded by Bishop McCabe. Dr. Buckley then spoke at length on the resolution, alleging as his reasons for offering it, that missions had been established, one at Honolulu several years ago among the Japanese, one more recently in Madeira, one a year or two ago in Alaska, and quite recently, according to the Minutes of one of the Annual Conferences held on the Pacific coast, one at Manila. He held that these things had been done by the Bishops, but that they were in express violation of the express law of the General Conference, which gives this Committee alone the power to etsablish new missions. In the case of Manila, if the world thinks our church has established a mission at that place, and it has not, that is a very great evil. All the papers are heralding it as though it were done. If this course may be carried out, then the president of the Mexico Conference may establish a mission in Cuba or Porto Rico without our consent. He thought this a mild resolution, and asked for its passago.

Bishop Mc Cabe said he had gotten out of the book of resolutions and into the book of the Acts of the Apostles. He believed the United States would hold the Philippine Islands forever. He thought he had authority for what he had done when he and Bishop Hurst had sent a man from the Swedish Conference to establish a mission in St. Petersburg. This had been a great success. He thought it was not wise to tie up the Bishops by any such rule. He had sent his man to Manila and paid for it with his own money, and he had a right to do so.

Bishop Merrill said that no fault was found with what Bishop McCabe might do with his own money, or do as McCabe, but that it was not in harmony with the law of the church for him to do that officially and as Bishop McCabe.

Bishop Hurst said that most of our missions had been started in this irregular way. He himself had established a mission at Singapore, where we had none, and it was fifteen hundred miles from any mission point. But it had proved a success. It was not contrary to law to do this, it was simply making a new appointment in that field.

Bishop Hartzell also explained his establishment of a mission in Madeira. The mission was needed, and without thinking particularly whether he had the authority or not, he had done so. The Madeira Islands, on the coast of Africa, seemed to be a part of his territory and he so considered it, and would ask the next General Conference to include it.

Bishop Warren created some amusement by taking his seat with Bishops McCabe and Hartzell and pleading guilty to establishing a mission on an island of south America.

After considerable other discussion on the subject, Dr. Buckley asked if there was any one on the committee who would maintain that a Bishop had the right to establish a mission or to station a man as a missionary in a foreign country before the mission was established by this committee. As no one maintained this position, he withdrew his resolution.

Some other routine business was transacted and the journal read, after which the committee adjourned at 3:30 p. m, having been in continu-

EPWORTH LEAGUE.

By Rev. Daniel W. Shaw, Ph. D.

December Topic—ALL FOR CHRIST.

Topic December 18—THE MOTIVE OF OUR LIVES.

(Scripture References: 1 Peter 4:11; Rom. 12:6-8.)

We are rapidly nearing the Christmas tide, and the end of the year draweth on apace. Soon we are to end a year and at the same time begin another. Endings and beginnings are important epochs in our lives. These are days for reflection and meditation. Yea! it is a time for the taking of an inventory of our lives. If you will observe our great business houses, you will find them all taking accurate account of their stock of goods; so as to know what they start the new year with and to discover any profit. When the merchants discovers that he has carried a certain line of goods which has been unprofitable, and therefore not conserve the motive lying back of store-keeping, he will close out that line of goods and cease to handle it. This is the simplest rudiment of business. Now in all business there is a motive; so it is in all life, worth living, there is a motive.

It is useless for a man to push out into the world without a motive, for motive is the rudder of the ship, as well as the pilot and the lookout on high. Motive is the steam in the boiler, and the kindly breeze that fills the swelling sails. Motive is the propelling screw; out of sight it may be, but its the active force that sends life's ship in the teeth of the storm and across the hurling waves of life's ocean, to her haven of success and rest.

All men who accomplish life with credit to themselves and their friends have a motive. In either for the good or the evil done, there was a motive. Alexander, Caesar and Hannibal; Ahab, Jezebal and Manassch; Moses, Elijah and Jesus; Herod, Pilate and Judas; these all were inspired by motive. And they are all great. But how far apart do they stand. These classes represent alternately different motives, and so their greatness falls both fore and aft. The direction they took was determined by the motive inspiring them. One class of motives moved men to strike for personal aggrandizement and exaltation regardless of the misery and woe entailed upon others—this is class moved men to throw themselves athfart the pathway of the perishing and the wayward, and seek by words of wisdom and the giving of their own hearts' blood to lead men up to the heights where angels walk and men are transformed into saints.

In our speech we are to be like unto the oracle of God. A pure, clean helpful speech that may lift others upward. Is it fair to ask the preacher whose eye may chance on these lines what motive lies back of his God-called class of men not a thing too easy of accomplishment for the preacher to forget the exaltation of Jesus Christ, and so exalt himself? Does it not appear at times that the preacher is more anxious to maintain his standing as a scholar and a preacher, than to exalt Jesus as the mighty to save?" Brother, what motive had you in that last sermon? Was it to establish your representation as a pulpit orator, or did you speak because the message of salvation burned in your bones at is were, and flamed in your soul and you could not but speak? What motive—oh, what motive!

Christian workers—men of the official boards of our churches—men and women of the Sunday School Boards—young people of the Epworth League, tell me—tell me what motive inspires your life. Have you sought places of honor in the church for the advantage of personal prestige? Do you crave official standing for selfish purposes, that you may be great in the eyes of the people! God save you from

that pitfall and help you up and away from those motives to something higher and nobler.

In all our life, let us work as unto God. Do nothing as unto man. For no act ends there; it is God with whom we have to do. In all things let us act for the glory of God.

Do as the merchants are now doing—take an inventory of your stock of motives and cast out all that are not profitable in conserving the chief end of being. Discard all motives that lead downward instead of upward; all motives that center about self instead of Jesus. So in this Christmas tide let us see to it that in all our life Jesus Christ is All and All.

Charleston, W. Va.

THE PROGRESS OF OUR EPWORTH LEAGUE WORK.

The annual letter just issued from our Epworth League headquarters in Chicago and officially signed by Bishop W. X. Ninde as president and Rev. E. A. Schell general secretary, has this to say of Assistant Secretary Penn's work in the South.

The Rev. Irvine G. Penn has prosecuted his labors among our colored young people with the greatest success. The deepening of interest for temperance and against the use of tobacco, and the great meeting at Atlanta attended eagerly by representatives of our eighteen colored conferences are chief items."

At recent conventions of the second and fourth General Conference Districts our colored Epworthians were signally honored. The Rev. H. A. Monroe, D. D., presiding elder of the Philadelphia District, Delaware Conference, was chosen as secretary of the second General Conference District and Rev. J. A. Richardson, our pastor at Zoar in Philadelphia, was selected as vice president, and Rev. W. J. Moore, of Newark, a member of the Executive Committee.

In the fourth General Conference convention Miss Sadie Hall, an Epworthian in Mt. Zion Church, Washington, was chosen as the General Junior League superintendent of the district. When it is remembered that these General Conference districts are made up of four white annual conferences and but one colored conference in each, it argues well for the kindly spirit which is still a part of our beloved Methodism.

The Southwestern from now till January 1, 1900, for only $1.25.

WALKING WITH GOD.

Is there not danger of our losing all glory out of our lives because we believe nothing which we cannot test by the senses?

Our ancestors were too superstitious. Every mystery seemed to them to conceal a ghost. Now that science has done away with ghosts we are tempted in another direction. Materialism looms up to shut out our vision of the spiritual. What is tangible is the only reality. Commerce stalks abroad, trampling out the lives of men. Money appears to open every door. We seem to hear the prophet of materialism, saying: "These be thy gods, O Israel." So, with many the spiritual is something to be endured, if not to be sneered at. Religion is a crutch on which to hobble into heaven.

Turn now to the early days when the heart was young, the mind fresh and open, and the ear attuned to the music of the spheres. Look at the patriarchs as they come up out of the mist of the early centuries. Their leader is Enoch. What light in his eyes! What glory on his forehead! How transfigured his whole person! He comes as the representative of all the true sons of God, because he comes realizing his true relationship. "And Enoch walked with God." Here is religion as the patriarchs and the early poets understood it.

Almost the thing involved in a friendship is the choice that is going on. It may be involuntary, but it is no less real. God had chosen Enoch. Enoch had chosen God. God has chosen you. Have you chosen Him? Ah, is that not the weak spot in our religious life? We have not made an out-and-out choice of God for all our days. Test yourself. Had you 300 years to live, how many would you spend in worldliness? Are you religious only on the supposition that you may die to-morrow? Were you free from the restraints of custom and the demands of convention, whose society would you cultivate? Enoch walked with God, because he chose to do so. He made God's will his will. "You are my friends," said Christ, "if you do whatsoever I command you."

Enoch's biography is short, but how suggestive! At the end it is said: "And he was not, for God took him." And over in the Hebrews the writer says: "Enoch was translated that he should not see death; and was not found, because God had translated him." It would seem that the patriarch walked so close to God, and for so long a time that gradually the spiritual completely dominated the physical. The physical body at last became the glorified body. You have seen faces shine with a spiritual light. Our Lord's body was transfigured and shone with a heavenly glory. And thus Enoch passed from earth to heaven. He passed from earth to heaven here to the heaven beyond, walking all the while with God.—Epworth Herald.

The Southwestern from now till January 1, 1900, for only $1.25.

SUNDAY SCHOOL HELPS.

By Rev. G. N. Jelly, Kentucky Conference.

Lesson XII, Dec. 18, 1898.

THE CAPTIVITY OF JUDAH.

(Jer. 52:1-11.)

Golden Text.—"Ye shall seek me, and find me, when ye shall search for me with all your heart." (Jer. 29:13.)

Jeremiah did not likely write the chapter of which this lesson is a part. The story before us to-day is the captivity of Judah and the destruction of Jerusalem. This captivity began at different times and had various endings. When Josiah died Jehoahaz, his son, was chosen by the people to be his successor. He began to reign B. C. 610, and ruled three months in Egypt, taken into that country, cast into prison and there died.

I. The First Captivity: When the king of Egypt had deposed Jehoahaz, and cast him into prison, he placed Jehoinkim, the son of Josiah, and uncle of Jehoahaz, on the throne. This was in B. C. 608. After seven or eight years Nebuchadnezzer, king of Babylon, came into Palestine and pitched his tents against Jerusalem, because it was an Egyptian tributary. After a short siege he entered the Holy City, took the king prisoner and bound him in fetters to carry him to Babylon. He also took some of the precious vessels of the temple and conveyed them to the land of Shinar. But he seems to have changed his purpose and released the king. Jehoiakim was not at this time carried to Babylon, but became tributary to Nebuchadnezzer. But Daniel and his friends were at this time taken to that country. And at this date the 70 years of the captivity began. After three years Jehioakim broke his oath of allegiance with Nebuchadnezzer, and rebelled against him. The king of Babylon now sent the Chaldeans, Syrians and others, who were subjects of his empire, to over-run the whole country. In the midst of these struggles Jehioakim came to a violent end in the eleventh year of his reign. His body was left exposed on the ground for some time, and then dragged away and buried "with the burial of an ass," without pomp or lamentation, "beyond the gates of Jerusalem." He [illegible] and [illegible] and "did that which was evil in the sight of the Lord."

II. The second captivity. Jehioachin, son of Jehoiakim, was placed on the throne at the death of his father, B. C. 579. He reigned only three months and ten days. When he came to the throne Egypt was prostrate and Palestine was defenseless. Nebuchadnezzer besieged Jerusalem and soon captured it. The king, his mother, princes, servants and ten thousand of the chief people of the nation, along with the treasures of the Lord's house and all the treasures Babylon for 36 years, but when Nebuchadnezzer died and his son, Evil-Merdoch, succeeded him on the throne of Babylon, he brought Jehoiachin out of prison, spoke kindly to him, exalted his throne, dressed him in royal style, and caused him to eat bread at his table. It does not appear from Scripture that Jehioachin was ever married. The close of his life is hid in obscurity.

III. The Third Captivity: 1. The reign of Zedekiah. (1-3). He was the son of Josiah. His original name was Mattaniah, but was changed to Zedekiah when he placed him on the throne of Judah, B. C. 597, at the age of 21 years. He did evil in the sight of the Lord, yet he was not so bad as some of his predecessors. He "mocked the messengers of the Lord, despised His words, and misused His prophets, until the wrath of the Lord arose against His people till there was no remedy." There was a disposition among the subordinate kingdoms of the west to throw off the Babylonian yoke. Tyre, Sydon, Edom and Moab united with Judah to free themselves from the bondage of Nebuchadnezzer. Zedekiah also entered into an alliance with Egypt, which was equivalent to a declaration of war with Babylon. This was a very rash act and hastened the destruction of Jerusalem. Note: God did everything in reason to prevent His people from rushing down to destruction. He laid upon them several lesser evils as warnings. Laying waste the country, taking Jerusalem and capturing kings, were admonitoins they should have heeded. He sent Jeremiah, and other prophets to warn them, but they would not be warned.

2. The Destruction of Jerusalem: (4-7) In the ninth year of Zedekiah's reign, the king of Babylon came with a very large army against Jerusalem, pitched his tents before it, and built forts round about it. For a year and six months the siege lasted. The city was reduced to its greatest extremity. All the bread had long since been consumed. The tongue of the nursing child cleaved to the roof of its mouth for thirst; little children begged bread from house to house and no man gave to them; the rich who had fed delicately wandered desolate over the streets; women in scarlet robes searched in offal for food; and mothers murdered and ate their children. Finally the city was broken up; the king, men of war, and common people made their escape through one of the eastern gates and fled towards Jericho." The temple, palace and houses of nobles were set on fire. The very bones and framework of Jerusalem appeared to be wrapped in flames. The walls and gates seemed to lament and cry as they sank into the earth. Some of the princes were hung up by the hands on the temple walls, others were carried off to execution at Riblah. Age and youth, men and women, alike fell victims to the passion of cruelty of the conquerors." (Farrar.)

3. The Fate of Zedekiah: (8-11) The army of the Chaldeans pursued the king of Judah, and overtook him in the plains of Jericho. His army was scattered from him. He was captured and carried up to Riblah in the land of Hamath. There Nebuchadnezzer slew his sons and princes before his eyes. He then put out the eyes of Zedekiah, bound him with chains, and led him, with many thousands of the Jews 700 miles east to Babylon, cast him into prison, and there he remained until the day of his death.

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PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

CENTRAL ALABAMA CONFERENCE.

Some of the brethren of the Central Alabama Conference have kindly written the editor urging that he attend the session of their conference which convenes to-day, Dec. 8. This we assure them we should be delighted to do were it not that we are compelled to go to Texas to attend our own and the West Texas Conferences. We regret this conflict which happened both last year and this. Mr. Morse, our business manager, will visit the Central Alabama.

MISSISSIPPI'S MORAL GOVERNOR.

The Governor of Mississippi has announced his intention to suppress what he calls gambling at social card parties. That's all right. If he will be equally diligent in putting down lynchings and prize fights, Mississippi may yet be a model State.—Nashville Banner.

Well said, and we hope the Banner will expend a little of the same doctrine on the governor of Tennessee.

A destructive storm on the coast of New England last week destroyed about $500,000 worth of shipping and other property and caused the loss of any where from 100 to 150 lives. The Portland, a passenger vessel plying between Boston and a coast town, went down with all on board.

The Atlanta Journal tells in its issue of the 28th ult. of how a white man killed the wrong Negro was kept in custody three days and then released by a coroner's jury. Nothing at all remarkable about that, except the fact that he was kept in custody so long. So far as killing the wrong Negro is concerned that is done every week in the year, and in most cases the murderers are not even arrested.

According to the New York Sun, the great Fifth Avenue Presbyterian Church, of which the late Dr. John Hall was pastor, was for a time considering the Rev. P. H. Hoge, of Wilmington, N. C., among the candidates for this desirable pastorate; but when a Wilmington paper reported that the Rev. Mr. Hoge "preached a sermon in which he declared that the lynchers had redeemed Wilmington for civilization, law, order, decency and respectability," his name was no further considered.

If this be true, and we have no reason to doubt it, we consider it an indication of the greatest importance. First, it indicates that the best people of the North, notwithstanding the gross misrepresentations of the press, stand firm for law and order, even though the Negro is concerned. Second, it is a severe rebuke to that class of weak-kneed preachers of the South and the country at large, who, because of their shameful truckling, and constant winking at crime among the people of the dominant race in the South, are doing about as much to destroy them and the country as they are to save either.

Was the war simply transferred from Cuba to the United States? War for Cu[illegible]



THE NEXT GENERAL CONFERENCE.

It now seems about settled that the General Conference of 1900 will be held in Chicago, Ill. That is, it is settled as far as the commission appointed by the Book Committee can settle it. That commission has, we understand, agreed, but their action is subject to review and approval by the Book Committee, which assembles in New York City next February.

We learn that the Methodists of that city have secured the great Auditorium, in which the daily sessions of the conference are to be held. The acousties of this building are said to be perfect, which, if true, will be a great improvement on the Exposition building at Omaha, the Armory at Cleveland, and even the Metropolitan Opera House, in which the sessions were held in New York City. Besides, the Auditorium contains such conveniences as a telegraph office, desks for reporters, private boxes, seats for three or four thousands of visitors, not to mention others that are found indispensible to a great gathering like our General Conference.

As to the city itself, much can be said in its favor as a great Methodist centre, but we forbear. We desire to say simply that Chicago has the advantage of any other city which applied in hotel accommodations and is doubtless sufficiently liberal to accommodate the whole body without discrimination. But we are sure the commission has seen to this.

Taking what might be termed a sentimental view of the matter, it seems a strange coincidence, though without question a fitting one, that Chicago, where the laymen were first admitted to membership in the General Conference, should be selected as the place where they will take their second degree in that body. That is to say, since the Annual Conferences have about decided to admit them to equal representation, this act will be consummated at the next General Confrence, and, hence, the laymen will make a new beginning where they first began. So much for Chicago. Now let every Annual Conference raise its full prorata toward the entertainment of the General Conference of May, 1900.

"What shall we do in the face of the fearful ful persecutions through which our people are passing?" Why, just apply yourself all the more diligently. Study, accumulate, and develope business enterprises, trade with your business men and encourage others to do the same. Meanwhile be true to God, your neighbor and yourself. Let our preachers impress these things upon our people from the pulpit, and let our teachers teach them from their desks. Persecutions are grievous and trying, indeed, but we can make them ministers of good rather than of evil.

CABINET OF THE WEST TEXAS CONFERENCE.

The West Texas Conference is in sessoin this week at Dennison, Texas, and Bishop C. H. Fowler is presideng. We are pleased to be able to give our readers this combination cut of the bishop and his cabinet.

No. 1. Bishop Fowler, of Buffalo, New York.

No.2. Rev. Moses Smith, the presiding elder of the Austin District, has just closed his third year as presiding elder. Previous to his appointment he had served the following charges: Winchester 2 years, LaGrange 1 year, Georgetown 1, Victoria 4, Waco 1, Oakland 2 and San Antonio 2. Bro. Smith also represented his conference as one of the delegates in the last General Conference.

No. 3 is also a Smith, but this is Rev. B. F. Smith, who has just closed his sixth year on the Columbus District. He is one of the veterans of the conference and has served all the leading charges except Wesley Chapel, Austin. His list embraces Clear Creek and Oakland, Halletsville, Cuero, Sherman, Denison, McKinney, Plano, Waco, Cavlert and Bowman's Chapel, Dallas, Fort Worth, Goliad Circuit, Austin, Simpson Chapel, Victoria and Spring Creek, when he was appointed to the district on which he has just closed his term. For a number of years Bro. Smith was secretary of his conference and has always been highly esteemed by his brethren.

No. 4. Rev. D. C. Lacy is presiding elder of the Dallas District, on which he has just closed his third year. He is one of the growing young men of the conference and has served Milford and Italy, Fort Worth and Wills Pt., Denison and Pilot Pt., and Dallas: St. Paul, from which he went to the district. Bro. Lacy has never served a charge beyond the bounds of Dallas District, over which he now presides.

No. 5. Rev. Harry Swann is the acknowledged leader of his conference. He has been remarkably successful in the charges he has held. His appointments have been: Cuero, Dallas: St. Paul; Calvert: St. James, and Austin: Wesley Chapel. After three years at Austin he was appointed presiding elder of the San Antonio District, and at the close of six years was sent to the Waco District, where he also served six years. One year ago Bishop Mallalieu reappointed him to the San Antonio District, where he is meeting with his usual remarkable success. Bro. Swann has represented his conference in three General Conferences, and is now a member of the Book Committee by election of the last General Conference.

No. 6 is Rev. Alfred Brown, P. E. of the Waco District. He is a strong young man of much promise. This is his first year as presiding elder. The appointments previously held are: Mexia, Hubbard City, Caney, Waelder, LaGrange Circuit, Edna, Olmus Circuit, Columbus, Hallets[illegible]d after one year at Dallas, St. [illegible] his present appointment.

PERSONAL AND GENERAL.

Mrs. F. T. Chinn, of this city, the wife of Presiding Elder Chinn, dropped into the office of the Southwestern last week.

B. H. Roberts, who has been elected to Congress from Utah, is said to be a polygamist, and an effort will likely be made to prevent his being seated.

Mrs. Georgia L. Cowan, of Centreville, La., has been spending a few weeks in the city on a visit to her father, Rev. Pierre Landry. She and Mrs. Landry honored our office with a pleasant call last week.

Rev. O. J. Lebeouf, pastor of the A. M. E. Church at Franklin, La., was in the city last week and called at the office of the Southwestern. We have known Brother Lebeouf for several years, but time deals so gently with him he looks as young and well as he did when we first met him.

Rev. Dr. Evans Tyree, of Nashville, Tenn., a prominent minister of the A. M. E. Church, was in the city last week and Rev. Dr. Reynolds did us the honor to escort him to our office. He is en route to Texas by request of Bishop Salter, to visit the conferences which the Bishop will hold. Dr. Tyree preached a strong and eloquent sermon while in the city at St. James A. M. E. Church.



CABINET OF THE CENTRAL ALABAMA CONFERENCE.

Another of our conferences in session this week is the Central Alabama, which convenes at Gadsden. It is presided over by Bishop D. A. Goodsell, of Chattanooga, Tenn., who is assisted by the presiding elders, whose cuts here appear:

No. 2. The next number to that of the bishop is Rev. B. G. Smith, the presiding elder of the Birmingham District, on which he has just closed his first year. He has served as pastor of Tuscaloosa, Cedar Grove, Decatur, Oak Grove, Montgomery, Fredonia Circuit, Roanoke Circuit, Birmingham and Enon. He has made a good impression as presiding elder and looks forward to a successful term.

No. 3 is the presiding elder of the Huntsville District, Rev. Israel Townsend. This is the closing year of his term. Before coming to his present appointment he had served six years on the Birmingham District, besides the following charges: New Stley, Montgomery: St. Paul and Lafayette. Bro. Townsend is one of the veterans of his conference.

No. 4. Rev. Franklin L. Teague is presiding elder of the Marion District. He began his career as a pastor at Union Springs, and has since filled the following appointments: Troy, Oak Grove and Antioch, Cedar Grove Circuit, Marion, Bluffton, West Point, Ga., Fredonia and Five Points. Bro. Teague was appointed to the district in 1896, and is making a good record.

No. 5. Rev. E. M. Jones is presiding elder of the Montgomery District, on which he has just closed his fourth year. The charges he previously held are: Montgomery: St. Paul, Huntsville and Birmingham. Bro. Jones represented the Central Alabama Conference in the last General Conference.

No. 6. Rev. H. N. Brown is now presiding elder of the Opelika Ditsriet, to which he went after a successful tour of six years on the Marion District. The charges he has served are: Kingston and Rockwood, Cleveland, East Atlanta, Ga., Newman (Ga.) Circuit and Huntsville, Ala. He began his work as a minister in the days of his youth.

Tho Rev. T. E. Chanaler, A. M., formerly pastor of the Kansas Ave. M. E. Church, Topeka, Kan., has been tansferred to the New England Conference, and stationed at Ashburnham, Mass. He is enjoying the work of his new charge in which he has already been blessed with three conversions since his transfer. He and his excellent wife are greatly interested in our Freedman's Aid work, and they have found two young ladies among the members of their church who desire to enter the Southern work.

Bishop McCabe will be accompanied on his episcopal visit to Mexico by Mrs. McCabe.

Bishop J. P. Newman will spend the winter in Southern California. He is at Saratoga, N. Y., at present.

Bishop J. M. Walden sailed from this country for Europe last Saturday. He spent only a short time in America, but was, neverthelss, enabled to do the Church great service before the General committees.

Bishop and Mrs. Hartzell expect to leav this country for Africa in time to meet the Liberian Conference. This will be Mrs. Hartzell's second visit to the Continent, and she seems to think no more of it than she would a visit to the Continent of Africa.

What a sad thing it must be to spend a life time in this world and not be able to point out any good thing we have done to make the world better!

Congress convened last Monday. The session will expire by limitation March 3d next.



CABINET OF THE ATLANTA CONFERENCE.

We are gratified to present herewith a cut of the cabinet of the Atlanta Conference which is in session this week in Palmetto, Ga. Bishop E. G. Andrews, who is presiding, occupies the centre of the group. He is the resident bishop of New York City.

No. 2 is Rev. J. P. Wragg, who is closing his sixth year on the Griffin District. He has served as pastor of Gate City, Savannah, Griffin and Griffin Circuit, from which he was appointed to the district. Bro. Wragg has made a strong and successful presiding elder, and that charge which secures his services next year will be fortunate indeed.

No. 3. The presiding elder of the Atlanta District, Rev. G. W. Arnold, A. M., B. D., was assigned to that work in 1895. Since his connection with the conference he has served as principal of the LaGrange Academy and pastor of the LaGrange Circuit. His next charge was Savannah, then Atlanta; Loyd Street Church. From this appointment he was assigned to the district,

No. 4. Rev. H. R. Allen is at the head of the Gainesville District, to which he came from the Rome District, on which he had served six years. Previous to his appointment as P. E. he served: Macon, Heard Circuit, Palmetto, Flat Shoals Circuit, Carrollton, Oak Hill Circuit, Colloden, Blackshear and Griffin Circuit. His success as a presiding elder is evidenced by his continuance in that capacity.

No. 5 is the new presiding elder of the Rome District, Rev. V. D. Jenkins. He has held this position only about four months, having succeeded the late Rev. J. C. Hunt, who died this year. He has held the following appointments: Roswell Circuit, Greenville, McDonough, Macon, and Forsyth Circuit. Shortly after going to Forsyth he was transferred to the Central Alabama Conference and stationed at Center, but the transfer being recalled by the bishop, he held his charge. Next he went to Oak Hill Circuit, and was completing his fourth year when appointed to the Rome District. In addition to other work accomplished on the district he has [illegible] nearly one hundred subscribers to the

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DOINGS OF THE WORKMEN.

Mrs. J. W. Patton, Chetopa, Kansas.---Miss Phoebe, one of our most highly and esteemed young ladies, has entered the George R. Smith College at Sedalia, Mo. She was born and raised in Chetopa, Kansas. She worked for quite a long time for Mr. L. M. Bedell. She was a member of the Epworth League, and quite an active and industrious worker. Her friends here are numerous, and they regret to see her leave. But we know that tho time has come when our young people can see that they ought to be up and doing, and Miss Harris has realized that fact. May tho time soon come when more of our young people will enter college.

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J. A. Guthrie, Greenville, Tenn.—Rev. E. Provine, our beloved P. E., was at his post of duty on the 26th and 27th of November, though he was suffering from an attack of rheumatism and lagrippe. He was not able to preach but one sermon for us, but his business-like way of holding the quarterly conference will ever live in the memory of the people while his soul is living in heaven. Forty members paid 25 cents each; the amount paid the presiding elder and pastor to date for this quarter is $13.50. Subscribers for the Southwestern Advocate will be ready for the Advocate by the 1st of January, 1899. We had one to join Sunday night. The A. M. E. pastor and congregation participated with us in the Lord's Supper Sunday evening; surely God was with us.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

J. H. Boone, P. C., Moberly, Mo.---The people of Gillum's Chapel Church are not yet dead, although it has been very low, it is again rising and coming to the front. It has a bran new bell, presented by the good and kind people of Fayette, which we highly appreciate, and shall ever remember them in our prayers. We have also purchased a new organ; one of the committee, Mrs. Carrie Turner gave an entertainment on the 19th, and we had a nice time; we realized $6.40. We had a grand quarter on the 5th and 6th of November, our P. E., Rev. J. J. Clark, was with us, and preached three able sermons, we raised $5.11; I was sent here by the District Conference, and have been here but a short time. We raised from September 18th to November 20th, 55.07.

C. M. Tony, P. C., Foristell, Mo.---The St. Louis District Conference convened August the 24th, at Louisiana, Mo., it is said to be the grandest District Conference that has been held in the district for a number of years. Brethren all present except two; their reports showed progress; the P. E. had several to promise to take the Southwestern as soon as financial matters got a little better with them.

Rev. H. H. McAllister, P. E., has succeeded in keeping preachers in every charge in his district. The charge that your humble writer has, had three preachers on it during the last conference, and as Job said: "I have only stayed hero by the skin of my teeth." My circuit embraces Faristell, O'Fallon and St. Charles.

Thanksgiving was observed at O'Fallon, I preached, and then had a festival to raise a part of our benevolence money.

Brother George Grady is pastor of the Curryville Circuit. I was with him in his quarterly meeting on the 20th, and had a high day in Zion, your humble servant talked for him at eleven o'clock a. m.

Mrs. Jackson, the evangelist of the A. M. E. Church, spoke for Brother Grady at 3 o'clock p. m., at which time God was pleased to open the windows of heaven and pour us out a blessing; at night I tried to preach and then opened the doors of the church and four came forward and united with our beloved Zion. Elder Grady is a good man and deserves much credit for the work he has done on the Curryville Circuit, he is winding up his 4th year on the work. He has been in the midst of a glorious revival; he has had seventy-two additions to his church; I held his quarterly conference, the reports showed signs of spiritual progress; they had paid the pastor for the quarter, $25. The circuit has one hundred and fifty members.

Our P. E. is the right man in the right place, the brethren all love him.

G. Green, Slaughter, La.---When I came to Slaughter and Rylander ten months ago, my text was, Luke 15:32: "Go ye and tell that fox, behold, I cast out devils." Now brothers since the quarantine has been raised, he came to us again and took our corn out of the cribs, our cotton out of the fields, cotton houses, and from the gin, and our hogs out of the pens. Now what must we do?

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A. T. Stephens, P. C., Cotton Plant, Ark.---Rev. J. W. Jackson was with us November 19th and 20th. Most all the brethren were on time with written reports. The P. E. lectured to us on the progress of the church; after looking into the business of the conference he said it was the best he had held here in quite a while; paid the elder in full; we have our church about completed, when finished it will be the finest church on the Forest City District. The people are doing all they can to put our church in the first rank. Raised this quarter, for all purposes, $160.00.

J. I. Garrett, P. C., Fayette, Miss.---Our fourth quarter conference was held at Adam Chapel, November 19-20, with Rev. Wm. McMorris in the chair; only half of the members present on account of the yellow fever. Reports show the work in fair condition. The elder preached two grand sermons; paid him $12.20; paid pastor $68.50; paid on improvements, $10.00.

James T. Martin, P. C., St. George, Md.---It has given us no small degree of pleasure to learn that Rev. G. W. W. Jenkins, P. E., of the North Balto. District, Washington Conference, has finished with credit to his brethren and himself, a course in the University Association and Congress of History covering the Egyptian, Babylonian, Medo-Persian, Chaldean, Phenician, Chinian and Japanese periods, also the Grecian and Roman Empires; the first half-middle and the second half-middle ages, and also the sixteenth to the nineteenth centuries in European and American; and also minutely the History of the United States, from 1315 to the civil war, and to the present time, together with investigations in important subjects pertaining to racial success and developments.

Juding from the character of an address delivered by him at the preachers' meeting, November 16th, on the past and present condition of the colored people, and especially comparing the condition of the people in South and North Carolina, one would be led to the opinion that he is master of the claim. Rev. Jenkins is quiet and unassuming in anything but when engaged in debate he proves himself a dangerous opponent. He enjoys the confidence of his brethren, is honest and manly in his actions, kind and good natured, yet stern in duty, with his eyes on everything that comes within his jurisdiction.

Rev. J. F. White, P. C., Bagwell Circuit, Texas.---The colored people of Black Oak School Community are making efforts to establish an old and young folks home for the instruction, care and protection of the homeless colored people of the State of Texas, and elsewhere. I was elected superintendent of the same; as they saw fit to elect me, I shall put forward every possible effort to thrash down the mountains of opposition and sweep its advancement to the skies of intelligence. There are 650,000 colored people in the State of Texas, whose taxable wealth is only $20,000,000, they could have done more and had greater wealth had they stood together. We have in the State over 216,000 ex-slaves; have we made one effort prior to this to establish an institution for their care and protection as they go down in old age? The answer is no; we leave it to the white people to care for them at the poor farms and other places,

We grumble a great deal about taxation, and some of us don't pay taxes at all; while some of us do. In the State of Texas, on 200 acres of land with improvements, the farmer, on an average, pays $11.14 taxes, that is $4.82 State tax, $4.82 school tax, and $1.50 poll tax. If he has three children he only owes the government 64 cents; if he has four children he receives from the State $2.86 more than the taxes he pays; if he has six children and no land the State is educating them. You are aware of the fact that there are more colored people without land than who have it. There are 751,558 white and colored school children in Texas; 179-948 are colored. The State appropriated $3,006,232 to school the white and colored children this year (1898); the colored people only pay 1-13 of the school taxes in Texas which would only school their children three weeks in the year, if we had class legislation, while the white people would get 9 or 10 months. I know the negro has done well for his chances, but he could have done better.

The white people are continuing to petition the government, organizing societies, and erecting institutions for the present and future welfare of their race, let the colored people do the same. I am satisfied there are at least 1000 colored people in the State of Texas who are in great need of care and protection. The 36th annual report of the State Lunatic Asylum, at Austin, for the year ending October 31, 1897, showed 723 insane people at that institution, 105 of them colored; we have others who are not on the expense of the State and counties that need to be cared for; we have homeless widows and orphans, half clothed half fed and witout proper shelter, who are shivering in the cold for the want of instruction, care, and protection. In this condition they are led to violate the laws, and drift into the black arms of barbarism. The annual report of the house of correction and State reformatory, at Gaiesville, for the year ending January 1, 1896, showed 192 boys in that institution, over half of them colored; this is very bad, but true.

Many other things of interest I could say, but will not at present. I know we are not able to establish institutions equal to those of the white people, but we can do more to help our race. The white people will help us in every effort for good; one white man told me when we got ready to build our institution he would give $25 cash, and said it was ready now. Let every one who loves the Negro race contribute to this



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INTERNATIONAL DICTIONARY

enterprise. Address me at Bagwell, Texas, until the annual conference.

J. C. Hamilton, P. C., Devall, La.---My wife has been down for six weeks, and I have been unable to do anything, but she is now recovering. One of our boys, John Perkins, on Allendale Plantation, 23 years old, died by accident November 20th between 12 and 4 a. m. o'clock. The mule that drew the car-load of cane lost his foothold and fell on him. The car run over them both. In the morning he was found with one's hand full of dirt. In the darkness of night he died, with no hand to help him, or voice to call him. He left a mother, sister, wife and child, to mourn his loss. His funeral was attended by me. One Baptist preacher joined and five more to join.

Haney May, P. C., Benton, Miss.---I am now closing my first year here with grand success, but before speaking of the success, I wish to say a few words about the four draw backs that we have had on this circuit. The first was the war excitement, it had a great deal to do with the spiritual work of the church, as all pastors know. Our brethren here, like others, felt as if they would like to go and help free Cuba, so when they met at church they would read papers and talk the matter over. Some, and not a few, thought they would make better soldiers for their country than I thought they were making for the church. The second drawback was the rain, the farmers had their crops in fine condition, better than for years, but the rain began on the 1st day of June and it has been raining off and on ever since, so the farmers had to lay-by in the grass and rain. I don't know when they will get out of the rain, but they will not get out the grass until spring, when they burn it off for another crop.

The third drawback started August 12th, when Ed. Granderson killed two white men and shot two, and he is still at large. Ed. is related to a great many of the members of Double Springs Church. After the killing there was from 25 to 250 armed men, white and colored, riding night and day in and around that church for a month. We could not have our revival at that church at the usual time. When the excitement was over, we started our revival October 16th, and had to close on the 18th on account of the yellow fever breaking out in Yazoo City, just seven miles away.

Though our drawbacks have been many, the Lord has given us success amidst them all. I only held two revivals---Mount Pleasants and Wesly Chapel.

The Lord gave us sixty-six precious souls. I have added to the church, to date, 139. We have three good Sunday schools, with a fine average attendance. Our fourth quarter was held November 16th, by Rev. J. C. Houston, P. E. There was but a few out, but we had a good time. Elder Houston closed his sixth and last year, leaving many warm friends on this circuit. I am proud to say that with eleven local preachers, five exhorters, 11 stewards, 14 trustees, 37 class leaders, and about 600 members, peace and harmony has prevailed. I close by saying that you shall have double the subscribers that you asked for. My wife will see to it.

W. L. Lamb, P. C., Couparle, Miss.---My fourth quarterly conference was a success, with Rev. J. C. Houston, P. E., present. His work has brought great light, and these people are glad to know that he has made [illegible] as a P. E. on this district. [illegible] this quarter, $33.40; paid P. E. and gave him a purse. [illegible] this purse, [illegible] ribbers. [illegible]

Wm. Jones, P. C., Cahaba Circuit, Bowie Mission, [illegible] terly conference was held by Rev. J. Halliday. No collection. Reports showed that [illegible] good condition. [illegible] $16.00; raised for [illegible] quarter, $53. [illegible] Zion have paid [illegible] amount of $67.50. [illegible] were held in [illegible] terly meeting.

L. L. Allen, P. C., [illegible] I have some [illegible] any thing for [illegible]

On last Sunday [illegible] but the end [illegible] ference is near [illegible] be done, so I called [illegible] gave a dollar. [illegible] gave 50 cts. [illegible] gave 25 cts., No. [illegible] 10 cts., No. 4; [illegible] nothing, to put them [illegible] send you the names of [illegible]

Willis Powell, [illegible] pastors [illegible] Willis Powell [illegible] Grant Weston, P. C. [illegible] P. C. [illegible] Sheffield, P. C. [illegible] Taylor.

[illegible] The Aberdeen District Conference convened at [illegible] Our [illegible] ing after [illegible] pastors, and [illegible] spoken, [illegible] served at will [illegible]

The [illegible] electing [illegible] Williams [illegible] pointment [illegible] made [illegible] once in the [illegible] and the [illegible] sounded to be the [illegible] ises to do much before the [illegible] ference.

National [illegible] the conference with [illegible] impression.

Dr. Foster, president of [illegible] versity was invited [illegible] Thanksgiving [illegible] The church was taxed [illegible] to hear him.

The doctor took his text from Heb. 13:8, and by his [illegible] brilliant displays, [illegible] conclusion, and practical [illegible] made the [illegible] of [illegible] and to-morrow [illegible] in the development and [illegible] of nations, race and [illegible]

On Friday night, a farewell reception was tendered to the [illegible] conference and to our Bishop [illegible] or. Short addresses were made by the following: Dr. H. W. Stowell, Prof. C. W. Dunn, Rev. B. F. Wolfolk, Rev. R. P. E. Gayles, pastor of the Beulah Church, Prof. F. C. Lester, Rev. N. H. Williams. Rev. S. H. Neyle, in a short speech presented $16.00 to him on the part of the district, [illegible] box con[illegible]

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[illegible] bringing different kinds of clothing, on the part of the sisters and friends of the church in Macon. Prof. S. J. Lester delivered the farewell address to which Dr. Revels responded. A fine repast in the name of a box supper was spread to satisfy the appetites of the crowd. This ended one of the grandest entertainments ever witnessed in St. Paul M. E. Church of this town. The music was fine.

The business of the conference was finished in good style. The following divines preached edifying sermons: W. S. Leake, Dr. W. W. Foster, H. A. Johnson, C. W. Butler, N. H. Williams, B. F. Wolfolk. Resolutions thanking the pastor and people for hospitalities, were passed. Collections for Freedman's Aid, $47.15; traveling expenses, $18.25. Other collections during the conference, $40.00; total, $105.40.

N. R. Clay, Sec'y.

DISTRICT CONFERENCE.

The Shubuta, (Miss.) District Conference convened at Shubuta, Miss., Nov. 17, at 9 o'clock A. M., with Rev. J. M. Shumpert D. D., P. E. in the chair. After devotional services, the secretary called the roll and all of the pastors answered but four. The presiding elder read a well prepared report of the district which enthused the conference and gave joy to all that heard it. We were all overjoyed when he

Cure Belief St.,

said that our zion was being founded all along the Gulf & Ship Island R. R., also on the Mobile & Kansas City line. Four new churches had been built on the first mentioned and two on the latter.

Reports from the pastors showed that the churches under their care were having success; more than 500 had been added to the church. The benevolences had been carefully looked after, but owing to the quarantine, all had not been taken; but all seemed hopeful of raising the whole amount assessed by the district. Reports from the superintendents, league chapters, class leaders, local preachers and exhorters were interesting.

The conference voted that any local preacher who was not aking the Southwestern, shall not have his license renewed.

Rev. J. Nicolson of the M. E. Church South, was introduced to the conferenee and gave a timely and interesting address. Rev. R. Howze, of the Meridian District and Mr. W. H. Paten, deacon of the Baptist Church (white) of this town were introduced. The latter read a paper on temperance and spoke some encouraging words.

The conference was a source of blessing to all that attended it. Reports, discussions and sermons were grand. The following preached: G. W. Colman, local preacher, Rev. W. McNeil, L. Tate, Rev. M. Nicholson of the Church South.

Sunday was a high day; love feast at 10 A. M. Eleven o'clock Dr. Shumpert held the audience spell bound; Rev. R. N. Jones preached at 3 P. M. and all rejoiced that heard him. At night the writer preached to a large audience.

Pass Christian was fixed as the place for the next Dist. Conference. One joined the church. Collection $55.00

W. H. Smith, sect.

LEXINGTON DISTRICT.

Fourth Round.

Ruddies Mills.. .. ..Jan. 5
Mayslick.. .. ..Jan. 6
Washington.... ....Jan. 7-8
Mt. Olivet .. ..Jan. 9
North Fork.. .. ..Jan. 10
Orangeburg.. .. ..Jan. 11
Tilton.. .. ..Jan. 12
Sherburne.... .. ..Jan. 13
Flemingsburg.. .. ..Jan. 14-15
Moorefield.. .. ..Jan. 16-17
North Middletown.. .. ..Jan. 18
Cynthlana.. .. ..Jan. 21-22
Falmouth.. .. ..Jan. 23
Lair.. .. ..Jan. 24
New Zion.. .. ..Jan. 28-29
Oxford.. .. ..Feb. 4-5
Warrentown.. .. ..Feb. 8
Clay City.. .. ..Feb. 10
Winchester.. .. ..Feb. 11-12
Versailles.. .. ..Feb. 18-19
Paris.. .. ..Feb. 25-26
Cleveland.. .. ..Feb. 28
Gunn's Chapel.. .. ..March 2-3
Frankfort.. .. ..March 5
Asbury.. .. ..March 8-9
Marble Creek.. .. ..March 12
Georgetown.. .. ..March 15-16

Dear Brothers—The pass-word for this quarter is, as a pastor are you up-to-date in winning souls, raising mission money? Brothers, have no blanks; on to the front. Yours truly,

J. H. Stanley, P. E.,
274 East Short street.

The New York Ledger, monthly, and the Southwestern will be sent a year for $1.75.

The canvass is on. We must have 2,000 new subscriptions by January 1st. How many will you send?

UNITED FOR LIFE.

Meridian, Miss.

On the night of the 23rd inst., at Rose Hill M. E. Church, Mr. [illegible] Smith to Miss Dovy Ann Nelson. They are young members of the M. E. Church. May health and prosperity follow them.

Nov. 30th, 1898.

F. R. Crump,

On Thursday evening, Nov. 24th, Mr. Wm. Newton of Greenwood, Miss., was united in the holy bonds of wedlock to Miss Mattie Buchanan of Carrollton, Ala. Rev. L. L. Allen, pastor of Clark Chapel M. E. Church, officiated. Miss Mary Scott was maid of honor, and C. E. Newton Jr., best man. Miss Fanny Watson, organist.

Miss Buchanan has been [illegible] school supt. for quite a while and was always ready to perform [illegible] that were upon her. She was one of the cream of Gainesville society. Mr. Wm. Newton is one of Greenwood's leading cotton inspectors and is equal to the emergencies.

The happy couple were the recipients of many handsome and useful presents. They left Sunday morning for their future home at Greenwood, Miss.

C. E. Newton.

THEY LIVE IN OUR MEMORY.

Lillian Mitchell Oliver, the only daughter of the [illegible] Oliver, died in Grimes, Cal., [illegible] aged 4 years, 9 mos., and 4 days.

Lillian, our bright eyed darling,
Has been called by God away,
Her place in Sunday school is vacant,
She could with us no longer stay.
But our Saviour called the dear one,
Therefore let us not complain,
For He giveth and He taketh,
Blessed be His holy name.

W. S.

Altair, Texas, Nov. 25, 1898.

Bro. Nelson Ward, died on Nov. 17th. He was a member of Altair M. E. Church and had been for 20 years. He was born in Camlin Co., and died at the age of 72 years; he gave good evidence of his eternal rest. He leaves a wife, eleven children, two sisters and a host of relatives and friends to mourn their loss. Sleep on dear brother; we will see you again, the glorious warfare's past; the battle is fought, the victory won and thou are crowned at last. He had a large funeral.

J. A. Hall, P. C.

Cade, La., Nov. 28th, 1898.

Mrs. Sopha Eley departed this life on the 23rd inst. She said to her daughter, "Don't be afraid, just wait and you will see, for I am in Jesus hands; now Lord save me." Her age about 103 years or more She leaves a host of children and grand children to mourn her death. Her daughter, Sister Rose Batice Quincy, is a member of the M. E. Church. She also had a great grand daughter in New Orleans University. She was taken to St. Martinsville M. E. Church. Rev. E. B. Richard and writer officiated.

Our loss is heaven's gain. The P. E. was with me on the 22nd inst. and held my 4th Quarterly Conference; the weather was bad but reports were good, and we succeeded in paying our Quarterage. This is a wicked place; we ask the prayers of all. Yours in the work,

M. L. Baldwin.

[illegible], Nov. 21st, 1898.

[illegible]

A [illegible] asleep in Jesus.

[illegible] Nov. 15, 98.

[illegible] of God well done;
[illegible] glorious warfare past;
[illegible] battle fought, the victory won,
[illegible] thou are crowned at last.

Geo. Pleasant, P. C.

Bro. Thomas Ross, departed this life on the 20th of Nov. 1898, at four o'clock in the morning, in full triumph of faith. He had been lingering with sickness for seven months. On the 20th, between the hours of 11 and 12 P. M. he was happily converted to God. He was one of the public school teachers in the parish for 15 years. His age was [illegible] of which he fell asleep in Jesus. Bro. Ross was an able teacher. He received his education at the Leeland University in N. O. He leaves his mother, one brother, nine other relatives and a host of friends to mourn. The following ministers assisted the writer to preach his funeral and to inter his remains into their last resting place: Revs. N. Rainbridge, M. H. Green and R. A. Taylor. Over 200 people attended the funeral.

R. H. Clark, P. C. White Hall charge.
St. James Parish, La.

Copiah, Miss.—Miss L. A. Davis, passed to her reward Nov. 25, aged 19 years. She was a class leader, president of the missionary work in the S. S. also secretary of the S. S. She was loyal in all the work of the church and faithful to God. On the 23rd the pastor was called from conference to her bed side. She asked him, "Do you know why I am dying? I am ready to go, for I am a blood bought child."

Her funeral was attended by the pastor, assisted by Rev. J. E. Coleman.

W. L. Lamb, P. C.

RESOLUTIONS.

Whereas, Rev. J. C. Houston is closing his 6th and last year as presiding elder on the Jackson, (Miss.) District.

And whereas, we can say that he has been faithful and fatherly in his advice, kind in his ruling and wise in counsel;

And whereas, we can safely say, that the Jackson District has been greatly improved under his administration;

And whereas, we the members of the Benton Circuit, recognize in him not only a book reader but a book writer;

Therefore, be it resolved: That we recommend him as being efficient for any office that the church may assign him;

Resolved: That our prayers shall go with him where ever the church may send him;

Resolved: That our prayers go with him in our midst at any and all times;

Resolved: That we give him and family a grand reception at Wesly Chapel, Dec. 28th, at 10:30 A. M.

Done by order of the 4th Quarterly Conference, Nov. 14th, in the Double Springs M. E. Church.

J. A. Robinson, secretary.

Sample copies furnished to any pastor who will drop a card asking for them.

FARM AND FIRESIDE

There is every reason to believe that fruits do not bear in alternate years because they have been allowed to overbear the other years, and heavily-laden trees which are thinned down to one half very often become of regular crops each year. In this way the grower gets better fruit, more of it, and is likely to have some to sell in a year of high prices.---Farm and Fireside.

Hog pens get filthy, however careful we may be, and breed disease; and they become lousy just as do henhouses. Hot weather multiplies microbes by the million a minute. Out in the grass or clover, or in the woods, pasture is the best and healthiest place for pigs---until matured and ready for fattening.---Ex.

Kindness to domestic animals is not only gratifying to both parties but pecuniarily profitable. The cow will give more milk and be less trouble; the horse will do more and better work and be serviceable longer; the pig will grow and fatten faster and the hen will lay more eggs, if treated with kindness and due consideration for their comfort.—Ex.

Dr. A. F. Langford says the Pee-Dee Advocate, has made this year 250 bushels of sweet potatoes to the acre "on land that would not make a bale of cotton to the ace." Even at 25 cents a bushel his crop is worth a great deal more than a bale of cotton, and it is to be remembered that 250 bushels to the acre is not nearly the highest record for the potatoe crop. There are a good many things in South Carolina that "beat cotton," and the trouble with the farmers who complain most loudly of the hard times, is probably not so much five-cent cotton, after all, as five-cent farming.

WINTERN STOCK.

Ordinary pastures are now about exhausted and stock will go into winter quarters. Consider well the amonnt of provendor on hand, and keep no more animals than can be fed bounteously until May. Half starved animals never pay, either in flesh or milk. Keep also only as many animals as can be sheltered from rain and cold. It is expensive to expend food in keeping up animal heat which a cheap shelter would have prevented loss of. Stock should never be allowed to run on cultivated fields. The land is entitled to the debris of crops left upon it and the tramping of animals in highly injurious to the texture of the soil, making it harder to break and causing it to break up cloddy.---Cultivator.

WINDING UP THE YEAR'S BUSINESS.

Whilst the business of one year laps over that of the next to a certain extent, a good deal of winding up is possible and desirable at the close of the calendar year. Hands will soon have to be paid off and debts which can not be extended be met. One must not forget that failure to pay a debt when due may work hardship to the creditor as well as to the debtor. Enough produce, therefore, should be sold to meet the above items. But we still think it is not good policy to rush all of one's cotton on the market at once. If practicable a farmer should distribute the sale of his crop through the whole year. The practice which has prevailed in the South of having debts mature and settlements made at the end of the year works very badly. It causes a very large portion of the cotton crop to be placed on the market at once, depressing prices and giving speculators an opportunity to get most of the profit there may be in the crop. Sell, therefore, only so much as may be needed to meet pressing obligations, gin and pack the remainder and place under shelter where there is least danger of fire. Insure it if you feel able to do so, but there is no necessity to incur the expense of storage. It is equally important to know how to handle and market a crop as it is to know how to cultivate it and secure the greatest yield. Farmers, as a rule, are much more skilled in making a crop than in disposing of it. They heed the statements and advice of cotton buyers, losing sight of the fact that these are largely interested parties.---Southern Cultivator.

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LITERARY NOTES.

When Stephen Crane wrote "Tho Red Badge of Courage" he had never been in a field of battle and knew nothing of military affairs. But later on he went to Cuba and was in the front at San Juan Hill, and in the December Cosmopolitan we have another story, this time from a real field of battle, entitled "The Woof of Thin Red Threads." Apropos of the name Cosmopoiltan, the December issue of that magazine contains articles having to do with Spain, India, Japan, Cuba, Jamacia, England, Rome and with France.

John Locke's essay On the Conduct of the Understanding still ranks, justly, as an English classic. An edition in paper covers, at 10 cents, comes to us from John B. Alden, publisher, New York.

The Living Age for 1899. The long continued life of this venerable and valuable eclectic is another instance of the survival of the finest, in that it has absorbed or survived every one of its numerous rivals or imitators. Its present vitality is evidenced by the announcement that The Eclectic Magazine of New York, its oldest and most important competitor, will, with the issue of January, 1899, be consolidated with The Living Age, and thereafter he known as The Eclectic Magazine and Monthly Edition of Tho Living Age. Issued weekly, and giving about three and a half thousand large pages of reading matter a year, it is enabled to present, with a freshness and satisfactory completeness, the ablest essays and reviews, the choicest serial and short stories, etc. Only $6 a year. To new subscribers for 1899, the intervening numbers of 1898 are sent gratis. The Living Age Co., Boston.

In the American Monthly Review of Reviews for December the editor reviews the November elections, the progress of our peace negotiations with Spain, and other matters of national and international moment. Some very suggestive and interesting cartoons from recent issues of the Spanish journals are reproduced. Mr. William Eleory Curtis contributes an interesting sketch of the Dowager Empress of China and her activiy in the government of the Celestial empire, together with a breezy account of recent political developmentsxin that country.

The New Born King. A Christmas Song, for soprano or tenor, (C), or aito or baritone (A flat), composed by Victor Hammerel, price 75 cents, is the title of a new and beautiful Sacred Solo, just pubilshed by J. Fisher & Bro., 7 Bible House, New York, and which can he recommended to all soloists as a highly effective composition for either church or concert use.

The author has followed tho sentiments of the words very closely, giving the music amajestic setting, with a hefitting accompaniment, for their piano or organ. Words are by Rev. Wm. Livingston.

In making up a list of magazins or reading for the little ones of the household Babyland and Little Men and Women should he included. They are intersting and elovating, and will interest a mother while she reads them aloud to her children, if they are too young to read them for themseives. Babyland is 50 cents a year and Little Men and Women is $1. Published by Chas. E. Graff, 100 William street, Nw York.



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ARRIVE	LEAVE
Local mail .....10:00 pm	Local mail.....7.00 am
Chicago limited, 7 45 pm	Chicago limited, 9.00 am
Fast mail..... 8 30 am	Fast mail.....7 20 pm

Louisville and Cincinnati

Fast mail.... .8:30 am	Fast mail.. 7:20 pm

Louisville and Cincinnati, Limited.

No. 3.....7:45 pm	No. 4..... .....9:00 am
McComb City Ac.... ..... 9:30 a m	McComb City Ac... .....6:00 p.m

Texas and Mississippi Valley Railroad.

No. 5, Memphis Express..... 1:30 a m	No. 6, Memphis press .....4:20 p.m
No. 31, Vicksburg express .....5:30 p.m	Vicksburg express..... 8:15 a.m
No. 33, Baton Rouge acc... 9:15 a m	No. 34, Baton Rouge acc....4.30 pm

Louisville and Nashville.

No. 3, fast ex....1 40 am	No. 6, fast mail..7.55 am
No. 7, coast acc 8:50 am	No. 4, fast ex...11:15 am
No. 1, lim. ex....7:15 pm	No. 8, coast acc...5:15 pm
No. 5, fast mail..8:10 pm	No. 2, lim. ex....7:40 pm
Sunday ex..... pm	Sunday ex..... ....am

Texas and Pacific.

No. 55, Ft. Worth and Cal. ex... 6:55 pm	No. 53, Cal. ex..8:15 am
No. 51, Hot Sp'gs express .....9:15 am	No. 51, Hot Sp'gs express ..... 7:20 pm

Queen & Crescent Route.

Cincinnati and New York ... 8:30 am	Cincinnati and New York.....7:10 pm
No. 8, local.....2:20 pm	Local.....8:10 am

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California ex.. 6:55 am	Texas & Mexico fast mail. ..8:35 pm

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4 Fast Ex...11.15 a.m	7 Coast acc'm...8..0 a.m
8 Coast acc'm.3.45 p.m	1 Lim. Ex.....7.15 p.m
2 Lim. Ex....7.40 p.m	5 Fast Mail.... 8.10 p.m
Sunday Ex..... a.m	Sunday Ex..... p.m

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PUBLISHER'S NOTICES.

Cash Remittances.

Nov. 28 to Dec. 5.

Atlanta and Savannah—M. P. Moore *1.

Central Missouri—H. South *1.

Florida—G. W. Cook *1.

Louisiana—Delia Adams, John Dixon, S. J. Woods, E. D. Wright, J. H. Rylander, M. L. Baldwin, F. T. Chinn, O. J. LeBoeuf, J. F. Marshall *3, H. C. Markham, F. Walker, D. J. Price, L. Bibolet.

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So. Carolina—N. T. Bowen, C. C. Jacobs, A. G. Townsend, C. C. Scott, R. S. Hickson.

Texas and West—D. C. Laey *2, J. A. Jefferson, H. C. Watson *2,8.

Washington—S. H. Brown.

*Yearly.

OUR BAROMETER.

We have asked our loyal pastors and presiding elders to give us at least 2,000 subscriptions by Jan. 1st. In this column we will report from week to week the names of those who are helping us. Watch the list as it grows.

This list begun with No. 226, and will continue to January 1st.

S. H. Nevils (Macon, Miss.)	5
H. C. Watson (Sunny Side, Tex.)	10
Brookhaven, (Miss.) Dist. Conf.	16
Starkville, (Miss.) Dist. Conf.	12
L. F. White (Greenville, Miss.)	6
Henry Taylor (New Orleans)	16
Miscellaneous	42
	107

*Made up of lists sent in by persons who have not completed their number.

Aren't you pleased with the paper? You'll agree that there is much improvement, will you not? Then make a still greater improvement possible by sending in a few subscribers.

CRESCENT CITY NOTES.

A memorial service was held at Simpson Chapel last Sabbath of all the members that have died during the year. Rev. Henry Taylor and presiding elder Dunean were among those who participated in the service.

A grand holiday bazar is announced to take place at Wesley Chapel, Dec. 28-30th. The students' orchestra, under the direction of Prof. W. J. Nickerson and Miss S. A. E. Brazley, the popular singer, are mentioned in the announeement, and will prove a great attraction.

Rev. A. J. Proctor, pastor of Pleasant Plains, is happy over the prospects of making a complete report at the next conference.

Rev. Dr. J. W. E. Bowen is announced to preach at the following churches: On Sunday, December 18th, 11 A. M., First St.; 3. P. M., Williams' Chapel; 7:30 P. M., Wesley Chapel.

The revival at First Street Church continues to grow in interest.

NOTICE.

To Presidents, Secretaries, Officers, Members and District Managers of the Epworth League Chapters throughout the State of Louisiana:

Dear Brothers.—The Annual Conference will convene at Alexandria, Jan. 25, 1899. We expect our general secretaries to be present especially Rev. I. G. Penn; get ready and let us have a grand anniversary of the Epworth League. Will the pastors kindly call the presidents and secretaries of their leagues of this notice, and oblige;

C. D. Shallowhorne, State Pres.

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One thousand copies were printed of this book and all are disposed of except 100 copies. Any person wishing a copy at .75 can secure same by sending direct to me during ensuring thirty days. To secure this book at this price, the money must be sent to me by post office order. If books are all gone when your money comes it will be sent back to you. If money miscarries, the government will refund it. The agent's price is 90 cents. 75 cents pays postage on the book. Address,

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Meridian Academy.

The Twentieth Session will begin TUESDAY, SEPTEMBER 20, 1898.

MERIDIAN ACADEMY OPENING.

Students from abroad are requested to arrive Friday, 16th, in order to get settled before the opening. Let all who expect to come notify us. We cordially invite all of our pastors and friends to be present.

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NOTICE TEXAS LEAGUES.

Marshall, Tex., Nov. 29, 1898.

Presiding elders, pastors and Epworth League presidents of the Texas Conference, will please see that every E. L. Chapter is fully reported at the Annual Conference.

H. B. Pemberton.

ABOUT CHANGE OF ADDRESS.

We have learned from long experience that when we have attempted to change the address of our pastors according to appointment as read out in Conference, they in very many cases are not correct as to post office address, and they have to be changed again before the right office is reached. Then in case of circuits, how are we to know on which charge the pastor will reside unless he tells us? The best way is for all who desire a change to request it. A postal will do it, and the postmaster will send us a notice on his blank form, without any expense, whenever requested. Another good plan is for each presiding elder to send us a list of all his his pastors including supplies, with their correct post office address. It will save a deal of complaint and trouble if this should be done.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, DECEMBER 15, 1898.—Vol. 33, No. 50. EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

Do you seek ease or an opportunity?

* * *

You profess it, 'tis true; but do you possess it?

* * *

Do not wait for the new year to resolve to do better.

* * *

Actions are not often better than the heart that prompts them.

* * *

The opportunity for which you wait may never come; take this one!

* * *

It may not be true that every good citizen is a good Christian, but it certainly is true that every good Christian is a good citizen.

* * *

Gospel preached in this country in seventeen different languages every Sunday and in more than one hundred throughout the world.

* * *

If the Church were a human institution, men would long since have destroyed it; but since it is of divine organ, those who oppose it fight in vain. "The gates of hell" may oppose, "but shall not prevail against it."

* * *

The Cubans of Santiago de Cuba held a memorial service in memory of the lamented Gen. Maceo, Dec. 7. Less than two years ago the Spaniards held a service in the same cathedral in honor of his death. At that time the edifice was decorated with Spanish colors and the choir sang a Te Deum because Spain rejoiced in his death. This time the cathedral was draped in mourning and the same choir joined in the lament for his death.

* * *

Congress is in session, but thus far we have learned of no action looking toward an investigation of the recent election murders in the Carolinas. And, in our judgment, there is no good to be derived from any such action. We should expect such an investigation, as well as an attempt to pass a force bill to end in a farce. The Negro needs neither. We do believe, however, that the congressional representation of such states should be limited according to their actual voting population. If Negroes are not to be allowed the rights of citizenship there is no good reason why they should be counted in determining the congressional representation.

* * *

Not a few of our people in Louisiana and Mississippi who read the Times-Democrat of this city are inclined to be discouraged because they fear that this paper voices the feeling of the whole South toward the Negro. But we are led to believe that the paper in question is oppose its extreme views. While it cannot be simply fighting back, so to speak, at papers that denied that even such a paper has a following, there are, nevertheless, thousands of the best citizens of the South who acknowledge the Negro's citizenship and favor his being properly treated. Not only so, but all the strongest journals of the North and several of the South favor law and order, and giving every man an opportunity to prove his right to citizenship. A majority of the people of this country are for the right.

BROTHERHOOD OF THE M. E. CHURCH.

One great need of the Methodist Episcopal Church is greater work by the individual man for the individual man. Recognizing this necessity, various brotherhoods have been developed in very many places, and delegates from a number of Methodist Episcopal brotherhoods bearing different local names, met, in response to a public call, in the Union Methodist Episcopal Church, Philadelphia, on Tuesday, the 27th of September, 1898, and organized a general brotherhood for the denomination and styled it "The Brotherhood of the Methodist Episcopal Church." This makes it possible for local brotherhoods to have their local names if they so desire.

The object of the general brotherhood is to promote religious work among men, and all Methodist Episcopal Brotherhoods existing for special religious work for men, by inviting men to our Church services, welcoming men who come to the services, and endeavoring to secure the conversion of men and their admission into our Church membership, may become members of this general brotherhood on application to the Executive Committee, of which the president of the Brotherhood is chairman. There are no fees and no salaries in the general brotherhood. The next annual convention will be held in October, 1899.

The Brotherhood is not intended to interfere with any existing organization in the Church, but to help every department. The local brotherhood may consist of two or a hundred. It can be operated as an independent organization, or in connection with the Epworth League or any other society. It may hold public religious services or simply perform individual work. It does not need any elaborate constitution or frequent or even regular meetings. The pastor may be the real head, and under him it may be an arm of power.

It is intended to have a vice president in every Annual Conference, and now and then to have meetings of the brotherhoods for the several presiding elders' districts, and for the conference.

We urge that each pastor in his church form a brotherhood, even if it is informal in its organization. One or two may be enough with which to start. Properly handled, the brotherhood will strengthen the congregations and increase the proportion of men and growing boys in the Church. The Epworth League, or other young people's associations, will be made more vigorous, and it will put more manhood into every Church enterprise.

There is no age limit for membership.

Those who apply for admission into a local brotherhood should be expected to agree: 1. To invite each week, if possible, at least one man to the church services. 2. To welcome men who do attend the service. 3. To try to secure the conversion of men; and 4, to endeavor to bring men into the membership of our Church.

The Brotherhood Advance, a monthly, will contain from time to time special information in regard to The Brotherhood. Its editor is the Rev. F. Winslow Adams, of Yalesville, Conn. The president of The Brotherhood is the Rev. Thomas B. Neely, D. D., LL. D., of 2017 Diamond street, Philadelphia.

Applications from local brotherhoods for admission into the general brotherhood should be sent to the president as above. Communications in regard to further particulars concerning the work of the brotherhood may also be sent to the President.

A BISHOP DOING PIONEER WORK.

In the issue of Nov. 30, the Western Christian Advocate publishes a very interesting communication from Bishop Goodsell, descriptive of his visit to the Blue Ridge Conference, the white conference in North Carolina. The bishop found the work more prosperous than ever before, and notwithstanding he had to "rough it" a little, he enjoyed his visit greatly. Some of the preachers came over 100 miles on horseback in true pioneer fashion. The work is prospering greatly, fourteen new churches having been built during the year, with only $150 from the Church Extension Society.

We are sure the following account of some of the bishop's experiences will prove interesting to our readers. He says:

"The chapel at Stroud's was on the summit of a foothill, and in thick woods. Though new, it was unpainted; much of the glass was broken. The weather was raw and wet. There was a stove, but it was not in place. The bishop had the glass put in, the stove put up, and set an example of activity by gathering wood in the wet, and kindling the fire himself. One of the preachers assisted. Others stood by and said, "It is not often we have a bishop to make a fire for us." After that, the bishop found the fire made. The people round about showed great interest in the conference. The poorest houses were open and gave the best they had. I was the guest of a Presbyterian lady, whose quaint, old-fashioned Southern house, a half mile away, could be reached only by a cowpath through the dripping sedge and dwarf pines. It stood in a ravine, heavily wooded, a noisy brook on one side, and hill clearings on the other. Farther down, the transforming railroad bridged the brook. An old Negro—Uncle Andrew—formerly a slave, was detailed to wait on "Marse Bishop." Faithfully did he roast me with roaring fires and dry my drenched clothing thereby; entertaining me night and morning by stories of 'possums, coons, foxes and bears, still plentiful near by, chasing chickens to their death and cleansing them in the outflow of the fine spring which caused the first settler to build on this spot, and, most of all, catching an opossum with his yellow dog, that I might settle a fact in natural history, concerning which I had some doubt."

Why the increased opposition and oppression which are now being meted out to the Negro? While we cannot say positively, yet it seems as though the white man of the South, who so long consoled himself with the thought that the Negro was incapable of development, has now outgrown that thought and concluded that the more he developes the more he insists on equality before the law and the full enjoyment of his rights as a citizen. This brings the two into competition in many ways. Without doubt the secret of many of our troubles is competition, both present and prospective, but perhaps more largely prospective. The feeling which is the natural outgrowth of competition, is intensified by our race distinction and strengthened by the sad fact that in many sections we have little or no protection before the law. The remedy for all this rests partially with us, but depends very largely on the growth of a better sentiment at the South.

Watch your label and renew in time.

OUR CONTRIBUTORS.

HOLINESS OR ENTIRE SANCTIFICATION.

By Rev. Samuel A. Cowan.

This all important subject that has, and is still claiming the prayerful consideration of so many Bible students, cannot be fully considered in a single article.

It shall be our aim in the investigation of this subject to consider:

1. The nature of holiness or entire sanctification.
2. Its place in the work of redemption.
3. How distinguished from regeneration.
4. The attainability.
5. The time and manner of this gracious work.

We have many proofs from both the Old and New Testaments that men are justified before they are sanctified.

It is one of the leading doctrines among the Methodists, and by preaching this doctrine John Charles Wesley, became a power for good throughout the world. It was Wesley who said, "Let us strongly and explicitly exhort all believers to go on to perfection!"

This perfection or holiness comes to believers after they are justified.

The Scriptures urge true believers to "cleanse themselves from all filthiness of the flesh and spirit," to "purify their hearts," to pray for and expect perfect holiness.

This holiness is obtained so soon after conversion as the young convert discerns the need of a deeper work of grace, or discovers that there is something in his heart and in his nature that ought not to be there, and also learns the moment he makes a full and eternal surrender of himself to God, for the special purpose of obtaining entire purity the blessed work of grace is accomplished.

In some persons this needed grace may come in a few days after their conversion, while in others it may not come for years after their conversion. It must come to all before death.

The nature of holiness, or entire sanctification, may be defined as that work of cleansing by sanctification the Holy Ghost in the heart of which we are renewed after the image of God, set apart and dedicated for his service, and are enabled to die unto sin and live unto righteousness. In this blessed state the whole heart and life must be entirely conformed to the will of God.

The term sanctify, so very often used by sacred writers, has at least two meanings:

1. It signifies to cleanse from moral corruption to make holy.

This state of grace is sometimes expressed in the Scriptures by such terms as "holiness" and "perfection."

"Blessed are the pure in heart." Matt. V. 8.

"Being made free from sin, and become servants to God, ye have your fruit unto holiness." Rom. VII, 22.

Leaving the principles of the doctrine of Christ, let us go on unto perfection." Heb. VII, 1.

When this holy state or condition is obtained, man's spiritual nature in this life is so changed that inbred depravity is removed. We are saved from the power and root of sin, restored to the image of God. This is the teaching of the Bible and also of the Methodist Church.

In 1768 Mr. Wesley reviewed his work of holiness which he had been teaching forty years, and he asked this question:

"But how do you know that you are sanctified —saved from inbred corruption?" He answered: "I can know it no otherwise than I know that I am justified."

"Hereby know we that we are of God (in either sense) by the spirit that he hath given us." Know it by the witness and by the fruit of the spirit. And first by the witness, As, when we were justified the spirit bore witness with our spirit that our sins were forgiven, so when we were sanctified he bore witness they were taken away."

It is clear to us that the Bible and Mr. Wesley seem to leave no doubt that when we are sanctified that inbred corruption is removed by the fire of the Holy Ghost. To say it is removed in the grave is strange teaching for a Methodist preacher.

Some weeks ago we had an article in the Southwestern, "Modern Sanctification," by Rev. J. C. Houston. In this article he claims that inbred sin is not removed in this life, but that it goes with us to the grave, and is left, or removed in the grave.

Here's what he said:

"Actual sins are pardoned. Inbred sin is not. God could not pardon a man for sin which he did not commit, but through the atoning blood of Jesus it is removed in the grave." In the same article he says: "It is further claimed by the second blessingist that sanctification takes place some time after conversion."

Mr. Wesley and all other Methodist writers of any prominence claim that sanctification takes place after conversion.

There is not in Christendom to-day, nor has there been, a sect of any note which has incorporated among its articles of faith that the soul is entirely sanctified at conversion. In Mr. Wesley's day there was a writer of some note, Count Zinzendorf, who was the first to embrace and teach this heresy, and Mr. Wesley said of it, "It is a doctrine so new, that it was never heard of for seventeen hundred years."

In the historical statement to the Discipline of our Church, and the same statement has been copied into all the editions of the discipline which have ever been published, and the same has been endorsed by every General Conference, it is thus stated, "In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God thrust them out to raise a holy people." In this statement it is seen that the Methodist Church believe in holiness, and that it is attainable after justification. This doctrine has been so prominently kept up in the Methodist Episcopal Church that it is a reigning idea in all her literature, her hymns, and standard theology. We shall next notice its place in the work of redemption.

Yazoo City, Miss.

LEADERSHIP.

By Rev. W. L. Dmean.

What shall I say of Moses? He was a leader of the first magnitude. He was a born leader. He rose above all the seductions of wealth. He declined honor and applause. He declined public favor and respect. Some men would be leaders at the expense of their friends. "I want to be a leader—I must be a leader, the world needs me." The world don't need you. To be called a knave, by scoundrels; to be charged with treason, by those who are themselves traitors; to be hooted at by a vermin-infested mob is to a noble spirit most galling.

True leadership is needed both in church and State. (I am not dealing with the State, you understand.) No true man will ever maltreat another for his conscientious convictions. The fact is a noble man will honor another's heartfelt principles, though he deem them thoroughly fallacious. When Bishop Taylor's company of missionaries were on the wharf in New York, ready to sail for the wilds of Africa, a telegram was handed to Miss Myer. It read as follows:

"Father dropped dead this morning.

Your Sister."

She stopped a moment and then calmly said: "I have made every plan in prayer. I must go. Farewell to all," and went aboard.

A true leader's woes are the people's woes. Such leaders stand as a monument of unselfishness.

"Be thou a balmy breeze to him,
A fountain singing at his side;
His star whose light is never dim,
A pole-star through the waste to guide."

"To get good is animal; to do good is human; to be good is divine."

There was a small stone picked up at the tomb of Gen. Washington. For many years it lent its simple aid to adorn the banks of the classic Potomac, and its rugged face was often kissed by the gentle ripple of its waters. In time it was removed by the hand of our country's love and used to decorate the ground in front of the marble sarcophagous in which reposed the ashes of General and Lady Washington. How many centuries it has been forming; how many tons of perished hopes; how many volumes of history laden with pleasure, pains and sorrow; how many struggles of the human race for leadership since then—even now! How long shall unprepared men clamor for leadership? I cannot conjecture. Leaders are like poets—born, not made. Some men try to make themselves leaders. That class of men will soon run out. I hear the noise of the political wheels; they are coming. Give them room. Every fellow wants leadership. A nation's present weeps beside a nation's post. It may be that in the vigils of the night, when the murmur of the river joins the laughter of the oaks, the spirits of the would-be leaders may gather around some spot to tell the story of the years forever gone by, how they tried to be leaders and failed. Who doubts the leadership of Gladstone? He left his foot-prints in England. The strange and awful providences of those eventful years, during which time Abraham Lincoln stood at the head of a nation which writhed beneath the judgments of Almighty God, he felt that his leadership would fail to the ground without the aid of Him "who yokes the whirlwind to his car, and sweeps the howling skies."

Abraham Lincoln has played well his part as a leader in freeing the millions of Negroes. He is no more. Gen. Grant, John Brown and many others have played well their parts.

We have a Bowen here and a Scott there, a Mason here and a Hammond there, an Albert here and a few others there. These are beacon lights. Are these enough when we consider the work there is to be done in lifting up and in directing fallen humanity? You cannot fill these men's places. Go make a place and fill it if you can. If you are a leader in the truest sense you need not sound a trumpet, for you will be seen. The trouble is, men that are not fit want to be leaders. From this confusion has come. Many wakeful and sleepless nights have been spent with this thought: "How shall I get leadership?" "Weeping endureth but for a night, but joy cometh in morning." The vanishing stream of the years, in swallowing up its victims, never fails to erect sign-boards along its banks to warn the disobedient. We are standing as we are upon the green sword and as we gaze up into the sky the violet sprigns up at our feet, blooms, and dies. I repeat it—leaders are like poets—born, not made. We shall all soon pass out and be no more.

Gray, the tender poet, seated one day amid the sunken and forgotten graves, broke into this sublime music:

"Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear;
Full many a bloom is born to blush unseen.
And waste its sweetness on the desert air."

Navasota, Texas.

DEVELOPMENT VERSUS DIVISION.

By Rev. J. F. Marshall.

Much has been said and written on the subject

of the division of the Louisiana Conference. No less than three times we have asked the General Conference for and obtained enabling acts, permitting us to divide at will.

Upon this, great effort on the port of those who thought we would profit by striking a geographical line, either east and west or north and south through the State, has been put forth. But providentially, I think, better counsel has prevailed and we find ourselves one body to-day.

Happy are we that we still hold together as one strong, aggressive organization. What we need most is thorough cultivation and development of what we have within our present lines of enclosure. The mere fencing off of smaller fields does not of itself increase the efficiency of the force of cultivation. Who does not admire a good-sized farm more than a little patch? And how much more inspiring it is to work in some large estate of the Master's vineyard. Instance the present organization comprising the various departments of our Church; with its numerous, complex and ponderous machinery. Could we possibly accomplish more good for the world by cutting it in two?

The business world has great respect for, and honor at once, the drafts of the Missionary Society, Board of Church Extension, Freedmen's Aid and Southern Education and other bureaus of the Church. Why? Because they are big concerns, with strong and reliable backing.

Appearances go a long way in influencing the affairs of life. How much better when, with the appearance, there is real worth and potency.

Circumstances often arise, under which one strong representative body can do more than a half dozen weak and halting ones.

The division of our conference would only have the effect of making two weak and feeble bodies, either of which would be without the aggressive force to be much felt among its more than a hundred and twenty sister organizations.

It is claimed that division will create a large demand for prominent men. While the creation of a new conference might bring a few into leading positions, the effect upon the whole would not be desirable to the many.

As we stand, the chances for promotion, in the course of time, are far better than if the number of places were reduced one-half and they circumscribed by a narrow confinement of boundary lines.

The unwieldiness of the conference is more imaginary than real. Our present size only gives us a respectable bearing, with plenty of room for improvement. There are many places willing and anxious to entertain us if we will venture to favor them with a visit. It is our experience that we have had the best treatment from the small places of which we had been the most apprehensive. We only need to go in the spirit of the early apostles with a desire to build up the Church, forgetting personal convenience or comforts, "eating such things as are set before us—asking no questions."

A complete consecration to the work, and a united effort on the part of all to attain the highest possibilities of our present opportunity should animate every preacher's heart.

We should not divide for the reason that it will be difficult to unite upon a satisfactory boundary line. Those who would, as near as possible divide the wealth and membership of the conference, favor the natural boundary of the Mississippi and Red rivers; splitting the State in two lengthwise, thus effecting what might be called a commercial division. But there would be numerous reasonable objections to such a division. Then it is claimed that if we strike a line from east to west making one conference in the northern and the other in the southern part of the State that all the wealth will be in the latter and the poverty in the former. Really our interests are such as to prompt us to push things on present lines, and save ourselves the sad necessity of lamenting the mistake that some of our sister conferences in the North have made. For we see that some of them are making vigorous efforts to pull themselves together again.

Next to evangelism, which is the primary work of the ministry, and lays nearest the heart of every God-sent preacher, is the work of Christian education. The one is essential to the effectiveness and triumphs of the other. We have sause to congratulate ourselves on what has been done in this line of work; but how much more is needed to be done. We now have on hand an improvement in the way of increasing the facilities for this work, an annex to the New Orleans University, which will require more than all our efforts to complete; besides what is required of us to keep other school plants of the conference in running material. The old adage, "In union there is strength," can be amply verified in us by holding together, and doing with patience and zeal the work of the Master, as we now have it before us.

This very important question, fraught as it is, with many underlying interests, which only time and circumstances can bring to the surface, must be settled at the next session of our conference. May God give us wisdom to settle it according to His will.

New Orleans, La., Nov. 15, 1898.

DR. MASON'S CENTENNIAL OFFERING.

It is a great conception of Dr. Mason's when he proposes to raise $100,000 among the colored people of the South before January 1st, 1900 as a thank offering to God for the blessings of freedom and education which have come to the colored people of America. I have watched this great movement with interest, and am glad to learn that nearly $40,000 are subscribed, and that already several thousand dollars have been paid into the treasury of the society. Our people in the South must not fail to rally triumphantly to this bugle blast from one of their own honored and trusted leaders.

The call of the bishops for a twentieth century offering of twenty millions will help to intensify the sentiment of benevolence among our people. The raising of this $100,000 by our colored people can be a part of this great movement, and can be so recognized.

Our colored people in the South must not be discouraged over the occasional sad occurrences growing out of the result of political differences in the South, as for example, the recent terrible events in the Carolinas. The colored people as a whole in the South are advancing with marvelous rapidity. Let their leaders everywhere urge upon their people first of all to be moral and Christian. Next, to make every needed sacrifice to educate their children; and, last, get lands and secure good financial standing in every community. Morality, intelligence, property—these three will insure in the near future the enjoyment of all civil rights by preparing the people, not only to insist upon them in all proper ways, but fully competent to enjoy and use them when once accorded.

Greater fields of usefulness are opening before our colored people in America every year. In this their period of transition the only sublime thought among the leaders should be to get ready for God's call in the uplift of the race. The ten millions of colored people in America need a great multiplication of intelligent leaders. Africa, the home of their forefathers, is presenting wide open doors for usefulness, and with Cuba and Porto Rico and the Phillipines and other islands of the sea where there are ten millions and more of colored races under the Stars and Stripes, how large and wonderful the opportunities for intelligent consecrated American colored men and women.

Dr. Mason's call for a hundred thousand dollars as a thank offering at the close of this century should be rung from every pulpit and in every school, and every man, woman and child, from the oldest to the youngest, should have a part in it. The raising of that money, and the increase of missionary and racial intelligence which the attendant discussions could give, would be of incalculable value to all our people. I give you this motto:

All Hail the 20th Century with Its Freedom and Education One Hundred Thousand Dollars as a Thank Offering to God!

I sail fo Africa in a few days, to be gone until 1900, and shall wait with great interest to hear the shouts of victory over the raising of that thank offering. J. C. Hartzell.

THE LIFE OF FAITH.

HEAVEN EVER LIES ABOUT US.

By J. M. Cavaness.

Heaven ever lies about us,
Like the ambient atmosphere,
Peopled with immortal beings,
Sent to comfort, warn and cheer.
Like the welcome birds of spring time,
Singing mid the budding trees,
So the angels sing unto us
In the whisperings of the breeze.

Heaven ever lies about us,
Like the visions of our youth,
Radiant as a summer morning,
Winsome and as fair as Truth;
Youthful fancies vanish quickly,
Giving place to visions new,
Coming with advancing manhood,
Visions real, visions true.

Heaven ever lies about us,
With its iridescent skies;—
Jesus, as with clay and spittle,
Open our long-blinded eyes;
Touch our ears, and say, "Be opened;"
Let us see and hear and know
That the angels camp about us,
While we journey here below.—Ex.

THE ONE LOST SHEEP.

Do not let us mistake the meaning of the ninety-and-nine, as if God loved sinners more than the righteous. It is better to be in the fold than astray. But the lost has all the claim, all the thought, all the effort. You know that when a little one is ill in the home everything centers about that one. The others must wait must manage for themselves as best they can. Nobody has time to think of them. That does not mean that it is better to be ill than well—not at all. But it does mean that the sick one has a claim and a need that the others have not. I pray you believe it and bless God, for it is a glorious truth. Lost one, there is a sense in which you are more to the Savior than are the very angels of God, more than the happy ones within the fold. Over you yet there yearns a tender pity; for you he comes with all his power to help and all his graciousness to offer: "My child, my own lost one," said he, "I can not rest until I find thee and bring thee home again."—Mark Guy Pearse.

SHOUTING IS CHEAP.

Sam Jones says: "It doesn't cost anything to shout. It's the cheapest exercise in religion of all except singing. You can shout all night for a nickel. That'll about pay for kerosene oil to keep the light up." Sam believes in a conversion that causes the one converted to do more than shout. He says, "Now, sister, if your girl were to come down this morning and get religion as you've got it, would it do much for her?" We well remember how, when a boy, we enjoyed seeing dear old Aunt Nancy get happy in the prayer meeting and shout, simply because we knew her to bo such a kind, loving aunt. In our childish simplicity we felt that she had a much better right to shout than had a certain shouting, gossipping, snappish old maid of questionable piety.—Religious Telescope.

The Southwestern from now till January 1, 1900, for only $1.25.

WOMAN'S MINION.

There are very few women who do not like a youthful appearance. The secret lies in the condition of a cheerful disposition, making the very best of circumstances and adopting yourself to your surroundings. The idea that work is the principal cause of women failing so early is in many cases a false one. It is not the work, but the worry and anxiety that wears on her. Do not fret about the things you cannot do when you know you have done your best. Sleep and rest when you really feel the need of it. It has been said that the woman who retains her youthful appearance avoids emotion of all kinds. Observe carefully the laws of hygiene and nature will take care of the rest.

Now is the time to begin making preparations for the holidays. Do not lavish too much on the dear ones at home with you, not only your own dear children, but calculates so as to give some one who will have nothing. Remember, those at your door whom God expects you to help and cheer. And then remember the loved ones far away expecting mother and father who have given all their best life for you. If you cannot send gold, silver or rich apparel, send only a token of love and remembrance. This may be considered a small matter, but it is the small, every-day occurrences that make up the short life. Very few people are permitted to do great things. Who knows what act is greatest in the eyes of the great Judge of all men?

Mothers, do your best, and do not fret. Helpers outside ourselves, unseen, unsuspected, rally for the protection of the children. Immortal forces older than this green earth are banded for their defense. Too much we lean on our own strength, too much we trust on our own wisdom. In spite of our blunders the children turn out well, because they are God's children, too, and were His before they were ours. The lesson for mothers to learn is the lesson of faith; the ultimate word on their lips is the word forever sung in heaven, and forever dropped from heaven on this queer and changing world, the word unchanging and true, even love.—Margaret Sangster, in Harper's Bazar.

A BLIND COMPOSER OF 3000 HYMNS.

Probably few people who have sung any of the many hymns written by Fanny Crosby have given the slightest thought to the personality of the author; nevertheless, her hymns are, perhaps, more widely known than any other living writer, and her own life shows how much may be accomplished by one deprived of one of the best gifts of heaven—the sense of sight. For Fanny Crosby Van Alstyne has been blind ever since she was six weeks old, yet she has never murmured at her misfortune, but has given, instead, a matchless example of the power of joyful song.

Miss Crosby's Early Hymns and Poems.

In 1847 Miss Crosby became a teacher in this school, and continued her work there for eleven years, teaching English grammer, rhetoric and Greek and Roman and American history. While she was teaching she wrote the words to many songs for George F. Root. Among them were "Rosalie, the Prairie Flower," "There's Music in the Air," "Hazel Dell," "Honeysuckle Glen," "Good-Bye, Proud World, I'm Going Home"—all popular in their day. She likewise wrote the words for the cantatas of "The Flower Queen" and "The Pilgrim Fathers." Her first Sunday school hymn was written for William B. Bradbury.

As early as 1844 she published a volume of verse entitled "The Blind Girl, and Other Poems." A second volume, "Monterey, and Other Poems," followed five years later, and in 1858 "A Wreath of Columbia's Flowers" appeared. These publications, though of much merit, did not bring her fame. It is as a writer of gospel hymns that she is known the world over.

She has supported herself by writing hymns for the last thirty years or more. She has written over three thousand hymns for Philip Phillips, S. J. Vail, Rev. Samuel Ahman, H. P. Danks, W. H. Doane, H. P. Main, J. R. Sweeney, J. W. Kirkpatrick; Ira D. Sankey, and others.

When Miss Crosby composes her hymns she withdraws into a room where, with a little hymn book pressed to her brow, she allows her thoughts full play. She never writes her hymns out, but composes the stanzas one by one until the whole hymn is completed; then she dictates it to an amanuensis. Her memory is remarkable. As an instance of this she states that Philip Phillips had once asked her to write the words of forty hymns, the titles of which he read to her. These titles she retained in her memory, and one by one she composed the hymns. When the forty were finished she dictated them, titles and all, to an amanuensis!

Wrote her Most Famous Hymn in Fifteen Minutes.

"Safe in the Arms of Jesus" is her favorite hymn. It was written in fifteen minutes. One day W. H. Doane called upon her—Miss Crosby told me—and said, "I have forty minutes in which to catch my train, and I want to take with me the words of this music." And he hummed the melody. "Can you do it?" he asked. Miss Crosby replied, "All right; I will do it." In a quarter of an hour the hymn, "Safe in the Arms of Jesus," was completed. "It was an inspiration," she explains.

It is difficult to choose for special mention a few out of the large number of hymns that she has written, but here is a list of some of the best known and most popular: "Safe in the Arms of Jesus," "Pass Me Not, O Gentle Savior," "Rescue the Perishing," "I am Thine, O Lord," "To the Work," "There's a Cry from Macedonia," "Jesus, Dear, I Come to Thee," "Light and Comfort of My Soul," "There's a Gentle Voice Within," "The Bright Forever," "Clost to Thee," "Lord, at Thy Mercy Seat," "To God be the Glory," "Like the Sound of Many Waters," "Keep Thou My Way, O Lord," "So Near to the Kingdom," "O Come to the Savior, Believe in His Name," "Jesus, Keep Me Near the Cross," "O My Savior, Hear Me," "Thro' the New Jerusalem," "Jesus, the Water of Life Will Give," "Savior, More Than Life to Me."

There is no happier woman in all the world than this blind singer of God's praises. Her husband died many years ago, and his death was the keenest of her sorrows. Her life may be said to be one long, joyous song.—Foster Coates, Ladies' Home Journal.

Mr. Price Hughes owes much to his wife a daughter of the sainted Alfred Brarrett, formerly Governor of Richmond College, and who died more than twenty years ago. What he would have been without her it is difficult to imagine. What he lacks she most admirably supplies. His work at the West Central Mission has won world wide fame. For twelve years it has been carried on at a great expense but with adequate social and spiritual results. He had often been reproached for discussing political and social questions at his Sunday afternoon conferences. His invariable answer is that one great source of past failure in the churches has been that ministers have kept exclusively to the individual spirit of the Christian faith. "Christianity has to do with business, pleasure and politics." He will be abreast of the times whoever else may care to lag behind. It is this passionate earnestness coupled with an almost sleepness industry and a sublime audacity that has placed him where he is and made him the best known as well as the most influential Christian minister found to-day among the British churches. Everybody on this side of the Atlantic knows Hugh Price Hughes, and hopes that his bow may abide in strength, and that his arrows, barbed with steel, and fledged with fire, may continue to find a swift way to the heart of the King's enemies.—Central Christian Advocate.

LEARNING POETRY.

To the man or woman whose eyes allow him or her to read when riding in the cars or on the ferry-boats, a journey, long or short, is robbed of its tediousness. But there are many people to whom reading while traveling is an impossibility. On account of some industrial idiosyncrasy, it produces headache, giddiness, or nausea. One author who is thus affected by reading on the train says he plans the plots of many of his stories while traveling, and another insists that the regular roar and hum of the car assist him in composing verses. But few of us are thus gifted, so what are we to do when en route? A commuter, who is not an author, and who can not read steadily on the cars, finds that he can, to quote him, "learn poetry by the yard" while going to and from his office. The reading of two lines of poetry at a time, and then withdrawing the eyes from the book until these took lines are committed to memory, is no strain on the sight. This ingenious man had at one time a wretched memory, but by his habit of learning poetry he has drilled his mind to more retentive habits, so that now he has little trouble in remembering dates and facts of history, and in correctly quoting prose or poetry. His experience may afford a suggestion to some of the many people who commute during the summer months, and to whom the hours spent in travel, day after day, over the same road, seem a loss of valuable time. Every mind will be the richer for having stored in its depths pages from the great English or American poets.—Harper's Bazar.

THE "SMILE TESTIMONY."

By Mrs. M. A. Holt.

Little Edna Hill had given her heart to the Saviour, and he in return filled it with His love. She was so happy that she had a sincere desire to honor her divine Friend by confessing him upon all occasions. But there was a serious hindrance in the way of the little girl as she sought to confess Christ with her lips, and this was—a stammering tongue. In ordinary conversation she could express her ideas fairly well, but when she became very much in earnest the words could not be said without a great deal of stammering. Of course she was in earnest when she wished to tell how the dear Father had filled her soul with love, and so she could say but little as she arose to speak of the inward peace. Sometimes she would get as far as "I love Jesus," and then stop suddenly. It was evidently a great cross to the young Christian not to be able to add, "and Jesus loves me."

One evening in the young people's meeting, she arose to give her testimony, as others had done. She could not even say, "I love Jesus," but a sweet smile crept over her face which silently testified for the Saviour. She stood upon her feet for a moment and then sat down. The leader of the meeting said: "Edna has given a 'smile testimony' for Jesus; and it is a very effectual one, too. Smile may be just as expressive as words, and sometimes I think they reveal more. We can all see the Christ-love in the smile when the heart is in his keeping."

Then the leader turned to the little silent witness and said: "Edna, just smile for the Saviour if your tongue refuses to speak, and we will all know what it means, whenever we see your glowing face."

Smiling for Jesus—surely many that can use their tongues ought to smile for him also, for this emblem of inward joy is an effective testimony when glowing upon the Christian's face. The Father above wants all our powers in his service—our words, our songs, our smiles and our deeds.—Epworth Era.

It is as self is given up, so a man is holy.

OUR YOUNG FRIENDS.

THE WHISTLING BOY.

Is there a sound in the world so sweet, on a dark and dreary morn,
When the gloom without meets the gloom within, till we wish we'd not been born,
As the sound of the little barefoot boy gayly whistling in the rain,
As he drives the cows to pastures green, down the path in the muddy lane?

The joy of a boy is a funny thing, not dampened by autumn rain;
His clothes and his hands and his study feet are not spoiled by grime or stain;
The world to him is a wonderful place, that he means some day to explore;
If there's time to play and plenty to eat who cares if the heavens pour?

Oh, that cheery trill of a heart as fresh as the drops that clear the air,
Brings a smile to our lips, and clear the soul of the gloom that brooded there;
And we bless the boy as he spats along through rivers of rain and mud,
For the hope and cheer in that whistled note would rainbow the sky in a flood.

—Celia S. Berkstresser, in Ladies' Home Journal.

THE HABIT OF DUTY.

Most boys think that they would be heroes if they only had a chance. The chance rarely comes except in the line of some duty. The habit of performing faithfully the work assigned one is more often heroic than is realized, and when heroically performed one is not usually conscious of heroism until afterward. Such was the conduct of the elevator boy in the Baldwin hotel, San Francisco, which was destroyed by fire the day before Thanksgiving. The fire broke out about 4 o'clock in the morning. The four or five hundred guests were all asleep and had to be wakened. Many rushed for the elevator, which was kept moving as rapidly as possible. Finally it, too, was endangered by the spreading fire. The woodwork above and around it was in flames; but voices were heard from the upper floors. The young boy in charge, without hesitating, started the elevator, reached the upper floor, hurried every waiting guest into the car, and descended to the ground floor. The car had scarcely reached the bottom when the roof fell. By his coolness and courage the elevator boy saved several, perhaps many, lives. Had he stopped to think how heroic he was he would probably have become frightened and run away. He thought only of doing his duty, which was to run the elevator as long as there was a guest needing his service.—Northwestern Advocate.

CHARACTER.

The best thing in the world is a good man. The greatest thing in the world is a great good man. The most blessed thing in the world is a blessed good man. The first thing that a human being should recognize about himself is that his character is his distinguishing feature. It is not the amount of money, the amount of power, the amount of brains that a man has that is his distinguishing feature, but his character. Whatever fellow-men may temporally say or do to the contrary, this is a fact—that what separates him from others and gives him his individuality is his goodness or lack of goodness, according to its degree. Money, power and brains have their place, and do exert an influence in temporarily deciding a man's position and recognition. But the standard of the ages, by which anyone and everyone is tried, is character; and, in God's sight, which is the final and determining sight, men are what they are in their wishes and purposes. It is not, then, too much to say that the supreme ambition of a person's life should be to secure a worthy character. Everything else, however important, is merely subsidiary. Beauty of person, brilliant achievement, acuteness of intellect, sway of authority, are secondary, while goodness is primary.—J. G. K. McClure.

THE HORSE IN BATTLE.

A veteran cavalry horse partakes of the hopes and fears of battle just the same as his rider. As the column swings into line and waits, the horse grows nervous over the waiting. If the wait is spun out he will tremble and sweat and grow apprehensive. If he has been six months in service he knows every bugle call. As the call comes to advance, the rider can feel him working at the bit with his tongue to get it between his teeth. As he moves out he will either seek to get on faster than he should or bolt. He cannot bolt, however. The lines will carry him forward and after a minute he will grip, lay back his ears, and one can feel his sudden resolve to brave the worst and have done with it as soon as possible.

A man seldom cries out when hit in the turmoil of battle. It is the same with the horse. Five troopers out of six when struck with a bullet are out of their saddles within a minute. If hit in the breast or shoulder, up go their hands and they get a heavy fall; if in the leg, or foot, or arm, they fall forward and roll off. Even with a foot cut off by a jagged piece of shell, a horse will not drop. It is only when shot through the head or heart that he comes down. He may be fatally wounded, but hobbles out of the fight to the right or left and stands with drooping head until the loss of blood brings him down. The horse that loses and is unwounded himself, will continue to run with his set of fours until some movement throws him out. Then he goes galloping here and there, neighing with fear and alarm, but he will not leave the field. In his racing about he may get among the dead and wounded, but he will dodge them if possible, and in any case leap over them. When he has come upon three or four other riderless steeds they fall in and keep together, as if for mutual protection, and the "rally" on the bugle may bring the whole of them into the ranks in a body.—Buffalo Horse World.

ONE SMALL GIRL'S ERROR.

A great mystery has been cleared up, and Rev. James Plumbley, pastor of South Church, Nunda, N. Y. vindicated. The trouble was all started by a little child in district school No. 8, who rushed home from school and cried, "Teacher said Mr. Plumbley was a blackleg."

The report spread, and by night had reached the ears of not only the Rev. Mr. Plumbley, but the trustees of the church. The teacher was not mentioned as the author. The good old deacons and elders were shocked. They called a special meeting and Mr. Plumbley was urged to explain the charge. He could not, and the deacons and trustees decided to close the church until matters could be satisfactorily straightened out by the almost heart-broken and desperate pastor. Then Rev. Mr. Plumbley started to visit every house to run down the report. After two days' diligent inquiries he traced the story to the little girl. She said the teacher had said it and went with him to the teachers house.

The school teacher protested her innocence in having started the rumor, but the little girl said: "Why, teacher, don't you remember in the geography class the other day you told us that Mr. Plumbley was a black-leg?"

The schoolmarm's eyes brightened. She explained that she had only said that "plumbago was black lead," and her remark must have been misunderstood and translated to "Plumbley was a black-leg."

The cloud was lifted, and the little South Church is again open for worship. The story has an obvious moral.—Exchange.

A rich man's son is usually good material out of which to make a poor man's father.

EDUCATIONA .

Little Rock, Ark.

Dear Editor:

Dear Editor— Please give space in your valuable columns for the following:

The Philander Smith College is blooming under the management of our able president, Prof. Cox. The whole corps of teachers too seem to be loyal to all the interests of the college. We are crowded on every hand and more students are coming in each day. We will indeed rejoice when the $1600 which we are to raise here in Arkansas, for the new building will be received, for then we can begin to enlarge and thus be able to accommodate all who come to us. The Adeline Smith Home too is flourishing under the guiding hand of its loyal superintendent. Never in the history of the Home has it been so abundantly blessed by God as this year. It has been crowded to its utmost capacity from the very first week. All our young ladies are of very good families and take readily to the requirements of a higher and better ideal of life. Nearly all are converted and are members of some church, and a deep spiritual atmosphere seems to overshadow the precinct. Our presiding elder and preacher of the Little Rock Conference seems to be wide awake to the interest of these two institutions, and our young people seem to realize, more than ever the paramount necessity of a good Christian education.

ANOTHER SUCCESS.

The second annual fair at Kowaliga, which occurred on the 22d, 23d, 24th and 25th of November, was even better than last year. Judging from the exhibits the farmers are becoming acquainted with the soil. The things exhibited showed signs of skill on the part of the producer. Below are some of the premiums awarded: Glass pitcher, presented by Mr. W. H. Clark, of Dadesville, awarded to horse owned by Mr. Jackson, of Eclectic; galvanized tea pot, presented by W. W. Hicks, of Dadesville, awarded to T. J. Benson, of Kowaliga, on corn; silver cup, presented by Mr. R. A. Posey, of Dadesville, awarded to W. T. Birmingham on cushaw; washpan, presented by Wm. Gray, of Dadesville, awarded to Mr. Essie Birmingham, of Kowaliga, on the finest stalk of sugar cane; silver knife and fork, presented by citizens of Dadesville, awarded to C. A. Adamson, Kowaliga, on squash; set of cuff and collar buttons, presented by the citizens of Dadesville, awarded to Mr. J. J. Benson, of Kowaliga, on the finest turnips; pair of suspenders, presented by citizens of Kowaliga, awarded to Mr. Wm. McIntish, of Kowaliga, on sugar cane syrup; pair suspenders, presented by citizens of Dadesville, awarded to Mr. Saul Robinson, on corn; silver butter knife, presented by Mr. R. A. Posey, of Dadesville, awarded to Mrs. J. J. Scott, of Anniston, on picture show. * * * * * * * * * *

[Regret to be compelled to cut out remainder of the list of prizes. Ed.]

Throughout the entire time of the fair there were men of note to speak to the farmers. The encouragement given this fair by the white people of Elmore and surrounding counties was gratifying to say the least. They know that when the Negro learns that it is to his interest to raise the productive power of his landlord's land, to take better care of the mules and horses given him to work his crop, etc., times will grow better with all. There was not a drunken man on the grounds nor a single fuss of any kind during the entire time of the fair. On the first night of the fair there was a splendid juvenile concert, under the directions of Miss Lula Benson, and the second night the visitors were no less pleased with the rendition of the "Triple Wedding," by some of Kowaliga's best talent, under the directions of the same young lady.

The old folk entertained the people the third night under the directions of Miss Pennie Robinson.

C. J. C.

Plan of Episcopal Visitation

Conference.	Place.	Time.	Bishop.
Southern German	Llano, Tex	Nov. 24	Fowler
Austio	Austin, Tex	Dec. 1	Fowler
Alabama	Anniston, Ala	" 1	Goodsell
South Carolina	Anderson, S C	" 7	Foss
West Texas	Denison, Tex	" 7	Fowler
Atlanta	Palmetto Ga	" 8	Andrews
Central Alabama	Gadsden, Ala	"	Goodsell
Texas	Clarksville, Tex	" 14	Fowler
Georgia	Rock Springs Ga	" 15	Andrews
Savannah	Macon, Ga	" 15	Foss
Upper Mississippi	West Point, Miss	Jan. 11	Merrill
Florida	Fernandina Fla	" 12	Mudge
Mississippi	Vicksburg, Miss	" 18	Merrell
Saint John's River	Eustis Fla	" 19	Mudge
Louisiana	Alexandria, La	" 25	Merrill
Arkansas	Russelville, Ark	" 26	Joyce
Gulf Mission Conf	Marshall, Tex	Feb 2	Merrill
Little Rock	Hot Springs, Ark	" 2	Joyce
Baltimore	Baltimore, Md	Mar 1	Goodsell
New Jersey	Atlantic City, N J	" 8	Foss
South Kansas	Columbus Kan	" 9	FitzGerald
Washington	Roanoke, Va	" 9	Godsell
Saint Louis	Saint Louis, Mo	" 15	Hurst
Philadelphia	Manayunk, Pa	" 5	Mudge
Cent. Pennsylvania	Harrisburg Pa	" 15	Fowler
Kansas	Seneca Kan	" 15	Fitzgerald
Virginia	Gladeville, Va	" 15	Newman
Wilmington	Cambridge, Md	" 22	Foss
Missouri	Cameron, Mo	" 22	Hurst
Lexington	Paris, Ky	" 24	Vincent
Northwest Kansas	Downs, Kan	" 22	Fitzgerald
Central Missouri	Oskaloosa Ia	" 31	Hurst
Southwest Kansas	El Dorado, Kan	" 24	FitzGerald
East German	Poughkeepsie, N Y	" 30	Newman
North Indiana	Decatur Ind	Apr 5	Andrews
Delaware	Milford, Del	" 5	Foss
New Eng. Southern	Provincetown Mass	" 5	Mallalieu
Newark	Newark, N J	" 5	Fowler
New York East	Mt. Vernon, N Y	" 5	Vincent
New York	Newburg N. Y.	" 5	Joyce
Troy	Burlington Vt	" 12	Goodsell
New England	Boston, Mass	" 12	Mallalieu
New Hampshire	Lancaster, N. H	" 12	Vincent
Wyoming	Kingston, Pa	" 12	Newman
North Dakota	Bismarck, N. Dak	" 19	Andrews
Maine	Farmington, Me	" 19	Vincent
East Maine	Rockland, Me	" 19	Foss
Vermont	Newport, Vt	" 19	Mallalieu
Northern New York	Camden N. Y	" 19	McCabe

Foreign Conferences

Bombay	Barado	Dec. 7, '98	Thoburn
South India	Haidarabad	" 15, '98	Thoburn
North India	Shahjehanpur	Jan. 4	Thoburn
Northwest India	Aligoh	" 12	Thoburn
Bengal-Burma	Rangoon	" 26	Thoburn
Mexico	Mexico City	" 26	McCabe
Malaysia Miss Conf	Penang	Feb. 3	Thoburn
Liberia	Harper	" 8	Harrizell
W So Am. Miss Conf	Santiago Chili	" 15	Warren
West China Mission	Chung King	Mar. 2	Cranston
South America	Puertos Ayers	" 8	Warren
Congo Mission Conf	Malange	May 3	Harrizell
Bulgaria Miss. Conf	Tirnova	" 10	Walden
Italy	Bologna	" 24	Walden
Switzerland	Lausanne	June 7	Warren
South Germany	Dever	" 21	Walden
North Germany	Berlin	July 5	Warren
Japan	Tokyo	" 5	Cranston
Denmark Mission	Odense	" 19	Walden
So. Jap Miss. Conf	Nagasaki	Mar 23	Cranston
Norway	Kristiania	Aug. 2	Walden
Sweden	Linkoping	" 16	Walden
Korea Mission	Seoul	Apr. 13	Cranston
Fin. & St. P'b'g Miss	Nicolaistad	" 20	Walden
North China	Peking	May 25	Cranston
Foo-Chow	Foo-chow	Oct 23	Cranston
Hinghua Miss. Conf	Hinghua	Nov. 11	Cranston
Central China Miss	Nanking	Dec 1	Cranston

OUR BENEVOLENT CAUSES

By Rev. E. B. Burroughs, S. C. Conference.

A METHODIST MISSION IN PORTO RICO.

Porto Rico is now on the eve of becoming as much a part of the United States as the territory of Arizona or the state of Pennsylvania. The people there have apparently welcomed our flag, and given many expressions of gratitude that they are to enjoy the blessings of our civil and religious institutions. Now is the opportune time, in this transitional period, to give the 1,000,000 inhabitants of that island our Protestant Christianity. The Methodist Episcopal Church, in view of all the traditions of the past, and of the vital relation we have sustained to the development of the great republic in this country cannot consistently do otherwise than go at once to Porto Rico with the Gospel, and do its part to give that people the highest and best ideals of Christian citizenship. The General Missionary Committee, at its recent session in Providence, R. I., gave its official sanction to the establishment of such a mission. A contingent appropriation of $5,000 was made for that purpose. The Missionary Board at New York at its November meeting appointed a committee on Porto Rico, with Bishop Andrews as chairman, to have this important work specially in charge. The secretaries were requested to make this statement: As soon as $5,000 shall have been sent to our treasury the work will be inaugurated. We earnestly hope that our Methodist people will be quick to respond to this appeal. Several contributions have already been made to this fund.

A. B. Leonard,
A. J. Palmer,
W. T. Smith,
Missionary Secretaries.

FOLTS MISSION INSTITUTE.

The noble gift of this institution, with other valuable property from Mr. G. P. Folts and his late sainted wife, was made through the New York Branch to the General Executive Committee for the Women's Foreign Missionary Society of the M. E. Church at its late session at Indianapolis.

The committee accepted the sacred trust for the society with gratitude to the generous donors, feeling that this, believed to be the largest gift ever made to a woman's missionary society, is a special token of God's blessing upon our work.

The property, at a conservative estimate, is valued at $125,000, and Mr. Folts, who is in hearty sympathy with his devoted wife's plans, proposes to liberally endow the institution.

The school building, which cost $50,000 is ample in room and about perfect in its appointments, while the order, neatness and economy with which the household work is conducted is in itself a liberal and valuable house-keeping education for Christian workers.

The course of instruction, including the medical, musical and kindergarten departments, is: Bible, Comparative Religions, Sociology, Applied Christianity, Church Pedagogy, etc. In all departments the Bible is given great prominence, and is studied from the standpoint of scientific interpretation, history, and as a factor in social problems and the application of its spirit and teaching in personal experience.

The object of the music course is to train Christian workers to read music with ease, and to lead effectively social and evangelistic meetings.

The Kindergarten is under the direction of a competent instructor. All of the professors are consecrated men and women, who have from the first entered with wise interest into the plans of the devoted founder of the school. They, with her, have spared no personal devotion to make the school a very centre of spiritual life and knowledge.

It was my privilege to spend several days in the school in giving a series of missionaary talks to the students. I found the very atmosphere of the place uplifting. One morning I was present at the Bible class when the subject was that great, vital doctrine, the vicarious atonement of Christ, and I earnestly wished that every missionary sent into work by our Woman's Society might have the benefit of such instruction.

College life is not always helpful to the spiritual, and I am thoroughly persuaded that it would be of incalculable blessing to our work for every one of our missionaries to spend at least their last year before going to the field in such a school as Folts Institute, while two years would be better still.

Some of our most faithful missionaries returning home for rest, have gone to this school, for more thorough training in Bible study.

In these days when our missionary women in the great mission field of the world coduct Bible Woman's Training Schools, giving native women systematic instruction in the Bible, and the doctrines of the Church, that they may spend years in giving the Gospel to their needy sisters, and when our missionaries themselves are evangelistic workers, traveling weeks at a time over great districts, expounding God's word to the people, in our chapels and from house to house, opening doors, not only for woman's work, but for our Parent Board, even laying the foundation of churches, the necessity for theological schools for women, that they may be expert workers, is apparent to all who have the best work at heart; and just at this time when the cry of people and pastors in the foreign fields is for trained, native Bible women, this remarkable gift unsought by our society comes into our possession, a veritable gift from God through His faithful stewards.

The school welcomes all women who desire preparation either for home or foreign missionary work, or as expert workers in their own churches. Even titled ladies in England gladly lay aside their worldly honors for a time, in order to enter Christian training schools, that may be outfitted for work in church, or on their own estates. What a blessing it would be to our churches at home if Sunday school teachers and others who have the means and can spare the time, would enter such a school for the systematic, thorough study of God's word!

Any one desiring further information concerning the institution, can secure the same with Annual Report, by addressing: Rev. D. B. Brown, Folt's Institute, Herkimer, New York.

MRS. S. L. BALDWIN.

Brooklyn.

TWO ACRES.

With forsight born of deep devotion to a great cause, F. W. Warne, our heroic pastor in Calcutta, bargained a few years ago for two acres of ground in the heart of that great city of a million people as a site for our school for native boys and young men. The ground has been held but has not been paid for. It is just where the needed buildings ought to be. No other site as favorable can now be bought at any price. Real estate is rapidly rising in value there. If this ground is lost it will set back our educational work in Bengal for many a long year. Twenty-five thousand dollars will pay for it. It would cost more if a hold had not been secured upon it several years ago. Will the Methodists of this rich land lose this splendid oportunity to secure the right standing place for the school that will quickly gather a thousand students and be self-supporting if given a chance. The money for the buildings can be gathered more slowly, although the 300 now in atendance are badly crowded. But we must act swiftly to get this ground. Are there not 650 Methodists far-sighted enough to help secure this point, the most strategic in all India, giving as follows, viz: fifty $200 each, fifty $100 each, one hundred $50 each, one hundred $25 each, one hundred $10 each, two hundred $5 each. Smaller sums will be gladly received .These 650 subscribers, hurrying forward to seize and hold for Jesus Christ those two acres of ground in Calcutta will do quite as large a thing for humanity as the brave soldiers did who hurried up the hill at San Juan a little while ago. Recently I have received letters from our great leaders about this school, which will indicate the importance of the enterprise. Dr. Leonard, our chief missionary secretary, says: "The school at Calcutta is of vast and far-reaching importance to our work in Bengal. I hope you may be able to place it on a strong financial basis." Bishop Foss says: "During my recent tour of missionary administration in India I became convinced that one of the most important parts of our work in that vast empire is the Calcutta school for Bengal boys and young men." Bishop McCabe says: "There can be no doubt about the importance of the enterprise." Dr. Goucher says: "The far-reaching benefits of the enterprise will be beyond calculation." Concerning the purchase of the ground, Bishop Thoburn writes: "I do not know of any key position in the world of more importance to the widespread interests of our Church than this position in Calcutta, and I trust God will put it in the hearts of our liberal friends in the United States to help us carry the enterprise to a successful issue." If you are willing to help send money to the missionary secretaries of the M. E. Church 150 Fifth avenue, New York. If you can't help now, but can later, write me.

R. G. Hobbs,
President Calcutta College, Springfield, Ill.

God, our Father, in his infinite love for us, in his boundless sympathizing tenderness, receives the work of our hands according to the love which prompted, and not according to the skill which wrought.—Gail Hamilton, in Good Housekeeping.

EPWORTH LEAGUE.

By Rev. Daniel W. Shaw, Ph. D.

Topic December 25th.

THE CHRISTIAN ANTHEM.

(Scripture Reference: Luke 2: 13, 14.)

Songs many had been sung, but never before had one like this been chanted. Never by such a remarkable company under such remarkable circumstances. Let us look first at

The Announcement.

The burden of prophecy for centuries had been the coming of the Messiah. For this event the world had waited and watched, while the hearts of the faithful had yearned for the dawn of this day and rising of his star in the East. For years the world had been rocked in the fever heat of anxiety as it waited for the fulfillment of the words of prophecy. At last, when hope had almost failed, and men had begun to count God slack concerning his promises, the angel was heard by those who still watched and looked.

The Angel.—This was the Angel of the Lord—the Chief Angel, dispatched upon an errand, the most important ever committed to angel or man—to announce Jesus Christ to the world. The voice of prophecy had been hushed for four hundred years, and now in the fullness of the times the angel came with the announcement of the fulfillment. There was with the angel a company of chanters. It was not enough that the Chief Angel should make this remarkable announcement to the men who kept watch, but so significant and important in its reach was the coming of the Redeemer that an heavenly host swept through Ether to join him and sang the first Christian anthem. It is an interesting question to ask who composed that company? Were they all angels, the sinless beings who from eternity had lived in the presence of the Father? Such a conclusion would rob the event of much of its interest. In that company I believe were the sainted sons of man who had served God and like the prophets who had gone up to God and glory. I believe it is a theological as well as a philosophical conclusion, that all who by faith went up to the courts of glory before the incarnation, were there conditioned in their stay on the fulfillment of prophecy and the accomplishment of the atonement in Jesus Christ. Now with that conclusion before us, let us look upon that company of chanters—who are they? Prophets and martyrs who had died in the hope of phophecy. The sainted sons of men who in heaven had the liveliest interest in the coming of Messiah. Nothing, therefore, is more natural than that they should sweep through the air to the side of the angel of the Lord and sing, their "Glory to God in the highest." They had the keenest appreciation of the magnitude and importance of the event.

An Anthem for All.—In this old sin-cursed world that song ought never to cease. What reason there is for our rejoicing in the same manner to-day! In every valley and from all the mountains of our habitation there ought perpetually to arise our "Glory to God in the highest." For him who has not accepted its benefits, as for him who has yielded to to scepter of the Christ, the anthem is the same. Let the children sing; let the fathers and mothers sing, "Glory to God in the highest." Sing because—

The Shawods are Lifted.—The long night of the ages has been dashed with light and the silver lining of all the clouds has been revealed to all men who will look up. To all men the sun of righteousness has arisen, and all men may arise up from the quagmires of sin. Let all men sing this new anthem, for we are born unto

A New Hope.—I think it was Pope who said: "Hope springs eternal into the human breast; man never is, but always to be blest." I am not even sure that these are the words, but it is the sentiment. About no scheme of life is this truer than the Christian. Whatever his blessings are to-day, he has yet larger and larger ones in store. This hope for larger and yet larger blessings was born unto the world with Jesus. Let us at this Christmas tide sing our "Glory to God in the highest." Sing because—

We Have Salvation.—I am glad salvation is free, is an old and familiar hymn, but as precious to the Church to-day as ever it was. Salvation for men—and without cost. The fact is so common and the statement of it so frequent that we do not realize either its importance or value. Did you ever stop and calmly consider what a wonderful thing it is to be saved? To have as it were the gift in the midst of death? Is it not a wonderful thing that in Jesus is the reversal of every sinful tendency and that the man may go in a new way? Is it not remarkable that in a moment—in the twinkling of an eye—old things may pass away and all things become new? Yet so it is. Strange, wondrous power, born into the world on that memorable night when under the stars the shepherds watched their flocks and heard a multitude of the heavenly host "praising God and saying glory to God in the highest."

SUNDAY SCHOOL HELPS

By Rev. G. N. Jolly, Kentucky Conference.

Lesson XIII.

A CHRISTMAS LESSON.

(Heb. 1. 1-9.)

Golden Text.—"For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:11.)

It is not certainly known who wrote this letter to the Hebrews. Paul, Luke, Barnabas, Apollos and others have been named as its author. But the fact that its producer is unknown does not weaken its inspiration. It was early placed in the Canon of Scripture. It was written by Jewish Christians living in Palestine before the destruction of Jerusalem, A. D. 70. The design was to confirm their faith in Christ by showing that He was greater than angel, Moses, Joshua, and Aaron; and that His priesthood was superior to the Aronic priesthood. That Christ is the high priest of the sanctuary, and of the New and better covenant. They should be encouraged to endure suffering by the example of the heroes of faith. The Christian altar has privileges above the Jewish altar. The lesson teaches the surpassing greatness of the Messiah.

I. Christ the Son of God. (1-3.) Jehovah spoke to the fathers by the prophets. The Bible declares God's existence, but enters into no argument to prove it. His works are sufficient to convince us of a first cause. In the beginning—there we find God. Before the heavens and the earth were, He was. From everlasting He has existed. In His work of creation He commanded and it was done. He spoke and it stood fast. After man had sinned and come short of His glory, God saw proper, in his wisdom and goodness, to speak with man. (1) He spoke "at sundry times." At different periods. In piecemeals. Here a little and there a little. There was gradual development in revelation. It is as the daws, the twilight, the early morning and the full day. (2) In "divers manners." By the tense splendor is revealed to the world through dreams, visions and direct inspiration. He gave commands, promises, exhortations, expostulations, invitations, warnings, pleadings and threatenings. He gave predictions and types, parables and proverbs, psalms and songs. He gave history, law, phophecies and gospel.

2. God has spoken to us by His Son. (1) This Son is the "express image of His person." God has placed His own impression on His Son. Jesus resembled the Father in every natural and moral attribute. Hence He could say—"He that hath seen me hath seen the Father." (2) He is the brightness of the Father's glory." He is the light of the light. The bright shining forth. Tho light flowing from a luminous body. "God is light and in Him is no darkness at all." The glory of God is the bright effulgence that is about Him, and eminates from Him. This intense splendor is reveiled to the world through Christ. (3) By Him God "made the worlds." Not the sphere on which we live only, but the entire universe. This earth is a revelation from God, and the bases of Natural Religion. Christ was with God before the world was, and took part in its creation. "All things were made by Him, and without Him was not anything made that was made." (4) He has also redeemed the world, or "purged our sins." He has wrought out a plan of redemption. A scheme by which we may be cleansed from sin. We receive the benefits of this atonement through faith. God spoke to the world through the life, the death, the resurrection and the ascension of His Son. (5) When Jesus was taken up into heaven He was "appointed heir of all things," and seated "on the right hand of the Majesty on high." The government of the universe was given to Him. "All things were delivered to Him by the Father." At the right hand of God is the most honorable seat of heaven. Stevens saw the heavens opened "and Jesus standing on the right hand of God."

II. Christ greater than the angels. (4-9.) The angels. Angels are created spirits. They are superior to man in power and intelligence. They are numerous, and wholly devoted to the tion in the Bible from Genesis to Revelation. They kept the way of the tree of life. They visited Abraham in the plains of Mamre. One called on Hagar in the wilderness of Beer-sheba. They hovered about Jacob at Bethel, and wrestled with him at the brook Jabbok. One visited Moses in the burning brush in the land of Midian. They were present at the giving of the law in Sinai. One visited Joshua by the walls of Jericho. An angel called on Gideon and another on Manoah. David saw one with a drawn sword in his hand stretched over Jerusalem. One "like the Son of man" marched through the fiery furnaces with the Hebrew children. One guarded Daniel in the den of lions. They announced the coming of John and Jesus. They sang the "Gloria Patri" when Jesus was born. They waited on Jesus during His temptation, and watched the place where His dead body lay. They lead Peter out of prison, and visited John in Patmos. They will come with Jesus in the last judgment. Angels were created and not begotten. They do not seem to be a race. They are so created that they may transform themselves as God may desire to have them.

2. The Son. (1) Christ is the "begotten" of God. This term is used to express the relation in which He stands to God. To the angels God is creator, but to Jesus He is Father. The word begotten may refer to the Eternal generation of Christ; or to His incarnation; or to His resurrection. He was begotten when he was conceived by the Holy Spirit. He was in a preeminent sense begotten when He was raised from the dead. (2) God is to Him a Father and He is to God a Son. God was pleased to acknowledged Jesus as His Son. He showed by many signs and wonders that He was with Jesus. The teachings, miracles, resurrection and existence of the Church prove Christ's divinity. (3) When Jesus came into this world the Lord said—"Let all the angels of God worship Him." While in His most humble state He was far greater than they. The quotation is from the Septuagint, and is verbatim. It was fulfilled when the angels on the plains of Bethlehem sang—"Glory to God in the highest." Angels and men worshiping the same God brings them into peculiar relation one with another. (4) Unto the Son the Father has said—"Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom." The kingdom of Christ is spirituaal. Its key note is righteousness. Its force is moral goodness. Righteousness belongs to character. It is founded in love, and demands love in return.

G. N. JOLLY.

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3 Mos. 50 cts.
Christian Advocate
NEW ORLEANS, LA.

PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

DR. J. W. E. BOWEN.

Dr. Bowen will be in the city next Sunday and Monday. He will preach at First Street Church at 11 a. m., at Williams Chapel, Carrollton, at 3 p. m., and at Wesley Chapel Sunday night. Monday he will meet the Preachers' Meeting at the university at 12 m., and will deliver an address in the chapel to the students and friends at 3 p. m., to be followed by a reception in the parlors. All graduates and former students with all friends of the university are especially invited to be present.

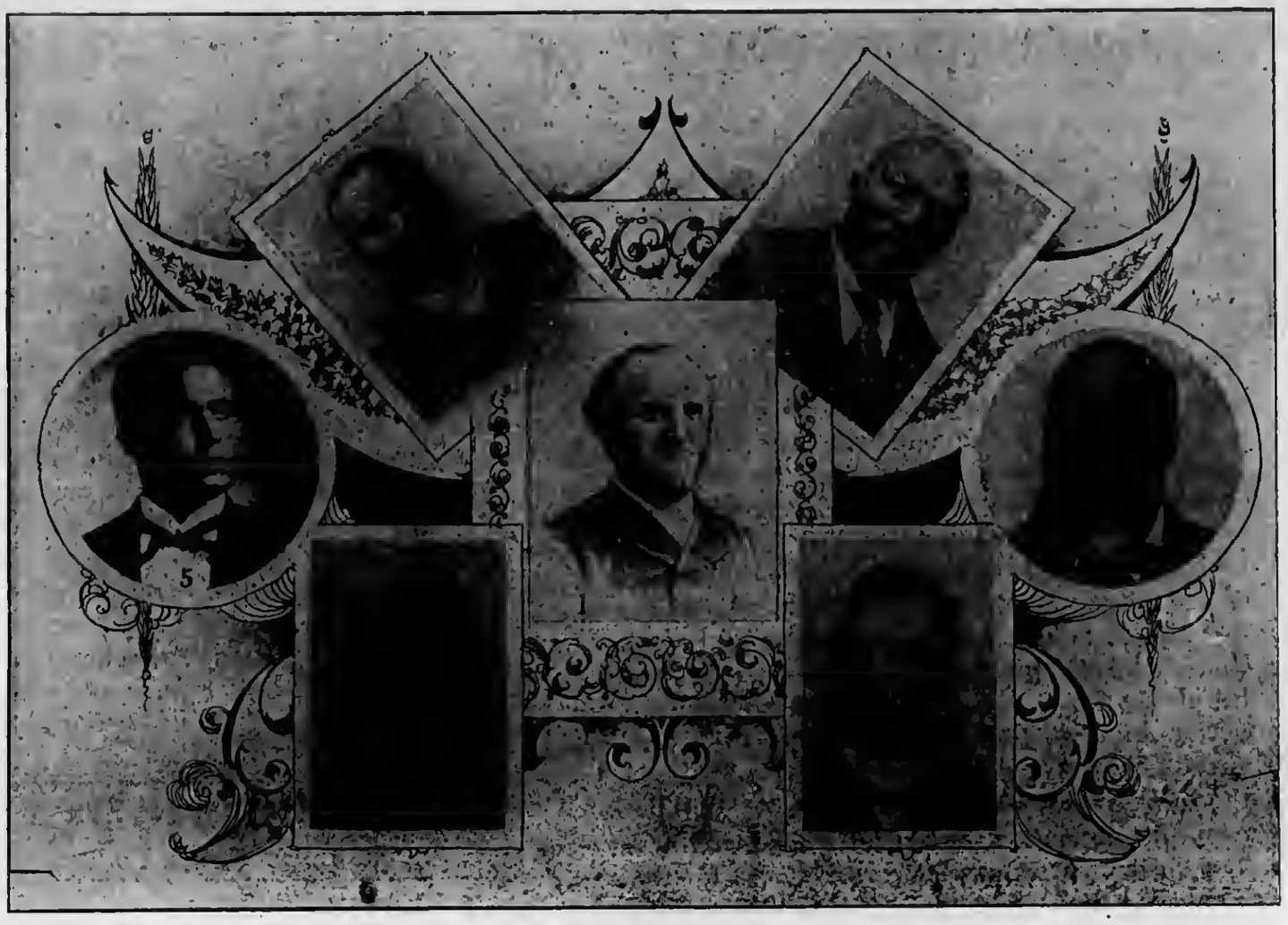
TWO GREAT NEWSPAPERS.

There is no question in our mind that the State of Texas would be almost uninhabitable for the Negro but for the influence of those great twin daily newspapers—the Galveston and Dallas News. These papers are a recognized power in the Lone Star State and they invariably stand for law and order. With them a man is none worse because he may be black, own some property and have some education; if he is a man, they advocate for him a man's chance. Not that they are for the Negro more than for others, but that they are for the people and the proper enforcement of the law. This is so generally understood that the best people of all races stand by this, the greatest and most liberal of all Southern dailies.

It is interesting to note that some of those Texas communities which were so zealous in the work of whitecapping Negro laborers during the summer and early fall have suffered lately for want of cotton pickers. True, those whose cotton is said to be "rotting" in the fields may not themselves have been guilty of this violation of the rights of citizenship, but in the most cases they were silent witnesses. If there are circumstances under which silence is criminal, we haven't the least doubt that they include every such case as this. Bad men do not always perform their deeds as a result of a consciousness of their own strength but often because of what they understand to be their backing. If that backing is not in sympathy with them it wil not likely be understood by silence. Therefore that they did not speak out at the proper time has proven as unfortunate for them as for their fellow-citizens whom they allowed to be thus persecuted. If, on the other hand, those who suffer for want of adequate labor are the whitecappers themselves, they are simply reaping what they have sown. May the harvest be abundant.

The Samuel Huston Academy of the West Texas Conference will not be opened until the new building is completed or near enough so to allow its use for school purposes. The conference will proceed to raise funds for that purpose.

Rev. Ernest Lyon, D. D., will deliver the Founder's Day address at Gammon Theological Seminary Dec. 23d.



CABINET OF TEXAS CONFERENCE.

We are sure our readers will enjoy the privilege of a hasty glance into the cabinet of the Texas Conference. This body is in session this week and Bishop Charles H. Fowler, LL. D., is presiding. The other members of the cabinet are:

No. 2. Rev. W. H. Logan, the presiding elder of the Marshall District. He joined the traveling connection Dec. 8, 1881, and has filled the following appointments, namely: Jefferson, Lodi Circuit, Houston Trinity, Paris, Mt. Zion: and Marshall: Ebenezer. After the expiration of his term as presiding elder of the Navasota District he was assigned to the district on which he now presides and has just closed his fourth year. Brother Logan has twice represented his annual conference in the General Conference. He has been remarkably successful in opening new work and building new churches.

No. 3 is Rev. A. C. Culbreath, presiding elder of the Huntsville District, on which he is closing his fourth year. He entered the traveling connection in 1879 and went to Frost Chapel; since then he served Huntsville, Huntsville Circuit, Richmond, Columbia, Orange and the district over which he now presides.

No. 4, Rev. Wm. Bartley, is the presiding elder of the Houston District. His work as a traveling preacher was begun in 1885. He was appointed to Madisonville, which he served 3 years; then followed 2 years at Mineola, 2 at Texarkana, 1 at Paris, and after 1 at Galveston (St. Paul). He was appointed to the Houston District on which he is now serving his 5th year. His district has continually advanced since his appointment and in the benevolent collections surpasses any year of its previous history.

No. 5. Rev. C. C. Minnegan is one of the veterans of his conference. He has served 9 different charges, to one of which after an expiration of four years he went for a second time. To include this and his present appointment as presiding elder of the Paris District, he has served eleven different appointments. They are as follows: Cold Springs, Jefferson, Galveston (St. Paul), Palestine, Palestine Circuit, Houston (Mt. Vernon), Galveston (St. Paul), Houston (Trinity), Hempstead, Paris and five years on the district.

No. 6 is the Rev. W. A. Fortson, who is presiding elder of the Palestine District. He is just closing his third year as a presiding elder and is making success in that important office. The charges served are San Augustine, New Birmingham, Bryan and Hempstead. He also spent several years in the West Texas Conference.

No. 7. W. L. Duncan is presiding elder of hte Navasota District. He served a number of years in both the West Texas, Tennessee and Texas Conferences, while atending college, but finally joined the traveling connection in the Texas Conference. The charges served are: Pleasant Grove Circuit, Marshall Circuit, Texarkana, Brookston, Huntsville, Mineola and Brenham. This closes his fourth year as presiding elder.

AN IMPOSSIBLE SCHEME.

"Bishop Henry M. Turner of the African Methodist Episcopal Church, in an address at a conference in Dublin, Ga., on the future of the Negro race in the United States, said: 'I see no manhood future for the race. Our civil, political and social status is degrading, and, as degradation begets degradation, the Negro must go from bad to worse ad infinitum. Neither education nor wealth can ever elevate us to the grade of respectability. The best thing the Negro can do is to call a great national convention and ask the United States Congress for a hundred millions dollars to meet expenses of starting a line of steamers between this country and Africa, thus pioneering a domain for our settlement. I shall likely call such a convention within the next three or six months.' The Negro has certainly been unjustly and unrighteously treated, but wholesale colonization will not remedy the evil.

"The Negro is in America to stay. The greatest calamity that could befall him and the South would be his emigration as a race to Africa. He is rapidly rising, and his human and manhood rights will be recognized and respected. He has made greater progress since he became free than white slaves made in the same length of time after they had become freemen. The status of the white man to-day is but a prophecy of what the Negro, through education, industry temperance, culture and faith in God, will become."

The foregoing is taken from the Northwestern Christian Advocate, and we appreciate it most highly. Its faith and declaration are encouraging to us. Still we can understand fully the state of Bishop Turner's mind when he is led to make such statements as he does. Most of us get down to the same point at times. But we can get a great deal more help by looking back into the darkness whence we have come than by attempting to pierce the gloom whither we seem to be tending. In this life many distant clouds are never reached. Let us take courage and go forward!



SAVANNAH CONFERENCE CABINET.

The Savannah Conference is in session this week at Macon Ga. Bishop Foss is presiding. This is the smallest of the colored conferences; the bishop has in his cabinet only three presiding elders. The central figure is Bishop C. D. Foss, D. D., LL. D., of Philadelphia, Pa. The other members of the cabinet are:

Rev. John Watts is presiding elder of the Savannah District, on which he is closing his sixth year. He has also served six years on the Macon District previous to the divsion of the Savannah Conference. His other appointments are: Grantville, Oak Hill, Griffin, Newnan, La Grange, and two years at Wiley Memorial within the bounds of the East Tennessee Conference. He is one of the veterans of his confernce.

Rev. R. R. O'Neal, the presiding elder of the Waynesboro District, on which he is closing his fifth year. He has also served the following charges: Zebulon Circuit and Jonesboro Circuit, and has been quite successful.

The presiding elder of the La Grange District is Rev. Jas. Jackson, on which he has served three years. His appointments were: Savannah Circuit, Charleston and Bullock Circuit. Augusta: St. Marks, Waynesboro and Brunswick. He has been remarkably successful as a church builder.

RISKING LIFE THAT OTHERS MAY LIVE.

The indications are that the Negro has determined to protect himself and his home at all hazzards. We take the following from the daily papers:

"Reynolds, Ga.—Last night Bob Cooper, West Wainwright and Bud Jones, all white men, went to the house of Henry Ellison, colored, who is a tenant on Sam P. Anthony's plantation, five miles west of here, and requested the Negro to surrender, claiming they had a warrant for him. The Negro fired a double-barreled shotgun, killing Wainwright instantly and shooting Cooper in the side and Jones in the face. The wounds of Cooper and Jones are dangerous and their chances for recovery are doubtful. Full particulars as to the cause of the trouble cannot be obtained until the coroner holds an inquest."

Another report of this affair said Ellison's fourteen-year old son did the shooting. We do not know who did it, but it was evidently done.

The next is from Arkansas. We regreat that White was accused of hog-stealing, but the best evidence that it was a false accusation is the fact that his friends had assembled to protect him. But even tho it was a well-founded accusation, the whitecaps are not the proper ones to execute law. The account reads as follows:

"Little Rock, Ark.—While a band of White Caps at Black Rock, Lawrence county, had Henry White, a Negro, in custody, accused of hog-stealing, they were fired upon by the Negro's friends. A hundred shots were exchanged. Henry Hale was shot and killed; Chubby Spades mortally wounded, and George Warner, dangerously injured. All are white. The casualities on the Negro side are not known. The alleged thief escaped. A coroner's jury charges him with murder, and he is being hunted by a mob. Many Negroes in the vicinity have been whipped by White Caps recently, and a race war is threatened."

A special correspondent writes us the following from Mississippi. Says he: A few weeks ago, about 10 miles north of Yazoo City, Miss., a mob went to the home of Ed. Granderson, who had, in a difficulty, shot a white man in the leg. They evidently desired to whip or kill him.

Grandison shot and killed two in the yard and wounded two or three others and they have had three sets of hounds and more than 200 men after him, but have never caught him.

Last Saturday night, Week, a Negro, shot and killed the agent of Bell Prairie plantation, near Yazoo City. The white man had shot at him twice and slightly wounded him in the hips. The Negro is now in penitentiary at Jackson as the only means of protection against the mob.

A Negro whipped a white man woefully at Newton last week, 20 miles from Forest. All of this shows that the mob law is doing no good. It is only driving the Negro to desperate conclusions and deeds."

We are informed, what may not be generally known, that Mrs. Felton, the dear lady of Georgia, who advocates the lynching of a thousand Negroes a week is the wife of Ex-Congressman Felton who, as an independent candidate, was always so greatly delighted to go to Congress on the Negro vote. But for the fact that his name was thus brought into prominence, the woman who shared with him the honor thus attained, would not be able to attract so much attention to her unreasonable ravings. It all goes to prove that when one has crossed the stream for the last time he is through with the bridge.

Mr. A. L. Manley ,editor of the Record, the daily paper which was published in Wilmington, N. C., up to the time of the last election, is now in New York City, where he is soon to begin the publication of his paper. While we are glad the publication of the Record is to be continued as a daily, we regret its removal from the South. The Negro of the South is sadly in need of a strong daily paper.

Rev. O. J. Jones, who is the Sunday school agent in the State of Texas, has had the degree of Master of Arts conferred on him by Bennett College, his alma mater.

EXPRESSIONS ON THE CAROLINA TROUBLES.

Sometimes we get discouraged and think the whole country is against law and order when the Negro is concerned; but this is not so. On this line we give a few clippings from secular papers. It should be both gratifying and encouraging to our readers to know that the press of our Church North and South has not failed to denounce this outrage. Note the following:

DOWN IN NO'TH CAR'LINA.

There's a heap o' things a-flyin' through the air,
Down in No'th Car'lina.
They are storin' up a lot o' trouble there—
Down in No'th Car'lina.
White folks they are fightin' folks 'at's black,
Pullgine seems about to jump the track,
Some how things have got to slippin' back,
Down in No'th Car'lina.

Thought the light had 'got to shinin' through,
Down in No'th Car'lina.
Thought the folks were makin' headway, too,
Down in No'th Car'lina.
Guess, though, after all, we didn't know,
Time has been a-mixin' matters so
It's still about a century ago,
Down in No'th Car'lina.

WORTHY OF THE KUKLUK DAYS.

From the Chicago Inter-Ocean.

In the worst days of the Kuzlux Klan nothing more outrageous occurred than the present massacres and general reign of terror in the Carolinas. The first reports were so deplorable as to seem incredible, but it is evident that they were made as favorable to the perpetrators as possible.

THEY SHOULD NOT VOTE AS A RACE.

From the Minneapolis Tribune.

The Negroes in the South cannot stand against the whites when it comes to a question of physical farce. They may outvote the whites in some States or localities, but in time their victories will surely be snatched away from them by the shotgun or rifle. Their only safety lies in abandoning the race issue and dividing in polities as they naturally would if there were not two separate races living side by side.

WITHOUT EXCUSE.

From the Indianapolis Journal.

As to the outrage in Wilmington, it may be said that there was no plausible excuse for the revolution of Thursday. The white leaders had only to wait till March to come into power in the city government . Waiting so brief a period would not have brought disaster.

A REVIVAL OF BARBARISM.

From the Philadelphia Press.

The accounts of the wholesale and unprovoked murder of colored men in the South may well make an intelligent person reflect as to whether or not certain Southern States are a part of the American Union. For a few years there was less of this barbarism, but of late there has been a remarkable revival of it.

Dr. J. B. Young, editor of the Central Christian Advocate, was in Texas last week to attend the Austin Conference which assembled in Austin. On his way home he stopped over a few hours in Denison and visited the West Texas Conference, which was there in session. He delivered a brief address in his usual happy style which was greatly enjoyed and appreciated by all the brethren of the conference.

The Southwestern from now till January 1, 1900. for only $1.25.

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The Southwestern and How to Grow Flowers, and 6 Elegant Rose Plants.	$2.10	$1.50
The Southwestern and Home and Farm.... Home and Farm is a splendid family paper, clean and bright.	1.75	1.50
The Southwestern and the Woman's Companion.		1.60
The Southwestern and Fountain Pen..... This pen is diamond pointed. We have used it in the office here and sold it to a number of our patrons, and it has given general satisfaction.	2.25	1.85
The Southwestern and ½ doz. Rogers Silver Spoons. . . . . These spoons are Wm. Rogers' quadruple plated silver spoons and are warranted to be the best. No humbug. These are the genuine.	2.75	1.85
The Southwestern and an International Teacher's Bible. . . . . This is the self-pronouncing Teacher's Bible, gilt edge, Divinity Circuit, well sewed and durably bound, containing a concordance and 150 pages of valuable aid to the Bible Student, and 17 excellent Maps.	4.25	2.25

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429 Carondelet St., N. O.

DOINGS OF THE WORKMEN.

M. C. Cavines, P. C., Marlin, Tex.—In the personals some time ago in referring to my rally it was stated that we raise for the quarter only $445, when this amount was raised in a single amount and the total for the quarter was $700.

E. Troupe, P. C., Winter City, Miss.—Our Fourth Quarterly Conference was held Nov. 26-27. Rev. W. E. Mask, P. E. being absent, Rev. G. Orange our pastor at Winona presided. He gave us an able talk in the conference; all the thirty members were on hand except eight, with good reports. The pastor and people work together. Bro. Orange preached two able sermons and administered the sacrament. We raised this quarter for pastor and elder, $154.55. The benevolences are all raised; look for five subscribers by Jan. 1st.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.

{SEAL.} A. W. GLEASON, Notary Public.

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Hall's Family Pills are the best.

S. McGouder, P. C., Bayou Goula, La.—When I came to Bayou Goula, I found about eight members, but thank God we are able to say that the church has made an increase of 43 in two years, and we have secured a cemetery in which to bury our dead. This was done in the first year. This year we purchased a lot with a house on it, so we have a decent church and parsonage. The preacher has no trouble here to live. In spite of all the obstacles that surround us, with many opposers, Methodism is on the uprise. God bless our P. E., Rev. A. More, for he is one of the great spokes in the wheel of success.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

G. A. Payne, Morgan City, La.—The loyal members of Union Chapel are still at work on the indebtedness of the church. The trustee's rally which ended Nov. 20th, was very encouraging. Each leader reported as follows: Class No. 1, W. C. White, $12.50; No. 2, A. Fleming, $6.75; No. 3, J. Thomas, $21.35; No. 4, J. Atter, $19.00. Revs. Wilson and Williams from the Baptist Church and Rev. Bell from the A. M. E. Church were with us on that day.

The Epworth League is beginning to prove a very helpful factor to the church and pastor. The literary department over which Mrs. Prof. Gray presides, and the Social department, over which Mrs. Emma McLynn presides, entertained a large audience on Thanksgiving night. Their exercises and refreshments were up-to-date. Sunday night gentlemen and ladies presented the writer a purse containing $6.60 as a token of their love.

Mrs. Emma Adams, Fayetteville, Ark.—In 1881 the M. E. Church was planted in Fayetteville. U. S. Kitchen, who is now on the circuit and W. R. R. Duncan, who is our present P. E., were the erectors of the first church, a neat little frame 28x45. This was wrenched or nearly blown down by the wind and storm. A new church was long talked of. Bro. B. J. Griffin, laid the foundation the same as before with cupola foundation. He raised the cupula 12 ft. and the other part 6 ft. The church staid in this condition nearly one year, or until Rev. G. N. Johnson, the church and parsonage builder of the Little Rock Conference, came along. He remodeled the foundation making it 45 by 50 and has erected one of the finest $3,000 brick churches in the Little Rock Conference; and the mose remarkable thing of all, he has managed to pay all but $150.

The young men of the town have just presented him with a neat $25 suit of clothes. Nearly all the white pastors of the city have aided him in this work. There is not a neater church in the town.

God bless our pastor, Rev. G. N. Johnson; we hope to have him back next year, also our worthy P. E., who has held his last quarter. He has been paid in full, $60. We hope to do more for the Southwestern.

The Church Aid Society has done much to help this work. They gave nearly $200 out of their treasury. They say the pastor shall go to conference all right.

E. D. Miller, Bellaire, Ohio—Our quarterly meeting was held on Nov. 13. Rev. T. L. Ferguson, P. E., was with us and preached at 7:30 P. M., with great power. He is deep and impressive, and he does not seem to preach to entertain, but to edify and save. At the conclusion of the sermon four came forward for prayers, and many sinners here made to weep, and Christians exceedingly happy. All of our quarterly claims were met. Elder Ferguson is sound and discreet in his decisions. He left both people and preacher refreshed and happy. We are progressing here.

W. H. Higgins P. C., Brinkley, Ark.—Our Fourth Quarterly Conference was held Nov. 26-27. Rev. J. W. Jackson P. E., was with us and preached grandly. He is the right man in the right place. I am standing at my post preaching for the cause of Christ.

Hacking COUGH

A hacking cough is a grave-yard cough; the sooner you get rid of it the better. Don't wait until it develops into consumption, but use the celebrated Dr. John W. Bull's Cough Syrup at once.. It is a wonderful remedy for all throat and lung affections, and will cure a deep-seated cough or cold in a few days. Good for old and young.

Dr. Bull's Cough Syrup

Will cure a Hacking Cough.

Doses are small and pleasant to take. Doctors recommend it. Price 25 cents. At all druggists.

Right chimney, good lamp.
Wrong chimney, bad lamp.
Besides breaking.
Go by the Index.

Write Macbeth Pittsburgh Pa

Jos. Wheeler P. C., Cumberland, Md.—We closed our 3rd Quarter Nov. 18th, Rev. J. T. Owings presidlng. The pastors reported the following encouraging work done: Paid to pastor $134; P. E. received from all sources $275. Received lnto full membership,25; the result of last Spring's revlval, with more to follow.

A six room parsonage has been bought at a cost of $1200, on easy terms, and remodeled; the pastor and family are now pleasantly situated. The Sunday school (Miss Ollie Smith supt.,) is doing well. The Epworth League meets every Thursday night. Edward Clark is pres.; John H. Jones ls the efficient and faithful scrihe. The league recently lost one of lts devoted members, Mrs. Jennie V. Rohinson. Her death was beautiful and triumphant.

A very successful hanquet was given on Nov. 17th. The pastor ls working hard to bring a good report to conference. The henevolent collections are being looked after.

D. P. Shaw P. C., Okolona, Miss.—On the night of Dec. 1st, a strange noise was heard at the door of the parsonage which made pastor and wife rejoice on learning that lt was a commitee of the members led hy sister Amanda Shortmell. They left many good things on the table for us. Come agaln sisters, such visitors are always welcome.

C. H. Brown P. C., Hickory, Miss.—Elder Trotter held our Fourth Quarter; all the officers present, and all made grand reports. The reports were encouraging and showed improvement. Paid P. C. thls quarter $103.80 and P. E. $20.40. We have paid the elder in full, $56 and received into the church this year 93. Sunday was a cold day, hut we had a large crowd all day. Elder Trotter preached to the people as he has never done before. I send you two more yearly subscribers; I'm getting the brothers somewhat aroused ahout the paper, and I hope to be able to send in some more in a few weeks.

R. T. T., Hamburg, Miss.—Our fourth and last Quarterly Conference met in Atlas Chapel, Nov. 12-13. Rev. Wm. M. Harris, presiding. Notwithstanding inclement weather 27 officers were present with written reports, some of which gave evidence that we are yet allve on all llnes, except financlally. We are yet struggling to make a sound report at our Annual Conference. No report is a sound one unless it has ten annual subscribers to the Southwestern, we have 19. We have paid our P. E. for this conference year $50 and 20 cents over; pald our apportlonment for henevolence of $59 and $1.50 on the great missionary debt, as early as July last; improved the work to the amount of nearly $200; added one hundred and twenty souls to our church. We are trying to pay the pastor the only man left undone. The elder wished he could hold the fifth quarter on this work. The weather prevented his preaching but his wise counsel left a lasting impression. I guess, when the roll is called, I'll be there.

J. A. Swift P. C., Memphis, Tenn.—The elder was with us Nov. 19 and 20, and held the First Quarterly Conference. We had a pleasant session; some of the members present had written reports. Paid elder $8.80. The people enjoyed his sermon. Our church is coming.

F. B. Balcnsaw, trustee, Verdanville. La.—The quarantine kept our presiding elder from getting to us at the time appointed however he came ln good time and all rejoiced to meet him. Reports were grand; seven souls have heen converted, baptized and added to the church. The P. E. spoke of the Southwestern and three subscribed. We expect to have more in a few days. Verdanville ls alive and we expect to send our pastor to conference in god shape.

J. C. Hibbler, P. C., Meridian, Miss.—Our Fourth Quarterly Conference was held Nov. 18-20. Rev. A. M. Trotter, P. C. was with us, and in many respects it was the best quarter of the year. We pald the elder his full apportionment, $100. This is his sixth year on the Meridian District and is closing up with general satisfaction. He has been earnest, faithful and painstaking, looking after every interest of the church under his jurisdiction. Especlally he has worked hard in the interest of the Meridian Academy.

Notwithstanding the yellow fever, the quarantine and the curfew law, our charge is in a fair condition.

We have added 83 to the church, raised $485 for benevolences, and made considerable material improvements on the church this year.

The Meridian Academy in charge of Prof. J. L. Wilson, A. M. B. D. and his excellent faculty, ls ln a flourishing condition. The enrollment—180 is higher at this time of the year than at any time of its previous history.

With earnest and tender fostering of the Miss. Conference and the philanthropic help of other friends of education, in the completion of the new building we shall have one of the best schools for academic education ln the State. I hope the Miss. Conference will catch new inspiratlon and take a firmer grip on the school and push lt to completion. Dr. Mason ls hard at work and needs our hearty co-operation.

Mason, Tenn.—We vislted Mason not long since on our way to Memphis. Mason is 36 miles east of Memphis on the L. & N. R. R. where we have a place that we call home. Its population is not more than 300 or 400 souls all told. There are quite a number of business houses, includlng some very hustling men of color, such as P. H. Ruffin, A. Stewart, Jas. Boyd, and a host of others. There are 34 different families of colored persons who own from 1 to 11 houses each. Rev. C. L. Fields ls the great land mogul.

Mason used to he an educational centre, and ls destined to be agaln. The ladies of the town, led by Mrs. Alida H. Stewart, Mrs. Jno. R. Alexander and Mrs. C. L. Fields, have hought two acres of ground from Rev. G. D. Fields and have huilt a magnificent school house of two rooms, furnished it with stoves and blackboards, and they don't intend to stop until they furnish it with desks. They say all they need ls a man to build it up. The public school directors promise them all the encouragement.

God bless the conseerated women. The school has been asleep for near-



A woman's hair is her glory. Like her complexion, much of its beauty depends upon her general health. Nine times in ten a woman's general health is dependent upon her local health in a womanly way. It is an impossibility for a woman to be pretty or attractive who suffers from general ill-health. The skin, the teeth, the eyes, the hair and the carriage will tell the story when a woman is ailing. It is impossible for a woman to be in good general health when some local trouble is continually nagging at her nerves and disarranging the natural functions of every organ of the body. Dr. Pierce's Favorite Prescription is the best of all medicines for women who suffer from local weakness and disease peculiar to their sex. It acts directly on the delicate and important organs concerned. It makes them strong, healthy, vigorous and elastic. It allays inflammation, heals ulceration, soothes pain, tones and builds up the nerves and banishes the usual discomforts of the expectant months. It makes baby's advent easy and almost painless. It enables every organ of the body to perform its natural functions without unnatural interference from a pain-tortured nervous system. It corrects all irregularities. A woman who is made well in this way will recover her natural beauty of form and feature and her natural amiability of character and temper. Thousands of women have testified to its merits. An honest dealer will not urge a substitute for a little extra profit.

Mrs. Rachel Clark, of Houlton, St. Croix Co., Wis., writes: "I am in good health since I have taken Dr. Pierce's Favorite Prescription. I gave birth to a 12½ pound boy last June. He is six months old now and weighs 30 pounds."

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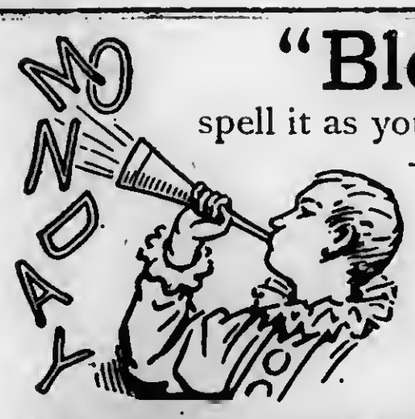
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A young white lady has agreed to teach music for the school at $1.50 per month for each scholar.

The country fars are being bought up by colored men. Mason is in close touch with Haywood, Fayette and Shelby counties, and the colored people in general are well to do, some owning from 40 to 600 acres of land. Mason is not dead, but she has been taking a little nap, and we hope she is awakening with 'doubly renewed strength. A good opening for a well-educated man and wife.

C. E. Alexander.

STARKVILLE DISTRICT CONFERENCE.

The Starkville District Conference held its second session for this year in Ackerman, Miss., Nov. 23-27th. After the devotion the P. E., Rev. B. H. S. Ferguson being delayed by the train, Rev. M. C. McEwen was elected chairman; J. M. Walton, Sec.; A. D. Sherman and B. J. Boberson, assistants; Rev. J. W. Terrell, statistical secretary; A. E. Franklin assistant; Rev. McEwen, C. L. Walls and A. E. Franklin, conference stewards.

All of the 18 pastors reported in person except one, and their reports showed that they had been steadily at work. With a few exceptions the reports were in advance of last year.

The following distinguished divines were introduced: Rev. Mr. Evens of the M. E. Church South, Rev. A. B. Poston of the A. M. E. Church, and traveling agent of the J. P. Campbell College, Jackson, Dr. C. O. H. Thomas, Prof. of the Hazely Institute, Kosciusko, Prof. G. G. Logan of Rust University and Rev. R. E. Jones B. D., of the Southwestern Christian Advocate. One of the white men present when Bro. Jones was speaking said he is more than a match for our Rev. Sam P. Jones.

We were favored with excellent sermons from the following brethren: Jno. Everrett, G. G. Logan, R. E. Jones, Wm. Roberts, C. L. Walls, C. E. Moody and M. C. McEwen.

We are in the lead of the six districts in the way of benevolence—$446 up to-date. Eupora stands in the lead of all the charges on this district having collected $79.

There was a strong canvass for the Southwestern made which resulted in quite a number of subscribers. The good people of Aekerman did their best to make every member and visitor happy while in their midst. Too much eannot he said in praise of the pastor and good people of Ackerman.

J. M. Walton, Sec.

LETTER OF INQUIRY.

My name is Julia Graham. I used to belong to Wesley Graham of South Carolina. My mother's name was Dina; father's Isaac and my oldest brother, Gibson. I was born belonging to Stephen Most: my sisters were named Luey, Miley, Betsey, Sarah and Julia. I was sold by Graham to a speculator named Adkins. My brother's names were Londry and Sambo (a club foot.)

My brother Gabe had a wife by the name of Jane who belonged to a Mr. Halk. Aunt Tildie belonged to Daniel Row, and my Uncle Boom was sold and brought to Hamburg, South Carolina. There we were scattered. The last I knew of my mother, she belonged to Robert Farmer; she and her two youngest children, Liza and William were sold together. My sister Miley and her little child were sold a long way from Augusta. My name is now Julia Price. If any one knows any of these persons, write to Julia Price, No. 514 E. Fannin St., Marshall, Texas.

AUGUSTA CHARGE. OHIO DIST. LEXINGTON CONFERENCE.

The Maysville, Ky. Sub. Dist. League and Sunday school convention convened at St. Paul M. E. Church, Augusta, Ky., Nov. 25 to 27th.

The meeting was opened at 10:30 A. M. by devotional service, conducted by the first vice-president, Mrs. C. A. Jackson; incovation by Rev. W. H. Evans of Maysville, Ky., after which Rev. T. L. Ferguson, P. E. gave an interesting talk relative to the Epworth League and its wonderful progress.

The literary work was good, there was some grand papers read during each session, that was quite inspiring to all that heard them. The spirit of God was wonderfully manifested among us.

Sunday was our third quarterly meeting. Rev. T. L. Ferguson, P. E., preached at 11 a. m. an able sermon; at 2:30 Rev. J. W. White, of Portsmouth, Ohio, and at 7:30 the presiding elder preached to the satisfaction of all presnt. Conversions during the convention 2, and quite a number came forward, expressing a determination to do better.

The convention was blessed with the presence of three of the officers of the District League, Rev. J. W. White, Portsmouth, O.; Miss Mattie Stear, Augusta, Ky., and Mrs. C. A. Jackson. Officers of the Maysville Sub-District: President, Miss Lida M. Walker, Maysville, Ky.; first vice president, Mrs. C. A. Jackson, Augusta, Ky.; second vice president, Mrs. M. E. Payne, Portsmouth, O.; third vice president, Rev. D. McFarland, Aberdeen, O.; fourth vice president, Prof. O. A. Laurence, Aberdeen, O.; treasurer, R. L. Dent; president Junior Epworth League, Mrs. M. E. Gray, Maysville, Ky.; supt. Epworth Guards, Rev. J. W. White, Portsmouth, O.; secretary, Miss Etta M. Dent. The future outlook for the Augusta charge is fair. Rev. Jackson, our pastor is doing solid work for God and his church. Paid P. E. $15.00. Stewards collected $98.77 and will make a fair showing this year on all departments of church work.

Etta M. Dent, secretary.

According to Professor Panton, of the Ontario Agricultural College, there are nearly one hundred species that prey on grain and forage crops; upwards of forty attack vegetables; no less than fifty menace the grape, and seventy-five threaten the king of fruits, the apple. The pine has one hundred and twenty-five species of enemies; the oak three hundred, the elm eighty, the hickory one hundred and seventy, the maple sixty-four, the beech one hundred and fifty, while the unfortunate willow battles against four hundred insect foes.

The plan for raising one's own cattle on the farm where they are to be fed for shipment is in keeping with the crop rotation system which is bound to assert itself on every farm. This rotation is to become largely one of grains and grasses.—Ex.

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UNITED FOR LIFE.

Pineville, La.—At the parsonage, Nov. 27, Mr. Joe Woods to Miss Isabella Allen. Miss Allen is a member of our church and a faithful worker. C. W. Kenshaw officiated.

Memphis, Tenn.—I solemnized matrimony between Mr. Robert Smith and Miss Burder Bunton, Nov. 27,, at 8 o'clock P. M., in the church which was filled from pulpit to the door.

J. A. Swift.

Newton, Miss.—Mr. Jacob Watts and Miss Bettie Campbell, both of Newton, were joined together in holy wedlock on Nov. 27.

C. H. Brown, P. C.

On Wednesday, Oct. 12, at St. James M. E. Church, Mr. Matthew E. Lawrence and Miss Edna E. Maddox, were united in the bonds of matrimony, at 8:15 P. M. The church was crowded long before the couple arrived. Miss Lizzie Travigne performed at the organ with grace. The bride came leaning on the arm of her uncle, Mr. C. H. Bassett, and the arm of his mother. Mr. H. Wilson was best man and Miss E. Davis, brides maid. While the ceremony was being read, the music continued in a very low tone and as they departed showers of rice followed them. After the marriage they retired to the splendid residence of Mr. Bassett, where they were tendered a grand reception. The presents were many and costly. They are living in their own nice home, lately prepared for them. J. J. Obee officiated.

THEY LIVE IN OUR MEMORY.

Marlin, Texas.

Brother Bennie Goff, the 22-year old son of Rev. B. J. Goff, departed this life November the 14th, at the parsonage in Milford, and was brought to Bowman Chapel, the home graveyard, where his funeral was attended by the writer.

Sister Betsy McCutchen, an old and faithful member of Bowman Chapel, departed this life in full triumphant of faith, November 30th, aged over 70 years.

M. C. Cavines, P. C.

Helena, Texas.

Death has again visited our community and carried away one of the founders of Lockhart Chapel, Brother Samuel Sullivan. Early in the spring, he was seized with that deradful malady, consumption. But he bore his suffering patiently and when the end come he was ready to go. He told his pastor several months before his death that he was fixing up to leave this world. Within a few days he would have reached his forty-ninth year. He has been a loyal member of the church for about fifteen years, and, at the time of his death, was a trustee and classleader. Truly a good man is fallen. He leaves a loving family and a host of friends to mourn. The funeral was conducted by the pastor and Rev. M. Thompson of the Congregational Church.

Mertie M. Sykes.

Tunica, Miss.

Death visited the home of Sister Josie Ramsey and takes her little daughter Janie, aged 3 years. We mourn with the grieved mother.

D. R. Hoard, P. C.

WHEAT FIELD OF 25,000 ACRES.

It would Take One Man Thirty Years to Plough and Plant Such a Field as One Californian Owns.

(From the San Francisco Call.)

What is said to be the largest single wheat field in California is now being planted to the grain that makes the staff of life. It covers over 25,000 acres, or forty square miles.

This enormous field of grain is located on the banks of the San Joaquin river, near the town of Clovis, in Madera county. The field is part in Fresno county and part in Madera county.

Clovis Cole is the man who is putting in this vast acreage, and he has undertaken one of the largest jobs that any man has yet done in California.

While it is true that larger acreages of wheat have been planted by certain ranchers in the state, there seems to be no record of an exact parallel to the present case. On the Miller and Lux ranch, in Kern county, 50,000 acres were planted one year, but the fields were scattered about in different places. They were really a series of fields, located wherever there was a fertile spot. Few of the fields were 2,000 acres, and in many instances there would be half a mile of bare land between them. The acreage planted could not be called a wheat field of 50,000 acres any more than all the wheat fields in the state could be classed under one head.

The Clovis field, however, is an ideal wheat field. It is almost as flat as a floor, with a gentle slope towards the river. The outer lines of the field make it almost a perfect square. Each side is a little over six miles and if the day is clear every part of the field can be seen from any other part. It will be a beautiful sight worth seeing when all the grain is up and waves gently in the breezes of springtime.

There are no roads through the Clovis wheat field. It is to be one solid stretch of grain, and every square foot of land is to be utilized.

Ploughing and planting began in the big wheat field about the middle of last July and will hardly be completed for the next two months at least. But the grain will all mature at about the same time. Then will come the herculean task of harvesting it.

To get an idea of the enormous size of this great wheat field, let us imagine that it is close to San Francisco. If one end of it one mile wide touched on Market street, the rest of the field would stretch one mile wide almost to San Jose. This same wheat field is over four times the size of the improved portion of San Francisco. The whole city and county of San Francisco, including all the outlying district, is about the same size.

With the big improved machinery it does not look as though there was much work spent on planting and harvesting the field. But suppose one man had to handle the crop, if such a thing were possible, how long would it take him?

Suppose the field was one mile wide and forty miles long, and the one man had a double gang plough cutting a furrow to San Francisco, making eighty miles for the round trip.

This amount of work would only be a tiny scratch four feet wide along one side of the forty-mile field, and the process would have to be repeated at least 1,300 times, making a total distance of about 105,000 miles.

Suppose that the plowman worked at the rate of twenty miles a day. To get over the 105,000 miles would take 5,250 days. The plant would take about the same time, making a total of 10,500 days, nearly thirty years. It would be like spending a lifetime, and the distance traveled would be equivalent to going around the world four times. And all in one California wheat field.

To accomplish the necessary amount of work within the time at his disposal, the owner of the Clovis wheat field has to employ over 200 men, over 1,000 horses, and several tons of big machinery. The men are working late and early now, and if the whole acreage is planted by January, and a sufficient quantity of rain falls, there will be such a crop of wheat as has never been heard of, for the land is good land and the seed is good seed. Then will the bread eaters of the world give thanks for the existence of the largest wheat field in California.

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FARM AND FIRESIDE.

Thirty prominent women of Bowling Green, Ohio, led by the wife of a State Senator, have donned calico dresses and begun work peeling tomatoes at three cents a bucketful. They do this to set an example to many girls of the place who need employment, but are too proud to seek it in a canning factory.—Ex.

GETTING DOWN TO BRASS TACKS.

The excitement of the campaign is all over and everything has come down to brass tacks. Farmers, think about your business; teachers, look after your schools; preachers, take better care of the flocks entrusted to you; laborers, prove yourselves worthy of your hire; workers one and all, don't give up determination to improve. Study your business. Make a complete success of it. The man that is diligent in his business, Solomon says, will stand before kings.—Helping Hand.

POTATOES UNDER SOD.

A Few points in regard to planting will aid any who wish to try the experimeut. Sod, of course, is preferable, and if manure is to be applied, it should be done as soon as possible after the hay is cut. This will aid the aftergrowth, and in no way injure the potatoes. My plan is to plant late varieties as early as plowing will admit. Before the middle of March, in the spring of 1895, a field of eight acres had been plowed down. The day's plowing was harrowed every evening, to insure against freezing. I was called crazy many a time during those days of planting, and when the last days of May came, and the field was still being harrowed like a fallow lot, the word went round that Smith's potatoes all rotted. On Decoration Day, however, the stalks began to make their appearance. Two cultivations were given afterward, and during Auguts and September, 1,640 bushels of potatoes, by weight, was the result of my labor.

When starting to plant make a strait "backing-up"; lay the potatocuts close to the sod side of these two furrows; now plow to the opposite end from which you started, and slide back to the place of beginning. This will divide the rows so that the third furrow to which you plant will not come at the same time on both sides of the land. Two men can cut and drop as fast as one team can plow. The plow is made to run about four inches deep, which will not place the grown tubers far below the surface. By keeping the ground thoroughly clean of weeds until the stalks are up, little attention will be necessary thereafter.

Potatoes planted in this way do well in a dry season, and in a wet one all the better. The work can be done without any loss of time with a team, the cost being for two men to drop. When the ground is plowed, the potatoes are planted too. The watchword is, harrow, harrow, harrow!—The Country Gentleman.

SELECTING DAIRY COWS.

In selecting a dairy cow, says Professor Haecker, we should try to obtain an animal with a dished face, prominent, lively eye, long body, deep through the middle, with thick neck, light shoulders, prominent hip bones, high pelvic arch, thin thighs, with high arching flank, giving plenty room for a good udder, which should extend well forward, and well out and high behind, giving long and broad surface attachment to the body, with good sized teats, well placed; the legs should be short and clean, and there should be ample heart and lung room.

It may be interesting to explain what is meant by certain of the points named. For instance, why do we call for a dished face in a cow? This is the reason. The dishing of the face is caused by the prominence of the eyes on either side. A large, full eye is one of the several signs of a strong, nervous temperament. By a strong, nervous temperament we mean a large supply of nerve force, and this is one of the most necessary things a cow must have, if she does large dairy work. Another good indication of the nervous temperament is a strong, rugged backbone, rising well above the withers, with the ribs set well apart. Such a backbone, taken in connection with the appearance with the head and general lean appearance of the cow, is an indication of an extra large marrow which shall furnish an abundant supply of nerve force to the mammary organs of the cow.

In speaking of the pelvic arch is meant the strong rise of the backbone between the hips and the setting on of the tail. A prominent pelvic arch is decidedly a dairy point. We often see it recommended that a cow should have a straight back from the horns to the setting of the tail. This straight back business comes to us from the short-horn breeders; it is a beef outline, and is never found in a good dairy cow. Indeed a straight back would be a hinderance to the performance of the milk-giving organs. The organs of maternity are contained in the pelvis. Milk-breeding and milk-giving, as we want them in these days, are simply a large capacity for maternity. We want the modern dairy cow constructed, shaped, formed and endowed, physically and mentally, for the large maternal work she must do, if she is to be of any profit to us, and, as an indication to that end, we call for a pronounced pelvic arch. The points of good dairy cows form a broad, and as yet but little explored field, especially by dairy farmers, who, of all others, ought to be deeply interested in its study.—Cultivator.

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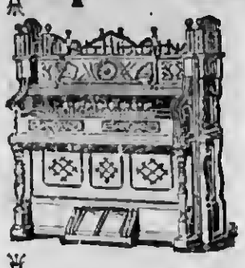
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FARM AND FIRESIDE.

Thirty prominent women of Bowllug Green, Ohio, led by the wife of a State Senator, have donned calico dresses and begun work peeling tomatoes at three cents a bucketful. They do this to set au example to many girls of the place who need employment, but are too proud to seek it lu a canning factory.—Ex.

GETTING DOWN TO BRASS TACKS.

The excltement of the campaign ls all over and everything has eome down to brass tacks. Farmers, think about your business; teachers, look after your schools; preachers, take better care of the flocks entrusted to you; laborers, prove yourselves worthy of your hire; workers one and all, don't give up determination to improve. Study your business. Make a complete success of it. The man that is dlligent in his business, Solomon says, will stand before kings.—Helping Hand.

POTATOES UNDER SOD.

A Few points in regard to plantlng will ald any who wish to try the experimcnt. Sod, of course, is preferable, and if manure is to he applied, it should bc done as soon as possible after the hay is cut. This will aid the aftergrowth, and in no way injure the potatoes. My plan is to plant late varieties as early as plowing will admit. Before the middle of March, in the spring of 1895, a field of eight acres had been plowed down. The day's plowing was harrowed every evening, to insure against freezlng. I was called crazy many a time during those days of planting, and when the last days of May came, and the field was still being harrowed like a fallow lot, the word went round that Smlth's potatoes all rotted. On Decoration Day, however, the stalks began to make their appearance. Two cultivations were given afterward, and during Auguts and Septeuber, 1,640 bushels of potatoes, by weight, was the result of my labor.

When starting to plant make a strait "backing-up"; lay the potatocuts close to the sod side of these two furrows; now plow to the opposite end from which you started, and slide back to the place of beginning. This will divide the rows so that the thlrd furrow to which you plant will not come at the same time on both sides of the land. Two men can cut and drop as fast as one team can plow. The plow ls made to run about four inches deep, which will not place the grown tubers far below the surface. By keeping the ground thoroughly clean of weeds until the stalks are up, little attentlon will be necessary thereafter.

Potatoes planted in this way do well in a dry season, and in a wet one all the better. The work can be done withou' any loss of time with a team, the cost being for two men to drop. When the ground is plowed, the potatoes are planted too. The watchword is, harrow, harrow, harrow!—The Country Gentleman.

SELECTING DAIRY COWS.

In selectlng a dalry cow, says Professor Haecker, we should try to obtain an animal with a dished face, prominent, lively eye, long body, deep through the middle, with thick neck, light shoulders, prominent hip bones, high pelvic arch, thin thighs, with high arching flank, giving plenty room for a good udder, which should extend well forward, and well out and high behlnd, giving long and broad surface attachment to the body, with good sized teats, well placed; the legs should he short and clean, and there should be ample heart and lung room.

It may be Interesting to explain what is meant hy certain of the points named. For instance, why do we call for a dished face in a cow? This ls the reason. The dishing of the face is caused by the prominence of the eyes on either side. A large, full eye is one of the several signs of a strong, nervous temperament. By a strong, nervous temperament we mean a large supply of nerve force, and this is one of the most necessary things a cow must have, if she does large dairy work. Another good Indication of the nervous temperament is a strong, rugged backbone, rising well above the withers, with the ribs set well apart. Such a backbone, taken in connection with the appearance with the head and general lean appearance of the cow, is an Indleation of an extra large marrow which shall furnish an abundant supply of nerve force to the mammary organs of the cow.

In speaking of the pelvic arch is meant the strong rise of the backbone between the hips and the setting on of the tail. A prominent pelvic arch is decidedly a dalry point. We often see it recommended that a cow should have a straight back from the horns to the setting of the tail. This straight back business comes to us from the short-horn breeders; it is a beef outline, and is never found in a good dairy cow. Indeed a straight back would be a hinderance to the performance of the milk-giving organs. The organs of maternity are contained in the pelvis. Milk-breeding and milk-giving, as we want them in these days, are simply a large capacity for maternity. We want the modern dalry cow constructed, shaped, formed and endowed, physically and mentally, for the large maternal work she must do, if she is to be of any profit to us, and, as an indication to that end, we call for a pronounced pelvic arch. The points of good dairy cows form a broad, and as yet hut little explored field, especially hy dairy farmers, who, of all others, ought to be deeply interested in its study.—Cultivator.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor. NEW ORLEANS, DECEMBER 29, 1898.—Vol. 33 No. 52. EATON & MAINS, Publishers.

GOD OF OUR FATHERS, LEAD US STILL.

By Ida B. Luckie.

Sadly the hearts of our fathers were bended,
Pleading God's mercy and trusting His name;
Out of the depths of affliction ascended
Prayers unto Him, and deliverance came.

Forth from the house of their bondage He led them,
E'en as were guided His Israel of old.
When they were famished, with manna He fed them;
Fresh every morn did his mercies unfold.

Still we implore Him, the true One and holy,
Who, when despised and rejected of men,
Tasted for all the oppressed and the lowly
Dregs from the cup of life's bitterness then.

Bear still our griefs, Lord, and carry our sorrow,
Help us, in weakness, to lay them on Thee;
Give strength for toiling and hope for the morrow;
Grant that we ever Thy people may be.



ABRAHAM LINCOLN.

WHY BE DISCOURAGED?

This is our Emancipation Number. January 1st, 1899, marks the 35th anniversary of the announcement of the immortal proclamation by President Lincoln. That was a momentous hour, but the consequences of that hour down to the present moment rested entirely with the emancipated. Our enemies have prophesied against us, and we have shown them false prophets; our friends have labored and hoped and worked, and we trust they have not been wholly disappointed. But the prophets have not ceased to prophesy; they have, where they could, called to their assistance the strong arm of the law, and they have at times used violent and unlawful means that what they have foretold might not fail of fulfillment. With such powerful assistants, their opposition tis true, is far more difficult to overcome; but let it be remembered, we should be and are far more able to contend now than when less strength was needed. Thus it is and thus God ever designs it shall be. The opposition we have met has caused us to redouble our efforts to succeed and has at the same time increased and strengthened our friends. They have cheered us in our struggle and thus far with their help we have come. The fact that they have run beside us while the opposition have followed close at our heels, makes it difficult to determine which has helped us most, those who sought to assist, or those who sought to discourage. When class legislation has been enacted by one, the other would whisper to us,

(Continued On Page 8.)

OUR CONTRIBUTORS.

THE NEW AFRICA.

The General Missionary Committee, Call for $40,000.

By Bishop Hartzell.

The General Missionary Committee, at its meeting in Providence, R. I., faced the responsibility of American Methodism in the redemption of Africa, with a truly sympathetic and intelligent enthusiasm.

A few months ago I returned from Africa, asking myself the question, "How will the great church which sent me into that field receive my report as to the condition of the work, and my pleas for co-operation and help, in the development of plans at a few strategic points," where, in my judgment, American Methodism should concentrate her forces, and from which in years to come her workers in Africa could enlarge their influence throughout the continent?

The Response of the Church.

The answer has been given. My audiences everywhere have been large and have manifested intense interest. My reports of the work in Africa and its necessities received large consideration and full approval by the Bishops at both semi-annual meetings since my return. The missionary secretaries, and the Missionary Board at New York, have been both kind and generous in every particular in aiding me, especially in helping to bring home disabled missionaries and facilitating as far as possible the sending out of new workers. I have had scores of applications from among the best classes of our colored people in the South, both men and women, asking that as quickly as possible I open the way for their going to Africa. I have also had applications from a very large number of men and women in the North, college graduates, good physicians, and others asking for appointment. I have addressed many of our institutions of learning and several training schools, and without a single exception after these addresses some have come to me and said: "Africa has been and is now upon my heart." My purpose is to take only a few workers at first, but to have them the very best in quality and preparation. Foundation work must necessarily be slow where new fields are opened, and in our old fields our noble men and women who are standing at the front must be better housed and cared for, and facilities for missionary work largely increased before the working force is largely increased.

Help for Liberia.

The General Missionary Committee gave $9850.00 for Liberia. With this, the work in that Republic among both Americo-Liberians and heathen can be held. No large advance, however, can be made. I hope to send out at least six missionaries. One of these with his wife will take the pastorate of our church at Monrovia. Another will take charge of the mission press which the board at New York authorized me to establish at Monrovia. The printing office will be one of our industrial departments of the College of West Africa. Bros. Eaton and Mains gave me a splendid cylinder press at a nominal price, and the Hoe Press Company expends $350 in putting it in first-class order, and puts it on board the steamship as a donation to Africa. I need several hundred dollars' worth of type and a job press.

We are opening several industrial schools at different centers in Liberia. For these I need at once twenty-five carpenter's outfits, twenty blacksmith shop outfits and ten tin shop outfits. I mean simply the tools; the benches, etc., can be made by the people themselves. Twenty-five dollars will give one of these outfits.

The Congo Mission Conference.

The committee gave $14,775 for the Congo Mission Conference. This territory includes all the continent south of the equator. The word from Malange and other stations in Angola is most encouraging. Several of our children, raised in the orphanage, are being used as missionary teachers and readers among the natives. Our apprentice schools, where we take native boys for five years and teach them a trade, have more applications than can be accepted, simply because we have not the tools and appliances. We need at least twenty-five of these apprentice outfits, and they will cost with freightage and duty, which are heavy in Angola, $50 each. We teach these native boys trades, and when they are through give them a certificate of graduation and a kit of tools for whatever trade they are prepared. In the meantime most of them are converted, and from among these are to come Christian native workers. We must have a chapel at Quessua, where the Woman's Foreign Mission Society sends another worker. A Christian young woman from one of our Swedish congregations in Chicago sends me $300 to furnish the chapel. These are only specimen wants.

Work on the East Coast.

Over on the East Coast God is literally opening wide every door, and is throwing down the challenge to the faith and practical missionary common sense of American Methodism. At Inhambane all the missionaries write that they are well and happy. We have the New Testament in the Tonga language, and just now we are publishing in the Schetawa dialect a book containing psalms, hymns, ritual, etc., to be used among another large section of the natives. We have nearly 100 native boys and girls in schools at the several stations. The superintendent wrote in his last letter that there were over 100 natives on his premises waiting for medical treatment. Here we must have a cheap hospital. A thousand dollars would put up a building. The Woman's Foreign Missionary Society or some individual friend can assume the expense for a few hundred dollars a year to pay a trained nurse to take charge of it.

Both Angola on the west and Inhambane on the east are under the Portuguese flag. Within a very few moments after my election to Africa in 1896 the map of the continent was before my closed eyes, for I had recently made a careful study of the partition of the continent. The conviction came with great clearness, that somewhere under the English flag, in the front wave of that advancing Anglo-Saxon civilization from the south northward toward the center of the continent, we must have mission stations. After journeyings on the west coast and through South and East Africa, God led by clear providential indications to Umtali in eastern Rhodesia. This center is 225 miles from the coast, on a beautiful and healthful plateau 4000 feet above the sea, lying 20 degrees below the equator. It is under the English flag, and will be the center of a large European population—just the place to establish a basis of operations for missionary movement among the vast multitudes of natives in the immediate regions and beyond. It is on the highway from Cape Town to Cairo. Here I was greeted with most liberal propositions for work, both among the white people and among the natives. Lands and buildings worth at least $40,000 were tendered to me as a gift if I could occupy them and inaugurate educational and evangelistic lines. After submitting these propositions to the board at New York, I was authorized to send out four missionaries. Two of them are on the ground. I have just received word from them, and they are delighted with the climate and with the reception they received from the people. School will open at once among the whites, and Y. M. C. A. work inaugurated, and a church organized as soon as possible. At this town are the shops for 450 miles of railroad. To-day comes a letter from a queenly woman in Methodism, giving $2400 toward establishing the school.

I need at least $20,000 to accept these lands and buildings from the British government, and to inaugurate what should be one of our great foreign missionary centers.

It was in the presence of such indications of divine leadings that the General Missionary Committee said in substance, what we have appropriated to Africa is entirely too small in amount; we cannot do more in justice to other fields, but we will make a contingent appropriation of forty thousand dollars to be used in the Congo Mission Conference, providing it is raised. This expresses the judgment of our great Missionary Committee made up of all the bishops, secretaries, treasurers and other missionary representatives of the whole church, that in addition to the amount appropriated, Africa absolutely needs and ought to have forty thousand dollars.

I want to hear from thousands of people throughout the church within the next six weeks. No matter how small the amount, let it be a pledge toward this contingent fund. Two brethren have already pledged $5000 apiece. Several others have pledged $500 and $1000 apiece, and quite a large number have pledged $100 and $200. It need not all be paid now. What I earnestly pray for is that this fund may be subscribed soon, so that plans can be made accordingly.

Sunday-schools, Epworth Leagues, Sunday-school classes, families, as well as individuals, may have a hand in this movement.

Receipts will be sent to all contributors by the missionary treasurer, and credit may be given to the local church on the usual conditions if desired.

My permanent American address is 150 5th avenue, New York, and all letters sent there will receive prompt attention.

Pray for Africa and your workers in that distant field.

New York, Dec. 1, 1898.

LEXINGTON CONFERENCE STATISTICS.

[Let all our conferences read and consider.—Ed.]

Dear Brothers—The day is coming and is now upon us when the best men of our conferences are casting about with prayerful hearts, not so much as how to get better appointments, but as to how the conferences can be made better. The time was when pastors and presiding elders seemed to think of but one thing, and that was, how to get the salary? But the Lord be praised, that that time is passing, so that the question now is, not where is the salary and can we get it, but what can be done for the people?

I have several propositions to put before you which, if followed well, I am confident will make our churches more restful and helpful, our presiding elders will then see men as they are and not as "trees walking," our pastors will find the places that need them most and where they can reach the largest number of people, and thereby do the most good for Christ and humanity.

We have spent years standing on the banks of the Jordan, calling to the boatman to come and set us over. We have waited long enough, so we must go to work at felling trees, hewing logs, constructing vessels and manning them and set ourselves across the stream that washes the shores of promised land. In suggesting propositions for improvement, I want to be perfectly unselfish and begin with my own job in the conference.

For four consecutive years I have been your statistician, and during this time the statistics of our conference have been about as unreliable as they were when I came to the conference, almost ten years ago. I realize the fact that the statistics are not as reliable as they should be, and there are many reasons why, a few of which

I name: 1. We as a conference do not appreciate the importance of having reliable statistics. If you desire to know the health, longevity, arts, prosperity, religions or political strength of the people in any State or country, we turn our eyes to the statistician. When we desire to get an idea of the strength or weakness of any church or conference, we do not consult bishop, conference or presbyter, but the statistician. The statistics in church or State is the golden chain that binds us to generations yet unborn.

2. We are not careful in filling out our blanks and are not prompt in making our reports. Many of us do not fill out our blanks until we come to the seat of the conference, and then in haste and suspension we make out our reports, and many times write three million for three hundred. It requires some careful ability to fill the statistical blanks, so that when detached they can be read.

Again, many of us do not report at the proper time. We wait until after the last call has been made, and then we just hand them in on the street or anywhere. All of us should be so filled with consecrated interest that we would come to our conference ready to make our reports at the regular statistical session.

3. It is hard to get assistants who will stick until the work is completed. Many of us will have to learn that business must be attended to in a business way and not leave our duty and then shift responsibility on some one else.

The statistical secretary should be a member of the publishing committee, or the statistics should be published apart from the minutes. A few reasons for this suggestion are these: (1) If mistakes occur in the proof, some one who has the matter in hand, will be there to see that the proper corrections are made. (2) The tabulated sheets will not be tampered with.

Now, brothers, from a heart full of sympathy and good will I make this earnest appeal to you, and I trust you will not pass it by unheeded, for every thinking brother in the conference is convinced that our conference will ere long be a back number, unless we keep step to the music in the line of march. It is altogether out of the ordinary for a man to offer his own name in nomination for an office, but I am going to ask you to elect me as your statistician for another year. I think it is an office that is easy to get, for no one seems to want it, but I am anxious to have it, that I may in this hard task serve my conference. I am now consulting a few statistical secretaries in some of our leading conferences, and I am sure of getting many faithful suggestions that will help me in my work. This coupled with the fact that I am consulting some able assistants of our conference who are pledging themselves to aid me in making our statistics reliable, I am prompted to promise better work than ever before. If, in the judgment of the conference, another is selected to do the work, I will turn over to him any information I may have secured during the year and assist in any way to make our statistical reports just what they should be.

I am yours for the cause. W. H. Riley.
Stuebenville, Ohio.

WHAT CONSTITUTES A TRUE LEADER IN THE CHURCH OF GOD.

Rev. W. R. Butler.

A great deal has been said recently through the columns of the Southwestern Christian Advocate about leadership in a certain annual conference. It seems to me that we, as ministers of the gospel, are more interested on this line than any other. This ought not to be. The height of our ambition should be, to save souls and to build up the church of God, and not agitating the question of leadership, for that will take care of itself, and the right man invariably will come to the front, even though he may have opposition. In my humble opinion a leader in the church of God should be a man with the same mind that was in Christ Jesus—humble, condescending, benevolent, meek, disinterested; a self-denying disposition.

How many leaders in our several conferences can you find with these elements in them? No man can be a great leader without these necessary qualifications.

Notice the life of Moses, for he was the greatest leader the Jews ever had, and you will see in a moment that he had in him these elements. Another true type of Christian leadership in the church of God is Paul. He said on one occasion, "God forbid that I should glory save in the cross of our Lord Jesus Christ." God forbid that I should be actuated by any selfish or worldly spirit, or should boast of anything I have, or am, or may do.

Some one who may read this article might not agree with the writer on this point. He may say we have men in our conference imbued with the same mind that was in Christ; they are not leaders, and can never be. These men are successful in leading sinners from darkness to the light, going from one appointment to another, building churches and parsonages, paying debts on churches, etc, but they are not prepared to lead—no, no. Why? Because they cannot make great speeches upon the conference floor and do a lot of wire-pulling to carry certain points. For the preacher who can do the most of this sort of business, notwithstanding his pews are empty on the Sabbath, and he goes up to conference with his benevolent collections behind, he is called a leader. He may be in men's estimation, but not in the sight of Him who said, "Go ye into all the world and preach the gospel to every creature." Does eloquent speaking and scheming constitute true leadership in the church of God? If so, than I certainly made a grave mistake when I said Moses was a great leader but not an eloquent speaker. The church should thank God to-day that all the preachers on Moses' order are not dead. If they were, what would become of the poor churches where great speakers and writers would not go if sent? I know Paul made Felix tremble, and Festus was heard to say, Paul, much learning maketh thee mad, but he said, "I am not mad, most noble Festus, but speak the words of God in soberness." This lesson should teach us that without the power of God we can do nothing. A true leader has the interest of his followers at heart continually and not only when some promotion, or selfish ends are to be reached. Down with such leaders in the church of God; for that class, as the old adage says, "Will use the livery of heaven to do work for the devil."

Again, a leader in the church of God should be a man whose veracity cannot be questioned. "The leaders," says Webster, "are the principal wheels in any kind of machinery." A leader is a safe guide; his judgment can be depended upon, for he never reaches a conclusion until he has considered the matter prayerfully. A true leader goes first, and then says to his flock, "Come on, this is the way."

Let all our Negro conferences in the South develop such leadership as I have described in this article, and in less time than three years our work will increase one hundred per cent on all lines. The church is sadly in need of (such) leaders who bring something to pass; there is no doubt about that. I say this without fear of successful contradiction.

A true leader will stand up for right at all times, regardless of what might be said or done against him. Talmage said on one occasion, "Every minister who is true to Christ, true to his followers, and true to his calling, is a leader indeed."

Brethren, I hope the time will soon come when this question and all kindred questions will be settled by a man's work, "for by their work ye shall know them."

Allow me to say to the young ministers of our conference: Take the advice of the Gentile preacher, "study to show thyself approved unto God a workman that needeth not be ashamed, rightly dividing the word of truth."

Pastor First St. M. E. Church, N. O. La.

HOW WE SHOULD CELEBRATE CHRISTMAS.

By Sweetie Williams.

This subject has rested upon my mind until it has caused me to write. It has such great meaning that I am not able to express it as I desire. The first thing that comes to my mind is why this great day is called Christmas? My reply is, because our Savior was born on that day. It makes me wonder why we celebrate this great anniversary in fun and frolic, drinking strong drinks and doing all other evils? I think that instead of so much fun, we should meet at the House of God and sing his beautiful hymns and thank him for the many blessings that he has bestowed upon us during the year. If we would, as Christians, band ourselves together and meet at the House of Worship and show to the world that we mean to be Christ-like people, we would prosper more the next year.

Tell the people that Greece has its celebration, Rome has its, but there is none so great as the celebration of Christ. It is greatest because he is the greatest of all.

If our pastors would call our people together on this day, as I have said, there will be better living for us and the pastors, and we can feel and say at the close o fthe next year:

Once it was the blessings,
Now it is the Lord;
Once it was the feeling,
Now it is His word.
Once His gifts I wanted,
Now the Giver own;
Once I sought for healing,
Now Himself alone.

Atlanta, Texas.

THE WORTH OF CHARACTER.

Rev. J. B. Rayner.

In getting wealth, be sure to build a pure and holy character, to rightly enable you to enjoy your possessions.

Wealth will give us power or influence, and this gives us opportunity and responsibility. Too many people are striving for power and happiness, and they believe that these come from getting money and wealth; but it is not what we get from our fellows that gives us power and happiness, but what we give our fellows.

Money and wealth belong to this life only, and we cannot carry any of our earthly possessions with us into eternity. All we can carry is our character, and as running water seeks its level, so in eternity character seeks its like for association. In character building we build our homes for eternity. All manner of wicked people admire and greatly respect good character, and if you desire power and happiness, you must build a holy character. If your character is good, your neighbors will know it, and they will honor and trust you, and seek your advice, and your influence will be great.

The old adage: Honesty is the best policy," is the practice and doctrine of hypocrites and quacks. The adage should be: "Honesty is the best principle," for this is the adage and doctrine of a good character.

A man with a good character is he who guards himself, and keeps his appetites and passions in subjection to the will and laws of Christ our God and Savior, and lives so that his influence will not cause others to have an evil thought, or do a sinful deed.

Character on earth is motive power, and after death our eternal possession.

Christianity is a faith and work which builds

a good character and enlarges the mind and purifies and exalts the taste. Christ, the Son of God and the Savior of the World, is our pattern, and the New Testament is our guide, and the Holy Spirit causes to us to feed upon the words of our God and Savior, and thus we bring forth the fruits of the Spirit.

The Christian minister is a "Master builder," because he teaches the people the science of character building.

Our race of the South are making rapid progres in every art and science, but not enough of us are studying the science of character building. I believe in that style of preaching which will cause the people to build good characters, build and beautify good homes, and causes the mind to seek to know more and more.

Calvert, Texas.

THE LIFE OF FAITH.

THE HUNDRED AND ONE THINGS.

It is always a question of importance to the busy man or woman how to be able to do the hundred and one things which must be done daily, and yet retain any sense of unity in their doing. The trivial details which make up the daily round of duty seem to produce no worthy result, and the energies which might have been applied to the doing of a single grand work appear to be dissipated in the doing of a hundred little tasks which when done, count but trifles. Yet, after all, the difficulty of many things and yet doing one thing only, is not so great as at first sight it seems. It is simply the difference between a box of beads, unstrung and lying loosely together, and the same beads when set in their proper position on a string. The hundred littles duties can all be done in a way which leaves them still a hundred, or they can be so permeated with a single aim that they become parts of a single vocation. No duty, however small, is a trifle; and the smallest duties gain a new importance when they are gathered into the unity of one life-work, by the linking power of genuine devotedness to Christ. "This one thing I do," wrote an apostle who was a busier man of affairs than most of us; and we, if we should share with him his privileges of doing one thing only, must gain that privilege, not by refusing to do the multitudinous duties of common life, but by making each duty a part of the single life-work of doing the will of the Father in heaven.—Helpful Thoughts.

Protestantism has had a troublesome time of it in gaining a foothold in priest-ridden Spain, but it makes a better showing, all things considered, than is generally supposed. Here is the Protestant exhibit as given in the Independent of London, England: "Fifty-six pastors, thirty-five evangelists and 116 places which are used either as school or places for public worship. The number of regular communicants is 3442, and the number of attendants 9194. The day schools number 116, having over them sixty-one male and seventy-one female teachers. On the registers the number of boys inscribed is 2545; of girls, 2095. The Sunday-schools number eighty, and have 183 teachers or monitors, and 3231 scholars. Protestantism in Madrid has a committee for the issuing and supervision of its religious publications. There are six periodicals, viz: El Christiano, La Luz, El Evangelista, El Heraldo; also a review known as La Revista Christiana, and a pictorial publication for children called El Amigo de la Infancia, which is very popular among the young people. The Bible Society has its depot in Madrid, which serves as a centre from which its agents branch out into cities, towns and villages as opportunity serves. The work of colportage is extremely active, and has the unceasing opposition of the priests."

The Southwestern from now till January 1, 1900, for only $1.25.

EPWORTH LEAGUE.

By Rev. Daniel W. Shaw, Ph. D.

Topic Jan 8th—A PRECIOUS INVITATION.

Scriptnre Reference: Matt. 11: 28-30.

Jesus came to a tired world, where the people fainted and were shepherdless. He saw their burdens, physical and spiritual, and then standing in their midst declared himself the great rest giver, and invited men to come to him. What precious words they were to those tired, fainting people. They doubtless sent a new thrill of interest through their hearts and made them struggle the harder to get near him who had spoken such gracious words.

To them light had sprung up as out of the darkness and hope had been born of despondency. These were words for which the world had waited and sighed and the invitation found the longing an open door to the heart.

It was a proclamation to the multitudes. There was here no invidious exception. It was no class call, except that class forever present on all the earth, "the weary and heavy laden." Jesus made himself the answer of man's deepest needs, and so has proclaimed himself through all the years. It does not matter what the burning desire in man's heart as he seeks the betterment of his condition, Jesus is the answer to that desire.

The world has had a misconception of Jesus, and it is almost impossible to uproot it. The popular conception of the mission of Jesus is: that he is to save our souls at last and bring us into heaven and glory. As noble and grand as that conception is, it is still a dishonor to Jesus to say that his work begins and ends there. He invited men to more than that.

When Jesus came the literal physical burden of daily toil in all its aspects was upon the shoulders of men. Man was literally the "animal of burden," except as the horse, the donkey and few other animals joined him in the carrying of those burdens. Jesus looked through the years to the time when he might incarnate himself in a man here and there, and wake up his mind in such a measure as to enable him to harness the forces of the universe to his burdens and so get rest from them. So it has come to pass that the nations where the name of Jesus has been honored, the burden has been taken from the shoulders of men. Man by coming to Jesus has found such enrichment of his wisdom as to enable him to harness the winds and lightenings to his burden, and so has found rest. It is worthy of note that every great invention that has liberated man from the burdens of the years has been the gift of a Christian civilization. It is also worthy of note that every great original scientific discovery for an hundred years is the gift of Christian scientists. Look out over the Christian nations and see how in travel and agriculture and commerce and every other sphere. The burdens have been removed; then look upon Africa, India, China and other heathen countries and see even to-day man is the burden bearer. He is at once cart and horse, engine and cars and whatever else is needed to move the burden of the world about him. If you would go to the interior of Africa you get aboard of man; if you would send your freight to the seashore, put it aboard of man. So it was when Jesus came man was the burden bearer. Would you send a message to the old king who waited at the gate to hear the battle in the woods of Ephraim, send a fleet-footed man. Those must have been thrilling words spoken at such a time and under such circumstances. Thus to-day, in milling, in mining, in agriculture, in commerce, in manufacture in every phase of life, Jesus, by the light of intelligence, shed upon the heart and brain of man has enabled him to cast his burden upon the forces of the universe and find rest.

On the other hand, the people had spiritual burdens. There were rites and ceremonies, traditions and priestcraft under which the people groaned. In this invitation Jesus said: leave your rites, leave your ceremonies and traditions, turn from your priests and come to me and I will give you rest. In their darkened minds they wondered over and over again, as they asked is it true? From these burdens, these yokes under which for centuries we have groaned is it so that we can find rest? Then a miracle was flashed upon the scene, until they groping, as it were, in impenetrable night, broke away from the old landmarks of an ancient faith and came to him who was the fulfilment, not only of prophecy, but of the deepest longings of the human heart.

Then, again, there was the individual burden of sin. To get rid of personal guilt and sin, this had been the problem of centuries. To save and redeem human nature had been the dead hope of Buddah, Brahma and Confucius. These three men and their schemes of truth before the race of Adam and sought the renovation of life; but after the lapse of millenniums the nations where these great teachers taught, stand a living refutation of their schemes, for within them there is such a state of morals as to make one feel that no redemptive scheme has ever been offered them. To-day the worshipers of the Son of Mary are living witnesses to the saving power of Jesus, and declare that in him we may find rest. Rest from burdens temporal; rest from burdens spiritual, and deliverance from the yoke of sin.

Again, it is an invitation to join Jesus by taking his yoke of love and service. The yoke of service will be light if inspired by the love of Jesus. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Charleston W. Va.

SAYINGS OF GENERAL GORDON.

To be happy, a man must be like a well-broken, willing horse, ready for everything. Events will go as God likes.

If you tell the truth, you have infinite power supporting you. But, if not, you have infinite power against you. The children of kings should be above all deceit, for they have a mighty and jealous Protector.

Oh, be open in all your ways. It is a girdle around your loins, strengthening you in all your warfarings.

Make him your guide; you do not want any other. He has said, "I will teach you all things," and, depend on it, you will find it the shortest course to pursue.

We have no conception or idea of what God will show us if we preserve in seeking him, and it is he who puts this wish into our hearts.

In one word, live to God alone. Keep your eye on the "Pole Star;" guide your bark of life by that.

Do we believe Jehovah to be the Almighty—namely, the Ruler of all things, supreme in all, and against whose will no power can act? Or do we recognize Baal—namely, the various events, accidents and circumstances of life, as acting independent of God, and, therefore, to be considered in the walk of life?

If we live in the Spirit, we shall hear his voice minutely and always.

How unlike in acts are most of so-called Christians to their Founder!

What is it if you know the sound truths and do not act up to them? Actions speak loudly, and are read of all; words are as the breath of man.

Anything said against you is infinitely less than ought to be said.

When you get well down in your own opinion of yourself, it is remarkable how well the world thinks of you, and how worthless are its thoughts to you.—Religious Telescope.

—Don't borrow your neighbor's paper.

WOMAN'S DOMINION.

A few minutes given every day, once the nails are properly treated, will keep them firm and exquisite in color. After the hands are washed each morning, use the nailbrush thoroughly, and then, when they are quite dry, push back, very gently, the skin that is inclined to grow up around the edges of the nails. Under no circumstances use a steel point to push back the skin, and do not cut it away, as the professional manicures are apt to do. While the nail is still moist, use the point of a file to remove any dust or specks that the brush has neglected, and then, with nail scissors, sharp, curved and kept for this purpose only, cut the nails in a shape that suits your finger tips. The ridiculously long nail, which looks like a claw, is entirely out of fashion. Use the file to make smooth the rough edges left by the scissors, and then take the least bit of red nail paste and smear the tiniest morsel on each of the nails. Don't let it get into the edges or roots, for it is only intended as a sort of oil to keep the nails soft and to prevent their growing horny; then sprinkle a pinch of powder on the polisher, and rub each nail with a quick, even stroke that will result in giving it a brightness that is refined looking, but not a brilliancy that suggests that one only shines at her finger tips. After this give the hands another bath, using hot water and a delicate soap; then close them and rub one set of nails against the other, achieving in this way a proper finish.—Ladies' Home Journal.

WHAT MAKES A HOME?

Lady Aberdeen, in a recent address before the National Council of the Women of Canada, at Toronto, said:

"What is that indefinable something that makes a home; that reveals itself in the books and pictures, in the arrangement of the rooms, in the preparation for a guest, in the tones of the children, in the expression of husband and wife? We cannot describe it, but we recognize it at once when it is present, and no house can be truly a home without some measure of it. We do not need just houses, where we can eat and sleep heartily, but we want homes, full of rest and peace and beauty and refreshment.—Ex.

CORN BREAD AND CAKES.

Corn bread No. 1.—One full cupful of cornmeal, one scant cupful of boiling water, one even cupful of sweet milk, one tablespoonful of butter, one heaping teaspoonful of baking powder and one level teaspoonful of salt. Mix the salt through the meal, pour over the boiling water, and while mixing add the butter so it may melt. Beat the eggs until light, without separating, add the milk to them, pour over the scalded meal, and mix well. Now, sift in the baking powder, and beat thoroughly for a couple of minutes. Grease a small dripping-pan thoroughly, pour in the mixture, and bake in a fairly quick oven. By adding to the above a cupful of cooked grits (fine hominy), one more egg and a trifle more milk a delightfully moist bread results.

Corn bread No. 2.—An excellent bread is made as above, leaving off the scalding of the meal and using one and one-half cupfuls of milk. Buttermilk or sour milk and soda instead of sweet milk and baking powder may be substituted in almost any recipes for hot breakfast breads; but only an expert cook uses soda with a nicety, as sodas differ in quality and milks vary in degrees of sourness. The odor or taste of soda ruins any dish; hence, it is well to use a standard baking powder. Plenty of eggs and beating will take the place of either soda or baking powder in corn-meal dishes, but in many kitchens the wholesale use of eggs would be an extravagance.

The Southwestern from now till January 1, 1900, for only $1.25.

OFF FOR AFRICA.

If dates were kept and they set sail according to appointment, at this writing a little company of six missionaries, the product of Philander Smith College, one of the schools of the Freedman's Aid Society, has waived good-bye to friends and loved ones on the shores of America and are following their hearts to the Dark Continent of Africa. Rev. Joseph C. Sherrill and wife go to the pastorate of our church in Monrovia; Mr. Joseph A. Davis and Miss Amanda Davis go as teachesrs; Miss Ruby Williams goes as teacher of music, and Mr. F. M. Allen as printer. A farewell meeting was held for them at St. Mark's M. E. Church, New York Rev. Dr. W. H. Brooks, pastor, and addresses were he was so long connected. They believe in him and he believes in them. May God bless and preserve them!

Thus it will be seen that Bishop Hartzell is giving the Negro of America a chance to take part in the salvation of Africa. These young people are the children of the society with which with which he was so long connected. They believe in him and he believes in them. May God bless and preserve them!

Bishop Hartzell expects to sail from New York in the steamer St. Louis on Dec. 28. He will meet Liberia Conference at Cape Palmas Feb. 8, and the Congo Mission Conference at Malange May 3. He will return to the Madeira Islands and go thence to south and east Africa, with the expectation of spending at least three months on the eastern coast. He will return to the United States for the General Conference in May, 1900.

A SABLE HERO.

Harper's Weekly, for Nov. 26th, gives a cut of Color Sergeant Berry, of the 10th Cavalry and a correspondent of that paper, under the title, "A Sable Hero," thus describes his heroic deed:

George Berry, Troop D, Tenth Cavalry, with the rank of first sergeant, was retired at Camp Forse, Huntsville, Ala., Nov. 1, 1898. That the man is alive to-day seems nothing short of a miracle, because of his conduct at San Juan Hill, where, under heavy fire, fifty feet in advance of his comrades, he waved aloft two flags, the Stars and Stripes of the Tenth and the Third Cavalry.

This hero did not burst upon his commanding officers as first distinguished for gallantry in the war with Spain. He had long before won his laurels, having, during his thirty years' service in the army, actively participated in six separate campaigns against the Cheyennes, Kiowas, Arapahoes, Commanches, Apaches, Utes, in Colorado, Kansas, Texas and New Mexico.

Sergt. Berry, who, after the manner of all real heroes, is modest of his own achievements, in speaking of his action at San Juan Hill, where he successfully planted the colors of his own regiment upon the works from which the Spaniards were even then running away, said:

"Where did my courage come from? It came from our 'war chief,' Captain Ayres. When I saw him leading his men, waving his hat in the air, shouting out like a trumpet to the soldiers to follow, I took the two sets of colors and ran, calling as I ran: 'Dress on the colors, boys! Dress on the colors!'"

During the recent peace celebration in Philadelphia, as this sable hero, bearing the tattered battle flags he had carried so gallantly at Las Guasimas, San Juan and Santiago, marched in the procession with the Tenth Cavalry, he was pelted with roses from the balconies and stands crowded with people.

The picture of the opposite page shows Sergt. Berry standing near Capt. Ayres' tent at Huntsville, Ala. In his left hand he holds his regimental national colors, while in his right is the regimental flag ribboned by the Spanish bullets in the three great land battles of the Spanish-American war.



Bishop J. C. Hartzell, D. D.

AN OPPORTUNITY TO HELP AFRICA.

We trust every one of our readers will read the whole of the article on page 2, written by Bishop Hartzell. We are sure that no one can do so without being strangely impressed that this is peculiarly Africa's opportunity. A man whom we all know and love and honor has been called to this field. The church accepts him and looks upon him as the gift of God for this particular work; his methods commend themselves to the thoughtful everywhere; scores of young men and women, colored and white, are offering themselves for service in Africa, and he, Bishop Hartzell, is appealing to the church for money to push his great work. He proposes to civilize and Christianize the Africans by giving them the labor methods of civilization as well as the religious methods. His purpose is to push the industries side by side with the gospel and push the gospel through the industries. What he needs is money. The General Missionary Committee was able to make only very limited appropriations for the regular work and nothing for the new features of the work which the Bishop has on his heart. That is to be provided for out of a contingent appropriation of $40,000 which the committee placed upon the heart of the church. If the friends of Africa raise this money Bishop Hartzell will have it for use, but if not his work will greatly suffer. This will not be, of course, for God's people have the money and they are going to give it; that is sure. Several thousands of it have already been given, but we have an idea that our people should, and that they really want to help in this matter. Africa is our Fatherland; are we not interested? We must show interest in some one beside ourselves—some other than our home work.

The Southwestern proposes that we raise between this and the first of February at least $500 on this African contingent fund. This is, of course, a small amount but let it be a straw to show which way the wind is blowing. We are sure it will greatly encourage Bishop Hartzell and all his workers, and besides this it will turn the attention and the hearts of our people toward Africa. Pastors can talk the matter up and allow the people to give what they wish after the regular collection is over, provided no other time can be had. The matter can be spoken of in every Sunday school and a special collection taken. There are hundreds of individuals who will be glad to contribute should their attention be called to it. The Southwestern agrees to publish the name and amount of every church, Sunday school or individual who sends money for this purpose to this office. Now, who will be first? This office will head the list with $10. Let every pastor and superintendent in our whole work begin at once and talk the matter up. **We can do it and we must do it.**

Plan of Episcopal Visitation

Conference.	Place.	Time.	Bishop.
Southern German	Llano, Tex	Nov. 24	Fowler
Austin	Austin, Tex	Dec. 1	Fowler
Alabama	Anniston, Ala	" 1	Goodsell
South Carolina	Anderson, S C	" 7	Foss
West Texas	Denison, Tex	" 7	Fowler
Atlanta	Palmetto Ga	" 8	Andrews
Central Alabama	Gadsden, Ala	" 9	Goodsell
Texas	Clarksville, Tex	" 14	Fowler
Georgia	Rock Springs, Ga	" 15	Andrews
Savannah	Macon, Ga	" 15	Foss
Upper Mississippi	West Point, Miss	Jan. 11	Merrill
Florida	Fernandina, Fla	" 12	Hinde
Mississippi	Vicksburg, Miss	" 18	Merrill
Saint John's River	Eustis Fla	" 19	Hinde
Louisiana	Alexandria, La	" 25	Merrill
Arkansas	Russelville, Ark	" 26	Joyce
Gulf Mission Conf	Marshall, Tex	Feb 2	Merrill
Little Rock	Hot Springs, Ark	" 2	Joyce
Baltimore	Baltimore, Md	Mar 1	Goodsell
New Jersey	Atlantic City, N. J	" 8	Foss
South Kansas	Columbus Kan	" 9	FitzGerald
Washington	Roanoke, Va	" 9	Godsell
Saint Louis	Saint Louis, Mo	" 15	Hurst
Philadelphia	Manayunk, Phil	" 15	Hinde
Cent. Pennsylvania	Harrisburg Pa	" 15	Fowler
Kansas	Seneca Kan	" 15	Fitzgerald
Virginia	Gladeville, Va	" 15	Newman
Wilmington	Cambridge, Md	" 22	Foss
Missouri	Cameron, Mo	" 22	Hurst
Lexington	Paris, Ky	" 22	Vincent
Northwest Kansas	Downs, Kan	" 22	Fitzgerald
Central Missouri	Oskaloosa Ia	" 30	Hurst
Southwest Kansas	El Dorado, Kan	" 29	FitzGerald
East German	Poughkeepsie, N. Y	" 30	Newman
North Indiana	Decatur Ind	Apr 5	Andrews
Delaware	Milford, Del	" 5	Foss
New Eng. Southern	Provencet'n Mass	" 5	Mallalieu
Newark	New rk, N J	" 5	Fowler
New York East	Mt. Vernon, N Y	" 5	Vincent
New York	Newburg, N. Y	" 5	Joyce
Troy	Burlington, Vt	" 12	Goodsell
New England	Boston, Mass	" 12	Mallalieu
New Hampshire	Lancaster, N. H	" 12	Vincent
Wyoming	Kingston, Pa	" 12	Newman
North Dakota	Bismarck, N. Dak	" 19	Andrews
Maine	Farmington, Me	" 19	Vincent
East Maine	Rockland, Me	" 19	Foss
Vermont	Newport, Vt	" 19	Mallalieu
Northern New York	Camden, N. Y	" 19	McCabe

Foreign Conferences.

Bombay	Barado	Dec. 7,'98	Thoburn
South India	Haidarabad	" 15,'98	Thoburn
North India	Shahjehanpur	Jan. 4	Thoburn
Northwest India	Allgarh	" 12	Thoburn
Bengal-Burma	Rangoon	" 26	Thoburn
Mexico	Mexico City	" 26	McCabe
Malaysia Miss Conf	Penang	Feb. 3	Thoburn
Liberia	Harper	" 8	Hartzell
W So Am. Miss Conf	Santiago Chili	" 15	Warren
West China Mission	Chung King	Mar. 2	Cranston
South America	Pueblos Ayora	" 8	Warren
Congo Mission Conf	Malange	May 3	Hartzell
Bulgaria Miss. Conf	Tirnova	" 10	Walden
Italy	Bologna	" 24	Walden
Switzerland	Lausanne	June 7	Warren
South Germany	Speyer	" 21	Walden
North Germany	Berlin	July 5	Warden
Japan	Tokyo	" 5	Cranston
Denmark Mission	Odense	" 19	Waldon
So. Jap Miss. Conf	Nagasaki	Mar 23	Cranston
Norway	Kristiania	Aug. 2	Wadon
Sweeden	Linkoping	" 16	Waldon
Korea Mission	Seoul	Apr. 13	Cranston
Fin. & St. P'b'g Miss	Nicolaistad	" 10	Waldon
North China	Pekiug	May 25	Cranston
Foo-Chow	Foo-Chow	Oct 28	Cranston
Hinghua Miss. Conf	Hinghua	Nov. 11	Cranston
Central China Miss	Nanking	Dec 1	Cranston

EDUCATIONAAL.

Thomas Bridges, a student of Rust University, Holly Springs, walked one hundred and fifty miles to go to school, and arrived with only 5 cents in his pocket. Sickness in his family during the summer consumed all his earnings; yet he had the courage to return to school, and is now working and studying hard. Does not that show a desire and determination on his part to have an education?

Gilbert Academy is closing a very successful fall term, and is now expecting an overflow of students for the winter term.

Claflin University, located at Orangeburg, S. C., is the mother and Moses of the Negro youth of the State of South Carolina. The best and most refined class of educated colored youths owe their existence to that institution. If we are rightly informed, and we believe we are correct in the assertion that Claflin University was the first plant established for the education of the Negro in South Carolina by Northern benevolence.—Charleston Messenger.

A BRILLIANT YOUNG SCIENTIST.

The New York Produce Review and American Creamery of Nov. 30th published a cut of Prof. Hoffman, and the following mention:

One of the leading Negro dairymen of America is Prof. J. W. Hoffman, Ph. D., of the State Colored College of South Carolina. Prof. Hoffman received his education in some of the leading universities of this country. He is recognized in this country and Europe as one of the foremost Negro scientists of the world. His specialty is along the line of agricultural biology. He was the first Negro to introduce among his people of the South the science of dairying and the latest methods of scientific butter-making, and the result of this practical line of science is now felt among his people in many sections of the South.

Prof. Hoffman studied dairy bacteriology under the noted Dr. Conn, the well-known bacteriologist of this country, and was the first man in the South to ripen cream by inoculating it with a selected bacteria. He is well known to many of the leading dairymen of this country and Europe, and he has visited many of the leading dairy factories and schools both in America and Europe.

Prof. Hoffman has delivered addresses before many societies in the United States and Canada, and is honored by membership in many scientific associations, both in this country and abroad. His practical talks along argricultural lines are published in all of the leading papers of the South and are read by both white and colored farmers of the South. In South Carolina he has given new lift to agriculture and dairying among his people.

To go back to coeducation—we mothers know that the healthful and judicius way is to let boys and girls play and study together, not intruding upon their minds any silly vulgar ideas of little sweethearts and beaux. Such thoughts and words should not be mentioned. Children should simply play and work together naturally, and there is no reason why this mingling of interests and burdens should be interrupted at all during the entire period of childhood. When young people have reached the age when they are thinking of the higher school or the college, it is then time to come to a decision as to whether or not they shall still study together, or whether each shall have its separate school. I personally think that the years between sixteen and twenty or eighteen and twenty-two or better spent by both boys and girls in separate institutions. These are days of strenuous and eager study, and it is as well that there shall be no element of unrest introduced; that to a degree such sex shall lead what might be called a hermit or monastic life. This of course may be broken by occasional periods of social pleasure; but during the months appropriated to study it is as well that the young girl should have comrades and companions of her own sex exclusively, and that the boy should enjoy an equal immunity.—Margaret Sangster, in Harper's Bazar.

OFF TO AFRICA.

Little Rock, Ark., Dec. 17, 1898.

The Class of '95 from Gammon Theological Seminary furnished one messenger of glad tidings for Africa—Brother Camphor.

The Class of '97 came forward with Brother J. C. Sherrill, to whom, with the association of two other students of Philander-Smith College, was tendered a beautiful and becoming reception by the school on Thursday evening, Dec. 8th, in honor of their noble sacrifiè of home and friends for the redemption of our Father Land.

Brother Sherrill preached two grand sermons Sunday the 11th to large congregations, who were interested in the parting words of their loved friend, class-mate and pastor. He said: "Having considered this matter years before attending Gammon, and after hearing the need of consecrated men for the redemption of Africa, from representatives of the Missionary Society while attending Gammon, I decided, God being my helper, to give time, talent, and life, if necessary, for this great work of the Master. I feel no dread; entertain no fear of the long ocean voyage, and imagine no danger from the dreaded African fever; for I have given my life into God's hands, and know he is able to keep me safe from all harm."

Friends presented many tokens of love and appreciation to the departing missionary and his wife; meeting at the parsonage Monday evening to present him with a new and excellent copy of the Word he is to carry to thirsting souls, and in prayer and song bid him farewell and God speed.

Brothers Sherrill and Camphor are gone, and other must follow until the millions of Africa's brethren are shown the light of God's love and redemption; until the darkness gives way to the dawn of day and every village and hamlet of tribe and tongue shall know the beauty and grandeur of civilization and Christian living.

Class of 1897, we have a new interest now in the mission field of Africa; our brother and mate is there, and as he is a part of us, we are there; therefore, let us support the cause of missions as never before by our means and prayers. Let us make Brother Sherill feel that a part of himself is still in America, working, praying and giving, that he may prosper, be cheered and successful in the great work before him. God bless, keep and guide him is the prayer of one who loves him and all other members of our class.

N. R. BRADFORD,
1611 Izard St.,

OUR BENEVOLENT CAUSES

By Rev. E. B. Burroughs, S. C. Conference.

NOSHI AND THE MORNING-GLORY.

It was the rosy flush of dawn
In beautiful Japan,
When through the ancient garden ways
Came little Noshi San—
The strapped and lacquered wooden shoes
A-clicking as she ran.

She stood beside the mossy well
Beneath the gnarled pine,
And would have drawn but the she spied
A morning-glory vine,
Which in the night the pail had wreathed
In exquisite design.

The dainty thief smiled up at her
With velvet eyes of blue;
Uncertain, little Noshi stood,
Debating what to do—
Then sudden raised her empty pail
And to a neighbor flew.

"Gift-water, friends, I crave," she said,
"For in the night a vine
Has siezed my bucket, and so fair
Its fragile arms entwine,
I could not rudely tear them off;
Pray let me fill with thine."

Translated from the Japanese.

A WORD OF CHEER.

Bishop H. W. Warren, D. D., LL. D.

That $20,000,000! Can we raise it? Easily. One man, Bro. P. P. Mast, has just left $387,000 to be counted in. It is the keynote of victory. Enough of our people will die in three years whose estates could easily contribute one-half the twenty millions with profit to the heirs.

We are accustomed to pay about a million and a half dollars on church debts every year. In three years that would be $4,500,000. We have a little over $12,000,000 in debt on our $128,000,000 worth of church property. Ten millions of this will be easily paid, for nearly every church can pay its debt when it really wishes to.

Now, about the ten millions for education. Be not faithless, but believing. The committee on the centenary of Methodism in 1866 said: "We deem it right for and expect not less than two millions of dollars for achievements that will be worthy our great and honored church." The aggregate of offerings for all objects reached nearly nine millions of dollars. That was for one year. The offerings for three years are now proposed. Then we had about a million members and probationer. Now we have about

three millions. Then about twenty-seven millions in church property, now one hundred and twenty-seven millions. It is not in the least a question of ability. It is simply a question of devotion.

This call will be a test of the value put on the church as a spiritual force by its members. If we meet any difficulty, the remedy will be in making the spiritual life more intense and beloved. This world exists solely for spiritual outcomes. Its whole administration is on that principle. And if we run the church on the same principle that God runs the world, we shall share in his inevitable success.

The money is easily enough raised. If three million Methodist would each put in the price of one suit of clothes, in the three years, that would give us six times what is asked.—Northwestern.

ONE MILLION AND A HALF FOR MISSIONS.

This must be the rallying cry of the Church for next year. We must raise this amount, because:

1. Methodism is abundantly able; and it would be a grievous disappointment to the Master to do less.

2. The new providential openings, as well as the prosperity of the old fields, absolutely demand at least that amount. We could profitably spend two millions of dollars next year. "The fields are white unto the harvest."

The Church of God must arise in its strength in this day of glorious opportunity. Presiding elders and pastor—the leaders of the host—must be alert, aggressive. Local preachers, Sunday school superintendents, presidents of League chapters. class leaders, official boards will fall into line, and the churche will feel the thrill of a new life. I f we could bring one million five hundred thousand consecrated dollars, and place them next year upon the altar of world-wide evangelism, there would be such prosperity in these local churches as has not been known before. It can be done. Pastors, look after the non-givers, those that did not pay a penny of missionary money last year. They are a great army. By personal appeal and public address mightily stir the whole Church, and on Nov. 1, 1899, our treasurer will report one million five hundred thousand dollars for Missions. May even the thought of such an achievement so stimulate the activity and zeal of pastors and people that it may be an easy, blessed reality.—World-Wide Missions.

The recent General Conferece of the Methodist Episcopal Church South, wisely ordered that a missionary institute, or mass meeting, should be held once a year on each district. The presiding elder is charged with the work of superintending this institute. He is also required to preach at least one missionary sermon a year in each pastoral charge in his district. The presiding elder is the leader of the hosts, and if this work is faithfully done the results will be beneficial in every way.

A little daughter of a railroad engineer in Fernandina, Fla., who was born blind and with cataracts over her eyes, recently saw the light for the first time after a successful operation by a great surgeon in Baltimore. After the operation, the child's eyes were soothingly dressed and she fell into a refreshing sleep. The next day the bandages were removed, and after moving her eyelids quickly up and down for some seconds, she exclaimed in great joy: "I can see; oh, there is light!" The mother of the child was at her side, and both of them were wild with joy at the child's recovery. We are the disciples of Him who is the Light of the World, and the happiest privilege of our lives is to attract those who are in blindness to the gerat Physician who can fill them with the true light.—The Voice.

PENANG ITEMS.

The Tamil work carried on by Brother Pykett is growing in interest, and promises excellent results.

At Kulius twenty-five partook of the Lord's Supper, and a tin miner, who had walked twenty-five miles to be present, was baptized.

In connection with the literary department of the Epworth League, Dr. West has been giving a series of lectures on geology. The lectures were attended by more than forty Chinese.

For several mouths a Sunday school has been held at 5 p. m. for all English-speaking children. The members in attendance have reached an average of fifty. The school is made up of Chinese, Eurasians, Tamils, Siamese, etc.

SUNDAY SCHOOL HELPS

By Rev. G. N. Jolly, Kentucky Conference.

LESSON II.—JANUARY 8th, 1899.

Title—Christ's First Disciples. (John 1:36.)

Golden Text—"Behold the Lamb of God." (John 1:36.)

After Jesus had been baptized by John in Jordan, He was led of the Spirit into the wilderness to be tempted of the devil. Near the close of the temptation, the Jews sent a delegation to John. They desired to know who he was, and why he baptized. He answered them he was not Elijah or that prophet—Jeremiah is likely referred to—but just "the voice of one crying in the wilderness." He baptized with water, because Jesus would baptize with the Holy Spirit. Water baptism always implies Spiritual baptism. Sometimes it goes before, and at other times, it comes after it. The day following the visit of this delegation, Jesus returned from the wilderness of temptation.

1. The Lamb of God. (35-36.) John saw Jesus as He drew near and said—"Behold the Lamb of God that taketh away the sin of the world." (1) Christ "the Lamb." He was gentle, meek, humble, and useful like a lamb. He was to sacrifice as the Paschal lamn, or the daily offerings of the temple. He represented the Sin-offereing and also the whole burnt-offering. (2) Christ "the Lamb of God." He was chosen by the Lord, and by Him sent into the world. He did the Father's will while on earth, and by Him was accepted. In Jesus God was well pleased. (3) Christ "taketh away the sin of the world." Sin is here in the singular, and refers to man's depraved nature. To that principal which lies back of all transgression of law, omission of duty, and wickedness of thought, and produces them. When it is taken away then all sin will cease, and the Millennial reign would be a natural result. This end may be brought about by repentance, faith and a consecrated life.

2. John and Andrew. (37-39. (1) They learned of Jesus. John the Baptist told them He was the promised Messiah. The prophet likely expounded to them what is now the 53 chapter of Isaiah. We may learn of Jesus through His written word, from His preached gospel, and by His Holy Spirit. (2) They followed Him. They went the way He was going. We may follow Jesus by denying ourselves, taking up our cross, and leading the life He led. (3) They talked with Him. Jesus saw them following Him. He beholds the turning of every one towards Himself; not only the movements of the body, but the starting of the mind and soul as well. The very thoughts and desires are known to Him. He will speak kindly to every one who moves towards Him. He asked them what they sought. This was not done to gain information, but to help them, know themselves. To have them confess that they were following Him. It is only important that we know ourselves in matters of religion. Their answer was indirect. They addressed Him as "Rabi," which was a confession that they felt themselves to be pupils, and that He was able to teach them. The supreme need of this age is more knowledge of Christ. They asked Jesus where he dwelt. They no doubt wished to spend some time in His company, and hear His words. Jesus likely dwelt at this time in a grotto, or under a temporary booth. (4) Jesus told them to "come and see." They accepted His invitation, and abode with Him that day. He likely explained to them the Word of God. They soon became satisfied He was the Messiah. They turned from John to Jesus. This was the beginning of the Christian Church.

3. Peter. (40-42. (1) It is not known how long John and Andrew remained with Jesus. They likely departed early in the evening. While on earth, friends with friends, must sometimes part. (2) Andrew went in search of his brother Simon. He began work immediately after his conversion. The first person he brought to Jesus was a near relative. (3) When Andrew found Simon he told him they had "found the Messiah, the Christ." The Anointed of God. The one on whom God had poured His Holy Spirit. The Church is an anointed of the Lord. We should plead the Master's cause to our friends. Compel them by the force of argument to come with us to Jesus. (4) Simon consented to go with his brother. When they met Jesus, our Savior did the talking. Thou art Simon—a hearer—thou shalt be called Cephas—a rock. This name was not given because of his character. He was not as firm, in his Christian life, as was John or James, or Paul. It was probably given because of the great work he was to do. He was to unlock the doors of the new kingdom and invite both Jews and Gentiles to enter. It may also point to the fact that the Church rests on the foundation of the prophets and apostles, with Christ as the chief Corner Stone. Many Bible names have been changed, as Abram to Abraham, Jacob to Israel, and Saul to Paul. But I believe in every instance it was present or future work that led to the change.

4. Philip. (43-44.) (1) The time of this call was "the following day." That is, the day following the conversation with John and Andrew. It is remarkable how the author of this gospel remembered dates. This was written more than 50 years after it occurred. The memory in the store-house of the mind. (2) It was the plan of Jesus to "go forth into Galilee." He was at this time likely at Bethabara, east of the Jordan. He was probably going north-west about 60 miles to Nazareth. In that city he had been brought up, and there He wrought his first miracles. (3) He would take Philip with him. He found Philip not by going in search of him, but in His onward way He came upon him Jesus knows where we are. He said to Philip, "Follow me." He is constantly calling us to be His disciples. Philip obeyed.. We soon find him working for the Master. When Jesus calls we should take up our cross and follow Him.

5. Nathaniel. (45-49.) Nathaniel was sought for. Search must be made for the unsaved. The claims of Jesus were presented to him. We should make plain to others the Master's cause. An argument followed. It is well to investigate some facts before we accept them. An invitation was given. The people should be persuaded to come to Jesus. The invitation was accepted. He went to see if Jesus was really the Christ. (2) When Jesus and Nathaniel met, our Savior said—"Behold an Israelite indeed." See one of the descendants of Jacob. One who can claim the promises of God. One "in whom there is no guile." Philip said to Je us—"Whence knowest thou me?" How do you know I am an Israelite(and that in my heart there is no guile? The answer of Jesus convinced Nathaniel that our Savior was omnicient. He knew where Philip had been spending his time. The Savior we serve has all knowledge.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

WHY BE DISCOURAGED?

(Continued From Page 1.)

"What you need is education and wealth;" almost instantly we have turned to the school room to secure the one and to the field and workshop to accumulate the other. When it has been told us that we can never be anything, our color is against us; some friend has said to us: "Man is measured by his character and worth, and not by the color of the skin; man looks at the outward part, but God looks at the heart." When reminded discouragingly of the depths whence we have come, there has always been some one near to tell us that those who represent the best civilization of our time ascended from depths equally as low as those from which we have come. And thus we have gained hope and courage from the one, while the other has in first one way and then another goaded us on. We can truly say: "What ye meant to me for evil has been turned to do me good."

But in future as in the past, the Negro's salvation rests largely in his own hands. And the outcome depends on this, no matter how dark the clouds nor how discouraging the outlook, the Negro himself must never lose heart. He must never look down on himself or despise his race. But why should he be discouraged? Has he not entered on a new era of home life, and has to-day more well ordered Christian homes than ever before in his history? Does he not own more property; city property, farms, and money as well, than ever before? Has he not more colleges more educated men, and a greater number of business men, than ever before? Is he not better in his moral life, and is not the tone of his religious life being constantly elevated Of course, he meets opposition and it may be well he should; but no matter how many class laws are enacted, how many of our men are lynched, nor how the criminal statistics are swelled against us; as long as God lives and the promise of the final triumph of right shall stand, let not the Negro lose heart!

FEARED SHE WAS A SLAVE.

A few days since a Portuguese vessel came into this port having on board a native African girl twelve years of age. By some means it was learned that she was the slave of the captain, being carried by him as a present to his wife. Such information reached the Rev. W. R. Butler, and in company with Revs. H. Taylor, S. Duncan, P. Landry and John Marks, went at once to the Customhouse, had the ship, which was about to sail, held, and the captain and his books brought before the Collector. The captain was able to certify that he was under bond to convey the child in safety to Portugal, and had authority to do so, and hence was allowed to depart in peace.

United States troops have been landed in Havana under Major Gen. Fitzhugh Lee. Spanish authority on that island will end Jan. 1st, '99. For this the now free Cubans will have reason to congratulate themselves and their American friends.

THE RESPONSIBILITIES OF CITIZENSHIP.

In America citizenship is confined to white men and black men. The Indian, who has been here longest, is excluded from this privilege; and so is the Chinaman and all his class. True it is that the black man does not enjoy unmolested, all the rights and immunities of a full-fledged citizen, but he is nevertheless a citizen —an American citizen. The law of the land so recognizes him, and no sane man questions his title. He has suffered much in his attempt to play the part of a citizen, but he would have suffered far more had he not been vested with such rights. The hardships he has thus undergone and the opposition he has been forced to encounter in the exercise of these rights have very naturally led the black man to think more of the rights of the citizen than of the responsibility of the citizen. It is scarcely to be expected that it should be otherwise, but it is unfortunate for all concerned that it is so. We would not convey the idea that the black man has done nothing to meet this responsibility, for he has, but he would without doubt have done far more if circumstances had tended to direct his attention to that particular phase of his case. We are confident, however, that there is nothing more appropriate, as the ex-slave and his descendant shall assemble on the first day of January, 1899, to commemorate the anniversary of his emancipation, than that they shall together consider the responsibility of their citizenship.

To be a joint citizen with the white man of this great country is a vast, a grave responsibility. These two have together made it what it is. True they did not stand as equals, yet not because of that fact, but in spite of it, they labored side by side in the development of this country, and as strange as it may seem, are the only two races of all the world who are or can become, citizens of these United States. Can we, as a people, claim that we stand thus beside this proud race as the result of merit or worth? The fact is, it is difficult to understand how it was brought about. It seems to have been in the providence of God that it should be so, and no man can say more. The master and slave have together broken the fetters that made the difference in rank and now both stand as citizens of a common country. Neither a white man's country nor a black man's, this country belongs to its citizens.

But who can thus stand beside the white man with his centuries of freedom and his multiplied millions of wealth without thinking to some extent at least of the vast responsibility of such a position. Hence, we take occasion to suggest a few of the obligations which grow out of such a relation, with the hope that they may lead to a most thorough consideration of the whole subject.

First, we believe every American citizen should be a patriot. The strength of every government other things being equal, is in direct proportion to the patriotism of its citizens. The love of country leads men to offer their lives and their all upon its altar. This is what raises armies, collects revenue and causes foreign nations to respect the rights of the humblest citizen. The recent war gave the black man his first test on this line as a free American citizen. While the step proved eminently satisfactory, we nevertheless believe the spirit of patriotism will grow just in proportion as the Negro finds himself measured by his character and worth and protected as a citizen in every part of the land. It is natural that one should value the bridge which carries him over the sea. If the black man has so willingly died for his country, situated as he now is, what will he not do when conditions change?

But, again, we belive every American citizen should be a property owner. Our reason is well illustrated by the story told by the slave who took off his hat to prevent its being wet in a shower of rain, and said: "This head belongs to massa; let him look out for dat." To own something not only impresses a feeling of responsibility upon such a one, but causes him to think more of himself, and others to think the more of him. It increases his patriotism and his respect for law as well. He is interested in everything that tends to the best good of his country; he has something at stake.

We believe, further, that every American citizen should be a man; not simply in contra distinction from a female, but a man, a laboring man, an honest man, an intelligent man. This privilege has been bought with a great price and every man should try to live up to it. He who is too weak or trifling to grapple with the responsibilities of citizenship should cast his lot with the Indians or in some other way seek to withdraw himself from among those who value their privilege. Every citizen is born a ruler and is an heir to any official position to which his fellow-citizens may see fit to call him. Citizenship brings responsibility, responsibility necessitates thought, and thought invariably precedes all profitable labor.

THE FREE MAN'S FREEDOM.

We dare say that one of the most difficult things for newly emancipated people to learn is, what is freedom? To some people freedom means emancipation from labor, and it has been extremely difficult to succeed in getting that class to buckle down to honest effort, even though it is for their own benefit. To others it means to do as one pleases to do. They started out on that line and have had a real hard time of it. They have been very troublesome to other people and not a little so to themselves, but not a few are still laboring to the same end. With others we are glad to say it means now as it has meant from the first, opportunity, and they have used it accordingly. That is it exactly, freedom means opportunity, and that is all any man should ask. No man can be given more. 'Tis true that some may have a greater variety of open doors and more means at their command to develop their opportunities, but after all the result, as in every other case, rests with each individual. The poor man starts with nothing and will continue the same unless he knows how to properly utilize his opportunity; the rich young man starts with plenty, but will lose all unless he turns his opportunity to proper account. Opportunity, opportunity, that is all freedom can give any man, and this it has given the Negro with a lavish hand. Freedom gives opportunity to care for self, opportunity to care for one's family, opportunity to accumulate money and property, to educate and otherwise add value and strength to citizenship. That man who knows enough to take advantge of his opportunity is fortunate indeed. Let every father and mother put their hands on some young man or young woman and whisper in his ear, "Freedom means opportunity; if you neglect it now you will live to regret it."

The brethren of the Texas and West Texas Conferences considered themselves fortunate in that they had a number of prominent and official visitors. In addition to the usual list of city pastors, there were present at the West Texas Rev. A. J. Palmer, D. D., corresponding secretary of the Missionary Society; Rev. H. C. Jennings, D. D. publishing agent of the Western House; Rev. J. W. Hamilton D. D., corresponding secretary of the Freedman's Aid Society, and Rev. J. W. E. Bowen, D. D., as a representative of the GammonTheological Seminary. At the Texas were Rev. A. J. Palmer, D. D., Rev. M. C. B. Mason, D. D., corresponding secretary of the Freedman's Aid Society, and Rev. J. W. E. Bowen, D. D.

Their addresses were extremely helpful and instructive to the brethren, and we are sure they will be cordially welcomed to either conference at any time.

PERSONAL AND GENERAL.

Reports of annual conferences will appear next week.

Willard Methodist Episcopal Church, Chicago, dedicated Dec. 11th, takes its name in honor of the late Frances E. Willard.

Bishop Warren will start from New York, Jan. 9th for South America, on his second episcopal visitation to our missions in that land.

Rev. N. S. Sterling, the nestor of the Atlanta Conference, has subscribed liberally to Dr. Mason's new century plan, and paid five dollars cash.

Rev. Cornelius Johnson, A. M., formerly principal of Alexandria Academy, Alexandria, La., passed through last week en route for Gammon Theological Seminary, Atlanta.

Rev. P. H. Travis, who for some years has been pastor of Asbury Savannah, has accepted the position of superintendent of the Agricultural Department of the Georgia State College.

Rev. Daniel Wise, D. D., who has served the Methodist Episcopal Church for many years in various honorable and useful capacities, died on the 19th, having nearly completed his eighty-sixth year.

Bishop Fitzgerald and family are now in the St. Louis (Mo.) Episcopal parsonage. On the evening of the 10th Mr. Pye, of the Book Concern, and wife, gave the bishop and family a reception in their beautiful home.

Rev. W. R. Butler, pastor of First Street Church, this city, cheers our hearts by adding thirty new subscribers to our list, and Rev. P. Landry, pastor of Wesley Chapel follows him with a list of twelve. Thanks, brethren.

Rev. S. H. Brown, the able presiding elder of the Staunton (Va.) District, Washington Conference, has had a very serious operation performed upon himself, and as a result was confined to his bed for more than three weeks. He is again able to resume his work.

Rev. J. M. Shumpert D. D., the veteran presiding elder of the Mississippi Conference, was in the city last week and called at our office. He was en route home from the lower part of his district. Dr. Shumpert is now getting matters in shape for the annual conference.

Bishops Andrews and Foss recently paid a visit to Gammon Theological Seminary and Clark University, Atlanta. Bishop Andrews delivered a most helpful lecture on "The Method of Law in the New Testament," and Bishop Foss gave his thrilling lecture on "India."

Misses Ida L. Gibson ond Rose Robertson, missionaries to the Italians of this city, under the auspices of the Woman' Home Missionary Society, came back some weeks ago and reopened their work. They were somewhat delayed by the yellow fever, but the people among whom they labored were anxiously awaiting them, hence it has not been the least difficult to regather them. Their work is very promising indeed.

Rev. Hugh L. Ashe, a prominent member of the North Carolina Conference, and pastor at Asheville, was united in marriage at Raleigh, N. C., yesterday, December 28, at 3 o'clock P. M., to Miss Nannie Vivian O'Kelley, of that city. The bride is a talented young woman, of one of the best families of the A. M. E. Church at Raleigh, and both are to be congratulated. They have our best wishes for their future happiness and prosperity.

Prof. H. T. Kealing, A. M., the editor of the Quarterly Review of the A. M. E. Church, is in the city, the guest of the Rev. Dr. L. H. Reynolds and wife. Mrs. Kealing accompanies him and their purpose is to spend a week or so in the Crescent City. The ability with which the editorial columns of the Review are conducted and the class of talent the professor has been able to command as contributors, mark him as one of the cleanest, clearest and strongest writers of his time, and an editor who possesses most excellent taste and discriminating judgment.

EDITORIAL COMMENTS.

Seldom is an annual conference entertained with greater ease and satisfaction than was the Texas Conference at its recent session in Clarksville, Texas. To do so the Methodists and Baptists of the city joined forces under the proficient leadership of Rev. Aaron Taylor, our pastor, and did him, themselves and their religious profession highest credit.

The Peace Commissioners have returned from Paris, France, with the treaty made between this country and Spain. They went to Washington last Saturday and the treaty was handed by Chairman Day to President McKinley. Their work is thus completed and they have gone to their homes. As previously announced in these columns, the document will not likely be made public till Congress reassembles after the holidays.

There is certainly no better way to keep before the public the crime of the nation against a sorely oppressed people than that adopted by the National Anti-Mob and Lynch Law Association of Springfield, Ohio. They have prepared and sent out a neat little calendar for 1899. In addition to its usefulness, is a constant protest against the spirit of injustice and lawlessness. In addition to the name of the organization and those of its officers, it bears the figure of the traditional justice blind folded, holding in one hand the scales and in the other a sword. S. E Huffman is secretary and is to be congratulated.

President McKinley made a brief visit to the South a few days since in order to attend the Peace Jubilee at Atlanta. He also visited the State Normal School in Georgia, of which Prof. R. R. Wright is principal, and Prof. Washington's school at Tuskegee. His addresses were well received, the Confederate soldiers being especially well pleased with his assertion that "the time has now come, in the evolution of sentiment and feeling, under the providence of God, when, in the spirit of fraternity we should share with you in the care of the graves of the Confederate soldiers." At Macon, Ga., the old Confederates insisted on his wearing one of their badge, and he did so, after stating: "I do not know that it will be proper." Under the circumstances he could not have done otherwise without creating a scene, and we think he did right to accept it. The speaker who presented it said it had the picture of the President, and his words concerning the graves of the Confederate soldiers. For one, we certainly hope that the sectional feeling between the North and South is dead forever.

The First Mississippi, a white regiment of volunteers, was mustered out last week at Columbia, Tenn. As they passed through Alabama en route home they fired into railway stations, houses along the route and at people, especially Negroes, who happened to be standing near the railroad. In this way they shot a colored woman and her babe, shooting the babe through the head and the mother in the arm. We have yet to see a single Southern paper to denounce the outrage, not even the Times-Democrat of this city. But if conditions had been reversed, the whole train load would have been arrested, some one killed and the president implored to dismiss every Negro soldier from the service. As far as we have heard, no one has been arrested. Our country will never be what it should be until law is enforced without discrimination.

Bishop Joyce is spending December and January in Minnesota, dedicating and reopening churches and holding revival and missionary meetings.

BISHOP FOWLER IN TEXAS.

The Conferences in Texas have just been held and Bishop C. H. Fowler, D. D., presided. This was his first visit as a bishop to the Lone Star State. He was there sixteen years ago as a missionary secretary, but never held the conferences before. The conferences had heard a good deal about him and, as he said, he had heard a few things about them, especially the Texas Conference, but they met at last and captured each other. The brethren were delighted with the man and with the bishop. His words were sometimes cutting, often amusing, but always interesting. He says something every time and means what he says, but Texans do not think him the "worst man" they ever met by any means. His addresses and sermons were listened to with unflagging interest, and his administration right through strengthened the conviction of preachers and people that it is difficult to find anywhere in the whole country a more able, and yet more unostentatious and brotherly class of men than the bishops of the Methodist Episcopal Church.

In addition to the general call sent out some weeks ago the president, Bishop A. Walters, has sent out a special invitation to those interested in the progress of the Negro. The invitation is as follows:

You are cordially invited to attend the meeting of the National Afro-American Council, to be held at Metropolitan A. M. E. Church, M. St. (between 15th and 16th), Washington, D. C., Thursday, December 29th, 1898. The meeting will convene at 12 m.

This council is to be composed of representatives of organizations now in existence, such as bishops and leading ministers of all denominations, principal officers of secret organizations of national reputation, presidents and professors of our educational institutions, editors of newspapers, and accredited politicians. The object of the council are:

1st. To create a healthy public sentiment in favor of fair play towards the Negro.

2d. To urge that a fair representation be given to Afro-Americans in the government of the country, both State and national.

3d. To devise ways and means to raise funds to prosecute all perpetrators of lynchings and other outrages, and to test the constitutionality of laws enacted by some of the Southern States which have for their object the disfranchisement of the Negro and which are contrary to the letter and spirit of the XIVth Amendment.

4th. To resist to the utmost the tyrannical usages of railroads, steamboats, and other corporations that discriminate against us.

5th. To labor for the reformation of our penal institutions, where barbarous, cruel and unchristian treatment of our convicts is practiced.

6th. To urge that moneys be appropriated by the federal government (which should have been done at the time of our emancipation) to supplement the school funds of the Southern States, in order to make intelligent the great mass of ignorant colored voters in that section.

7th. To recommend a healthy immigration from terror-ridden sections of our land to more law-abiding sections.

8th. To encourage both industrial and higher education.

9th. To promote all kinds of business enterprises.

10th. To recommend certain days during the year for fasting and prayer to Almighty God to aid us in our fight for equal rights.

If you are in sympathy with this movement and will encourage it by your presence, please answer at your earliest convenience.

Yours rspectfully,

A. Walters.

We regret our inability to be present, but trust the meeting may be largely attended and accomplish much good.

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In order to introduce The SOUTHWESTERN into the new homes and to secure prompt renewals, we now make the remarkable offers as given below. Every paper or magazine offered is excellent and the articles are genuine.

Read carefully this list. You'll be astonished at our offers—but these could not be made but for special arrangments.

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The Southwestern and the Woman's Companion..		1.60
The Southwestern and Fountain Pen..... This pen is diamond pointed. We have used it in the office here and sold it to a number of our patrons, and it has given general satisfaction.	2.25	1.85
The Southwestern and ½ doz. Rogers Silver Spoons.. .. .. These spoons are Wm. Rogers' quadruple plated silver spoons and are warranted to be the best. No humbug. These are the genuine.	2.75	1.85
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Take advantage of this offer promptly—we cannot hold it open for a great while. Address,

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DOINGS OF THE WORKMEN.

Cornelia Burgess, Magnolia, La.—Times are very dull here now, our men folks are all away from home on the sugar farms. It has been raining nearly all the fall. The quarantine prevented us from having any services during blooming time of money circulation. We have ceiled our church, built a recess, made a beautiful altar and had a well driven. Our pastor, Rev. A. Hilton, would have built a parsonage, but the bad weather prevented. He has enough lumber on the ground. We expect to send him up to conference all right.

J. P. Franklin, P. C., Mt. Airy, N. C.—We have 9,000 feet of lumber on our beautiful lot with which to build a parsonage. Since the greatest political campaign in the history of the N. C. is over, we are rallying our forces to accomplish the greatest year's work for the church and the cause of the blessed Christ, in the history of Mount Airy Methodism. Pray for us that the good Lord may continue to bless our efforts.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.

{SEAL.} A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

F J CHENEY & CO., Toledo, O

Sold by Druggists, 75c

Hall's Family Pills are the best.

C. H. Jones, P. C., Pearisburg, Va.—We entered our new circuit November 3d, and began work. Our first quarterly convened December 10th and 11th at Mt. Tabor, with our much beloved P. E. Rev. W. H. Pleasants. We had a fair representation from all the points, and reports showed advancement on all lines. On Sunday the P. E. preached one of his soul stirring sermons, after which the sacrament was administered. Grand services all day. Collections, $11.14; for all purposes during quarter, $30.00.

Several promises to take the Southwestern soon, and we long to see the day that every family will have our church paper.

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

Moss Point, Miss., C. W. Butler, P. C.—Dear editor, please allow me space in our paper to say that my fourth and last quarterly conference was held December 10th and 11th, by Dr. H. R. Revels, P. E. We had a good time, and wound up our year's work in good shape. The Dr. spared no pains in puting the claims of the church before the people; money raised for all purposes, $718.000. This is our second year on this charge; the church and parsonage has been remodeled and painted and everything is grand style. We now stand waiting for the annual conference. Come, brethren, for all things are now ready; but please leave your wives at home, and tell the women of your charges—that if they come they must come prepared to make their own arrangements, because we shall be crowded.

Compel your dealer to get you Macbeth lamp-chimneys—you can.

Does he want your chimneys to break?

Write Macbeth Pittsburgh Pa

H. E. Erwin, P. C., Lawreneeburg, Tenn.—I entered on this work soon after the conference, and found our beloved bishop here holding the Central Tennessee Conference. My beloved Presiding Elder, S. B. Danley, and I, visited the conferenee. The bishop was with me at 3 P. M., Sunday, and we had a grand time. My people met him with warm hearts, and received me willingly. We have had some coneversion and aecessions, and have raised something on missions.

Dear Editor: Do you know of boys or girls that want watches or cameras? We have quitet a number to give away to bright boys or girls who will do an hour's work for us in their own loeality. No experience neeessary and no capital required. If you will make mention of this in your paper those who write us will receive full partieulars by return mail.

Yours truly,
THE GENTLEWOMAN PUB. CO.,
German Herold Building, New York City, N. Y.

Farmington Circuit, Tenn., Samuel M. Strayhorn, P. C.—I have begun my second year on this charge, and am holding the fort; everything is looking bright, and we expected to move things this year as never before. Thanksgiving day was observed at Simpson Chapel, and we had a grand time. On the 3d and 4th of Deeember, our much beloved and wise P. E. was on time all though on the 4th, the grounds was covered yith snow. We had a grand time, the P. E. preached a wonderful sermon.

He took up Bishop Mallalieu's plan, and urged the members of the quarterly conference to take the Southwestern and several promises were made to do so.

G. D. Nickens, P. C., Augusta Circuit, Va.—The Lord has blessed us with a glorious revival; thirty-two have professed faith in Christ, and others are inquiring the way. Remember us at the throne of grace.

H. A. Sorrell, P. C., Lake Providenee, La.—Our fourth quarter was held November 20th and 24th, by Rev. F. T. Chinn, P. E. All of the offieers were

Dreadful CROUP

Mothers, when your children are attacked by the dreadful croup, you need not despair; Dr. John W. Bull's Cough Syrup will relieve and cure this disease at once. You can always depend on this marvelous remedy; it never fails to cure. For whooping-cough and measle-cough it is the best remedy in the land. Children like it.

Dr. Bull's Cough Syrup

Will cure Croup without fail.

Doses are small and pleasant to take. Doctors recommend it. Price 25 cents. At all druggists.



Two questions

with common-sense answers. "How long should a man's legs be," somebody asked Abraham Lincoln, and he said, "Long enough to reach from his body to the ground."

"How can you take housework so easy," somebody asked a bright little woman. "By not working so hard," she said. "By doing all my washing and cleaning with Pearline."

566

Millions NOW USE Pearline



DR. E. J. WORST, Ashland, O.

Dr. Worst's INHALER

Sent Free on Trial.

A Scientific Cure for Catarrh, Asthma, Bronchitis, Colds, and all Throat and Lung Diseases.

THE GREATEST DISCOVERY OF THE AGE.

Dr. E. J. Worst, Ashland, Ohio, has made himself famous in a few years by a treatment for Catarrh and bronchitis, of which he is the originator. While physicians generally were treating these very common diseases with sprays and douches, Dr. Worst perfected his dry air treatment. Air is the only agent that is fine enough to reach the air cells of the head and respiratory organs. It was the agent that carried the disease there, and it must be the one to successfully remove it. Vapors, sprays, and atomizers are all dangerous. Nature never intended them for the windpipe, and instantly repels them. When you get a drop of water down "the wrong way," how soon you cough and gag. This is because nature has placed a very sensitive valve in the windpipe, which closes the instant water in any form comes in contact with it. The only way to reach the inflamed membranes of these organs is by properly medicating the air you breathe. Not one person in fifty was ever cured by the old method of treating catarrh, now everywhere condemned. Dr. Worst has been so uniformly successful in curing patients, that he writes, asking us to make the following announcement:

SPECIAL OFFER.

"I will for a short time mail any reader of the S. W. Advocate, one of my new scientific Catarrh Inhalers and medicine for one year, on three days' trial, free. If it gives satisfaction, send me $1.00; if not, return it. It cures more cases than all others combined, hence this offer."

Thousands of people have been cured by Dr. Worst's treatment after suffering for many years from Catarrh, Asthma, Hay Fever, Colds, Pains and Roaring in the Head, Bronchitis, Sore Throat, Headache, Partial Deafness, and all diseases of the air passages. The treatment is indorsed and used by all leading physicians. Space forbids printing a long list of testimonials. Persons can receive descriptive pamphlets and testimonials by writing, if interested. Below are given two testimonials from grateful people who have been cured by Dr. Worst's wonderful dry air treatment.

"I have received and tested the Inhaler. I am happy to say the longer I use it the more I esteem and consider it the most effectual treatment I have ever used for catarrh and lung affections. It has relieved a constant cough I have had for eight years." PROF. E. S. NASON, 6027 Main St., Germantown, Pa.

"I have been using your Catarrh Inhaler, which I consider a little wonder. I have had Catarrh for seven years, and had taken so many remedies that I had become discouraged. I am almost deaf, but your Inhaler is restoring my hearing and stopping the discharges." Respectfully H. V. HAWKINS, Algona, Ia.

If you are afflicted with any of these diseases, do not fail to write at once. Address,

DR. E. J. WORST, Box 123. **ASHLAND, O.**

present, and we had a good time. Elder Chinn closed up his sixth and last year, leaving a host of good friends at this place who much regret that his time now expires as the P. E. of this district. Appropriate resolutions were passed on the occasion.

Thanksgiving day was well observed at St. Peter M. E. Church. Services commenced at 2 o'clock P. M.; the pastor preached to a large crowd; a goodly number of the old soldiers were out; proclamations were read by V. M. White and I. C. Wilson; a fine dinner was given for the benefit of the old folks. At 7 o'clock, P. M., Rev. F. T. Chinn, P. E., preached a soul stirring sermon to the delight of all.

C. M. Augrum, P. C., Dennis Mills, La.—Stony Point charge has been a very hard place. I have been here 3 years. They pay a preacher from $2.00 to $3.00 a month, and I have a wife and four children to support. I am not able to pay my debts, and people will think I don't want to. I hope I shall be changed to a better place.

Mrs. Sallie Morgan, Roweville Circuit Texas.—The sisters of New Zion M. E. Church organized a bell committee, and bought an $18 bell, and the Sunday school bought a nice swinging lamp, with the help of Mrs. Fanny Overton.

L. Tate, Biloxi, Miss.—Our fourth quarterly conference convened December 14th.

Dr. J. M. Shumpert filled the chair. The reports showed the work to be in a good condition, both spiritually and temporally, $95.65 had been paid to pastors during quarter, $6.50 to P. E.

At night the Elder preached; a good many members came and presented the Doctor with some valuable presents, as a token of their kindness to him for his six years labors among them. Hoping that he may live long to do much good for the church.

P. C. Jackson, P. C., Orange Lake, Fla.—I began a protracted meeting at my church October 30th, which continued until November 20th; twelve souls were truly converted; one of the number was a little boy, Charley Houston, 11 years old, whose father was dead, and who lived with his aunts. The third Sunday in November was appointed for the reception of the candidate. The times being so hard his aunt was not able to have suitable clothes for him, therefore he was deferred to the first Sunday in December. During the week before the first Sunday he pressed it upon his aunt that he must be received in the church Sunday; she said: "Charley I don't think I can get your shoes before Sunday;" he replied: "Aunty, but I must be received in the church Sunday if I have to be received barefooted." His grandmother asked him if he thought he was converted, And he replied: "Grandmother, I know I am converted, and must be received in the church Sunday and take the Lord's Supper. So he came to church the first Sunday in December, barefooted, and spoke in the love feasts as one that was truly converted. His words were so solemn that they impressed the whole congregation; they were words of power. After lovefeast and preaching, I received Charlie in the church, and he answered every question very solemnly, the congregation looking at him with amazement. After which the Lord's Supper was given, and little Charlie was one of the number. Monday morning he was taken very ill, his aunt sent for the doctor, who came, and said the case was out of his reach; on Wednesday morning, at 2 o'clock, the death angel came and disrobed him of what he here possessed.

J. M. Thompson, P. C., Amory, Miss.—Nearly eleven months ago I was assigned to this place by Bishop Hinde. A sense of elation thrilled my soul through and through. Elder P. O. Jamison, who is my P. E., also gave me a degree of encouragement, these words of cheer resulted from the impressions that Amory was the toughest place in the Tupelo District, or any other district; this is a public circulation as regards the place. Notwithstanding I had to come I came and found an old dilapidated church, with a new attachment, this old and new was like "new wine in old bottles," the old part had broken almost in two. I, in order to bring about a remedy, condemned this old and new (or mixed building), and in spite of the opposition which was at its zenith in our ranks, I have supplanted the building with as neat a church as you will find in Tupelo District. This new church is modern in style and beauty; it is seventy-two feet from basement of tower (which is sixty-nine feet high) to the large circular window at the rear. From the floor to canopy twenty-four feet high, giving a seating capacity of 700 or 800. This church has twenty-three windows, two doors, with transom, painted white, with green borders. While I am sincerely grateful for what has been accomplished in this respect, I do most heartily regret and deplore our present financial condition. We have lifted between $600 and $700, which amount has burdened our few loyal Methodists, until they are balking, and I am willing. We sent application to Church Ex. Society for a little assistance, and have not heard what disposition the committee made of it, but we live in hope of getting the amount from the loan fund of 1899.

Brothren, this anticipation does not relieve us, our church is likely to be sold out in spite of all of my efforts to save it. It is now in the hands of the officer, he has been kind enough to allow me to preach in the church since seized. I could have remained in that old church, as other ministers had done, but my P. E., as well as myself, saw the imperitive need of a church, therefore I unhesitatingly seized the



When Baby's Ill.

When the little loved one is sick, when its brow is fevered, its pulse rapid, its features pinched with pain and there are great blue circles under its eyes, the mother hovers about the bedside, and with anxious eyes tries to read the meaning of every expression upon the physician's face.

A woman may save herself almost all of this worriment about her children if she will but take proper care of her womanly health during the period of gestation. A child born of a mother who is thoroughly healthy in a womanly way will almost unfailingly be healthy and robust. Dr. Pierce's Favorite Prescription acts directly on the delicate and important organs that bear the burdens of maternity. It makes them well, strong and vigorous. It heals all internal ulceration and inflammation. It stops debilitating drains. It fits for motherhood and insures a healthy child. Thousands of happy mothers have testified to its merits. No honest dealer will urge you to take an inferior substitute for the little added profit it may afford him.

"A lady told me that Dr. Pierce's Favorite Prescription was good to take when with child," writes Mrs. Annie Simpson, of No. 13 Chelmsford Street, Lawrence, Mass.: "I was suffering terrible pains, and was unable to get about the house without being in misery. I began taking Dr. Pierce's Favorite Prescription and the first bottle greatly relieved me. I took three bottles before my baby was born, at which time I suffered very little. The baby has been healthy since birth, and is now three months old and weighs fifteen pounds. When my older child was born I suffered terribly. I don't know how to thank Dr. Pierce enough."

They don't simply give temporary relief, but are a permanent cure—Dr. Pierce's Pleasant Pellets for constipation. They never gripe. One little "Pellet" is a gentle laxative and two a mild catharic.

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opportunity, as no other had, in the meanwhile, entertaining the idea that the effort would meet with the hearty approval of the general church.

No place in East Mississippi has more evil environments than this; Monday and Sunday are the same with a large per cent. of the people. "Crap" is a favorite game in connection with other kindred crimes equally as obnoxious. With this weight we have had forty-two accessions to the church. I have built this church with no little effort on my part; I put $25 of my own cash in this building in order to accomplish my cherished hope (this is Methodist property). Shall I have to continue my despondency, and hopeless anticipation? God forbid; then brethren everywhere, come to our aid and help us out; the Lord will bless you and we will thankfully receive any amount. Our present encumbrance is about $260, but $60 of it is not due until next fall. Let me hear from you, brethren, along this line, we appeal to our Northern brethren also.

R. N. Jones, Handsboro, Miss.—I am now closing my second year's work, and I am glad to say that my fourth quarterly conference was a success. It was held December 15th and 16th, by Dr. J. M. Shumpert, P. E. Out of twenty-four members, sixteen were present. All reports for this quarter and year show that all had been busy. This quarter was refreshed by the power of the Holy Ghost. The religious condition is prospering, and financially the church is striving to be second to none, in having a fair report. There has been a beautiful church built this year at Nugent, when completed it will be the best church on the G. S. I. R. R. We have a loyal set of people at that church as well as here. Raised for P. C., $125; for P. E., $16.05. Mission, $22; Church Ex. $2; St. S., $1; Trust, $1; Education, $5; F. A. S. Ed. Society, $18; W. H. M. S., $2; W. F. M. S., $2; Conference Claimant, $2.15; Building and Improvement, $275.75. All of the work is being looked after. We have a splendid Epworth League. We are pained to think that this is Dr. Shumpert's last year. A grand reception was given by Brother Linn Jackson and wife, and Sister Nicey Whitington, for the elder at the parsonage, on Friday night.

G. D. Field, P .C., Memphis, Tenn.—Thanksgiving day was one of the most enjoyable occasions in the history of the church. The pastor preached at 3 o'clock to a good house, an enthusiastic national sermon. After the services the sisters of the church served the people with a luscious dinner, prepared for the occasion; tickets were sold for 25 cents per meal; proceeds went for the benefit of furnishing the parsonage. They realized, clear of expenses, $22.50, with which they have made the pastor and his amiable wife and little family happy, by nicely furnishing their parlor in part. The sisters are still at work. God bless them in their efforts.

O. J. Harvey, P. C., Beulah M. E. Church, La.—Our fourth quarterly conference was held December 5th, 6th and 7th. Rev. F. T. Chinn, P. E., was at his post notwithstanding inclement weather. All the officers were present, with written reports; the elder seemed well pleased with the work, and spoke many encouraging words to the pastor and these good people for the fight that they had made this year. We paid the elder his full apportionment, $20; this is his last year on the Monroe District, and is closing with general satisfaction. He has been a faithful and true leader, and father to all. The white people seem to regret his leave from this district as well as our own race. During the quarter two of our steward sisters, viz: D. Washington and A. Rutland, presented the church with two beautiful swinging lamps.

Jesses Averheart, Steward Mill, Texas.—Rev. G. B. Doggett is a christian, and we believe we have the pick of the Texas Conference. He has been with us two years, and has done a great deal of work; he has built a fine church at Fairfield, worth about $1,600, and added several to the church. He is on his way to Rhode Island to build another good church; it our duty to give him our prayers for what he has done. We believe his place will be hard to fill.

J. S. Williams, L. P., Shubuta, Miss.—The pastor of the Shubuta Circuit has been called to his heavenly home. He told us all was well with him and God. We hope to see him again. The Epworth League is doing well.

COLUMBUS DISTRICT.

First Round.

Columbus	Dec. 31 to Jan 1
Columbus Ct	Jan. 7-8
Alleyton	Jan. 14-15
LaGrange	Jan. 21-22
LaGrange Ct	Jan. 28-29
Fayettville	Feb. 4-5
Weirmar	Feb. 11-12
Flatonia	Feb. 18-19
Oakland	Feb. 25-26
Sublime	Mar. 4-5
Hallettesville	Mar. 11-12
Yoakum	Mar. 18-19
Wharton	Mar. 25-26
Edna, or Morales	Apr. 1-2
Victoria	Apr .8-9

Dear Brethren: With peace among ourselves and under the benign smiles of heaven, we will accomplish much, and all that is expected of us. You will, as true workman in the Lord's vineyard report some part of your benevolent collection, at the First Quarterly Conference.

Please observe the following, viz: General fast days the Friday preceding the Quarterly Conference, and the Quarterly Love Feast at night, to begin at 7:30 P. M. The Quarterly Conference will be held Saturday afternoon, or at 7:30 P. M., as it may best suit the convenience of the pastors and official members. The stewards will please provide unleavened bread and unfermented wine for the sacrament of the Lord's Supper. Monday evening at 7:30 P. M., there will be a mass meeting in the interest of Samuel Huston College and a collection will be taken for the same. The pastors will provide suitable programs for those auspicious occasions. Select 2 or 3 competent persons to read a short essay or deliver a short printed addresses, etc. The P. E. will keep a separate account for each charge and individual, in a book provided for that purpose. In God, we trust. Systematic giving will accomplish the work and reach the end in view.

Yours fraternally in Christ,

MACK HENSON, P. E.

PROFESSIONAL.

G. J. STARNES, M. D., Dean of College Infirmary and Deaconess Home (United States Pension Surgeon), corner Houston and Navarro streets, San Antonio, Texas.

Mrs. ELLEN BRADLEY, Professional Nurse, 108 Star street, San Antonio, Texas. Can furnish best of references.

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Sunday School Workers

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UNITED FOR LIFE.

On Sunday, December 18th, at the residence of the bride, Mr. Thomas Jones and Miss Delia Rutland were united in the bonds of matrimony, at 3 P. M. Miss Delia Rutland is a member of Beulah M. E. Church. They will take their leave for Monroe, Tuesday December 20th.

O. J. HARVEY, P. C.

Roseneath, Miss. — Miss Lulu Ross, one of Roseneath's bright and charmingyoung ladies joined in holy wedlock with Mr. John Cod, December 8th. She is a noble Christian young lady, and stands high in the Epworth League and Sunday school. May the sunshine of peace ever rest upon her.

THEY LIVE IN OUR MEMORY.

Lawrenceburg, Tenn.

Sister Emily Bushby departed this life November 10th, in full faith. She had been a member for forty-five or fifty years. She leaves a host of friends to mourn. The funeral was conducted by Rev. H. C. Welch and H. E. Erwin, P. C.

Miss Minnie Davis departed this life November 20th. She leaves a mother, two sisters and four brothers to mourn.

H. E. ERWIN, P.C.

Roseneath, Miss.—Rev. Silas Delleware, Elder of the Baptist Church at Belle Prarie, has been sick for a long time. He died in full triumph and death was a relief to him. Brother Delleware is a faithful Baptist preacher, and a lover of the Methodists. Always gives the Methodists sacrament in his church, and allows them to preach, pray and sing in the same; he also comes to ours and does the same. The bereaved family have our prayers and sympathy.

N. N. SIDNEY.

Sister Lilly L. Murray, wife of L. G. Murray ,postal cuerk on the M. & O. R. R., and daughter of Huston Long, died Dec. 13. She was an exemplary woman and died a consistent Christian.

Sister Williford, one of the oldest members of Mt. Moriah Church, died in full triumph of faith, exclaiming until she died, "Glory to God in the Highest."

Sister Murray was converted in 1882. When a child about 12 years of age her mother did not want her to join the church, but she still continued pleading with her and her life was of such an exemplary character that her mother consented. From that day on she lived a consistent Christian.

D. A. BRAGG, P. C.

Slaughter, La.—Brother Andy Hazase one of the young converts of Marshall Chapel, died December 14, aged 25 years. He leaves a mother, wife, three children and a host of friends to mourn. Funeral attended by Rev. Jones Veal and the writer.

S. GREEN, P. C.

Lawrenceville, Ga.—Rev. Henry Griffith a local preacher of Lawrenceville Station, departed this life Dec. 16, 1898. He was 72 years old. He had been a local preacher for more than 16 years. He was a consistent Christian and was a loyal member of the church. The funeral was attended by the pastor and W. S. Sims. He was well thought of by all who knew him. He leaves a wife and 10 children to mourn his loss. He is a gain to Heaven.

G. W. Lamar.

Heaven Chapel, N. C. La., Dec. 20th, 1898—Bro. Briston Dixon, Sr., a native of Virginia and resident of this city for 35 years, departed this life at the age of 65 years. He died a faithful soldier. He was elected treasurer of the first trustee board who purchased this church. He was loved by all. He leaves 3 sons, 2 daughters and an aged wife, and a host of friends to mourn his loss. He was confined to his bed for 13 months, suffering from a stroke of paralysis. His funeral was largely attended by all friends in Carrollton. Peace be to his asnes!

D. M. SEALS, P. C.

Centenary M. E. Church—Brother William Phifer, a faithful member of Centenary M. E. Church and an active worker in our Epworth League died Dec. 7th, leaving behind a brother, wife and little infant, in the city, to mourn his loss.

Resolution: Whereas, God in his all wise justice has seen fit to take from us Brother Phifer, one of our faithful members, a star just appearing above the horizon:

Be it resolved; that we bow reverentially to his will, and that our loss is Heaven's gain; while the S. S., church and League have lost a faithful member, his wife a loving husband, and his child a dutiful father. Be it further resolved that we extend to them our spiritual and material aid.

G. DAFIELD.

Vernon, Miss., Dec. 20th, 1898—Sister Maggie McCallum departed this life in full triumph of faith, Dec. 4th at 10 A. M. Her manner was gentle and pure. She was a faithful Sabbath school scholar, a lover of her church and a member of the Epworth League. Although but 17 years of age, she passed the grace of a full blown rose. Her suffering was great and long borne with patience. Her last hours were spent praising God from Whom all blessings flow.

"Servant of God, well done;
Thy glorious warfare past;
The battle fought, the victory won,
And thou are crowned at last."

JAS. FORD, P. C.

Sister Sarah A. White was born December, 1862, died December 19th, 1898. She devoted her whole heart and mind to the Lord. She said that she was not depending on earthly doctors nor medicines; that she is waiting on the Lord; and she said don't worry about her; whatever the Lord did, she will be satisfied. Weeks before she died she asked her niece to play some of those good religious hymns and help her to sing. She laid in bed and sang and prayed until she became so happy she could hardly stay in bed. She then called her nephew and told him to get on his knees and pray, and made him promise her that he would get religion. One week before she died she said that she wanted to leave here, that there was nothing here for her.

R. N. Jones, P. C.

DALLAS DISTRICT.
First Round.

Milford & Italy	Dec. 31 to Jan. 1
Blooming Grove & Antioch	Jan. 7-8
Corsicana, Dawson & Hubbard	Jan. 14-15
Gatesville & Valley Mills	Jan. 21-22
Fort Worth	Jan. 28-29
Foreston & Smithfield	Feb. 4-5
Pilot Point & Denton	Feb. 11-12
Dennison	Feb. 18-19
Sherman	Feb. 25-26
McKinney	Mar. 4-5
Lancaster	Mar. 11-12
Dallas St. Paul	Mar. 18-19

To the pastors, officers, members and friends of the Dallas District: Let us being at once with our revivals and benevolences and especially let us raise our $150 for Samuel Huston by April 1st, 1899. D. C. LACY.

NOVASOTA DISTRICT.
First Round.

Hempstead	Dec. 31 to Jan.1.
Courtney Ct.	Dec .31 to Jan. 1.
Millican	Jan. 7-8
Navasota	Jan. 14-15
Navasota Ct.	Jan. 14-15
Bellville Ct.	Jan. 21-22
Hockly Ct.	Jan. 28-29
Waller & Cypress Ct.	Jan. 28-29
Brenham	Feb. 3-5
Brenham Ct.	Feb. 4-5
Brookshire Ct.	Feb. 11-12
Hempstead Ct.	Feb. 18-19
Anderson Ct.	Feb. 25-26
Caldwell& Lyons	Mar. 4-5
Caldwell Ct.	Mar. 11-12
Seoly Ct.	Mar. 18-19
Yarborough	Mar. 25-26

Easter Sunday the 2nd of April. Let each brother begin now; raise all or as much of your apportionment as possible. Yours for success,

W. L. DUNCAN, P. E.

HOUSTON, (TEX.) DISTRICT.
First Round.

St. James (Houston)	Dec. 31 to Jan. 1
Boynton Chapel, (Houston)	Jan. 6-8
Harrisburg	Jan. 7-8
Mallalieu (Houston)	Jan. 10-11
Trinity, (Houston)	Jan. 13-15
Mt. Vernon	Jan. 15-16
Liberty	Jan. 21-22
Beaumont	Jan. 28-29
Orange	Feb. 4-6
Sloan St., (Houston)	Feb. 10-11
Tabernacle, (Galveston)	Feb. 17-18
St. Paul, (Galveston)	Feb. 18-20
Kendleton	Feb. 25-26
Richmond Sta.	Feb. 26-27
Richmond Ct.	Mar. 4-5
Thompson Ct.	Mar. 11-12
Velasco Mission	Mar. 15-16
Oyster Creek	Mar. 18-19
Columbia	Mar. 19-20
Roweville Ct.	Mar. 25-26
Wallisville	Apr. 1-2

District Steward's meeting, Feb. 9th at Sloan St., Houston, 8 P. M. The District Steward from every pastoral charge in the district is strictly requested to be present.

WM. BARTLEY.

PALESTINE DISTRICT.
First Round.

East Calvert Ct	Dec 31 to Jan. 1
Bryan Station	Jan. 6-8
Bryan Ct.	Jan. 7-8
Hearne & Sutton	Jan. 14-15
East Mitia	Jan. 21-22
Fairfield	Jan. 28-29
Winkler	Feb. 4-5
Palestine	Feb. 10-12
San Augustine	Feb. 18-19
Jacksonville	Feb. 25-26
Oakwoods	5Mar. 4-5
Jewett & Buffalo	Mar. 12-13
Madisonville	Mar. 18-19
Leona	Mar. 25-26

Dear brethren: Get to your fields of labor just as soon as posible. Meet your estimating committees; put your other committees to work on each of the benevolent causes and urge them to report at each Quarterly Conference and also on Easter Sunday, April 2nd and Children's day the 2nd Sunday in June. Put all your forces to work now. Do not wait till the fall of the year. The man who puts off everything till the fall of the year generally fails. So start with the beginning of the conference year and do your best to the end. Again, I urge that all money raised for each of these causes be sent to the treasurer of the societies and their receipts will be good at the Annual Conference Please do as I ask you and we will succeed.

W. A. FORTSON, P. E.

MARSHALL DISTRICT.
Texas Conference.
First Round.

Manalieu & Concordia	Dec. 31 to Jan. 1
Ebenezer	Jan. 1-2
Wiley Chapel	Jan. 6-8
Marshall Ct.	Jan. 7-8
Jemerson, Connor's & Valley Plain	Jan. 13-15
Woodlawn	Jan. 14-15
Lasater Ct.	Jan. 21-22
Lodi Ct.	Jan. 28-29
Texarkana	Feb. 3-5
Queen City	Feb. 4-5
Coffeeville	Feb. 11-12
Daingerfield	Feb. 18-19
Pittsburg & Naples	Feb. 25-26
Sulphur Spring & Winnsboro	Mar. 4-5
Mineola & Quitman	Mar. 11-12
Terrell	Mar. 15-16
Tyler & Athens	Mar. 18-19
Hawkins & Center	Mar. 25-26
Longview & Henderson	Mar. 26-27

Pastors, please see that the estimating committee meets previous to quarter.

W. H. LOGAN, P. E.

MONTGOMERY DISTRICT.
First Round.

Warren St.	Jan. 1
Tensaw	Jan. 7-8
Theodore	Jan. 11-12
Wesley	Jan. 14-15
Mt. Sterling	Jan. 21-22
Pensacola	Jan. 28-29
Pollard	Feb. 3-4
Brewton	Feb. 4-5
Castleberry	Feb. 11-12
Evergreen	Feb. 18-19
Greenville	Feb. 20
Montgomery	Feb. 25-26
Fratville	March 4-5
Union Spgs.	March 11-12
Brown's Grove & Aberfoil	Mar. 18-19
Blue Stand	March 20
Owen's Chapel	March 21
Troy	March 21-26

E. M. Jones, P. E.

HUNTSVILLE DISTRICT.
First Round.

Spring Cir	Dec. 31 to Jan. 1
Montgomery Ct.	Jan. 7-8
Willis Ct.	Jan. 14-15
Lovelady Ct.	Jan. 21-22
Crockett Ct.	Jan. 21-22
Prairie Plains Ct.	Feb. 4-5
Huntsville Ct.	Feb. 11-12
Dodge Ct.	Feb. 18-19
Huntsville	Feb. 25-26
Carrigan	Mar. 4-5
Colmesneil	Mar. 11-12
Livingston Ct.	Mar. 18-19
Camilla Ct.	Mar. 25-26
New Caney Ct.	Apr. 1-2
Jasserand Ct.	Apr. 8-9
Jasper Ct.	Apr. 15-16
Woodville Ct.	Apr. 22-23
Newton	Apr. 29-30

A. C. CULBREATH.

GAINESVILLE DISTRICT.
First Round.

Cartersville & Acworth	Dec. 31 to Jan 1
Marietta	Dec. 31 to Jan. 1
Decatur Sta.	Jan. 6-7
Decatur Ct.	Jan. 7-8
Edwardsville & Sprg.	Jan. 9-10
Duluth	Jan. 14-15
Suwanee	Jan. 21-22
Lawrenceville	Jan. 28-29
Hoshton	Feb. 4-5
Gainesville	Feb. 10-12
Gillsville	Feb. 11-12
Harmony Grove	Feb. 18-19
Elberton Sta.	Feb. 25-26
Elberton Ct.	Feb. 25-26
Lavonia	Mar. 4-5
Gainesville Ct.	Mar. 11-12
Centreside	Mar. 18-19

Dear Brethren: Push our work from the beginning. Make Easter Sunday, Apr. 2nd, a high day for missions. Stewards and pastors will meet at Gainesville, Jan. 18th.

H. R. ALLEN, P. E.

FARM AND FIRESIDE.

STAY ON THE FARM.

The low price of cotton is apt to engender dissatisfaction with farm life. whenever men find themselves in unsatisfactory conditions, they are apt to conclude that change will help them. they imagine they can not be worsted, but in nine out of ten it is a case of jumping out of the frying pan into the fire. Where, during these hard times, can a better place than the farm be found? The cities are overcrowded, and work in them hard to be found. Expenses in the city are very much greater than on the farm. House rent and food are high, two things which can not be dispensed with. In the country these costs little or nothing. Food is no cheaper in the city than in the country, and plainer clothing will detract less from respectability in the country than in the city. There is no possible gain in exchanging the city for the country; there is almost absolute certainty of loss. Stick to the farm; it may be a hard life there, it will be a harder one in the city. In the city it is costly to keep a cow, poultry cannot be raised to any extent, gardens can rarely be had and taxes are higher. The trouble with farmers is their chief aim to make money, whilst their first and highest aim should be to raise food supplies. With plenty of bread and meat on hand, other actual necessities need not be large—clothes and shoes may be patched, but there is no eking out of food. Each successive day brings its own demands. The above is intended more particularly for the poorest of the farmers, but it applies also to the usually well to do, who now find themselves in straitened circumstances. You cannot better yourself by changing your farm policy. Extend your food crops; curtail your money crops. Raise cotton wherewith to buy almost everything needed on the farm has been the curse of the South. This is an old story, but it comes home with terrific force just now. The farm must be selfsustaining if the farmer is to be prosperous. Talk about the exactions of middlemen! Cotton has been the great middleman of Southern farmers, and has charged them enormous rates in the shape of purchasing, transporting and selling supplies. Make the farm selfsustaining and the middleman's occupation is gone.

"A COMING COTTON WAR."

If we had a financial system in this country that would make money in actual circulation plentiful, give employment to the idle thousands and thus increase the number of well-to-do consumers, we might hope for better prices for our agricultural products, and particularly cotton, even in the face of the largest possible crop.

But there are developing conditions abroad that threaten the future prices of our cotton aside from the financial situation here, or even the size of our crop. The danger lies in the possibility of England growing in Egypt and Central Africa its own supply of the fleecy staple. A few days ago the New York Commercial Advertiser contained the following:

This country has so long had the primacy in cotton that no fear of its displacement has been entertained. We nearly ruined the Lancashire interest because it could not get our product during the civil war, and since then this interest has been looking round for a cotton growing area with a capacity for an equally good product at less cost. To all appearances this difficulty has now been finally solved.

Thirty-five years ago Sir Samuel Baker predicted that the British control of the Nile would render England independent of the cotton fields of America. Egypt and the Soudan are the finest cotton-growing countries in the world, and experts who have investigated the capacity of the Bahr-el-Ghazal region state that it alone could supply the world's cotton demand. Since the British occupation of Egypt, the cotton crop has been doubled, last year amounting to more than one-third that of all India, and about one-ninth that of this country. The Egyptian planter also has a decisive advantage in the superior fertility of the soil and the cheapness of fellaheen labor. When the existing scale of Southern wages is considered, it is evident that the disparity in advantages will be very hard to equalize. It looks as if 5-cent cotton or less would be the rule in Egyptian production if the Manchester capitalists so want it, which they unquestionably do. British investors are content with a comparatively low rate of interest, and will pour money into the new field by reason of its high promise under stable political conditions.

These facts and reflections present a serious outlook for the great staple of our Southern States. When we reflect that the bulk of our cotton crop goes to England, we can begin to imagine what would be the effect upon American cotton growers if England should be able to get what cotton it required from territories under its own flag, and raised by about the cheapest labor on the richest lands in the world! The fact that such conditions actually threaten us can not be denied.

There is but one avenue of escape for the American planter from such impending losses. The South must manufacture its own crop and meet the English competition in cotton goods in the markets of the world. This is not a difficult thing to do. Factories in the cotton field, with improved American machinery and skilled American workmen, will necessarily have an advantage over English mills even with their Egyptian or African raised cotton.

Whether we consider the low price of cotton at present, therefore, or its future outlook, it seems that wisdom dictates that our Southern farmers should only raise cotton as a surplus crop and actively aid in having it manufactured at home. We may not compete with Africa in growing the staple, but we may compete with the world in its manufacture.

HORTICULTURE IN PUBLIC SCHOOLS.

It seems that the time has come when the agricultural press of the country should begin to systematically agitate the question of teaching the elements of agriculture and horticulture in the country schools. The time was when the principles of agriculture were not well understood by even the best farmers, and no text-book was available for use in such schools. But the past few years have completely revolutionized the subject, and now there are several excellent elementary works on that subject well adapted to country school work. It is safe to say that two-thirds of the pupils who attend our country schools will stay upon the farm, and such being the case, it is right that the course in such schools be so shaped as to be best adapted to their needs. Much of the

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